

## Second Timothy 1:9

4-14-19

1. Last week I taught in part 2Ti 1:9 by way of the *Doctrine of Grace*.
2. Before we return to the *Doctrine of Grace*, I want to give you an opportunity to use 1Jo 1:9.
3. I want to review some of that learned and then begin new material on page four but first let me give you an expanded translation of verse nine.

### Expanded Translation

**2Ti 1:9 Remember Timothy, it was God who saved us and called us to a holy life -- not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,**

Comments:

1. Grace has two basic connotations in Scripture.

1.1 Grace as it relates to salvation;

Joh 1:12 "Now as many as receive Him to them gave He power to become the Sons of God, even to them who believe on His name."

1.2 and Grace as it relates to the entire plan of God.

Rom 8:31 What, then, shall we say in response to this? If God is for us, who can be against us?

Rom 8:32 He who did not spare his own Son, but gave him up for us all -- how will he not also, along with him, graciously give us all things?

Rom 8:33 Who will bring any charge against those whom God has chosen? It is God who justifies.

Rom 8:34 Who is he that condemns? Christ Jesus, who died -- more than that, who was raised to life -- is at the right hand of God and is also interceding for us.

Rom 8:35 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

Rom 8:36 As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered."

Rom 8:37 No, in all these things we are more than conquerors through him who loved us.

Rom 8:38 For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers,

Rom 8:39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

2. **Charis** is the most often used Greek adjective/noun translated “grace.” It can be found more than 140 times in the New Testament.

3. Let's look at two uses of **Charis** found in the New Testament.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of **grace** and truth ...

Joh 1:17 For the law was given by Moses, but **grace** and truth came by Jesus Christ.

4. The ultimate Grace act of God toward mankind was the giving of His uniquely born Son; His favor bestowed upon us. Christ the Godman agreed to deny His Deity and accept the limitations of humanity.

5. Heb 5:8 describes the concept: The life of Christ is the manifest meaning of grace. He was reviled for no reason, despised, beaten, spit upon, blasphemed, ridiculed, hunted down like a dangerous animal and generally disparaged in every way, and yet His response was grace, "Father forgive them for they know not what they do."

6. Let's see what Lewis Sperry Chafer has set forth as seven fundamental facts about grace. I shall paraphrase this great expositor.

**7. Grace is not withheld because of demerit.**

7.1 This fact is most evident. Grace finds its greatest triumph and glory in human helplessness. Rom 4:6-7

7.2 Grace and human merit are mutually exclusive. Grace cannot be exercised where human merit is present. Sin is no longer an issue as far as salvation is concerned. There is no middle ground.

7.3 All questions of demerit have been banished. Thus, God is righteously free to exercise grace in every case.

## **8. Grace cannot be lessened because of demerit.**

8.1 God cannot in grace do more for one who is more sinful, than for one who is less sinful. Christ on the cross has forever taken care of the sin problem.

8.2 Listen to just a few of many Scriptures which cry out for recognition of an often-overlooked fact.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

8.3 The grace of God then is exercised in perfect independence of personal sin. All sins were judged and poured out on Christ and that is why today the issue is not sin but "what think you of Christ?"

## **9. Grace cannot incur a debt.**

9.1 Grace, being unrecompensed favor, is necessarily unrecompensed as to past obligations, unrecompensed as to present obligations and unrecompensed as to future obligations. Grace must always remain unadulterated in its generosity and benefit. How emphatically this is true of God's grace toward sinners!

9.2 Yet, how often this aspect of divine salvation is perverted! Infinite and eternal transformations are wrought by the power of God when He exercises His grace. He is thereby glorified and sinners are saved.

9.3 God is no doubt elated when a believer uses the two power options and demonstrates divine good, but He remains unrecompensed. Why? Because salvation is a gift.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.  
Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

## **10. Grace is not exercised in the just payment of a debt.**

10.1 God owes us nothing. The human race at birth is under the divine judicial sentence of sin. It is obviously true that all men are sinners, both by nature and by practice.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression ...

10.2 In Scripture the unbeliever goes by the name "children of disobedience." Eph 2:2

10.3 Not, however, on the basis of sin has this condemnation been declared but because of our federal headship in fallen Adam. Men at birth are judicially reckoned to be in unbelief, without hope and without eternal life.

Rom 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Rom 3:10 As it is written, There is none righteous, no, not one:

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

10.4 Mankind is guilty and thus all human merit has been disposed of absolutely and forever. There is no longer the slightest possibility a divine obligation exists toward any individual or groups of individuals.

10.5 God now saves sinners by grace alone and apart from every human merit is repeatedly taught in His Word.

## **11. Grace is never the over-payment of a debt.**

11.1 In the Scripture, as in common usage, the word grace precludes any complications with other acts or issues however righteous and just. Grace speaks of a gift, not of barter or trade. It is pure kindness, not the fulfilling of an obligation.

