

Sunday, April 27, 2014—The Judgment Seat of Christ—The Faithful Saying of II Timothy 2:11-13: An Overview

Introduction/Review

- Last Sunday we began our study of the two major remaining subjects related to the Judgment Seat of Christ (JSC):
 - Reining with Christ
 - Crowns
- II Timothy brings these notions together by discussing crowns in verse 5 and reigning in verse 12. Therefore, in attempt to gain clarity of this issue we began studying the faithful sayings of II Timothy 2:11-13.
- I fear that my message last week was overly technical so I would like to restate some things in simpler terms at the outset of this message.

The Use of the Word “If” in the New Testament

- In the New Testament there are various uses/meanings expressed by the English condition “if.”
- In Greek there are 4 conditions, 1st, 2nd, 3rd, and 4th class conditions.
- 1st Class—Assumed to be true: *If and it's true* (Logical/Fact Stating)
 - Colossians 3:1
- 2nd Class—Assumed to be false: *If it's true but it's not*
- 3rd Class—Maybe or maybe not: *Maybe it is maybe it isn't* (Conditional)
 - Romans 7:2
- 4th Class—Remotely possible: *Maybe it's true, but it probably isn't*
 - This form rarely occurs in the New Testament.

- The mood of the verb following the condition determines which type of condition is in play.
- *Indicative Mood*—the indicative mood is a simple statement of fact. If an action really occurs or has occurred or will occur, it will be rendered in the indicative mood. This is the LOGICAL/FACT stating use of the word if.
 - Colossians 3:1—“If (*ei*) ye then be risen (**indicative mood**) = LOGICAL/FACTUAL use of the word “if,” i.e., if and it’s true.
- The *Oxford English Dictionary* confirms that these same grammatical rules apply in English. Consider the following entries for “if” and “indicative.”

if, conj. and n.

Text size: A A

View as: [Outline](#) | [Full entry](#)
Quotations: [Show all](#) | [Hide all](#) Keywords: [On](#) | [Off](#)

Pronunciation: [?] Brit. ▶/ɪf/, U.S. ▶/ɪf/

Forms: Old English **gif, gyf** (**gef, gife, gib**), Middle English **ȝif, ȝef, ȝief, ȝeif, ȝuf** ... [\(Show More\)](#)

Frequency (in current use): ●●●●●●●●

Etymology: Old English *gif* (early West Saxon rare *gief*), late West Saxon *gyf*... [\(Show More\)](#)

A. conj.

I. Introducing a clause of condition or supposition (the protasis of a conditional sentence).

On condition that; given or granted that; in (the) case that; supposing that; on the supposition that.

1. *With the conditional clause or protasis in the indicative.* The indicative after *if* implies that the speaker expresses no adverse opinion as to the truth of the statement in the clause; it is consistent with his acceptance of it.

In modern use the indicative is preferred to the subjunctive in cases which lie near the borderline of 1 and 2.

indicative, *adj.* and *n.*

Text size: **A** **A**View as: Outline | [Full entry](#)Quotations: Show all | [Hide all](#) Keywords: On | [Off](#)**Pronunciation:** [ⓘ] Brit.  /ɪnˈdɪkətɪv/,  /ˈɪndɪkeɪtɪv/, U.S.  /ɪnˈdɪkədɪv/**Frequency (in current use):** ●●●●●●●●**Etymology:** < French *indicatif*, -ive (Oresme, 14th cent.) = Spanish *indicativo*, Italian ... ([Show More](#))**A. *adj.*****1.**

a. Grammar. That points out, states, or declares: applied to that mood of a verb of which the essential function is to state a relation of objective fact between the subject and predicate (as opposed to a relation merely conceived, thought of, or wished, by the speaker).

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- 1530 J. PALSGRAVE *Lesclarcissement* 84 The indicative mode they use whan they shewe or tell a thyng to be done.
 1669 J. MILTON *Accedence* 17 The Indicative Mood sheweth or declareth, as *Laudo* I praise.
 1705 E. HICKERINGILL *Priest-craft* 13 The original Greek Word, translated *search*, may as well be translated in the Indicative Mood.
 1876 C. P. MASON *Eng. Gram.* (ed. 21) 62 (*note*) In modern English it is getting..more and more common to use the Indicative Mood in cases where the Subjunctive would be more correct.
 1892 H. SWEET *New Eng. Gram.* I. 105 The statement *he comes* is in the 'indicative' mood.

(Hide quotations)

b. Of a form of statement: Having the verb in the indicative mood; assertive of objective fact.

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- 1651 BP. J. TAYLOR *Clerus Domini* vii. 45 The instance of Isaac blessing Jacob, which in the severall parts was expressed in all forms, indicative, optative, enunciative.
 1872 O. SHIPLEY *Gloss. Eccl. Terms at Absolvo te* It is a matter of controversy whether the indicative or the precativ form of absolution was the earliest.

(Hide quotations)

- **Subjunctive Mood**—the subjunctive mood is the mood of possibility and potentiality. The action described may or may not occur, depending upon circumstances. Conditional sentences of the third class ("ean" + the subjunctive). This is the **CONDITIONAL** use of the word if.
 - II Timothy 2:5—"And if (**ean**) a man also strive (**subjunctive mood**) for masteries," = **CONDITIONAL** use of the word "if," i.e., maybe it is or maybe it isn't
- Once again, the *Oxford English Dictionary* confirms that these same grammatical rules apply in English. Consider the following entries for "if" and "subjunctive."

2. With the conditional clause or protasis in the subjunctive, and the principal clause or apodosis in the indicative or imperative. The subjunctive after *if* implies that the speaker guards himself from endorsing the truth or realization of the statement; it is consistent with his doubt of it.

subjunctive, *adj.* and *n.*

Text size: **A** AView as: [Outline](#) | [Full entry](#)Quotations: [Show all](#) | [Hide all](#) Keywords: [On](#) | [Off](#)**Pronunciation:** [ⓘ] Brit.  /səbˈdʒʌŋ(k)tɪv/, U.S.  /səbˈdʒəŋ(k)tɪv/**Forms:** 1500s **subiunctyf**, 1500s **subiunctyve**, 1500s–1600s **subiunctiue**, 1500s– **subjunctive** ... ([Show More](#))**Frequency (in current use):** ●●●●●●●●**Origin:** A borrowing from Latin. **Etymon:** Latin *subiunctivus*.**Etymology:** < post-classical Latin *subiunctivus*... ([Show More](#))

A. *adj.*

1.

a. Grammar. Designating or relating to a verbal mood that refers to an action or state as conceived (rather than as a fact) and is therefore used chiefly to express a wish, command, exhortation, or a contingent, hypothetical, or prospective event. Also: (of a verb or form) belonging to this mood. Also in extended use. Frequently as postmodifier. Cf. [CONJUNCTIVE](#) *adj.* 3c.

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[Categories »](#)

- 1504 J. HOLT *Lac Puerorum* (1508) I. sig. C The subiunctyf mode. The present. quum amem when I loue.
- 1504 J. HOLT *Lac Puerorum* (1508) III. sig. G.iiii Eyther by y^e nowne verbale..or by the present subiunctyf.
- 1530 J. PALSGRAVE *Lesclarcissement* 84 The subjunctive mode whiche they ever use folowyng an other verbe, and addyng this worde *que* before hym.
- 1612 J. BRINSLEY *Posing of Parts* f. 16 Why is it called the Subiunctiue Moode? A. Because it dependeth vpon some other Verbe in the same sentence, either going before or comming after it.
- 1669 J. MILTON *Accedence* 17 There be four Moods, which express the manner of doing; the Indicative, the Imperative, the Potential or Subjunctive, and the Infinitive.
- 1711 J. GREENWOOD *Ess. Pract. Eng. Gram.* 152 It is called the Subjunctive Mood because it is subjoin'd or added to the first Sentence by some Cople or Tye.
- 1751 J. HARRIS *Hermes* I. viii. 143 This Mode, as often as it is in this manner subjoined, is called by Grammarians not the Potential, but the Subjunctive.
- 1809 *Monthly Rev.* Mar. 257 There would be no impropriety in saying, 'you ask me what may be the reason of my sadness,' which approaches much more nearly to the force of the subjunctive or contingent form used in the latin.
- 1839 T. MITCHELL in Aristophanes *Frogs* 589 (*note*) Examples of a subjunctive interrogative in the present tense..are not wanting in the Greek writings.
- 1858 F. M. MÜLLER in *East & West* May 553/1 No subjunctive mood existed in the common Sanscrit.
- 1861 F. A. PALEY *Æschylus' Persians* (ed. 2) 120 To combine an aorist subjunctive with a future indicative.
- 1904 *Amer. Jnl. Philol.* 25 443 As a past-future, or, more precisely, a past-future-perfect, it is necessarily subjunctive.
- 1961 R. B. LONG *Sentence & its Parts* 495 Five modes are recognized here: common (or 'indicative'), subjunctive, infinitival, gerundial, participial.
- 1991 R. M. W. DIXON *New Approach to Eng. Gram.* vii. 246 'Wish' may have a wishful sense..and then takes THAT complement (usually with past tense, perfect aspect or a 'subjunctive' modal such as 'would' or 'could').

[\(Hide quotations\)](#)

b. Characteristic of what is expressed by the subjunctive mood; contingent, hypothetical.

[Thesaurus »](#)

- For the sake of simplicity, from here on out rather than using the words INDICATIVE or SUBJUNCTIVE, I will use the words FACT when referring to 1st class conditions and CONDITIONAL when referring to 3rd class conditions.

