

# The History and Significance of Premillennialism

## Lesson #7 The Church With Christ <sup>0651</sup>

### I. Introduction

We discussed in Lesson #6 last week the “rapture” of the church into glory. As a matter of review, consider that:

- At our “new birth”, we were we were instantaneously saved from the **penalty of sin**. (spiritually)
- During our “sanctification”, we are being saved from the **power of sin**. (soulish – in progress)
- At our “death”, we will be saved from the **presence of sin**. (soulish – completely)

And finally:

- At our glorification, we are saved from the **very nature of sin**. (body, soul, and spirit)

**Note:** The following events (bema, Christ’s presentation; & the Marriage Supper of the Lamb) parallel with the ongoing 7 years of tribulation occurring on the earth, this time of great redemption and great and holy judgment.

**Note:** All Scripture passages are given in the New American Standard – Updated edition of 1995. (NASU)

### II. The Bema (*Judgment Seat*) of Christ

*law court; κριτηρια; criteria* (Str. 2922) 3x meaning a standard or means by which to judge, a court of justice. Occurs in Jas 2:6 & 1 Cor 6:2 & 4 only.

*judgment; κριμα; krima* (Str. 2917) 27x meaning the act of judgment or its consequences.

*judgment; κρισις; krisis* (Str. 2920) 47x meaning the meaning of judgment, the determination of the act of judgment.

Notice the close relationship of the 3 Strong’s numbers above: 2917; 2920; & 2922

*judgment seat; βημα; bema* (Str. 968) 12x meaning an official’s place or seat of authority from which he exercises judgment. Used also to describe a throne where Herod sat to deliver a message to the people. Also used for the place where Pilate questioned Jesus on the “portico”. Paul uses it twice to reflect **the Judgment Seat** of Christ in heaven: Rom 14:10; 2 Cor 5:10;

**Rom 14:10-12** *But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before **the judgment seat** [βηματι] of God. <sup>11</sup>For it is written, “AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD.” <sup>12</sup>So then each one of us will give an account of himself to God.*

**2 Cor 5:6-10** *Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord — <sup>7</sup>for we walk by faith, not by sight — <sup>8</sup>we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. <sup>9</sup>Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. <sup>10</sup>For we must all appear before **the judgment seat** [βηματος] of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.*

Notice that each one is not judged, but is **recompensed for his deeds!**

**1 Cor 3:10-15** *According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. <sup>11</sup>For no man can lay a foundation other than the one which is laid, which is Jesus Christ. <sup>12</sup>Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, <sup>13</sup> each man’s*

work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. <sup>14</sup>If any man's work which he has built on it remains, he will receive a reward. <sup>15</sup>If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

“In Grecian games in Athens, the old arena contained a raised platform on which the president or umpire of the arena sat. From here he rewarded all the contestants; and here he rewarded all winners. It was called the ‘*bema*’ or ‘*reward seat*.’ It was never used of a judicial bench.”

L. Sale-Harrison's, *Judgment Seat of Christ*, p. 8 – found in Dwight Pentecost's *Things to Come*; p. 220

### III. The Presentation of the Bride (Church) to Her Bridegroom (Christ)

**Rev 19:6-10** *Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns. <sup>7</sup>Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." <sup>8</sup>It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the **righteous acts** of the saints. <sup>9</sup>Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God."*

This sequence indicates that the Church of Christ has not gone through the Tribulation. Also note that the *fine linen* being identified with the **righteous acts** of the saints is not referring to their perfect judicial standing, but is speaking regarding their actual righteous acts that have been rewarded at the Bema seat of Christ!

**Eph 5:25-32** *Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, <sup>26</sup>so that He might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup>that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. <sup>28</sup>So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; <sup>29</sup>for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, <sup>30</sup>because we are members of His body. <sup>31</sup>**FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH.** <sup>32</sup>This mystery is great; but I am speaking with reference to Christ and the church.*

This passage is not a metaphor of human marriage compared to Christ and His Church. Rather it is an expectation and command for human marriage to be in accordance with the model of the love and care of Christ for His Church. Do not take this imperative descriptive expectation and command lightly!

