

Current Positional Truth: Escrow Blessings: Deposit, Target, Capacity; God Exerts Greater Effort when Conveying the Temporal Escrow than when He Does the Eternal Escrow; In Millennium Winners Rule through Christ, Rom 5:17

- (58) When utilized, this system is able to inculcate the perfect Word of God into the soul of a believer who has interest in learning and applying divine thought.
- (59) The grace pipeline is a perfect conduit to transfer divine blessings to a perfect target – imputed righteousness which indicates justification of the believer before the Supreme Court of Heaven.
- (60) Justification must therefore precede blessings. To be justified we must possess divine righteousness.
- (61) The imputation of divine righteousness at salvation is the believer’s potential for blessing while spiritual growth to the point of maturity produces his capacity for blessing.
- (62) PRINCIPLE: The escrow is deposited in eternity past. The target for conveyance is established at salvation by the imputation of divine righteousness to the believer. Conveyance of the deposit is contingent upon the believer acquiring capacity at spiritual maturity.
- (63) Thus escrow blessings in time are a surplus from the source of grace. Secondly there is the gift of righteousness. This is introduced by the connective conjunction *kai* that establishes another a-fortiori.
- (64) The second concept begins with the genitive singular from the noun **δῶρεα (dōrea)** and it refers to a gift, revealed to be God’s righteousness, the noun **δικαιοσύνη (dikaiosunē)**.
- (65) This refers to divine righteousness imputed to the believer at salvation. The target for the escrow is given to every person who expresses faith in Christ for salvation.
- (66) Conveyance occurs when the believer acquires capacity for the blessings when he attains spiritual maturity.
- (67) This sets up the comparison of the second a-fortiori argument. If God can do the most difficult thing in imputing His righteousness to every believer, then He can do the less difficult thing of conveying escrow blessings to winners in eternity.
- (68) The eternal escrow is indicated by the last phrase of the verse, “... much more they shall rule through the One, Jesus Christ.”
- (69) This makes reference to the first paragraph of the Fourth Nike Award stated by our Lord in:

Revelation 2:26 - The winner, even he who keeps My assignments until the end [loyalty to truth until physical death or the rapture], to him I will give authority over the Gentile nations [nationalism is the global policy of our Lord during His millennial reign];

v. 27 - and so the winner will rule them with an iron scepter, he will shatter them as clay pottery [application of the laws of divine establishment with penalty clauses functional], as I also have received My authority from My Father.

- (70) Do you have the capacity to rule a nation? To do so with integrity the citizens' freedom must be protected by the counterbalance of authority in government.
- (71) No one should be free to do as he pleases. Such an attitude does not take into account one's impact on innocent individuals or the maintenance of order among the larger population.
- (72) One of the major problems we have in our society is the disturbing trend of law enforcement trying to solve problems before they occur. The end result of this approach is to assume everyone is guilty until proved innocent. Illustration: physically invasive body searches and electronic disrobing prior to boarding an airplane.
- (73) In the Millennium, the earthly population will still possess a sin nature and its trends will occasionally become manifest. The Lord will delegate authority to a few winners to enforce the penalty clauses attached to any given violation.
- (74) For a person to function under the Lord's direct command as governor of a given political entity will require a winner who has the capacity to do so.
- (75) Rulership over a Gentile nation is the proper context for the verb βασιλεύω (*basileuō*). It is in the predictive future which may be defined as follows:

The future tense may indicate that something will take place or come to pass. The portrayal is external, summarizing the action: "It will happen."¹

- (76) The active voice identifies the winners of the Fourth Nike's paragraph 1 as those who produce the action of the verb while the indicative mood confirms it as a certain future event.
- (77) The four major English translations indicate that the direct object of this rulership is ἐν ζωῇ (*en zōē*): in life, which emphasizes the spiritual life.
- (78) But we have shown that *en zōē* is the direct object of the verb λαμβάνω (*lambanō*): "to receive in life" which references the imputation of escrow blessing in time.
- (79) In this last a fortiori, the verb to rule is followed by the ablative of agency of the preposition διὰ (*dia*) which is correctly translated "through the agency of the One."
- (80) The cardinal number εἰς (*heis*) is capitalized because it describes the Lord, indicated by His proper name and title: Ἰησοῦ Χριστοῦ (*Iēsou Christou*): Jesus Christ.
- (81) Winners in the Millennium will rule through the agency of Jesus Christ. This a fortiori stresses escrow blessings in eternity.
- (82) The rationale is that if God can provide the more difficult task of conveying escrow blessings in time it follows, with greater reason, that He can provide the less difficult task of conveying escrow blessings in eternity.

¹ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 568.

- (83) Most of this will begin to be sorted out at the Evaluation Tribunal of Christ.