The Faithful Saying of II Timothy 2:11-13

- II Timothy 2:11—a faithful saying is a true saying.
 - I Timothy 3:1—“This is a true saying”
- This faithful saying is comprised of 4 “if we” statements in verse 11 through 13.
 - For **if we** be dead with *him*, we shall also live with *him*:

- **if we** suffer, we shall also reign with *him*:
- **if we** deny *him*, he also will deny us:
- **if we** believe not, *yet* he abideth faithful: he cannot deny himself.
- Historically many fundamental and dispensational Bible teachers have held that the 1st and 4th “if we” statements are statements of FACT. Meanwhile, the 2 “if we” statements in verse 12 have been viewed as CONDITIONAL. Historically, I have viewed the passage in this fashion; the statements of FACT in verses 11 and 13 were bookends for the statements of CONDITION in verse 12.
- As I began to study issues related to the Joint-Heir controversy in Romans 8:17 I came to question whether or not I was understanding II Timothy 2:11-13 properly.

Potential Problems with Traditional View (TV)

- At one point in my studies I noted the following regarding the structure of the “if statements” contained in these three verses. First, grammatically they are all structured exactly the same. In all four “if we” statements found in these verses, the English word “if” is a translation of the Greek word *ei*.
- Second, in all four statements the Greek word *ei* is followed by a verb in the indicative mood.
- A consideration of the grammatical structure of the 4 “if we” statements contained in II Timothy 2:11-13 reveals the exact same structure. This reality means that all four expressions are FACT stating, not CONDITIONAL.
 - *If Statement—Number 1 (II Tim. 2:11b)*—“. . . For if (*ei*) we be dead with (**indicative mood**) *him*, we shall also live with *him*.”
 - *If Statement—Number 2 (II Tim. 2:12a)*—“If (*ei*) we suffer (**indicative mood**), we shall also reign with(**indicative mood**) *him*.”
 - *If Statement—Number 3 (II Tim. 2:12b)*—“. . . if (*ei*) we deny (**indicative mood**) *him*, he also will deny (**indicative mood**) us:”
 - *If Statement—Number 4 (II Tim. 2:13)*—“If (*ei*) we believe not (**indicative**

mood), *yet* he abideth (**indicative mood**) faithful: he cannot deny himself.”

- Since statements 2 and 3 outlined above exhibit the exact same grammatical structure as expressions 1 and 4; based upon what rule of interpretation does one read statements 1 and 4 as statements of FACT and statements 2 and 3 as statements of CONDITION, when grammatically they are structured in the exact same manner? It would appear for the sake of consistency that all 4 “if we” statements should be viewed as statements of FACT.
- Third, I observed an inconsistency in how the verses are read in English. The first three “if statements” are followed by colons. The fourth obviously is not because the end of verse 13 constitutes the end of the sentence and is therefore concluded by a period.
- According to the TV, the first statement is understood to be a self-contained statement of FACT. In other words, when seeking to understand the second “if we” statement in verse 12 the traditional reading does not look back to the first “if statement” to inform the second. Rather, the first stands alone as a statement of FACT.
- However, the 2nd and 3rd “if we” statements in verse 12 are not read in the same manner, according to the traditional reading of the passage. They are linked with each other as statements of CONDITION.
- In short, the traditional reading seems to be inconsistent with how the sentence is punctuated in English.
- I now believe that all 4 of these “if we” statements in II Timothy 2:11-13 are statements of FACT and none of them are statements of CONDITION. This of course means that I have had to restudy what these verses mean in light of the textual FACTS of the passage.
- I would like to now turn our attention to a consideration of what these verses mean if they understood as statements of FACT.

“If we” Statement—# 1 (II Tim. 2:11b)

- The “if we” statement assumes the truth of Romans 6 as a matter of FACT.
- Romans 6:1-10—in other words, believers have already been baptized into Christ’s death, burial, and resurrection according to Romans 6:1-10. Positionally, in Jesus Christ, we died with Christ upon the cross and rose again with Christ from the dead as possessors of resurrection life.

It is upon this basis that Paul instructs the Romans to “walk in newness of life” in Romans 6:4.

- In fact, the second half of II Timothy 2:11 is a clear reference to the truth set forth in Romans 6:8.
- Therefore, this first portion of the faithful saying in II Timothy 2:11-13 is not calling into question whether believers died with Christ and will subsequently live with him. Rather this first “if we” statement is stating these truths as a matter of FACT based upon Romans 6.

Sunday, May 4, 2014—The Judgment Seat of Christ—The Faithful Saying of II Timothy 2:11-13: If Statement Number Two

Introduction/Review

- In our last study I sought to restate some teaching regarding II Timothy 2:11-13 in a more succinct manner.
- Regarding the use of the word “if” in the New Testament we observed that in Greek there are 4 different types of conditions: 1st, 2nd, 3rd, and 4th class conditions. The two we spent the most time seeking to understand were 1st and 3rd class conditions. The mood of the verb following the condition determines which type of condition is in play: 1) *Indicative Mood* is a simple statement of fact; 2) *Subjunctive Mood* the action described may or may not occur, depending upon circumstances. We further noted via screenshots from the *Oxford English Dictionary* that conditions work the same way in both English and Greek.
 - 1st Class—Assumed to be true: *If and it's true* (Logical/Fact Stating)
 - 3rd Class—Maybe or maybe not: *Maybe it is maybe it isn't* (Conditional)
- This faithful saying is comprised of 4 “if we” statements in verse 11 through 13. A consideration of the grammatical structure of the 4 “if we” statements contained in II Timothy 2:11-13 reveals the exact same structure. This reality means that all four expressions are FACT stating, not CONDITIONAL.
 - *If Statement—Number 1 (II Tim. 2:11b)*—“. . . For if (*ei*) we be dead with (**indicative mood**) *him*, we shall also live with *him*.”
 - *If Statement—Number 2 (II Tim. 2:12a)*—“If (*ei*) we suffer (**indicative mood**), we shall also reign with (**indicative mood**) *him*.”
 - *If Statement—Number 3 (II Tim. 2:12b)*—“. . . if (*ei*) we deny (**indicative mood**) *him*, he also will deny (**indicative mood**) us.”
 - *If Statement—Number 4 (II Tim. 2:13)*—“If (*ei*) we believe not (**indicative mood**), yet he abideth (**indicative mood**) faithful: he cannot deny himself.”
- Historically, I have held to a Traditional View of this passage; which maintained that the statements of FACT in verses 11 and 13 were bookends for the statements of CONDITION in

verse 12. I now believe that the all 4 of these “if we” statements in II Timothy 2:11-13 are statements of FACT and none of them are statements of CONDITION.

- “If we” Statement—# 1—assumes the truth of Romans 6 as a matter of FACT. This portion of II Timothy 2:11 is a clear reference to the truth set forth in Romans 6:8.
- Therefore, this first portion of the faithful saying in II Timothy 2:11-13 is not calling into question whether believers died with Christ and will subsequently live with him. Rather this first “if we” statement is stating these truths as a matter of FACT based upon Romans 6.

“If we” Statement—# 2 (II Tim. 2:12a)

- Grammatically this portion of the verse is a 1st Class Condition.
 - “If (**ei**) we suffer (**indicative mood**), we shall also reign with (**indicative mood**) *him*.”
- First, we need to consider what the statement DOES NOT say. The verse does not read as follows, “If we suffer **WITH HIM**, we shall also reign with *him* **AS A JOINT-HEIR**.” The words in bold are subconsciously inserted into the verse by supporters of the “two inheritance” view of Romans 8:17. The verse does not say anything about “suffering with him” nor does it mention anything about being a joint-heir with Christ.
- The Greek word translated “suffer” in II Timothy 2:12 is the word *hypomenō* which means “to preserve under misfortunes and trials to hold fast to one’s faith in Christ; to endure to bear bravely and calmly ill treatments,” according to *Strong’s Concordance*. The Greek word *hypomenō* occurs 17 times in the *Textus Receptus* and is translated in English by the King James translators as: endure (11x), take patiently (2x), tarry behind (1x), abide (1x), patient (1x), and suffer (1x).
- Within the immediate context, in II Timothy 2:10 we find the same Greek word (*hypomenō*) rendered “endure” in English. Some more prominent occurrences of the word *hypomenō* include:
 - Matthew 10:22—And ye shall be hated of all *men* for my name's sake: but he that **endureth** to the end shall be saved.
 - Matthew 24:13—But he that shall **endure** unto the end, the same shall be saved.

- Romans 12:12—Rejoicing in hope; **patient** in tribulation; continuing instant in prayer;
- I Corinthians 13:7—Beareth all things, believeth all things, hopeth all things, **endureth** all things.
- The meaning of the word “suffer” in II Timothy 2:12 comes into focus when one considers the relevant meanings of the English words “endure” and “suffer” found the Noah Webster’s *American Dictionary of the English Language*.
 - Endure—1) to last; to continue in the same state without perishing; to remain; to abide. 2) To bear; to brook; **to suffer** without resistance, or without yielding. To bear with patience; to bear without opposition or sinking under the pressure. Therefore, I endure all things for the elect’s sake. 2 Tim 2.
 - Suffer—1) to feel or bear what is painful, disagreeable or distressing, either to the body or mind; to undergo. 2) **To endure**; to support; to sustain; not to sink under.
- II Timothy 2:1-5, 9-10—in the context, the word “suffer” carries the idea of “enduring” or remaining in the truth regardless of hardship. Paul “endured,” i.e., “suffered trouble as an evil doer,” on account of his unique gospel according to II Timothy 2:8-9. Is this not what Paul is exhorting Timothy to do in this context, “endure hardness as a good soldier of Jesus Christ (II Tim. 2:3)?” Enduring suffering and trouble are characteristic of the good soldier that Paul is exhorting Timothy to be.
- II Timothy 2:10—Paul endured all things for the “elect’s sake,” i.e., justified members of the body of Christ that “they may also obtain the salvation which is in Christ Jesus with eternal glory.”
 - I = Paul
 - They = The elect, i.e., all members of the body of Christ
- II Timothy 2:11—who is the “we” in verse 11? It’s Paul and the elect from verse 10. The “if we” statement in verse 11 is true for all members of the body of Christ.
- II Timothy 2:12—“If we suffer” and we will (1st Class Condition, *If and it’s true*). It’s a FACT that all members of the body of Christ WILL and do suffer.

