

~2 Timothy~

Lesson 18 – The Righteous Judge

Let's begin by reading our text today- **2 Tim 3:10-4:5**.

We are continuing our study of 2 Timothy and as you know this section is the pinnacle of the letter. We finished up chapter 3 last week and as we move into chapter 4, we see Paul bringing his final letter to a close. This is the last letter he will ever write in his earthly life and as Paul finalizes this letter, he concludes with the most emphatic exhortation he can possibly make and he directs this conclusion toward the most important mandate we have as Christians. That is to **PREACH THE WORD!**

God's Word is the absolute most important thing we have in this life and it is the most important thing to come for all eternity. This is Jesus Christ, the Word of Life that was manifested to us so that we might have reconciliation with the Father and eternal life in Him.

For the last couple of weeks we have been studying the importance and the purpose of the Scriptures, and that through the Scriptures, the written record of the Logos, we can now have the understanding and comprehension of the Word of Life Himself. This is the written record of the Truth because His Word is Truth.

The underlying theme of this 2nd epistle to Timothy has been to uphold the Truth without compromise and as we learned in chapter 3, Paul tells Timothy that the Word of Truth is how to respond to false teachers within the church. The man of God must take a stance alongside God and away from unrighteousness, this was chapter 2.

We must take the stance of separation, sanctification from the evil and perversion of the world so that we might be complete, being made fully complete by the Scriptures, so that we can be fruitful in every good work, sanctified and useful to the Master.

Now as we venture into chapter 4, Paul makes this solemn charge concerning the Word of Truth to his beloved son in the faith for the purpose of keeping the body of Christ pure and undefiled from the world. Paul mandates his final exhortation to Timothy in the most intense way in an effort that Timothy maintain that which was entrusted to him. That he carry on the work of the gospel by taking the mantle of Paul and continue his ministry so that the gospel can continue to grow and be preached to the world.

... Lets read 2 Timothy 4:1 again...

2 Timothy 4:1 †I charge you therefore †before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

† *I charge you therefore before God and the Lord Jesus Christ...*

- “I charge you therefore”- διαμαρτύρομαι οὖν ἐγὼ
- Notice two words, οὖν ἐγὼ, I therefore
 - oun, οὖν, means therefore- Paul is drawing us back to chapter 3
 - Paul says in 4:3, “they will not endure sound doctrine” 3rd person plural. Who is “they”?
 - We have to go back to 3:13 to find out that “they” are the evil men and impostors who are deceiving and being deceived.
 - How do we respond to these false teachers? With the God breathed Scripture, 2 Tim 3:16-17- All Scripture is given to the man of God to make him complete and fully equipped...
 - This “therefore” is how we use the Word of God to respond to false teachers. As we have seen in the first three chapters, Truth is the response to false teaching, **2 Tim 1:13-14; 2:14-16, 2:24-26; 3:14-16**.
- “I charge you therefore”- διαμαρτύρομαι οὖν ἐγὼ
 - You have been equipped with the Word. I have entrusted you with the Words of Life that were entrusted to me, therefore I charge you Timothy...
 - When Paul says I charge you, he is making a double emphatic. Paul could have simply said,

“διαμαρτύρομαι οὖν”, “I charge therefore” but Paul adds the word ego, ἐγώ,

- ego, ἐγώ, is a first-person singular pronoun meaning “I”.
 - this is a double emphatic because diamarturomai, διαμαρτύρομαι, is a first person singular that contains the word “I” in the word. So by Paul saying ego, ἐγώ, he is making a double emphatic, saying, “I, I thoroughly charge”
- diamarturomai, διαμαρτύρομαι, “I thoroughly charge” or “I thoroughly testify” because this word comes from the word martureo, μαρτυρέω, martyr or testify
 - Only Luke and Paul use this word which is interesting because Luke was the only one with Paul when he was writing this letter, “*Luke alone is with me*”, 2 Tim 4:11. Some scholars actually think that the pastoral letters were co-authored by Luke because of the linguistic style.
 - Which makes sense, Luke and Timothy were the two people who had been with Paul the longest. Paul is locked up in a dungeon awaiting his death and his friend Luke is with him writing down his words.
- This word, diamarturomai, διαμαρτύρομαι, is so much more than just telling something to someone. This is an urgent admonition, to testify intensely and earnestly.
 - Luke uses this word to describe the rich man in hell begging that Lazarus be raised from the dead and sent back to his brothers to “testify”, Luke 16:27–28-²⁷ *Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, ²⁸ for I have five brothers, that he may testify,* diamarturomai, διαμαρτύρομαι, *to them, lest they also come to this place of torment.’*
- Paul has used this word two other times in his letters to Timothy.
 - 1 Timothy 5:21- *I charge you*, diamarturomai, διαμαρτύρομαι, *before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.*
 - 2 Timothy 2:14- *Remind them of these things, charging them*, diamarturomai, διαμαρτύρομαι, *before the Lord not to strive about words to no profit, to the ruin of the hearers.* ,
- Notice that every time Paul uses this word in his letters to Timothy, it is always followed by the words, “before God” or “before the Lord”
 - That is what Paul is doing here in 4:1- he is testifying earnestly, thoroughly charging before the Lord
 - As if this word alone wasn’t strong enough, Paul takes the rest of verse one to show how serious of a statement he is about to make to Timothy.
 - As I have said, this section is the climax of the letter to Timothy, and I would conjecture that this statement Paul is getting ready to make in verse 2 is the single most important statement in the entire letter, “PREACH THE WORD!”
 - Look at how Paul leads up to this statement. He begins with a double emphatic, then an intense, solemn charge, that is placed before and exalted among the highest thing you can possible say, “*...before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom*”
 - You can’t get more serious and earnest than this. This is how momentous this statement is and why I believe this is the absolute most important statement in the letter, to “PREACH THE WORD!”

