

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 (1<sup>st</sup> 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’s 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 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*.”

- “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 *Webster’s 1828 Dictionary*: “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 of 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 REPOSSES THE GOVERNMENTAL STRUCTURES OF THE HEAVNELY 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 with crated 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 to 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 **CONDITINAL** 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 *Webster’s 1828 Dictionary* the 8<sup>th</sup> 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 “even 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 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 than why not go out and live my life in such a way so as 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.