- II Timothy 2:10—in the context what type of things does Paul endure/suffer for the sake of the elect? All things or every type of hardship.
- When we consider the sufferings that believers endure there are generally 3 different types or categories of suffering.
 - Romans 8:18-25—the sufferings of this present time would be any suffering related to the fact that we still live in a fallen creation. This would include physical and emotional suffering, lack of physical necessities (lack of basic needs). sickness and disease, perishing of the outer man, etc.
 - Galatians 6:7-8—sufferings related to poor/unwise choices. If a brother goes out and sows to the flesh, gets drunk, crashes his car, gets hurt, or kills someone that is the result of his own poor choice.
 - II Timothy 3:12—suffering related to standing faithfully for the truth of God's Word and living godly.
- II Corinthians 11:23-28, 12:10—looking at the sufferings that Paul experienced you can see how all the things he suffered could fit into these categories.
- II Timothy 2:12—following from the grammatical structure of the verse, suffering is not **CONDITIONAL** but a **FACTUAL** reality.
 - I Corinthians 12:26—“suffer” and “suffer with” are two different Greek words.
 - II Corinthians 1:4-7—the Corinthians partook in the same sufferings as Paul.
 - Philippians 1:29—it is a given that suffering will follow those who believe on him.
 - II Thessalonians 1:4-5—the Thessalonians endured tribulation and suffered for the kingdom of God.
- II Timothy 2:12—“If we suffer” is not a 'maybe you will maybe you won't' statement, it's a statement of **FACT** supported by the rest of the Pauline Scriptures.
- Next week we will finish our consideration of this portion of the faithful saying and attempt to demonstrate what it means to reign with Christ.

Sunday, May 11, 2014—The Judgment Seat of Christ—The Faithful Saying of II Timothy 2:11-13: If Statement Number Two, Part 2

Introduction/Review

- Last Sunday we began studying the first half of II Timothy 2:12 as a statement of FACT rather than as a statement of CONDITION. For a detailed explanation of why all 4 of these “if we” statements that comprise verses 11-13 are statements of FACT interested parties are encouraged to consider the previous two studies in this series from 4/27 and 5/4.
- First, we observed what the verse DOES NOT say. The verse does not read as follows, “If we suffer **WITH HIM**, we shall also reign with *him* **AS A JOINT-HEIR**.” The words in bold are subconsciously inserted into the verse by supporters of the “two inheritance” view of Romans 8:17.
- II Timothy 2:12—“If we suffer” and we will (1st Class Condition, *If and it’s true*). It’s a FACT that all members of the body of Christ WILL and do suffer. Following from the grammatical structure of the verse, suffering is not CONDITIONAL but a FACTUAL reality in verse 12. — “If we suffer” is not a ‘maybe you will maybe you won’t’ statement, it’s a statement of FACT supported by the rest of the Pauline Scriptures (see notes from 5/4 for more details).
 - Sufferings of this present time—Romans 8:18
 - Results of our poor decisions—Galatians 6:7-8
 - Standing faithfully for the truth—II Timothy 3:12
- This morning we want to consider the next portion of the verse as a statement of FACT.

“If we” Statement—# 2 (II Tim. 2:12a)

- II Timothy 2:10—Paul endured all things for the “elect’s sake,” i.e., justified members of the body of Christ.”
 - I = Paul
 - They = The elect, i.e., all members of the body of Christ

- II Timothy 2:11—who is the “we” in verse 11 and following? It is Paul and the elect from verse 10. The “if we” statements in verses 11-13 are true for all members of the body of Christ.
- II Timothy 2:12—it is important to note the tense on the verbs in this verse. Since it is true that we suffer NOW, it is equally true that we will reign with him in the FUTURE. Since all believers suffer, all believers WILL REIGN with Christ.
 - “If we suffer (**Present Tense**), we shall also reign with (**Future Tense**) *him*.”
- “Reign with”—the verb translated “reign with” comes from Greek word *symbasileuō* with means to reign together, or to possess supreme honour, liberty, blessedness, with one in the kingdom of God, according to *Strong’s Concordance*. This word only occurs one other time in the Greek text supporting the KJB.
 - I Corinthians 4:8—“. . . and I would to God ye did **reign**, that we also might **reign with** you.”
- The English word “reign” carries the following meanings according to the *American Dictionary of the English Language*: “1) to possess or exercise sovereign power or authority; to rule; to exercise government, as a king or emperor; or to hold the supreme power. 2) To be predominant; to prevail. 3) To rule; to have superior or uncontrolled dominion (Rom. 6).”
- The word “reign” by itself occurs 6 times in Paul’s epistles (one of which is in I Cor. 4:8, above).
 - Romans 5:17—“. . . shall **reign** in life by one, Jesus Christ.”
 - Romans 5:21—“. . . even so might grace **reign** through righteousness unto eternal life by Jesus Christ our Lord.”
 - Romans 6:12—“Let not sin therefore **reign** in your mortal body. . .”
 - Romans 15:12—“There shall be a root of Jesse, and he that shall rise to **reign** over the Gentiles; in him shall the Gentiles trust.”
 - I Corinthians 15:25—“For he must **reign**, till he hath put all enemies under his feet.”
- II Timothy 2:12—the concept in this verse is to exercise governmental power and authority

with another. Thus, it is rendered “**reign with *him***” in English by the King James translators. Note that the word “*him*” is in italics thereby indicating that it was supplied by the translators to complete the thought. All these statements are made with respect to the Lord Jesus Christ from the end of verse 10.

- Just as it is a FACT that we suffer now, it is equally a FACT that “we **shall also** reign with *him*.” All members of the body of Christ **will** reign with Christ.
- GOD’S PURPOSE IN FORMING THE CHURCH THE BODY OF CHRIST WAS TO CREATE AN AGENCY THAT HE WOULD USE TO REPOSSESS THE GOVERNMENTAL STRUCTURES OF THE HEAVENLY PLACES BACK TO HIMSELF. IT IS NOT POSSIBLE TO BE A MEMBER OF THE BODY OF CHRIST AND NOT REIGN WITH CHRIST.
- Colossians 1:16—all the governmental structures in heaven and earth were created by Christ and for Christ.
 - Thrones
 - Dominions
 - Principalities
 - Powers
- Colossians 1:18—Jesus Christ is the head of the church the body of Christ, the first born from the dead so that in all things he might have the preeminence. What are the “all things” in the context? All the structures of governmental authority in verse 16.
- Colossians 1:19—it pleased God the Father to have all fullness dwell in the Lord Jesus Christ.
- Colossians 1:20—through the blood of his cross, Jesus Christ has reconciled all the governmental structures of heaven and earth, mentioned in verse 16 back to himself.
- Ephesians 1:9-12—the mystery of God’s will was that in the dispensation of the fullness of time he would center all things in heaven and earth under the headship of the Lord Jesus Christ. Notice in verse 11 that we have already obtained an inheritance that is based in the revelation of the mystery of God’s will in verse 9.
- Ephesians 1:13-14—the Holy Spirit has been given to us as the earnest of our inheritance.

- Ephesians 1:20—Jesus Christ was raised from the dead and sat at the right hand of God in the heavenly places.
- Ephesians 1:21—Christ has been exalted far above all:
 - Principality
 - Power
 - Might
 - Dominion
 - Every name that is named
- Ephesians 1:22-23—all these positions of governmental authority listed in verse 21 have been placed under the feet of Christ. Christ is the head of all these things to the CHURCH. It is the body of Christ that is the fullness of Christ that he is going to use to fill up these positions of governmental authority in the heavenly places.
- Ephesians 2:5-6—even now believers are seated together in heavenly places in Christ Jesus.
- II Timothy 2:12—if one is in Christ and Christ is in them, they are a member of the Christ's body. Since it pleased God the Father to exalt his Son the Lord Jesus Christ to this grand purpose of being head over all things (the preeminent one) to the church which is his body, how could it be that not all members of Christ's body will reign with Christ?
- It is commonly asserted by those who argue for a **CONDITIONAL** reading of II Tim. 2:12 that not all believers will reign with Christ **AS JOINT-HEIRS** because they don't suffer **WITH HIM**. As we have already pointed out this is not what II Tim. 2:12 says.
- Romans 8:17—in conjunction with this notion it has also been commonly asserted that "heirs of God" in Romans 8:17 are in the category of "every name that is named" in Ephesians 1:21 but that only "joint-heirs with Christ" reign with Christ in the positions of governmental authority, i.e., thrones, principalities, powers, might, or dominions. According to this view "every name that is named" is not a reigning position of governmental authority in the heavenly government.
- Ephesians 1:21—according to the *American Dictionary of the English Language* the 8th definition of the English word "name" means:
 - "Authority; behalf; part; as in the name of the people. When a man speaks or acts in the

name of another, he does it by their authority or in their behalf, as their representative.”