Lets discuss the words leading up to this statement...

† I charge you therefore... † *before God and the Lord Jesus Christ, † who will judge the living and the dead † at His appearing and His kingdom:..*

- “before God and the Lord Jesus Christ”- ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ
 - This has the idea of being in the presence of or in sight of God the Father and the Lord Jesus Christ. Paul says something similar in **1 Timothy 6:11-16**.

- These are the words of God, upheld and validated by God Himself. By saying these words “in the presence of God”, Paul is testifying that these words are holy and from God Himself and confirmed by Jesus Christ.
- “who will judge the living and the dead... at His appearing and His kingdom”
 - To keep on track with the intent of the letter, I don’t want to take us too far off topic, but I think it is important that we understand Paul’s meaning of this statement.
 - Paul is putting as much weight as he can behind what he is about to say, and you can’t get any bigger or weightier than the King of kings and Lord of lords who is the only Righteous Judge and who will reign on His throne for all eternity.
 - That’s about as big as you can get!
 - What does Paul mean by “the living and the dead”?
 - I think it means exactly what it says. Those who are still physically alive and those who have physically died.
 - This idea emphasizes the fact that no one can escape divine judgement. The dead will be raised for judgement and those alive will face judgement.
 - What judgement is Paul speaking of?
 - Timing makes a difference on who Jesus is judging and when. There are three main judgements in the future 1) Bema Seat Judgment; 2) Sheep and Goat Judgement; 3) Great White Throne Judgement
 - Jesus is the Righteous Judge, and all judgement has been given to Him by the Father, [Acts 10:42-43](#); [17:31](#); [John 5:22, 26-27, 30](#).
- 1) The Bema Seat Judgment is only for the righteous in Christ. This happens in heaven after the rapture and before the Second Coming of Christ. This is an evaluation when rewards are given to the faithful and we walk through the fire of dokimazo, δοκιμάζω, an examination to prove your genuineness. When all the sin and selfish desires of this old man are burned away and we walk into glory purified, as gold is refined in the fire, and we are purified for all eternity, 1 Cor 3:11-15; 2 Cor 5:10; Rom 14:9-12; Dan 7:9-10. It is a judgement in which Christians are judged according to their faithfulness to Jesus while on the earth, and the condition of their heart toward God, Rev 3:11; 22:12; 1Cor 9:25; Matt 5:12, 16:27; 2 Jn 1:8, Lk 14:14. As we discussed last week, God has predestined our good works and placed them in Christ before the foundation of the world. Scripture does its work to equip us and make us complete so that we can perform these good works. This judgement is an evaluation of our performance toward these good works that God gave us. Remember the parable of the talents? Those who were faithful with what God gave them were granted rewards. This is not a judgment of condemnation to hell. Those in Christ are judged through the blood of Jesus and therefore there is no condemnation to hell. There is no katakrima, κατάκριμα, for the believer, Rom 8:1; Jn 5:24. This Bema Seat Judgement is an exciting time, the culmination of the sanctification process that has begun on this earth and completed in heaven!
- 2) The Sheep and Goat Judgement is a judgement of the righteous and unrighteous on the earth after Jesus’ Second Coming. This immediately follows the Second Coming before Jesus sets up His Millennial Kingdom. This judgement judges the righteous and unrighteous, the sheep and goats. It purges the unrighteous out of the kingdom and honors the righteous with the inheritance into the kingdom. This is Jesus displaying His authority as the Righteous Judge of the universe, Matt 25:31-46, Daniel 12:1-3; John 5:29; Acts 24:15.
- 3) The Great White Throne Judgement is a judgement for only the unrighteous. Those who have rejected Jesus Christ. This takes place after the Millennial reign, after Satan is released from his chains in the bottomless pit. The devil makes one final war with God and is annihilated and cast into the lake of fire. All those who are not written in the book of life will also be cast into the lake of fire forever, Rev 20: 7-15.
 - Which of these three judgements is Paul referring to in 2 Tim 4:1?

