

5. Next on the agenda is the Judgment Seat of Christ which is referenced in:

2 Corinthians 5:10 For we must all appear before the judgment seat [βῆμα (*béma*): more commonly a tribunal, especially for a judge⁵] of Christ.

6. Only two categories of believers exist at this point: winners and losers. The difference is determined by each person's use of logistical grace support from salvation to physical death.
7. The potential rewards include the seven categories of Nike Awards and Escrow Blessings which are dispensed in 13 categories among which is the crown of life.

B. Roman Crowns Illustrate Biblical Crowns.

1. The Bible must be interpreted in the time in which it was written. In the New Testament, the crowns of the Roman Empire are the pattern including the three types that are mentioned.
2. **Στέφανος (*stéphanos*):** crown. Rewarded for winning in battle and in athletics. Believers will wear these in eternity for advance to the copacetic spiritual life.
3. **Διάδημα (*diádēma*):** a crown for a king. Used for the second highest decoration in the Roman army. Not used for believers since so very few will rule with Christ in the Millennium. Jesus is described as having “many diadems” on his head in Revelation 19:12b.
4. A third general designation is the adjective “royal” and the nouns, “king” and “monarch.” The noun forms describe a sovereign ruler of people. Jesus as Messiah is often called “King,” “King of Israel,” or “King of the Jews” (Matthew 2:2; 21:5; 24:34, 40; Luke 19:38; John 1:49; 12:13, 15).
5. In Scripture, Jesus is associated with three crowns of royalty. By virtue of His **deity**, He wears the *diádēma* of His deity.

⁵ “It is evident from the context of Romans 14:1–13; 2 Corinthians 5:1–11 that this is the judgment of the believers connected with the *parousia* (Rapture), the coming presence of the Lord Jesus. This concerns the evaluation of our life on earth and its character and works (see especially 2 Corinthians 5:10)” (Zodhiates, *The Complete Word Study Dictionary*, 334).

6. By virtue of His **virgin birth**, He wears the *diádēma* of His true humanity.
7. By virtue of His **strategic victory** of the First Advent, He wears the *diádēma* of His hypostatic union.
8. His **divine** royalty is based on the fact He is eternal and infinite God, the manifest Person of the Trinity:
1 Timothy 6:15b ... He who is the blessed and only Sovereign, the King of kings and Lord of lords,
v. 16 Who alone possess immortality and dwells in unapproachable light. Whom no man has seen or can see [in His undiminished deity]. To Him be honor and eternal dominion!
9. Jesus' **Jewish** royalty refers to His true humanity in hypostatic union. He is the direct descendent of King David through Solomon's line to Joseph and Nathan's line to the virgin Mary.
10. The Lord's Jewish royalty fulfills the unconditional covenants to Israel: **(1)** Abrahamic: eternal lineage of the Jewish race,⁶ **(2)** Palestinian: the eternal land grant to the Jewish people,⁷ **(3)** Davidic: the eternal Jewish dynasty in Jesus the Messiah,⁸ and **(4)** the New which guarantees the restoration of the nation Israel following the Second Advent.⁹
11. The Lord's **Battlefield** royalty is based on His strategic victory during the First Advent. He was victorious over Satan during the Incarnation by executing the prototype spiritual life of the Church Age.
12. The Lord is given title's in Scripture for each category of His royalty: **(1) Son of God** for His **divine** royalty [Romans 1:4], **(2) Son of David** for His **Jewish** royalty [Romans 1:3], and **(3) King of kings** and **Bright Morning Star** for His **battlefield** royalty [Revelation 19:16; 22:16].

(End JAS1-22. See JAS1-23 for continuation of study at p. 221.)

⁶ Genesis 12:1-3; 13:15-16; 15:18; 22:15-18; 26:3-4; Exodus 6:2-8.

⁷ Genesis 15:18; Numbers 34:1-12; Deuteronomy 30:1-9; Joshua 1:3-4.

⁸ 2 Samuel 7:8-16; Psalm 89:20-37.

⁹ Jeremiah 31:31-34.

13. There are three royal families of Christ: **(1)** The royal Family of His **divine** royalty includes God the Father and God the Holy Spirit. **(2)** The royal family of His **Jewish** royalty includes all the ancestors of the royal line of David. **(3)** The royal family of His **battlefield** royalty is the royal family of God—all Church Age believers.
14. Royalty also is applied to His full name, Lord Jesus Christ. **Lord** refers to His **deity**. **Jesus** means Savior and refers to His **battlefield** royalty. **Christ** means Messiah and refers to His **Jewish** royalty.
15. The royalty of Christ is related to the Second Advent:
 - a. The **divine** royalty of Christ changes creation for the Millennium, judges ecumenical religion and removes it, destroys Lucifer's inspired armies of the world, removes all unbelievers under the baptism of fire, and establishes the perfect environment for the Millennium.
 - b. The **Jewish** royalty regathers Israel, terminates the fifth cycle of discipline, establishes Israel as the last client nation to God in history, fulfills the unconditional covenants to Israel, and causes Israel to become a great source of blessing during the Millennium.
 - c. His **battlefield** royalty makes Christ the strategic victor of the angelic conflict and replaces Satan as the ruler of the world, imprisons Satan for one-thousand years, removes all demons from the world, and rules the earth for one-thousand years.

C. The Crowns

I. The Crown of Righteousness:

1. This crown award commemorates and represents the believer's possession of divine righteousness imputed at the moment of salvation.
2. The utilization of this asset emphasizes grace orientation free of legalism while adhering to divine standards based on biblical imperatives.

3. For example, believers as parents have the duty to inculcate biblical standards into the souls of their children but apply these standards themselves while functioning in civil society.
4. The crown of righteousness is available to every believer who advances in his spiritual life to the attainment of spiritual maturity.
5. The passage of Scripture addressing this award is:

2 Timothy 4:7 I, Paul, have fought the honorable fight. I have completed my course. I have preserved and guarded the doctrines of the Word in my soul.

v. 8 In the eternal future a crown of righteousness is reserved for me, which the Lord, the righteous Judge, will award me on that day [**the Evaluation Tribunal of Christ**], and not only to me, but also to all those who have loved His appearance. (EXT)

6. Paul begins verse 7 with the perfect middle indicative of the verb **ἀγωνίζομαι** (*agōnízomai*), used figuratively in persevering amid temptation and opposition (1 Timothy 6:12; 2 Timothy 4:7). It came to mean, “to wrestle as in an award contest, straining every nerve to the uttermost towards the goal” (1 Corinthians 9:25).
7. Paul has taken the obligation to “preserve and guard the doctrines of the Word” which also indicate the struggles associated with military combat.
8. His encouragement to Timothy, at the time he wrote 2 Timothy (c. A.D. 67), was probably influenced by the writings of Greek historians such as Polybius (c. 200–c. 118 B.C.).
9. Polybius’s original purpose was to document the military history of Rome conquering the world between the years 220–168 B.C.).