- “Every name that is named” is just an expression that used to refer to every other position of representative authority in the heavenly government.
- II Corinthians 5:20—are we not already “ambassadors for Christ” in this life? Do we not already represent the name of Christ as part of carrying out the ministry of reconciliation? In eternity why would a blood bought member of the body of Christ have a lower position in the heavenly government than they were given in life?
- Ephesians 1:21—the expression “every name that is named” does refer to positions of governmental authority in the government of the heavens as is evident from a common sense reading of the verse. The “and” before the expression “every name that is named” includes the expression in the list of governmental positions that have been put under the feet of Christ and over which Christ has been made the head to the church, i.e., the Body in Eph. 1:22-23.
- II Timothy 2:12—all believers “shall also reign with *him*” as a matter of FACT. God’s purpose in forming the church the body of Christ was to create an agency that he could use to repossess the heavenly places back under his authority through the work of his Son the Lord Jesus Christ. It is not possible to be a member of Christ’s body and not reign with Christ.
- The JSC is about determining each believer’s specific capacity for service and their specific role in the heavenly government but all believers will reign with Christ as a matter of FACT.

Conclusion

- The grammatical facts aside, another problem with reading II Tim. 2:12 as a statement of CONDITION is that it commits the formal logical fallacy of Denying the Antecedent. It assumes that the only factor affecting one’s ability to reign with Christ is suffering when the verse never made that claim. Furthermore, as we have seen from this morning’s study there are other factors that affect one’s ability to reign with Christ. I am currently working on an appendix for my paper on II Timothy 2:11-13 that will deal with the logical fallacy of Denying the Antecedent in greater detail.
- Another problem with reading II Tim. 2:12 in this fashion is that there is a danger of creating a distorted view of suffering. If suffering alone determines one’s ability to reign with Christ then why not go out and live my life in such a way to maximize my suffering?

- II Timothy 2:12—is a verse of hope that despite the suffering NOW believers have the promise that we WILL REIGN with Christ in the FUTURE.

Sunday, May 18, 2014—The Judgment Seat of Christ—The Faithful Saying of II Timothy 2:11-13: If Statement Number 3

Introduction/Review

- Last Sunday we concluded our study of the first half of II Timothy 2:12 from the point of view of it being a statement of FACT.
- II Timothy 2:12—it is important to note the tense on the verbs in the verse. Since it's true that we suffer NOW, it is equally true that we will reign with him in the FUTURE. Since all believers suffer all believers WILL REIGN with Christ.
 - “If we suffer (**Present Tense**), we shall also reign with (**Future Tense**) *him*.”
- Just as it is a FACT that we suffer now, it is equally a FACT that “we **shall also** reign with *him*.” All members of the body of Christ **will** reign with Christ.
 - GOD’S PURPOSE IN FORMING THE CHURCH THE BODY OF CHRIST WAS TO CREATE AN AGENCY THAT HE WOULD USE TO REPOSSESS THE GOVERNMENTAL STRUCTURES OF THE HEAVENLY PLACES BACK TO HIMSELF. IT IS NOT POSSIBLE TO BE A MEMBER OF THE BODY OF CHRIST AND NOT REIGN WITH CHRIST.
- The JSC is about determining each believer’s specific capacity for service and their specific role in the heavenly government but all believers will reign with Christ as a matter of FACT.

“If we” Statement—# 3 (II Tim. 2:12b)

- It is inconsistent to read this portion of verse 12 in a manner that is not in-line with how “if statements” one (v. 11) and two (v. 12a) are read in relation to each other; given that they exhibit the exact same punctuation.
- Grammatically this portion of the verse is also a 1st Class Condition (*if and it's true*), i.e., the FACT stating use of the word “if.”
 - “. . . if (*et*) we deny (**indicative mood**) *him*, he also will deny (**indicative mood**) us:”
- Once again it is important to note the tense on the verbs in the verse. Since it is true that we

“deny *him*” NOW, it is equally true that “he also will deny us” in the FUTURE.

- “. . . if (*ei*) we deny (**Present Tense**) *him*, he also will deny (**Future Tense**) us.”
- When understood as a statement of FACT this portion of the faithful saying means that as believers we WILL “deny *him*.” On the surface we can understand how this might make some saints uncomfortable. However, to get started with our exposition please honestly consider the following questions.
 - Do you ALWAYS in EVERY situation present your body a living sacrifice? (Rom. 12:1-2)
 - Do you ALWAYS in EVERY situation allow yourself to be Christ’s workmanship? (Eph. 2:10)
 - Do you ALWAYS in EVERY situation walk in the Spirit and not after the flesh? (Gal. 5:16)
 - Are you ALWAYS in EVERY situation careful to maintain good works? (Titus 3:13)
- To understand this statement properly we must gain understanding regarding what it means to “deny *him*” which the verse asserts we **will** do.
- The Greek word translated “deny” in verse 12 occurs 31 times in the New Testament. Of these 31 occurrences the King James translated rendered the word in English as follows: deny (29x), and refuse (2x).
 - Acts 7:35—“This Moses whom they **refused**, . . .”
- According to the *American Dictionary of the English Language* the English words “deny” and “refuse” carry the following meanings:
 - Deny—1) to contradict; to gainsay; to declare a statement or position not to be true. 2) **To refuse** to grant; as, we asked for bread, and the man denied us. 3) Not to afford; to withhold. 4) To disown; **to refuse** or neglect to acknowledge; not to confess.
 - Refuse—1) **to deny** a request, demand, invitation or command; to decline to do or grant what is solicited, claimed or commanded.

- Matthew 26:34-35—Christ tells Peter that before the “cock crow, thou shalt deny me thrice.” Peter, along with the other Apostles in verse 35, rejects the notion that he would ever “deny” Christ stating, “Though I should die with thee, yet will I not deny thee.” What does Jesus mean when he makes this prediction regarding Peter’s denial?
- Matthew 26:69-75—in the process of time, Peter does exactly what the Lord foretold he would do, i.e., Peter denied Christ in disavowing any acquaintance with or knowledge of the Lord. When Jesus predicted that Peter would “deny” him, he meant that Peter would state, “I know not the man” in verse 74. That this is what it means to “deny” Christ in this context is evident from a plain reading of the English text as well as from the definition of the word “deny” presented above. When Peter “denied” that he knew the Lord he was contradicting, gainsaying, and declaring the statements of his inquisitors to be false. In doing so he disowned any relationship with the Lord through his statement “I know not the man” thereby meeting the definition of what it means to “deny.”
- So, Peter denied the Lord through his CONDUCT not his doctrine. When the time came for Peter to stand up for his faith in Christ, he chose the easy way out by denying that he knew the Lord. In short, Peter denied Christ through his works.
- How do members of the body of Christ living during the dispensation of Grace “deny *him*” in II Timothy 2:12?
- Ephesians 2:10--this verse establishes the following realities for believers living in the current dispensation. First, believers are Christ’s workmanship “created in Christ unto good works.” Second, God has ordained for members of the Christ’s body to walk in good works. Ephesians 2:10 makes it clear that believers “should walk” in good works because we are created in Christ Jesus unto them. Furthermore, we are now Christ’s workmanship. Put another way, the life of Christ working in the believer is now capable of producing good works that God will accept and expects.
- We “deny” Christ when we sow to the flesh and thereby prevent the resident life of Christ an opportunity to work in us. In short, we “deny” Christ by failing to walk in the Spirit and manifest the “fruit” of the Spirit in our lives. Christ is denied in the believer’s life by the believer failing to maintain good works.
- Titus 3:8— Consider the words of another “faithful saying” God wants believers to be “careful to maintain good works.” In the same context, Titus 3:14 establishes the reality that good works in a believer’s life are considered fruit. In contrast, believers who fail to “maintain good

works” are considered “unfruitful” because they are not behaving in a manner that is “good and profitable unto men,” i.e., they are not allowing the life of Christ to be made manifest in their mortal flesh.

- Titus 1:16— Is it not ironic that earlier within the book of Titus that the Apostle Paul clearly defines what it means to “deny” Christ? Paul speaks of those who profess that they know God but **deny** him through their works. Those who are reprobate concerning good works, are they fruitful or unfruitful? Clearly within the greater context of the book of Titus one could only view believers who fall into this category as being “unfruitful.” In short, they are denying Christ by refusing to maintain good works. According to the Apostle Paul, believers can and do deny Christ through their works when they sow to the flesh and refuse to maintain good works.
- I Timothy 5:8— Paul speaks of believers who fail to provide for the needs of their own house as having “denied the faith” and being “worse than an infidel.” How does one deny the faith in I Timothy 5:8? By departing from the doctrine committed to the Apostle Paul? No! One denies the faith in this context through their conduct by refusing to provide for the needs of their family. Consequently, it is possible for a saved member of the body of Christ to be spot on in terms of their doctrine but deny the faith through their works by refusing to support their family. According to Paul, not only has such a believer “denied the faith” but they are worse than an “infidel,” i.e., they are of worse moral character than an unbeliever.
- In other words, concerning good works they are infidels, reprobates, and are denying Christ through their works. In summation, when believers walk according to a reprobate mind, sow to their flesh, and fail to maintain good works they are denying Christ through their works. Believers who function in this fashion are in danger of being castaways at the judgment seat of Christ for failing to keep their bodies under subjection and function properly in accordance with sound doctrine.
- II Timothy 2:12— so in accordance with this definition of what it means to deny Christ, is it a FACT that all believers deny Christ through our works? Yes! All believers have to make a choice in every situation and circumstance whether or not they are going to operate in the flesh or in the Spirit. This is the internal struggle within every saved member of the body of Christ, according to Galatians 5:17.
- The FACT is that as believers we do DENY Christ in the details of our lives by choosing to sow to the flesh instead of walking in the Spirit on the basis of a renewed mind. It is a FACT that believers do to varying degrees at different times DENY Christ through our works. While it is a FACT that we are perfect and sinless positionally in the Lord Jesus Christ it is also a FACT that our current standing does not always line up with our state.

