

Reigning With Christ

Introduction

- I. In the writings of the apostle Paul we find several fragments of hymns from the New Testament church.
 - A. Philippians 2:6–11 speaks of the mind of Christ.
 - B. 1 Timothy 3:16 addresses of the “mystery of godliness.”
 - C. 2 Timothy 2:11–13 tells of our relationship with Christ and encourages us to remain faithful to Him, even in the face of suffering.
- II. In this lesson we want to examine the third hymn and see what application we can make of it in our lives.

Discussion

I. Parallels In 2 Timothy 2:11–13

- A. The first parallel (2 Tim. 2:11).
 - 1. “If we died with Him, we shall also live with Him.”
 - 2. A Christian is one who “died with Him” (Rom. 6:2; Col. 3:3).
 - 3. The antecedent is true; hence, the consequence is true, “we shall also live with Him.”
 - 4. Do we live with Christ now? Yes! (Rom. 6:4; Gal. 2:20).
- B. The second parallel (2 Tim. 2:12).
 - 1. “If we endure, we shall also reign with Him.”
 - 2. We do endure persecution right now (2 Tim. 3:12).
 - 3. The antecedent is true now; therefore, the consequence, “we shall also reign with Him,” is true right now.
 - 4. Weymouth’s translation of 2 Timothy 2:12, “If we patiently endure pain, we shall also share His kingship...”
 - 5. We will explain *how* we reign in a few moments.
- C. The third parallel (2 Tim. 2:12).
 - 1. “If we deny Him, He also will deny us.”
 - 2. Some Christians denied the Lord (Titus 1:16; Jude 4; Rev. 2:13).
 - 3. The antecedent was true; therefore, the consequence was true.
 - 4. Christ was denying them—He did not have to wait until the final judgment to deny them (cf. Matt. 10:32–33).
- D. The fourth parallel (2 Tim. 2:13).
 - 1. “If we are faithless, He remains faithful.”
 - 2. We can be “faithless” right now (Matt. 17:17; Mark 9:19; Luke 9:41).
 - 3. If the antecedent is true now, the consequence is true right now.
 - 4. God and Christ are faithful now (1 Cor. 10:13; 2 Thes. 3:3; Heb. 10:23).

II. Christians Reign Right Now

- A. We reign on the earth (Rev. 5:9–10).
 - 1. The “reign” in Revelation 5:10 is present tense, not future tense.
 - 2. “It is a perversion to change the present ‘reign’ into a future, or to take it in the sense of a future” (H.A.W. Meyer, *Critical and Exegetical Handbook*, Vol. XI, p. 214).
 - 3. “We shall reign. Read *they reign*. Their reigning is not future, but present” (Marvin Vincent, *Vincent’s Word Studies*, Vol. II, p. 492).
 - 4. Notice a few other translations of this passage:
 - a) “And they reign upon the earth” (ASV).
 - b) “And they reign over the earth” (Weymouth).
 - c) “And they are reigning upon the earth” (TCNT).
 - d) “And they reign upon the earth” (Moulton).
 - 5. We have “power over the nations” like Jeremiah (Jer. 1:10).
- B. We are kings and priests now (Rev. 1:5–6; 1 Pet. 2:5, 9).
- C. We reign in life through righteousness (Rom. 5:17).
- D. We reign by righteous judgment (1 Cor. 6:2).
 - 1. How, or in what sense, would Christians judge the world?
 - 2. The Holy Spirit would convict the world (John 16:8), but He did it through the preaching of the gospel (2 Tim. 4:1–2).
 - 3. We are to judge the world right now (John 7:24; 1 John 4:1).
 - 4. Noah condemned the world while he was alive (Heb. 11:7).
- E. We reign by enduring (2 Tim. 2:12).
- F. We reign by overcoming (Rev. 3:21).

III. The Apostles Are Judging The Nations

- A. Jesus promised His apostles that they would sit on thrones and judge the twelve tribes of Israel (Matt. 19:28; cf. Luke 22:30).
 - 1. This would happen “in the regeneration.”
 - 2. This was to be while Christ was “on the throne of His glory.”
- B. People are being regenerated *right now* (Titus 3:5).
 - 1. The only other time the word translated “regenerated” is found in the New Testament is in Titus 3:5.
- C. Christ is on the throne of His glory *right now* (Luke 24:26; Rev. 3:21).
- D. The apostles are judging *right now* (John 20:23; 1 Cor. 5:3).
- E. On the Day of Pentecost Christ “began this process of regeneration. Having enthroned Himself, Jesus enthroned the apostles also, not as kings but as judges, having jurisdiction over all questions of faith and practice in the earthly kingdom. During their personal ministry, they judged in person; and since then they judge through their writings. True, we have written communications from only a part of them, but judgments pronounced by one of a bench of judges with the known approval of all, are the judgments of the entire bench” (J.W. McGarvey, *The Fourfold Gospel*).

Invitation

- I. Jesus said the meek would “inherit the earth” (Matt. 5:5).
 - A. What does it mean to “inherit the earth”?
 - B. Is this a promise that we would own oil wells, mansions and fancy cars?
 - C. The phrase “inherit the earth” or “inherit the land” is found in many Old Testament passages (Deut. 19:14; Psa. 25:13; 37:9).
 - D. The idea is traced to the Old Testament view of the land of Canaan as being the earthly object of Divine blessings.
 - E. The meek *have* inherited the earth (1 Cor. 3:21–23; 2 Cor. 6:10).
- II. My hope for the future is not on this earth!
- III. At the return of Christ, this earth will be destroyed (2 Pet. 3:10–13).