

Foundations Under Fire

Outline

- The Problem: All Believers Are not Complete in Christ
- The Source: Being a Joint-Heir With Christ is Conditional
- The Solution: All Believer Are Joint-Heirs With Christ
- The Implications: Where is This Leading?

Logical Argument

Joint-Heir—"A heir having a joint interest with another." (*Webster's 1828*)

- All believers are heirs of God (Rom 8:17, Gal 4:7) who inherit all things (Rom 8:32).
- Christ is an heir of God who inherits all things (Heb. 1:1-2).
- Therefore, all believers must be "joint-heirs with Christ" because both are heirs of God who inherit all things (Rom 8:17).


Rules For Semicolons


- In the 1769 edition of the KJB has a semicolon separating the “joint-heirs with Christ” section from the “if so be” portion of the verse. According to grammarbook.com there are 5 primary rules for the use of semicolons; two of which are relevant:
 - Rule 4—use the semicolon to separate units of a series when one or more of the units contain commas.
 - Rule 5—use the semicolon between two sentences joined by a coordinating conjunction when one or more commas appear in the first sentence.

Comparing King James Editions

1611

1769

- And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together.
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- And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.
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“If So Be”

- Serves the same function as the first “if” in verse 17. It is a statement of LOGIC/FACT not CONDITION. The underlying Greek word *ei per* occurs 6 times in the TR. According to *Strong’s Concordance*, the Greek word *ei per* carries the following meanings: “if indeed, since, if after all.” The Greek word is rendered in English by the KJB translators as follows:
 - Romans 8:9—“if so be”
 - I Corinthians 15:15—“... **if so be** that the dead rise not.”
 - II Thessalonians 1:6—“**Seeing** it is a righteous thing. . .”

“If So Be”

- Considering the definitions of the English words “indeed” and “since” will help establish the intended meaning behind the Greek word.
 - Indeed—is usually emphatical, but in some cases more so than in others; **as, this is true; it is indeed.** Indeed is used as an expression of surprise, **or for the purpose of obtaining confirmation of a fact stated. Indeed! Is it possible? Is it so in fact?**
 - Since—because that; this being the fact that.
- II Thessalonians 1:6--“seeing” is denoting the exact same meaning as the Greek word *ei per* i.e., “if indeed, since, if after all.”
 - “This participle appears to be used indefinitely, or without direct reference to a person or persons. “Wherefore come ye to me, *seeing* ye hate me.?” Gen. 26. **That is, since, or the fact being that or thus; because that.**” (*Webster’s 1828*)

II Timothy 2:12

- II Timothy 2:12—does not say “suffer with” it says “suffer” the Greek word *hear* means to “endure” see verse 10. Supports of the “two inheritance” view read this verse as follows:
 - “If we suffer **WITH HIM**, we shall also reign with *him* **AS JOINT-HEIRS**: if we deny *him*, he also will deny us:”
- I believe there are more significant problems with this reading that I am in the process outlining in a second paper on *The Faithful Saying of II Timothy 2:11-13*.
- By reading the verse in this fashion the 2IV is equating the issue of REINING with JOINT-HEIRSHIP.

They Are Not The Same

Joint-Heir

- “A heir having a joint interest with another.”
(*Webster’s 1828*)

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*)

Confusion of Inheritance With Reward

Inheritance

Reward

- An estate derived from an ancestor to an heir by succession or in course of law; or an estate which the law casts on a child or other person, as the representative of the deceased ancestor. 1) The reception of an estate by hereditary right, or the descent by which an estate or title is cast on the heir; as, the heir received the estate by inheritance. 2) The estate or possession which may descend to an heir, though it has not descended. 3) An estate given or possessed by donation or divine appropriation.
(*Webster's 1828*)

- 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 returned 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*)

The Implications

- 2IV Logical Progression:
- **Not all** believers are joint-heirs with Christ.
- Being a joint-heir with Christ **is conditioned** upon proper sanctification and suffering with Christ in/for the rightly divided Pauline paradigm of Scripture.
- Only Joint-heirs reign with Christ.
- Since being a joint-heir is conditional and only joint-heirs reign with Christ all believers **will not** reign with Christ.

The Implications

- Believers who don't attain unto joint-heirship due to incomplete sanctification and/or lack of proper suffering **will not** reign with Christ.
- Believers who don't reign with Christ as joint-heirs are lacking something and are therefore **not complete** in Christ.
- Completeness in Christ is corporate applying only to the agency of the body of Christ. Individual believers **are not** complete in Christ. Only those who **attain** joint-heirship through proper sanctification and suffering are complete.
- Only the agency of the body of Christ is blessed with all spiritual blessings in heavenly places in Christ.

The Implications

- Individual members of the body of Christ **are not** blessed with all spiritual blessings in heavenly places in Christ. They have access to them but do not presently possess them. They need to **attain unto** them through proper sanctification and suffering.
- In addition, all believers **do not** possess the indwelling Holy Spirit. The Holy Spirit indwells the corporate agency of the body of Christ but not the individual believer.
- Conclusion: there is no eternal security if individual believers are not personally indwelt by God the Holy Spirit. While 21 advocates **have not** as of this date questioned eternal security directly this is where their present train of thought is leading.