- The third “if statement” of the faithful saying in II Timothy 2:11-13 states as a matter of FACT what all honest believers will readily admit. We cease to be Christ’s workmanship when we chose to follow after our own way in terms of thoughts, attitudes, and actions. Christ is DENIED his rightful place in our lives when we as believers function in a manner that is unbecoming of the doctrine. Yet we all do so from time to time in details of our daily lives. This is the function of the third “if statement” to FACTUALLY state what we all know to be true, all believers DENY Christ from time to time through our works.
- We have already studied that if a believer’s work is of the sort that fails to abide the trial by fire at the JSC that believer will suffer the loss of reward. It follows then that believers who DENY Christ by failing to maintain good works will be denied reward, i.e., suffer loss at the JSC.
- Nothing Paul says here in the faithful saying of II Timothy 2:11-13 is out-of-line with what he states elsewhere in the Pauline Scriptures. The FACT that believers will deny Christ through their works and that Christ will deny them reward that they otherwise could have had is completely in-line with I Corinthians 3:12-15 as well as the other passages we have studied on the JSC elsewhere in Paul’s epistles.

Sunday, June 1, 2014—The Judgment Seat of Christ—What Does it Mean to Reign With Christ?

Introduction/Review

- The last few weeks we have been considering the faithful saying of II Timothy 2:11-13 as part of our greater series on the JSC. Thus far we have considered 3 of the 4 “if statements” that comprise the faithful saying.
 - “For if we be dead with *him*, we shall also live with *him*:
 - “If we suffer, we shall also reign with *him*:”
 - “if we deny *him*, he also will deny us.”
- After considering these expressions as statements of FACT instead of statements of CONDITION we have observed the following truths.
 - All believers ARE dead with Christ and WILL also live with Christ in the future.
 - All believers WILL/DO suffer as a matter of FACT.
 - All believers WILL reign with Christ as a matter of FACT. This is purpose for which the Godhead created the body of Christ to repossess the heavenly places.
 - All believers WILL/DO deny Christ though our works.
 - All believers WILL be denied by Christ by suffering loss with respect to our works at the JSC.
- ALL BELIEVERS WILL REIGN WITH CHRIST IN SOME CAPACITY. THE JSC MANIFESTS AND DECLARES EACH BELIEVERS CAPACITY FOR SERVICE IN THE HEAVENLY GOVERNMENT. WHILE ALL BELIEVERS WILL REIGN WITH CHRIST ALL BELIEVERS DO NOT FULFILL THE SAME FUNCTION IN THE HEAVENLY GOVERNMENT.
- Before we move on and consider the 4th “if statement” of the faithful saying in verse 13 I would like to spend some time talking about the nature of what it means to reign with Christ.

Preliminary Considerations

- Colossians 1:16—we can understand some basic things regarding the nature of the invisible heavenly government by observing the visible earthly governments around us. For example, we can understand that there are levels of governmental authority in both realms of government.
 - Ephesians 1:21
- Daniel 10:13, 20—in the heavens there are political/governmental affiliations and associates that resemble the observable ones on earth.
- Amos 9:6—just as God founded his troop on earth, he also builded his “stories” in the heavens.
- Colossians 1:16—just how far do these physical observations extend? In other words, just how much can we understand about the nature and functioning of the heavenly government by observing the earthly governmental structures around us? I would submit to you not very much.
- I Corinthians 2:7-8—if the “princes of this world,” would have known about the mystery they never would have crucified Christ. The “princes of the world” are following the course charted by the “prince the power of air,” i.e., Satan himself.
- Ephesians 2:1-3—the course of this world has been charted by Satan. Satan has so corrupted the governmental structures of both heaven and earth that it is next to impossible to look at them by outward observation and concludes much about the nature of reign with Christ in eternity.
- In fact, I would submit to you this morning that it is exactly this propensity that we have to judge eternity by the here and now that clouds our ability to see these things clearly. We cannot use the normal functioning of the earthly governments around us to judge what it means to reign in eternity with Christ. Earthly governments are so corrupted by the course of this world that they impede our ability to think clearly about what it means to reign with Christ.
- Reign—1) to possess or exercise sovereign power or authority; to rule; to exercise government, as a king or emperor; or to hold the supreme power. 2) To be predominant; to prevail. 3) To rule; to have superior or uncontrolled dominion (Rom. 6). (*Webster's 1828 Dictionary*)
- When we read the definition of what it means to “reign” we see words associated with power, authority, and rulership, i.e., the ability to tell others what to do and lord over them. Given that

we see earthly governments do these exact things we naturally assume reigning with Christ in the heavenly places is a power trip.

- II Timothy 2:12—when read as statements of CONDITION suffering in II Timothy 2:12 results in a greater position of reigning. Suffer now reign later. Don't suffer now and you will not reign later. Suffer a lot and you gain a great position of reigning later. Maximize your suffering now and you will maximize your reign in eternity.
- Ephesians 1:21—thrones (Col. 1:16), principalities, powers, mights, and dominions are positions of reigning authority that are occupied by those who are joint-heirs with Christ, some maintain. While the “every name that is named” category is reserved for those who are heirs of God. These are the janitorial staff of eternity, these are the ones who are not worthy of reigning with Christ because they didn't suffer for the right things in the proper amount, according to some.
- Do you see how critical it is to get II Timothy 2:11-13 right? It is equally critical to have a proper understanding of what it means to reign.

Reigning in the Kingdom of God

- Members of the body of Christ are not the only ones to have misconceptions regarding what it means to reign/rule in the kingdom of God. During the earthly ministry of Christ, in the Gospels, the 12 Apostles argued about which one of them would be greatest in the kingdom of God.
- Luke 22:24-27—according to verse 24, there was “strife” among the Apostles concerning which one of them would be” accounted the greatest.” This was not the only time such an exchange among the apostles is recorded.
 - Matthew 18:1
 - Mark 9:34
 - Luke 9:46
- Luke 22:25—in verse 25, Jesus begins to rebuke this spirit of division within the Apostles by discussing the type of lordship that Gentiles kings exercise over their subjects. The English word “lordship” carries the following meanings according to *Webster's 1828 Dictionary*:

- 1) The state of quality of being a lord; hence, a title of honor given to noblemen, except to dukes, who have the title of grace.
 - 2) A titular compellation of judges and certain other persons in authority and office.
 - 3) Dominion; power; authority.
 - 4) Seignior; domain; the territory of a lord over which he holds jurisdiction; a manor.
- That the Gentiles view lordship in authoritarian terms is evidenced by the second half of Luke 22:25, “they that exercise authority upon them **are called benefactors.**” Notice that this portion of the verse is written from the point of view of those who “exercise authority” upon others, i.e., the kings of the Gentiles in the first half of the verse. In the Gentile world, those who wield and command this type of lordship and authority over others are the benefactors of their power at the expense of their subjects. In short, Jesus perceived that the Apostles viewed his kingdom as functioning in the same manner as Gentiles' kingdoms in terms of power and authority.
 - Mark 10:35-40—James and John ask Christ for the honor of sitting one on his right hand and other on his left when he entered into his “glory,” i.e., the kingdom.
 - Mark 10:41—when the remaining ten Apostles were made aware of these events they were most displeased with James and John for making this petition.
 - Mark 10:42—Christ calls the Apostles unto him and addresses them in a very similar fashion to what we observed in Luke 22:25. Here like in Luke 22, Christ describes the manner in which the Gentiles conceive of Lordship and political authority. There can be no doubt that Christ viewed the Apostles as thinking that authority in the kingdom of God worked in the same manner as Gentile political authority.
 - Mark 10:43—that Jesus viewed the Apostles as functioning with a Gentile notion of kingdom authority is evidenced by his comments to the twelve in this verse. Christ says that authority in his kingdom is not a matter of lordship and exercising authority over people. Rather greatness in the kingdom of God is tied to ministry and service, according to Mark 10:43.
- Luke 22:26

- Elsewhere in the Gospels, the Greek word translated “minister” in Mark 10:43 is translated “servant” in the King James Bible.
 - Matthew 23:11—But he that is greatest among you shall be your **servant**.
 - Mark 9:35—And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and **servant** of all.
 - John 12:26—If any man serve me, let him follow me; and where I am, there shall also my **servant** be: if any man serve me, him will *my* Father honour.
- According to John 12:26, who will the Father honor? The father will honor those who are his servants. These observations help establish the premise that greatness and honor in the kingdom of God are related to greater capacities from service, not authoritarian rule in the Gentile sense.
- Mark 10:44—the one who will be “chiefest,” i.e., first in rank is the one who will be servant of all. The one who demonstrates the greatest capacity for humble service will be given a chief position of honor in the kingdom.
 - Luke 22:27
- Mark 10:45—the Lord Jesus Christ came to minister unto the people of Israel and offer himself for their sins. The Lord Jesus Christ was the suffering servant who paid the ultimate price by sacrificing himself.
 - Zechariah 3:8—“. . . I will bring forth my servant the BRANCH.”
- Philippians 2:5-8—Jesus Christ was the Father’s ultimate servant.
- Philippians 2:9-11—Jesus Christ is accorded the greatest position in heaven and earth because he demonstrated the greatest capacity for service.
 - Colossians 1:18—Christ is the exalted head of the body the church so that in all things (positions of government) he might have the preeminence.
- Reigning with Christ is not about authoritarian rule or power and authority, it’s about serving the Lord Jesus Christ in the heavenly government. This is what the JSC is all about

trying/testing the sort of one's work/service for Christ. While all believers will reign with Christ, not all believers will have/occupy the same position because all believers do not demonstrate themselves to have the same capacities for service.