- Paul helps answer this in the next statement:
- “who will judge the living and the dead... **at His appearing and His kingdom**”
 - “at” is the word, *κατά*, **in accordance with**, *τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ*
 - “**appearing**” is the word *epiphaneia*, *ἐπιφάνεια*, to shine upon. This word is a compound from *epi*, *ἐπι*, (upon) + the root word *phaino*, *φαίνω*, to shine = to shine upon
 - Paul uses this word, *epiphaneia*, *ἐπιφάνεια*, 6 times in his letters,
 - once referring to the incarnation of Jesus, 2 Tim 1:10
 - once of His coming to destroy the anti-christ and the end of the Great Tribulation at His Second Coming, 2 Thess 2:8
 - In all four other instances, including our text, he uses it in reference to the Lord catching us away at the rapture, *harpazo*, *ἁρπάζω* 1 Tim 6:14; 2 Tim 4:1; 4:8; Tit 2:13;
 - There are two major Judgements in the future that immediately follow an appearing of Jesus Christ, 1) Bema Seat Judgment and 2) Sheep and Goat Judgment.
 - If you just read 2 Tim 4:1 on its own without context, this could be referring to the Second Coming, however, because Paul is speaking directly to Timothy, and with the context of **4:8**, and the other uses of this word, Paul is specifically referring to the rapture and the ensuing Bema Seat Judgement that follows.
 - In verse 4:8 Paul says, “on that Day” the Lord will give me the crown of righteousness, and not only me, but all those who love His appearing, *epiphaneia*, *ἐπιφάνεια*. Same word as verse 4:1.
 - This can only be the Bema Seat because this is a special evaluation, a special judgement when we receive rewards for our faithfulness, 1 Cor 3:11-15; 2 Cor 5:10.
 - With this in mind, the living and the dead would be those still physically alive and those who had fallen asleep in Christ, as Paul tells us in **1 Thess 4:15-18**
- “who will judge the living and the dead... in accordance with His appearing... **and His kingdom**”
 - These rewards are why Paul included this added statement, “in accordance with His kingdom”
 - These rewards will be demonstrated throughout the entire kingdom for all eternity. And these rewards will determine the level of our service for all eternity.
 - Our rewards in heaven will work in accordance with His earthly kingdom
 - Jesus says in Revelation 3:21- *“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.”*
 - And when we stand before the Lamb we will sing, ...*“You are worthy to take the scroll, and to open its seals; For You were slain, And have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth.”*
Revelation 5:9–10
 - This gives proof to a pre-tribulation rapture, because the righteous are standing in heaven when Jesus takes the scroll to begin the Great Tribulation week.
 - 2 Timothy 2:11–12-¹¹ *This is a faithful saying: For if we died with Him, We shall also live with Him.* ¹² *If we endure, We shall also reign with Him...*
 - The idea of standing before Jesus, the Righteous Judge, was always in the forefront of Paul’s mind. We will spend more time on this when we get to verse 8. Paul always had a sense of urgency, to always pursue and do the will of God
 - 1 Cor 9:24-27- Run the race to obtain the prize, not be disqualified
 - Phil 3:12-14- I press toward the goal for the prize of the upward call of God in Christ Jesus
 - Phil 3:8- gain Christ,
 - Phil 3:11- attain the resurrection from the dead, Col 2:18; 2 Tim 2:5, 11-12

- As Paul draws near to the end of his life, he is handing his mantle to his son and he wants Timothy to have this same urgency. Paul is reminding Timothy now to stay the course, fight the good fight of faith and lay hold on eternal life, 1 Tim 6:12
 - The modern church, especially in the West, has lost this urgency of Christ’s return. In the first century, because of persecution and suffering, the concept of Jesus’ immanent return was their main focus, but now there is too much “at-homeness” in the world. We as prosperous Christians are way too comfortable in the world. We need to have an urgency and an earnestness being watchful and expectant for His return.
 - The English Bible doesn’t translate this, but when Paul says, “who will judge the living and the dead...”, the Greek says, μέλλοντος κρίνειν..., who is about to judge...
 - This describes an imminent return, the catching away of His Bride.
 - I love the ending of our Bible, “Surely I am coming quickly. Amen, even so, come Lord Jesus”, Rev 22:20
- Paul describes Jesus as the Righteous Judge. To remind Timothy to remain faithful to the Word and always remember to whom he serves.
 - Paul makes this solemn charge to Timothy, authenticates it by setting it before the highest possible authority, the Righteous Judge, who is coming and who will judge everyone.
 - Therefore, by laying this foundation, he then charges Timothy by saying, “PREACH THE WORD!”

2 Timothy 4:2 †Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

This is the mandate that all Christians have until His glorious appearing.

PREACH THE WORD!