

Second Timothy

3-31-19

1. When time expired last week I was in the process of teaching 2Ti 1:8 by way of the *Doctrine of Suffering*. Before we continue our categorical analysis of “suffering,” I want to give you an expanded translation of 2Ti 1-7.

Expanded Translation

2Ti 1:1 Paul, as one of the twelve apostles appointed by God the Holy Spirit and as a servant of Jesus Christ, I am pleased to write

2Ti 1:2 to you my spiritual and beloved fellow servant: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

2Ti 1:3 I thank God, whom I serve, with a clear conscience just as my fore-fathers did, especially, when I remember you in my prayers.

1Ti 1:4 In fact as I remember your tears of joy, I long night and day to work again with you, so that I might again be filled with joy.

2Ti 1:5 I am often reminded of your sincere faith, which first lived in your grandmother Lois, your mother Eunice and now I see in you.

2Ti 1:6 Accordingly, I remind you to rekindle the gift of God that lives in you; a gift which was recognized by the brethren when they ceremonially laid hands on you;

2Ti 1:7 for God did not give us the spirit of cowardice but instead we received the spirit of power, love, self-control and a sound mind,

2. I want to review some of that learned last week and then we will begin new material at point nine on page three.

NIV

2Ti 1:8 So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God,

Comments:

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: to get an unbeliever to believe on the Lord Jesus and be saved, and 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; 21:4; Heb 12:6-11;
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. The believer needs only to name his or her sin back to God and discipline for suffering is turned into discipline for blessing. 1Co 11:31-32; 1Jo 1:9
5. 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. 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. Hos 8:7-8; Gal 6:7; Mat 5:45
6. Ten reasons a believer suffers:
 - 6.1 to glorify God in the Angelic Conflict - Book of Job,
 - 6.2 to learn self-discipline -Heb 5:8
 - 6.3 to demonstrate the sufficiency of God and to control certain types of personalities -2Co 12:7
 - 6.4 to help us empathize with others who are suffering – 2Co 1:3-4
 - 6.5 to learn the value of doctrine – Psa 119:67-72
 - 6.6 to illustrate God's message to God's people – Book of Hosea
 - 6.7 to develop patience and reward in eternity – 1Pe 1:7-8; Rom 5:3
 - 6.8 to eliminate pride and to relate all things instead to God's grace – 1Co 11:24-30

6.9 to eliminate a believer's arrogance and bad decisions - Mat 7:1-2

6.10 to witness for the Lord – 2Co 4:8-11

7. Before we conclude our study of suffering, I want to provide an anecdote from Scripture describing an arrogant king. I think it speaks a thousand words about how God used suffering to further His message to Babylon.

8. Let's take a look at chapter four in the NIV.

The King Acknowledges God

Dan 4:1 King Nebuchadnezzar, To the peoples, nations and men of every language, who live in all the world: May you prosper greatly!

Dan 4:2 It is my pleasure to tell you about the miraculous signs and wonders that the Most High God has performed for me.

Dan 4:3 How great are his signs, how mighty his wonders! His kingdom is an eternal kingdom; his dominion endures from generation to generation.

The Vision of a Great Tree

Dan 4:4 I, Nebuchadnezzar, was at home in my palace, contented and prosperous.

Dan 4:5 I had a dream that made me afraid. As I was lying in my bed, the images and visions that passed through my mind terrified me.

Dan 4:6 So I commanded that all the wise men of Babylon be brought before me to interpret the dream for me.

Dan 4:7 When the magicians, enchanters, astrologers and diviners came, I told them the dream, but they could not interpret it for me.

Dan 4:8 Finally, Daniel came into my presence and I told him the dream. (He is called Belteshazzar, after the name of my god, and the spirit of the holy gods is in him.)

Dan 4:9 I said, "Belteshazzar, chief of the magicians, I know that the spirit of the holy gods is in you, and no mystery is too difficult for you. Here is my dream; interpret it for me.

Dan 4:10 These are the visions I saw while lying in my bed: I looked, and there before me stood a tree in the middle of the land. Its height was enormous.