Sunday, June 8, 2014—The Judgment Seat of Christ—What Does it Mean to Reign With Christ? Part 2

Introduction/Review

- In our study of the faithful saying of II Timothy 2:11-13 we learned that all believers will reign with Christ as a matter of FACT. After that teaching I had many questions from the saints regarding what reigning with Christ in the heavenly places entailed and looked like. Last week we began discussing the matter.
- Luke 22:25-27; Mark 10:42-45—we saw that reigning in the kingdom of God is not about authoritarian power and Lordship in the way the gentiles conceive of it. Rather greatest in the kingdom of God is reserved for those **who serve** others not those **who are served**.
- Philippians 2:5-11—Jesus Christ was the Father’s ultimate servant. As a result, Christ is accorded the greatest position in heaven and earth because he demonstrated the greatest capacity for service.
 - Colossians 1:18—Christ is the exalted head of the body the church so that in all things (positions of government) he might have the preeminence.
- Reigning with Christ is not about authoritarian rule or power and authority, it’s about serving the Lord Jesus Christ in the heavenly government. This is what the JSC is all about trying/testing the sort of one’s work/service for Christ. While all believers will reign with Christ, not all believers will have/occupy the same position because all believers do not demonstrate themselves to have the same capacities for service.

Further Thoughts on Reigning With Christ

- What is the future destiny of the body of Christ? Ephesians 2:6—to reign and rule with Christ in the heavenly places.
- Who currently occupies the positions of governmental authority in the heavenly places that the body of Christ will one day possess? Ephesians 6:12—the rulers of the darkness of this world, spiritual wickedness in high places, i.e., fallen angels.
 - Job 15:15—“. . . the heavens are not clean in his sight.”
- Revelation 12:7-12—in the middle of the 70th week of Daniel (Tribulation Period) there will be

a war in heaven between “Michael and his angels” (righteous angels) and the dragon (Satan) and “his angels” (fallen angels). Satan and his angels will be defeated and forced to vacate the heavens as they are sent down to the earth. Who will take up occupancy of these vacated heavenly places? You and I, the members of the body of Christ.

- The positions that you and I will fill are presently and where originally occupied by angels that rebelled against God and were involved in Satan’s policy of evil to challenge the authority of God in the heavens.
- Fundamentally what is an angel? Hebrews 1:13-14—fundamentally angels were created to be “ministering spirits” to serve God in whatever capacities he deemed necessary. The English word “ministering” means the following according to *Webster’s 1828 Dictionary*: “Attending and serving as a subordinate agent; serving under superior authority. Heb.1.”
- Ezekiel 28:12-18—in the original creation God created angels to serve him. Approximately one third of the heavenly host followed Lucifer in his rebellion against God as he moved to assert his own authority over and above the exalted position of service that God had given to him.
- What God is seeking to accomplish with the body of Christ is to form an agency that he can use to repossess the positions of governmental authority back to himself by filling them with a people that will choose to serve him.
- Last week we established that reigning in the kingdom of God is related to service. Angels in the Bible were created to be ministering spirits. A third of the heavenly host were not satisfied with the positions of service they were given and moved to assert their own authority by rebelling against God. In the end, they will be forced out of the heavens and replaced with members of the body of Christ. The JSC will determine each believer’s capacity for service in the heavenly government based upon how he or she served in this life.
- Hebrews 12:22—how many angels are there? An innumerable company. In other words more than one could possibly count. How many would a third of an innumerable company be? A lot. Is there any way to know for sure?
- Ephesians 1:20-21—Jesus Christ is currently seated at the father’s right hand in the heavenly places far above all principality, power, might, dominion, and every name that is named.
- Ephesians 1:22—Christ has been made the head over all these positions of governmental authority to the church, i.e., for the benefit of the church which is his body.

- Ephesians 1:23—what is the church which is his body? It is the fullness of Christ. The English word “fullness” carries the following meanings: 1) The state of being filled, **so as to leave no part vacant**. 2) The state of abounding or being in great plenty; abundance. 3) Completeness; the state of a thing in which nothing is wanted; perfection.
- The body of Christ the fullness of Christ that will be used by Christ to fill all in all. The body of Christ will fill up the vacated positions of service left by 1/3 of an innumerable company. Could it be that what determines the timing of the catching up of the church the body of Christ is when that body is sizable enough to fill up the heavenly government and accomplish the purpose for which God formed the body and ushered in the dispensation of grace?

Sunday, June 15, 2014—The Judgment Seat of Christ—What Does It Mean to Reign With Christ, Part 3

Introduction/Review

- II Timothy 2:12—our side bar over the past two weeks into what it means to reign with Christ was promoted by our studies of the faithful saying of II Timothy 2:11-13.
- After having established that all believers will reign Christ as a matter of FACT. Two weeks ago I began addressing some of the misconceptions that people have about what it means to reign with Christ. When read as statements of CONDITION, suffering in II Timothy 2:12 results in a greater position of reigning. Suffer now reign later. Don't suffer now and you will not reign later. Suffer a lot and you gain a great position of reigning later. Maximize your suffering now and you will maximize your reign in eternity. Fail to suffer and you won't reign.
- Mark 10:42-45—reining with Christ in his kingdom is not about authoritarian power and elitism it's about service.
 - Philippians 2:5-11—Christ was given a name above every name as a result of his capacity for service.
 - Colossians 1:18—Christ has been made the preeminent one in all things, i.e., the greatest or the chiefest.
- Ephesians 1:20-23, 2:6, 6:12—the destiny of the body of Christ is to reign and rule with Christ in the heavenly places. Those places of governmental authority that we will one day occupy are currently in possession of Satan and his angles.
 - Revelation 12:7-12—in the middle of the 70th week of Daniel there will be war in heaven and Satan and his angels will be expelled and sent down to the earth.
- Hebrews 1:13-14— fundamentally angels were created to be “ministering spirits” to serve God in whatever capacities he deemed necessary. In the Ages to Come members of the body of Christ will fulfill these service capacities in the heavenly government.
- Ephesians 1:22-23— Christ has been made the head over all these positions of governmental authority to the church, i.e., for the benefit of the church which is his body. What is the church which is his body? It is the fullness of Christ. The English word “fullness” carries the

following meanings: 1) The state of being filled, **so as to leave no part vacant**. 2) The state of abounding or being in great plenty; abundance. 3) Completeness; the state of a thing in which nothing is wanted; perfection.

- The body of Christ the fullness of Christ that will be used by Christ to fill all in all. The body of Christ will fill up the vacated positions of service left by 1/3 of an innumerable company. Could it be that what determines the timing of the catching up of the church the body of Christ is when that body is sizable enough to fill up the heavenly government and accomplish the purpose for which God formed the body and ushered in the dispensation of grace?
- At the end of last week's message we began discussing the situation with Adam and how God created man to serve him. It is to this discussion that I would like to focus our attention for the majority of this message.

Mankind: Designed for Creative Service

- Proverbs 3:19-20—when God created he did so by wisdom, understanding, and knowledge.
- Genesis 1:26-28—even in the original creation before the fall God created man to serve him. God put knowledge, wisdom, and understanding into the creation and then sent mankind out to discover it. Adam was to add value to what was already there.
- Genesis 2:15—Adam had a job to do. Work only became drudgery after the fall.
- Genesis 2:16—Adam could freely eat anything that he wanted to. Adam was free to investigate the creation and use the wisdom, understanding, and knowledge that God had put in him.
- Genesis 1:3-5—what did God call the light? Day
- Genesis 2:18-20—God made the animals here and brought them to man to see what he would call them. Adam functioning in the image of God was able to utilize his wisdom, understanding, and knowledge to name the animals and in doing so he realized that there was not an help meet for him.
- Exodus 31:1-5—Bezaleel was able to take the knowledge, wisdom, and understanding that God filled him with to extract out of creation that which God put there to create new workmanship.
 - II Timothy 2:15—“. . . a **workman** that needeth not to be ashamed rightly dividing the

word of truth.”

- Isaiah 28:23-27—the farmer learns via work how to sow, plant, and thresh.
- Luke 16:1-8—they have figured out how the world worked and then took advantage. For the children of this world—the source of their life and thinking is the world. They direct their efforts toward making the world work for them. Meanwhile children of the light are off looking for miraculous provisions.

Reining In Life

- Proverbs 2:1-6—the writer of Proverbs compares seeking after wisdom, knowledge, and understanding to searching for hid treasure. How are you and I using the wisdom, understanding, and knowledge that come from God’s word to serve him?
- Colossians 1:9-14—as believers we need to reign like Adam and be looking to extract value out of life. Believers will do in the heavens what man was put on earth to do down here. We have been given the same thing do in the heavenly realm. What he gave man on the earth is the example/picture or what we will do in the heavens. Different realm same dominion mandate.
- Colossians 2:2-3—in Christ are hid all the treasures of wisdom and knowledge. As members of the body of Christ we need to be endeavoring to harness the wisdom, knowledge, and understanding that is in Christ and put it on display now. We need to be about developing skills for servant leadership in eternity.
- I Corinthians 6:1-5—Paul rebukes the Corinthians for the lack of wisdom. If believers are going to judge the angelic world they ought to be able to settle matters between themselves.
- Romans 5:14, 17—as believers by the grace of God we have the capacity to reign in life by Jesus Christ. We have the capacity to function on the basis of wisdom, knowledge, and understanding in the details of our lives. To mine out of Christ the hidden treasures of wisdom and knowledge. To not live defeated feckless lives but to make a difference in eternity by taking up the reigns and reigning in our own lives and serving the Lord Jesus Christ.

Conclusion

- Ephesians 2:7— eternity is going to be an ever expanding advancement. It’s not about position, power control, and dominion. It is about one’s capacity to utilize the knowledge, wisdom, and

understanding in the service of God. Throughout all the ages of eternity God will wow us and blow us away as he educates in the exceeding riches of this grace and his kindness toward us through Christ Jesus.

