

2Timothy 2:1

11-10-2019

1. Last week I taught 2Ti 1:16-18 and when the clock struck 11:30 A.M. I was in the process of reviewing the *Doctrine of Grace*.
2. Before we continue that review, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Now let's see what we can learn from 2Ti 2:1-3.

NIV

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2Ti 2:3 Endure hardship with us like a good **soldier** of Christ Jesus.

Comments:

1. I think the best way to study these three verses is to review the three active words: grace, witnesses and soldier.

Grace

1. Grace has two basic connotations in Scripture;

1.1 Grace as it relates to salvation. Joh 1:12

1.2 Grace as it relates to the entire plan of God. Rom 8:32-34

2. **Charis** is the primary Greek word translated grace. It can be found more than 140 times in the New Testament, where in the KJV it is translated "grace, favor, pleasure, thanks" and "benefit."

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.

3.1 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.

3.1.1 Heb 5:8-9 describes the concept:

Heb 5:8 Though he was a son but learned he obedience by the things which he suffered.

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

3.2 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."

4. The concept of Grace then includes

- A favor rendered by one who need not do so.
- Divine love and protection bestowed by God based solely on Who and what God is.

5. Grace means we have been favored not only in time but in eternity.

Thomas Hastings captured it when he penned:

"Could my tears forever flow, Could my zeal no languor know, These for sin could not atone; Thou must save, and Thou alone: In my hand no price I bring, Simply to the cross I cling."

6. The supreme feature of Christianity is the super-abounding grace of the cross in which the transforming work of God is made possible. It is absolutely dependent upon Him and not us; His pain was our gain and not just for eternity but for time.

7. 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 1:8-9

Gal 1:8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!

Gal 1:9 As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

7.1 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

7.2 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.

7.3 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.

7.4 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 3:22-24; 6:23

Rom 3:22 Our righteousness comes through faith in Jesus Christ to all who believe. There is no difference,

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 3:24 and are justified freely by his grace through the redemption that came by Christ Jesus.

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7.5 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;

7.6 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...

7.7 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.

7.8 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.

7.9 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.

8. According to Scripture, four vital elements enter into that divine forgiving and cleansing which constitute the restoration of a sinning saint:

8.1 Confession is the one and only condition on the human side;

8.2 Absolute forgiveness and cleansing are promised on the divine side.

8.3 The Christian, even while sinning, is safe from divine condemnation--a product of having an Advocate with the Father--Jesus Christ, our Redeemer and Mediator.

8.4 Divine forgiveness and cleansing are exercised toward the believer in unchallenged faithfulness and justice because God is totally and unequivocally propitiated.

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.

9. In this deal the believer makes no disposition of his own sin; that has been made for him. The Advocate, Jesus the Christ, presents the sufficiency of His own spiritual death to meet the condemnation of our every failing.

9.1 The Father does not act in gracious kindness when forgiving and cleansing the believer; He acts in strict faithfulness to His covenant and promise of eternal keeping, and in strict justice because of the work of Christ.

9.2 It may be concluded that grace, as used in the context of salvation, represents the uncompromised, unrestricted, unrecompensed loving favor of God toward sinners.

9.3 It is an unearned blessing, a gratuity. God is absolutely untrammelled and unshackled in expressing His infinite love by His infinite grace through the death of the Christ. Every limitation sin could impose has been dispelled by Him.

9.4 By means of grace human obligation has been forever dismissed and by divine decree human merit has been forever deposed. Grace is the limitless, unrestrained love of God for the lost, acting in full compliance with the exact and unchangeable demands of His own righteousness.

9.5 Grace is more than love; it is love set absolutely free and made to be triumphant. It should be noted:

a. God saves sinners by grace,

b. God keeps through grace those who are saved,

c. God in grace, within the limitations of His first divine institution, works to teach His family how they might live in time as Sons of the Living God, set apart Holy and acceptable unto Him.

10. The more doctrine you take into your soul, the more you understand grace. The greatest impediment to learning doctrine is without a doubt "a rejection of grace" instead of the lip service that many people give grace we must savor "the unlimited and unmerited favor of God as we come to Him on the basis of Who and What He is and not who and what we are."

11. Hold to the cross of Calvary and eschew the arrogance of limited atonement. There is never anything limited with God. When God does a job it is complete--so "walk worthy of the vocation to which you have been called," a life of grace one moment at a time. Shout it from the house top, think it daily, speak of it with your family and deny it to no one.

12. Stand up for grace and do not be ashamed.

13. With Paul declare yourself dead to self and alive in Him:

Gal: 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me.

Gal 2:21 I do not frustrate the Grace of God: for if righteousness came by the law, then Christ is dead in vain.

14. Just as we are proud to be a part of America and that for which our Statue of Liberty stands, so also should we be proud of the cross and the grace and liberty for which it stands.

14.1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Christ is become of no effect unto you who think you are justified by the law; you are the ones who have drifted off course from grace. For, brethren, you have been called unto liberty but use not liberty for an occasion of the flesh, but by love serve one another.”

15. Grace is all that God is free to do for you and for me on the basis of the cross; it is God’s plan for mankind.

Rom 3:24 Being justified freely by His Grace through and by means of the redemption which comes by being in Christ Jesus.

16. Now let’s take a look at the second active word – Witnesses.

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Witnessing

1. Witnessing is the responsibility of every believer.

2. Witnessing is the normal exhale of doctrine inhaled.

3. Witnessing will be effective regardless of the motivation of the one witnessing.

4. The power is in the Word.

Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

5. The convincing of sin, righteousness and judgment is the responsibility of God the Holy Spirit.

Joh 16:8 And when he (the Holy Spirit comes, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

End Lesson

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