Dan 4:11 The tree grew large and strong and its top touched the sky; it was visible to the ends of the earth.

Dan 4:12 Its leaves were beautiful, its fruit abundant, and on it was food for all. Under it the beasts of the field found shelter, and the birds of the air lived in its branches; from it every creature was fed.

Dan 4:13 "In the visions I saw while lying in my bed, I looked, and there before me was a messenger, a holy one, coming down from heaven.

Dan 4:14 He called in a loud voice: 'Cut down the tree and trim off its branches; strip off its leaves and scatter its fruit. Let the animals flee from under it and the birds from its branches.

Dan 4:15 But let the stump and its roots, bound with iron and bronze, remain in the ground, in the grass of the field. "Let him be drenched with the dew of heaven, and let him live with the animals among the plants of the earth.

Dan 4:16 Let his mind be changed from that of a man and let him be given the mind of an animal, till seven times pass by for him.

Dan 4:17 "The decision is announced by messengers, the holy ones declare the verdict, so that the living may know that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them the lowliest of men.'

Dan 4:18 "This is the dream that I, King Nebuchadnezzar, had. Now, Belteshazzar, tell me what it means, for none of the wise men in my kingdom can interpret it for me. But you can, because the spirit of the holy gods is in you."

Daniel Interprets the Vision

Dan 4:19 Then Daniel (also called Belteshazzar) was greatly perplexed for a time, and his thoughts terrified him. So the king said, "Belteshazzar, do not let the dream or its meaning alarm you." Belteshazzar answered, "My lord, if only the dream applied to your enemies and its meaning to your adversaries!

Dan 4:20 The tree you saw, which grew large and strong, with its top touching the sky, visible to the whole earth,

Dan 4:21 with beautiful leaves and abundant fruit, providing food for all, giving shelter to the beasts of the field, and having nesting places in its branches for the birds of the air –

Dan 4:22 you, O king, are that tree! You have become great and strong; your greatness has grown until it reaches the sky, and your dominion extends to distant parts of the earth.

Dan 4:23 "You, O king, saw a messenger, a holy one, coming down from heaven and saying, 'Cut down the tree and destroy it, but leave the stump, bound with iron and bronze, in the grass of the field, while its roots remain in the ground. Let him be drenched with the dew of heaven; let him live like the wild animals, until seven times pass by for him.'

Dan 4:24 "This is the interpretation, O king, and this is the decree the Most High has issued against my lord the king:

Dan 4:25 You will be driven away from people and will live with the wild animals; you will eat grass like cattle and be drenched with the dew of heaven. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes.

Dan 4:26 The command to leave the stump of the tree with its roots means that your kingdom will be restored to you when you acknowledge that Heaven rules.

Dan 4:27 Therefore, O king, be pleased to accept my advice: Renounce your sins by doing what is right, and your wickedness by being kind to the oppressed. It may be that then your prosperity will continue."

The Vision Fulfilled

Dan 4:28 All this happened to King Nebuchadnezzar.

Dan 4:29 Twelve months later, as the king was walking on the roof of the royal palace of Babylon,

Dan 4:30 he said, "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?"

Dan 4:31 The words were still on his lips when a voice came from heaven, "This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you.

Dan 4:32 You will be driven away from people and will live with the wild animals; you will eat grass like cattle. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes."

Dan 4:33 Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like cattle. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird.

The King Proclaims

Dan 4:34 At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation.

Dan 4:35 All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

Dan 4:36 At the same time that my sanity was restored, my honor and splendor were returned to me for the glory of my kingdom. My advisers and nobles sought me out, and I was restored to my throne and became even greater than before.

Dan 4:37 Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble.

9. Summary

9.1 Unbelievers suffer to get them to believe on the Lord Jesus Christ.

9.2 Believers suffer in order to motivate movement toward maturity.

9.3 The more doctrine in our soul the better we can appreciate suffering.

9.4 Suffering for believers should be considered as part of our brief sojourn on the road to ultimate sanctification.

Heb 12:11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

1Pe 1:6 In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.

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.

Rev 2:10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life.