- Ephesians 2:10—funny how this issue of workmanship keeps coming up all the time. We allow ourselves to be Christ's workmanship when we:
 - II Timothy 2:15—study as a workman so that we can...
 - Colossians 2:2-3—mine out of God's word the treasures of wisdom and knowledge that are hidden in Christ so that we can...
 - Colossians 3:16—let the word of Christ dwell in us richly so that...
 - II Corinthians 4:11—the life of Christ can be made manifest in our mortal flesh which will allow us to...
 - Romans 5:17—reign in life by Jesus Christ.
- Reigning is administering the government of heaven by doing the job God gave you to do.
- Luke 17:7-10—the servant does “woe is me I did not have a higher position”. His mind is “I am doing exactly what my job told me to do”. So, no matter what position you have in the service we need to have the attitude of the unprofitable servant.

Sunday, June 22, 2014—The Judgment Seat of Christ—The Faithful Saying of II Timothy 2:11-13: If Statement Number 4

Introduction/Review

- Before we took our 3 week detour into considering what it means to reign with Christ we had been studying the “if statements” that comprise the faithful saying of II Timothy 2:11-13. We began that investigation by considering the traditional or books view of the passage.
- Historically many fundamental and dispensational Bible teachers have held that the 1st and 4th “if we” statements are statements of FACT. Meanwhile, the 2 “if we” statements in verse 12 have been viewed as CONDITIONAL.
 - For **if we** be dead with *him*, we shall also live with *him*:--STATEMENT OF FACT
 - **if we** suffer, we shall also reign with *him*:--STATEMENT OF CONDITION
 - **if we** deny *him*, he also will deny us:--STATEMENT OF CONDITION
 - **if we** believe not, *yet* he abideth faithful: he cannot deny himself.—STATEMENT OF FACT
- As I began to study issues related to the Joint-Heir controversy in Romans 8:17 I began to question whether or not I was understanding II Timothy 2:11-13 properly. Three things caused me to question the bookends view.
- First, was the grammatical structure of the passage. A consideration of the grammatical structure of the 4 “if statements” contained in II Timothy 2:11-13 reveals the exact same structure. This reality means that all four expressions are FACT stating, not CONDITIONAL. The mood of the verb following the condition determines which type of condition is in play. *Indicative Mood*—the indicative mood is a simple statement of fact. If an action really occurs or has occurred or will occur, it will be rendered in the indicative mood. This is the LOGICAL/FACT stating use of the word if.
 - *If Statement—Number 1 (II Tim. 2:11b)*—“... For if (*ei*) we be dead with (**indicative mood**) *him*, we shall also live with *him*:.”
 - *If Statement—Number 2 (II Tim. 2:12a)*—“If (*ei*) we suffer (**indicative mood**), we shall also reign with(**indicative mood**) *him*:.”

- *If Statement—Number 3 (II Tim. 2:12b)*—“. . . if (*ei*) we deny (**indicative mood**) *him*, he also will deny (**indicative mood**) us:”
- *If Statement—Number 4 (II Tim. 2:13)*—“If (*ei*) we believe not (**indicative mood**), *yet* he abideth (**indicative mood**) faithful: he cannot deny himself.”
- Since statements 2 and 3 outlined above exhibit the exact same grammatical structure as expressions 1 and 4; based upon what rule of interpretation does one read statements 1 and 4 as statements of FACT and statements 2 and 3 as statements of CONDITION when grammatically they are structured in the exact same manner? It would appear for the sake of consistency that all 4 “if we” statements should be viewed as statements of FACT.
- Second, I observed an inconsistency in how the verses were read in English based upon how they are punctuated. The first three “if statements” are followed by colons. The fourth obviously is not because the end of verse 13 constitutes the end of the sentence and is therefore concluded by a period. According to the TV, the first statement is understood to be a self-contained statement of FACT. In other words, when seeking to understand the second “if we” statement in verse 12 the traditional reading does not look back to the first “if statement” to inform the second. Rather, the first stands alone as a statement of FACT. However, the 2nd and 3rd “if we” statements in verse 12 are not read in the same manner, according to the traditional reading of the passage. They are linked with each other as statements of CONDITION.
- Third, was the realization that II Timothy 2:11-13 was a “faithful” or true saying. Nothing that Paul says here is contingent upon future circumstances. Rather everything Paul says here is categorically true when he addresses the epistle to Timothy.
 - I Timothy 3:1—a “true saying” is a “faithful saying” and vice versa.
- From there we set out to study the passage from the point of view that all four “if statements” were statements of FACT. As things stand right now we have one “if statement” left to consider.

“If we” Statement—# 4 (II Tim. 2:13)

- Like the first three “if statement” number 4 is also a 1st Class Condition (*if and its true*), i.e., the FACT stating use of the word “if.”
 - “If (*ei*) we believe not (**indicative mood**), *yet* he abideth (**indicative mood**) faithful: he

cannot deny himself.”

- Once again it is important to note the tense on the verbs in the verse. Since it’s TRUE that we believe not in the PRESENT, it is equally TRUE that abideth faithful is in the PRESENT. Both verbs are in the present tense.
 - “If (*ei*) we believe not (**Present Tense**), *yet* he abideth (**Present Tense**) faithful: he cannot deny himself.”
- When understood as a statement of FACT verse 13 is saying that all believers WILL as a matter of FACT “believe not.” On the surface we can understand how this might make some saints uncomfortable. It behooves us then at this point to consider what it means to “believe not.”
- Traditionally verse 13 viewed as a statement regarding the eternal security of the believer. The reasoning goes generally as follows. Even if believers are found in a state of no longer believing (“If we believe not”), i.e., they deny the faith altogether and become atheists they cannot lose their salvation. The reason they cannot lose their salvation is because Christ abides faithful (“*yet* he abideth faithful”) and “he cannot deny himself,” i.e., since believers are baptized into Jesus Christ upon faith in the finished word of Christ they can never be found again in a position outside of Christ. Since Christ cannot deny himself the believer can never be denied their salvation even if they depart from the faith at some point in their earthly life.
- The problem with this reading should be obvious. Being understood as a statement of FACT, this verse cannot mean that all believers WILL as a matter of FACT “believe not” in the sense that they depart the faith and become atheists. That this cannot be the proper way of understanding the first portion of verse 13 is evidenced by the very fact that not all believers deny or renounce their faith.
- The phrase “we believe not” is a translation of the Greek word *apisteō*, which is found 7 times in the Greek text supporting the King James Bible. Strong’s Concordance offers the following definitions for *apisteō*: 1) to betray a trust, be unfaithful, 2) to have no belief, to disbelieve.
- Of the 7 times this word occurs in the New Testament, 3 of them are in the context of the reports of Christ’s post-resurrection appearances circulating among his follows.
 - Mark 16:11—And they, when they had heard that he was alive, and had been seen of her, **believed not**.

- Luke 24:11—And their words seemed to them as idle tales, and they **believed** them **not**.
- Luke 24:41—And while they yet **believed not** for joy, and wondered, he said unto them, Have ye here any meat?
- In these verses it is evident that the second definition presented above is in play. The followers of Christ after his resurrection “believed not” in the sense that they did not believe that Christ rose from the dead, i.e., they disbelieved the reports. The same could be said for Mark 16:16, “He that believeth and is baptized shall be saved; but he that **believeth not** shall be damned.” He that “believeth not” is one who has no belief or disbelieved the preaching of the twelve Apostles. The same usage is apparent in the following verses as well:
 - Acts 28:24—And some believed the things which were spoken, and some **believed not**.
 - Romans 3:3— For what if some did **not believe**? shall their unbelief make the faith of God without effect?
- The “faithful saying” of II Timothy 2:11-13 is not addressed to those who have “believed not,” in the sense that they “have no belief” or are lost. All of the “if statements” that comprise this faithful saying are only true for those who have believed in the finished word of Christ for their salvation.
- If Paul had the second definition of *apisteō* presented above in mind when he wrote II Timothy 2:13, then he would be stating as a matter of FACT that all believers WILL “have no faith or disbelieve.” In short, Paul is not stating that every believer will depart the faith as a matter of FACT.
- Conversely, the first definition of *apisteō*: “to betray a trust, be unfaithful” can and does apply to all believers. Please honestly consider the following questions:
 - Is there any member of the body of Christ that is faithful ALL the time?
 - Are we ALWAYS faithful to the word of Christ through the Apostle Paul in the details of life?
 - Do we ALWAYS operate by faith in God’s written word and allow it to work effectually in us who believe?
- No! Sometimes, unfortunately more often than not we try to operate by trusting in our own power, strength, and wisdom and don’t operate by faith in God’s written word.

- I Thessalonians 2:13—the word of God works effectually in us that believe. We have to choose to operate by faith in God’s written word in the details of our lives. I am guilty of this type “believing not” quite often.
- The issue of faithfulness is a recurring theme in II Timothy 2. The words translated “believe not” are the opposite of the word translated “faithful” in the same verse.
 - Verse 2—faithful men
 - Verse 11—faithful saying
 - Verse 13—he abided faithful
- What II Timothy 2:13 is doing is stating the FACT that even when we are unfaithful and not operating by faith in the details of life Christ ABIDETH or remains faithful to us.
- If one were to read this as a statement of CONDITION they would be forced to conclude that Christ only abides faithful when we are not.
- I Thessalonians 5:24
- Ephesians 2:10—as believers we are Christ’s workmanship.
- Philippians 1:6—Paul is confident that Christ will continue to “perform” the work in the Philippians until the day of Jesus Christ.
- II Timothy 2:13—the reason that Christ abides and remains faithful when we are not is because he cannot deny himself. When we trusted in the finished work of Christ as the only total and complete payment for our sins, Christ placed his life in us. We became the habitation of God through the Spirit (Eph. 2:22).
- Galatians 2:20—the life that we live in the flesh we live by the faith of the Son of God.
- II Timothy 2:13—in the end this verse is a security verse but for a different reason than I used to think. This verse is highlighting the fact that based upon justification by grace through faith Christ remains faithful to us even when we are unfaithful to him. In fact, he must remain faithful to us because he cannot deny himself.

