

KJV-New Sentence

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

NIV

2Ti 1:11 And of this gospel I was appointed a herald and an apostle and a teacher.

1. I want to review some of that learned last week and then begin new material on page two at point 3.3.
2. After, introducing the *Doctrine of Didasko*, I began teaching five Greek words which describe five functions of the pastor-teacher. The five functions are: teaching, exercising authority, making policy, feeding and protecting the flock and preaching the gospel.
3. Each of the five words in the Greek emphasize a function of the office. Let's again review the five:

3.1 Didaskalos

1.1 The Greek verb **Didasko** originally meant to teach publicly. Teaching was done in a public assembly usually called the **Ekklesia** or church.

1.2 A teacher is a **Didaskalos** and what is taught is generally referred to as the **Didache**.

2. **Didasko** (public teaching) is one of the main functions of the pastor-teacher; all other functions of the pastor-teacher are designed to support this role; it is the pastor-teacher's primary function to **Didasko** when it is convenient or inconvenient.

3.2 **Presbuteros** - this means the old man. The word stresses the authority of the leader of the local church. The word also stresses authority in terms of representing the absent King.

Eph 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Eph 6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

1Ti 5:17 Let the **elders** (*presbuteros*) that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

1Ti 5:19 Against an **elder** (*presbuteros*) receive not an accusation, but before two or three witnesses.

1Pe 5:1 The **elders** (*presbuteros*) which are among you I exhort, who am also an **elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

3.1.1 The teaching's, of the respective elders are to be obeyed.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

3.3 **Episkopos** (*episkopos*) - This means the chief overseer and stresses the role of the pastor-teacher as the person in charge of policy making.

1Ti 3:2 A **bishop** (*episkopos*) then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach (*diaktikon*);

Phi 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the **bishops** (*episkopos*) and deacons:

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd (*Poimen*) and **Bishop** (*episkopos*) of your souls.

3.3.1 The word *episkopos* and translated **Bishop** in 1Pe 2:25 (b) is used adjectively to describe the policies of the Chief Shepherd (the Lord Jesus Christ). The policies in this verse refer to His doctrine found in the Word of God.

3.4 Poimen

3.4.1 **Poimen** (*poimen*) - This means the shepherd (*poimen*) or pastor of the sheep emphasizing the responsibility for protecting the congregation. The protection involves ensuring privacy and shielding from false teachers.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists (*euaggelistes*); and some, pastors (*poimen*) and teachers (*didaskalos*);

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, **to feed** (*poimen*) the church of God, which he hath purchased with his own blood.

3.5 **Kerux** (*kerux*) - This word stresses the evangelistic aspect of many messages given by the pastor-teacher. The word originally meant that town crier coming from a king with a message which he would publicly herald.

2Ti 1:11 And of this gospel I was appointed a **herald** (*kerux*) and an apostle and a teacher.

4. It must be pointed out; however, all teaching is ultimately the responsibility of the Holy Spirit.

1Co 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 16:13 Therefore when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

5. The role of the pastor-teacher, is to provide food for those who elect to bring the Holy Spirit to Church.

6. Before we move to 1Ti 1:12 I want to provide an expanded translation of verse eleven.

Expanded Translation

2Ti 1:11 Timothy, it was because of the good news of the gospel that I was appointed an evangelist, an apostle, a preacher and a pastor-teacher.

7. Now let's see what we can learn from 2Ti 1:12.

KJV

2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

NIV

2Ti 1:12 That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.

Comment: I think the best way to teach verse twelve is to review the *Doctrine of Suffering*.

Doctrine of Suffering

1. Suffering is physical or mental pain. Suffering might manifest itself in a loss of health, wealth, friends, family or guilt reaction, psychosis, etc. Suffering is temporary or permanent loss of happiness or mental tranquility.

2. There are two general reasons for suffering:

2.1 to get an unbeliever to believe on the Lord Jesus and be saved, and

2.2 to get a believer to move to the next level of spiritual maturity.

3. Both the unbeliever and the believer suffer in time but only the unbeliever suffers in eternity.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Rev 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not.