10. Now let's see what we can learn from an expanded translation from 2Ti 1:9.

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. Let's begin the study of 2Ti 1:9 with a review of the *Doctrine of Grace*.

The Doctrine of Grace

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

Rom 8:33 There is no one who can bring any charge against you for it was God Himself who justified you.

Rom 8:34 ... and even now this same One who justified you is at the right hand of God ... interceding for you.

Pisteuo Christ = Eternal Salvation

Pisteuo Doctrine = Spiritual Maturity

2. **Charis** 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 5:8-10 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;

Heb 5:10 Called of God an high priest after the order of Melchisedec.

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 could also be defined as the state of being protected or sanctified by the favor of God through the excellence of God's power and favor.

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

7.1 Grace is not withheld because of demerit.

7.1.1 This fact is most evident. Grace finds its greatest triumph and glory in human helplessness.

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that works the reward is not of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

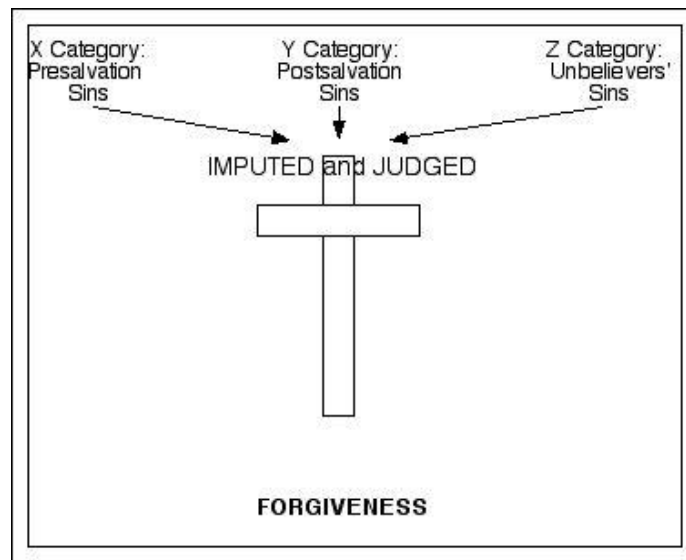
7.1.2 Grace and human merit are mutually exclusive. Grace cannot be exercised where human merit is present. Christ, the Lamb of God, having taken away the sins of the world, has by His work on the cross forever disposed of the condemnation of sin. Sin is no longer an issue as far as salvation is concerned.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

7.1.3 There is no middle ground. All questions of demerit have been banished. Thus, God is righteously free to exercise grace in every case.

7.2 Grace cannot be lessened because of demerit.

7.2.1 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.



7.2.2 Listen to just a few of many Scriptures which cry out for recognition of this often neglected fact.

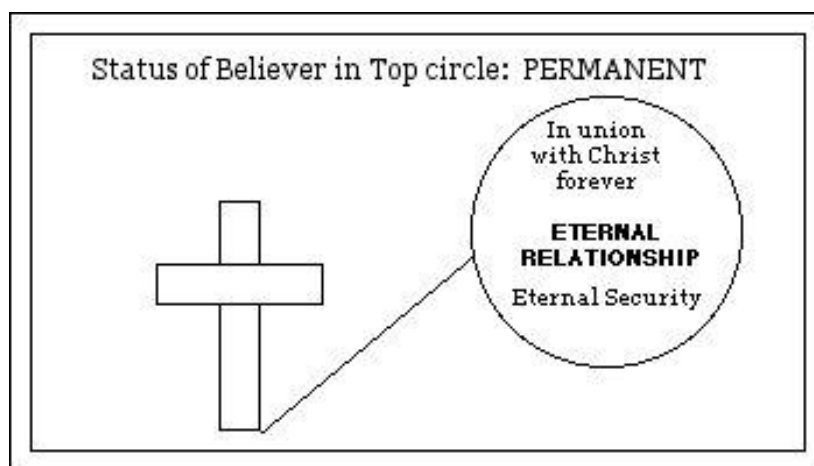
1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

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.

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the Spirit:

7.2.3 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"?



End Lesson

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