11.2 An act, in order to be gracious, must stand disassociated and alone. Divine salvation is, therefore, an expression of God's love toward sinners because His righteousness has been satisfied and His justice must execute what His righteousness demands.

11.3 Grace is neither treating a person as he deserves, nor treating a person better than he deserves. It is treating a person graciously without the slightest reference to what he may or may not have coming. Grace is infinite love expressing itself in infinite grace because of what Christ has done.

11.4 Divine grace then is never increased or decreased; it just is! It offers a standardized, unvarying blessing to every individual alike. The blessing is measureless since it represents in every case no less than all that God is free to do on the basis of the cross.

11.5 Grace does not appear in the immediate divine dealings with the sins of the unsaved.

11.6 It is most difficult for the human mind to embrace the fact that God does not deal with sin in mercy, or leniency. The sinner is never forgiven because God is big-hearted and remits the penalty, or waives His righteous judgments. Any representation of divine forgiveness as God exercising clemency toward a sinner is a fatal detraction from the meaning of the cross. Such blasphemy is a disastrous misrepresentation of the truth in the gospel.

11.6.1 Those who dare to preach the gospel should give to the cross its true place. How can God utter a more alarming warning than that disclosed in the unrevoked anathema upon all who pervert the gospel of grace.

Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Gal 1:9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

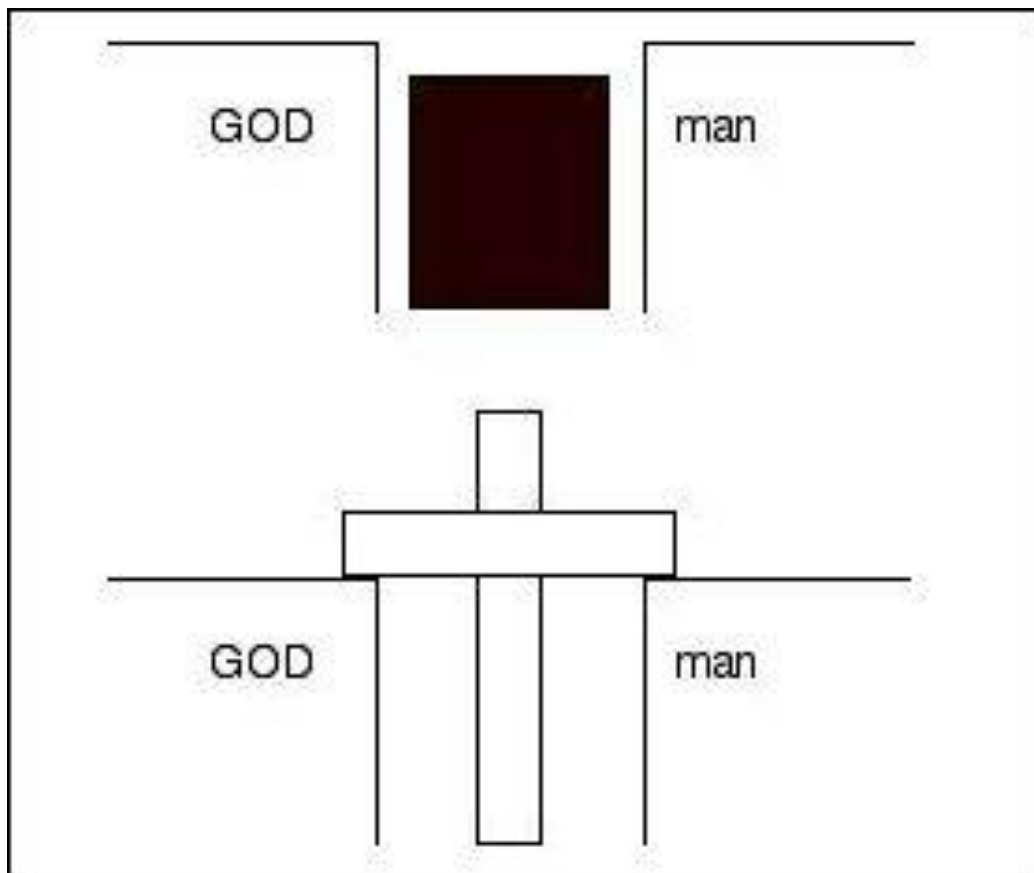
11.6.2 John the Baptist declared early on that sin, after the work of Christ would never be an issue in terms of a barrier.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

11.6.3 The forgiveness of God, therefore, is not an immediate act of grace; it is rather a judicial pardon of a debtor because his debt has been fully paid by another.

11.6.4 Though we cannot know the weight or price or measure Christ paid, we can rejoice in the fact that God is absolutely and eternally propitiated.