- When we are unfaithful as we are sure to be; Christ abides and remains faithful to us because he cannot deny himself. This follows from the role the faith of Christ played in our justification (Gal. 2:16).
- II Timothy 2:12—when we deny Christ through our works he is perfectly just in denying us reward at the JSC.
- II Timothy 2:13—when we believe not, i.e., do not operate or function by faith Christ abides and remains faithful because our justification was/is not contingent upon our ability to remain faithful.
- II Timothy 2:14—Paul wanted Timothy to cause people to remember these four FACTS:
 - Verse 11—Those who ARE dead with Christ (Present) SHALL ALSO live with him (Future)—“If Statement” #1
 - Verse 12—All believers SUFFER (Present) therefore all believers SHALL ALSO reign with him (Future)—“If Statement” # 2
 - Verse 12—All believers DENY HIM via their works (Present) therefore Christ SHALL ALSO deny believers reward that they otherwise could have had at the JSC (Future)—“If Statement # 3
 - Verse 13—All believers BELIEVE NOT in that we don’t always operate by faith in God written word (Present) yet Christ abideth faithful (Present) because he cannot deny himself.
- All of this follows from the notion of a “faithful saying.” It is quite possible that in the absence of a complete Bible that these faithful/true sayings served the function of an early doctrinal statement to help believers remember/recall key truths of Paul’s teaching. There is nothing in this passage that is not in-line with Paul’s teaching elsewhere in his epistles.

Sunday, June 29, 2014—The Judgment Seat of Christ—Conclusion

Series Overview

- How does one summarize and bring to a conclusion 6 months worth of studies on the JSC?
- I Corinthians 5:10—the word translated “judgment seat” is the Greek word *bema*. Occurring only three times, the other word is *kriterion* which deals with the meting out of judgment and justice in a legal or judicial sense.
 - James 2:6—“judgment seats”
 - I Corinthians 6:2—“judge”
 - I Corinthians 6:4—“judgments”
- Acts 7:5—in contrast the Greek word *bema* is found 12 times in the New Testament. In its most basic meaning *bema* is used as a unit of measure i.e., a “foot.” The word *bema* is also used to describe a raised platform on which the judge sat during legal proceedings (and from which he pronounced his verdict) or the seat itself.
- Twice the word *bema* is used in relation to the JSC.
 - Romans 14:10
 - II Corinthians 5:10
- From these core Pauline texts we observed the following realities regarding the JSC.
 - Stand before the JSC (Rom. 14:10)
 - Appear before the JSC (II Cor. 5:10)
 - Give account of themselves (Rom. 14:12)
 - Receive for the things done in the body (II Cor. 5:10)
- According to I Corinthians 3:13 at the JSC every man’s work will be tried by fire. The fire will

manifest, declare, and reveal the sort of a man's work.

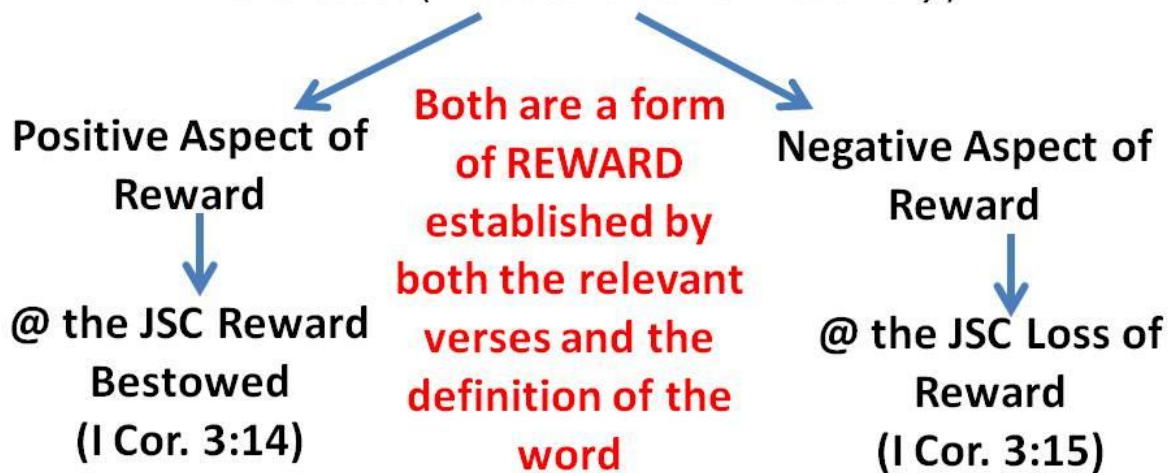
- Manifest—plain, open, clearly visible to the eye or obvious to the understanding; apparent; not obscure or difficult to be seen or understood.
- Declare—"to make clear"
- Revealed—"disclosed; discovered; made known; laid open," according to Webster's 1828 Dictionary.
- The fire at the JSC will determine the sort of a man's work: gold, silver, precious stones, wood, hay, stubble.
- I Corinthians 3:14-15—there are two possible outcomes of the JSC: 1) Loss of Reward, 2) Reward Bestowed. Work in building upon the foundation that survives will be rewarded while work that is consumed will be rewarded by suffering the loss of reward that otherwise could have been received. The JSC is not an all or nothing proposition.
- This conclusion stems from our study of the 8 Principles Regarding Rewards:
 - *Principle 1*—there is a difference between inheritance and reward. (Eph. 1:11-14; Rom. 8:17)
 - *Principle 2*—a man reaps what he sows. (Gal. 6:7-9)
 - *Principle 3*—rewards are simply payment or recompense for a man's labor. (I Cor. 3:8; I Tim. 5:18)
 - *Principle 4*—rewards are reckoned as a matter of debt. (Rom. 4:4, 11:6)
 - *Principle 5*—rewards are given for bad works. (II Tim. 4:14)
 - *Principle 6*—rewards are reckoned on the basis of works. (I Cor. 3:8, 14-15)
 - *Principle 7*—a believer's good works are fruit for which they will receive a reward. (Titus 3:14; Col. 1:10)
 - *Principle 8*—rewards are given for work willingly performed; not for things that we are

obligated to do.

- Suffering loss at the JSC seat of Christ is a form of reward based upon both the definition of the English word “reward” and the relevant passages of Scripture.

Introduction/Review

Reward: To give in return, either good or evil. Hence, when good is returned for good, reward signifies to repay, to recompense, to compensate. When evil or suffering is return for injury or wickedness, reward signifies to punish with just retribution, to take vengeance on, according to the nature of the case. (*Webster's 1828 Dictionary*)



- Issues that could cause one to suffer loss at the JSC include:
 - Departing the faith
 - Failing to keep one's body under subjection.
- Our studies took us to II Timothy 2 where we spent a lot of time studying the faithful saying of verses 11-13. After sharing our misgivings regarding the traditional view of the passage we advocated for the Fact Stating View which has sees Paul as exhorting Timothy to remind people of the following 4 FACTS:

- Verse 11—Those who ARE dead with Christ (Present) SHALL ALSO live with him (Future)—“If Statement” #1
- Verse 12—All believers SUFFER (Present) therefore all believers SHALL ALSO reign with him (Future)—“If Statement” # 2
 - Reigning with Christ is about service not about power and authority.
- Verse 12—All believers DENY HIM via their works (Present) therefore Christ SHALL ALSO deny believers reward that they otherwise could have had at the JSC (Future)—“If Statement # 3
- Verse 13—All believers BELIEVE NOT in that we don’t always operate by faith in God written word (Present) yet Christ abideth faithful (Present) because he cannot deny himself.

Conclusion

- I Corinthians 4:5—when the Lord comes, remember what we studied regarding the timing of the JSC after the Rapture, i.e., after the Lord comes to catch away the body of Christ.
- When the Lord comes in this verse, he will do two things:
 - Bring to light the hidden things of darkness &
 - Make manifest the counsels of the hearts.
- At the JSC the Lord is going to bring to light, i.e., shine a light upon the secret and hidden things we have done. Those things we did in the darkness that no one knows about will have the light of truth shined upon them.
- Also, the counsels and purposes of our hearts will be made manifest. Not only what we have done that no one knows about but also and more importantly our reasons and motivations for why we did the things we did will be manifest.
- Does this not sound completely terrible? Does it not sound as though there would be total, complete, and utter embarrassment at the JSC? Just when it looks like things could not possibly get any worse notice how verse 5 ends.

- “And then”—after the hidden things of darkness have been brought to light & the counsels of the hearts have been made manifest SHALL EVERY MAN HAVE PRAISE OF GOD. How many is EVERY MAN? All believers will have praise of God. Christ already knew about all the stuff that was wrong with us which is why he died for our sins to begin with.
- Romans 8:1—the only condemnation that believers are under today is the condemnation they place upon themselves by choosing to walk after the flesh, i.e., the law and not after the Spirit.
- I Corinthians 9:24—Paul encourages us as believers to run so as to obtain the prize not for honor, prestige, or power but out of a humble mindset of service to Christ.
- Luke 17:7-10—the servant says “woe is me I didn’t have a higher position”. His mind is “I am doing exactly what my job told me to do”.
- Philippians 3:14—forget about your past mistakes and failures and press toward the mark.