### IV. The Marriage of the Lamb

**A. Rev 19:5-9** *And a voice came from the throne, saying, "Give praise to our God, all you His bond-servants, you who fear Him, the small and the great." <sup>6</sup>Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns. <sup>7</sup>Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." <sup>8</sup>It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. <sup>9</sup>Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God."*

This marriage of Christ (the Lamb who was slain) and the Church occurs in heaven in the latter half of the Tribulation which is occurring upon the earth.

**Note:** The marriage supper of the Lamb occurs on earth at the end of the tribulation period when Christ physically returns to the earth in power and triumph with His wife to set up His glorious Millennial Kingdom reign.

**B. Rev 21:9** *Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, "Come here, I will show you the bride, the wife of the Lamb."*

Clearly at this point of the description of heaven during the Tribulation, the marriage of Christ and the Church has already occurred and the Church is now referred to as "the bride, the wife of the Lamb."

**C. 2 Cor 11:1-6** *I wish that you would bear with me in a little foolishness; but indeed you are bearing with me. <sup>2</sup>For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin. <sup>3</sup>But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ. <sup>4</sup>For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully. <sup>5</sup>For I consider myself not in the least inferior to the most eminent apostles. <sup>6</sup>But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made this evident to you in all things.*

"It is impossible to reconstruct the precise content of the message of these false apostles, and it is uncertain whether Paul is here alluding to the Holy Spirit or to a spirit of fear and slavery as opposed to a spirit of peace and freedom. What seems clear, however, is that the willingness of the Corinthian believers to entertain the eloquent preacher of an adulterated gospel that added human merit to divine grace and gave an interpretation of the earthly ministry of Jesus and the function of the Spirit radically different from Paul's illustrated their tendency to look 'only on the surface of things; and their preoccupation with manner rather than matter."

**The Expositor's Bible Commentary; Vol. 10; 2 Cor; Murray J. Harris; p. 385**

**D.** Paul and Barnabas reporting the results of their evangelistic outreach to the Gentiles to the Council in Jerusalem. James provides direction quoting an Old Testament passages as the basis of this dramatic change which God has wrought.

**Acts 15:12-20** *All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles. <sup>13</sup>After they had stopped speaking, James answered, saying, "Brethren, listen to me. <sup>14</sup>Simeon [Simon Peter] has related how God first concerned Himself about taking from among the Gentiles a people for His name. <sup>15</sup>With this the words of the Prophets agree, just as it is written,*

*<sup>16</sup>AFTER THESE THINGS I will return,  
AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN,  
AND I WILL REBUILD ITS RUINS,  
AND I WILL RESTORE IT,*

*<sup>17</sup>SO THAT THE REST OF MANKIND MAY SEEK THE LORD,  
AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,'*

*<sup>18</sup>SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO.*

*<sup>19</sup>Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, <sup>20</sup>but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood."*

E. James, the half-brother of Jesus, the leader of the Jerusalem Church, declares this radical change in God's plan based on Old Testament prophecies of a later restoration of Israel. Paul had earlier quoted Habakkuk in Acts 13:41 concerning this time of introducing God's perfect plan, the mystery of His purpose of redemption through the Church is described:

**Acts 13:36-41** *For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; <sup>37</sup>but He whom God raised did not undergo decay. <sup>38</sup>Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, <sup>39</sup>and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. <sup>40</sup>Therefore take heed, so that the thing spoken of in the Prophets may not come upon you:  
<sup>41</sup>'BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH; FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.'*

Here in verse 39 we have a clear declaration that this mystery has to do with the gospel of grace message clarifies the nature and object of faith directed to Jesus the Christ, Israel's Messiah which saves individual's not ever by the works of the Law of Moses. Israel had turned Christ, the cornerstone, into a stumbling block which kept them from redemption in Christ the very redeemer.

**1 Cor 1:18-31** *For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup>For it is written,*

*"I WILL DESTROY THE WISDOM OF THE WISE,  
AND THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE."*

*<sup>20</sup>Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup>For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe. <sup>22</sup>For indeed Jews ask for signs and Greeks search for wisdom; <sup>23</sup>but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, <sup>24</sup>but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup>Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.*

*<sup>26</sup>For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; <sup>27</sup>but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, <sup>28</sup>and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, <sup>29</sup>so that no man may boast before God. <sup>30</sup>But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, <sup>31</sup>so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."*