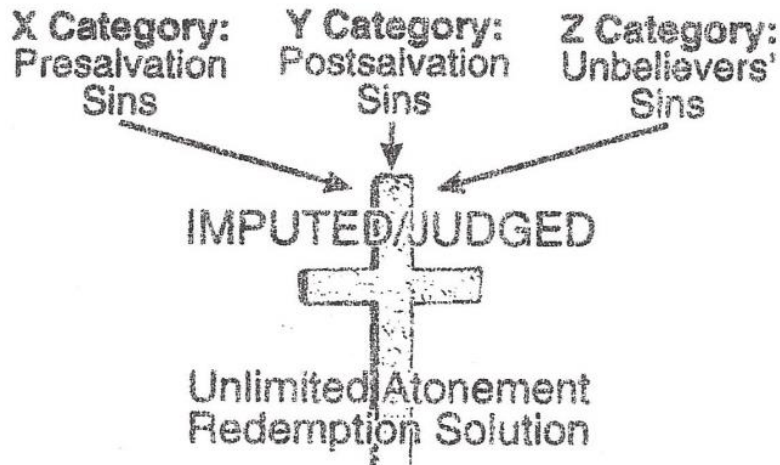
11.6.5 We now stand forever pardoned before God, not because God is gracious but because there is total redemption through the spiritual death of Christ.



Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

11.7 God, therefore, is free to forgive perfectly. On no other ground can the marvelous statement be understood, "having forgiven you all trespasses."



Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven all your trespasses;

11.8 Our salvation is an act of justice rather than an act of mercy. God's +R is satisfied, therefore He executes + J!

Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Rom 3:27 Where is boasting then? It is excluded...

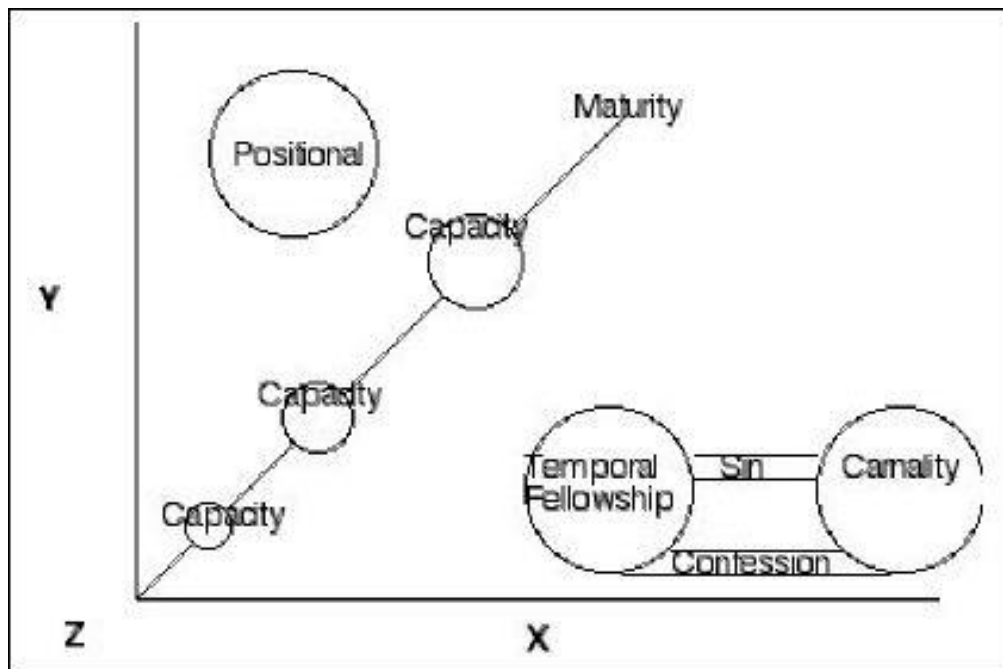
## **12. Grace does not appear in the immediate Divine dealings with the sins of the saved.**

12.1 As in the case of the unbeliever, so also in the case of the believer-- grace does not appear in the immediate dealings with our sins. All the sins of the believer were also taken care of on the cross, but God in His infinite wisdom demands confession of sin for fellowship with Him.

12.2 Believing and confessing are two different obligations and should never be confused or interchanged. Those who are without Christ, and thus lost, are never saved by confessing, and the saved are never restored by believing.

12.3 By the teaching of God's Word and by the inexorable logic of the accomplished value of the cross, the forgiveness and the blessing of God to the unsaved is conditioned upon believing and to the saved fellowship in time is conditioned upon confessing sin, and the consistent intake of the Word of God.

1Joh 1:5 to 2:1 is the central passage in the Bible wherein the divine method of dealing with the sins of the Christian is stated.



### End Lesson

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