4. Judgment for discipline in the case of the believer can be changed to judgment for blessing by simply following the protocol plan of God.

5. The believer needs only to name his or her sin back to God and discipline for suffering is turned into discipline for blessing.

1Co 11:31 But if we judged ourselves, we would not come under judgment.

1Co 11:32 When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

6. Believers can receive suffering for either discipline or suffering for blessing; we often refer to the former as deserved suffering and the latter as undeserved suffering; although certainly from God's divine viewpoint, both are deserved.

7. Discipline-type suffering is designed to get believers, to either rebound or get hot for the Word, i.e., to name a sin or give up a false concept; and thus "make room" for sound doctrine.

Hos 8:7 "They sow the wind and reap the whirlwind. The stalk has no head; it will produce no flour. Were it to yield grain, foreigners would swallow it up.

Hos 8:8 Israel is swallowed up; now she is among the nations like a worthless thing.

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Mat 5:45 that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

Mat 5:45 that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

8. Let's look at ten reasons a believer suffers:

8.1 to glorify God in the Angelic Conflict - Book of Job,

8.2 to learn self-discipline,

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

8.3 to demonstrate the sufficiency of God and to control certain types of personalities,

2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8.4 to help us empathize with others who are suffering,

2Co 1:3 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort,

2Co 1:4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.

8.5 to learn the value of doctrine,

Psa 119:67 Before I was afflicted I went astray, but now I obey your word.

Psa 119:68 You are good, and what you do is good; teach me your decrees.

Psa 119:69 Though the arrogant have smeared me with lies, I keep your precepts with all my heart.

Psa 119:70 Their hearts are callous and unfeeling, but I delight in your law.

Psa 119:71 It was good for me to be afflicted so that I might learn your decrees.

Psa 119:72 The law from your mouth is more precious to me than thousands of pieces of silver and gold.

8.6 to illustrate God's message to God's people,

Hos 1:2 When the LORD began to speak through Hosea, the LORD said to him, "Go, take to yourself an adulterous wife and children of unfaithfulness, because the land is guilty of the vilest adultery in departing from the LORD."

Hos 1:3 So he married Gomer daughter of Diblaim, and she conceived and bore him a son ...

Hos 3:1 The LORD said to me, "Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the LORD loves the Israelites, though they turn to other gods and love the sacred raisin cakes."

Hos 3:2 So I bought her for fifteen shekels of silver and about a homer and a lethek of barley.

Hos 3:3 Then I told her, "You are to live with me many days; you must not be a prostitute or be intimate with any man, and I will live with you."

Hos 3:4 For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or idol.

Hos 3:5 Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.

8.7 to develop patience and reward in eternity,

1Pe 1:7 These have come so that your faith--of greater worth than gold, which perishes even though refined by fire--may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.

1Pe 1:8 Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,

Rom 5:3 Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance;

8.8 to eliminate pride and to relate all things instead to God's grace,

2Co 11:28 Five times I received from the Jews the forty lashes minus one.

2Co 11:25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea,

2Co 11:26 I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers.

2Co 11:27 I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked.

2Co 11:28 Besides everything else, I face daily the pressure of my concern for all the churches.

2Co 11:29 Who is weak, and I do not feel weak? Who is led into sin, and I do not inwardly burn?

2Co 11:30 If I must boast, I will boast of the things that show my weakness.

8.9 to eliminate a believer's arrogance and bad decisions,

Mat 7:1 Judge not lest you be judged.

Mat 7:2 For with what judgment ye judge, you shall be judged: and with what measure you mete, it shall be measured to you again.

8.10. and to witness for the Lord.

2Co 8:8 We are hard pressed on every side, but not crushed; perplexed, but not in despair;

2Co 8:9 persecuted, but not abandoned; struck down, but not destroyed.

2Co 8:10 We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.

2Co 8:11 For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body.

9. Now let's see what we can learn from verse thirteen.

KJV

2Ti 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

NIV

2Ti 1:13 What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus.

Comment: I think the best way to study this verse is to review the *Doctrine of the Importance of Bible Doctrine*.

End Lesson

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