

1. Last week I taught in part 2Ti 1:10 and when the clock tolled noon, I was about to teach the *Doctrine of the Great White Throne*.
2. Before we continue that study, I want to review some of that learned; but only after I give opportunity to use 1Jo 1:9.

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 purpose and grace. This grace was given us in Christ Jesus before the beginning of time, 2Ti 1:10 but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

3. Last week after a review of the *Doctrine of Deaths* I exegeted four of the five judgments having eschatological significance:

3.1 The judgment of the **nation of Israel** at the Second Advent.

3.2 The judgment of the **unbelieving gentile nations from the Tribulation**.

3.3 The special **judgment on the devil and his fallen angels**.

3.4 The judgment of **certain fallen angels who kept not their first estate**, but left their own habitation.

4. The judgment of all **unbelievers at the Great White Throne**

4.1 The resurrection as it relates to the unbeliever takes place at the Great White Throne where unbelievers are resurrected to receive a body capable of everlasting punishment in a place designed for the Devil and his demons.

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

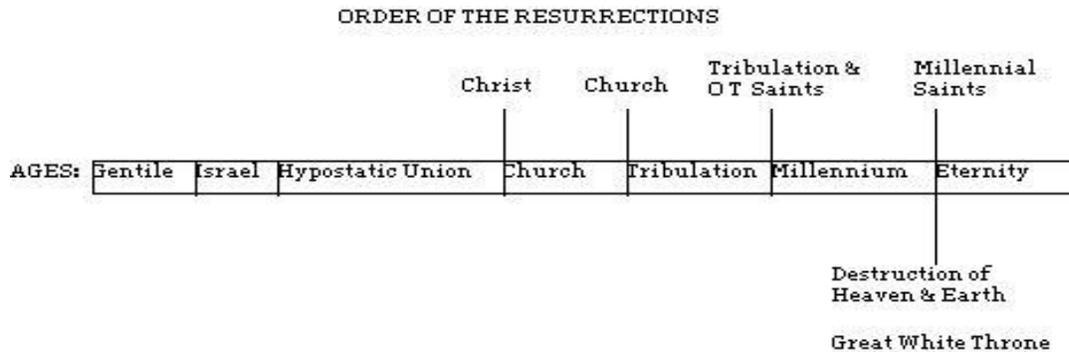
5. At the Great White Throne Christ is the judge. Christ judges the good works of each unbeliever determining their works are inefficacious.

Rev 20:13 And ... they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

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

6. A chart will indicate when and where Christ performs His final judgment of unbelievers



7. The “dead” referred to in Rev 20:12 can only be those who were left behind for judgment and eternal damnation. It is called the second resurrection in the Book of the Revelation.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

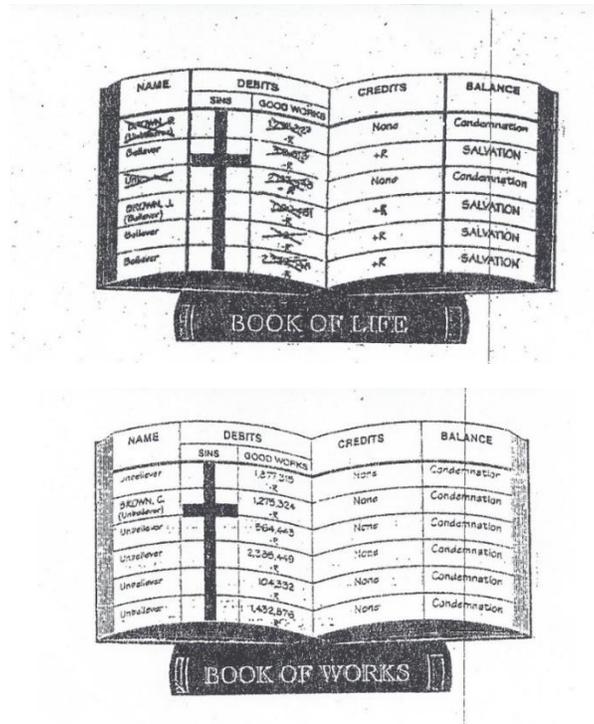
8. The Second Resurrection is only for unbelievers.

Rev 20:4 I saw thrones on which were seated those who had been given authority to judge ... They came to life and reigned with Christ a thousand years.

Rev 20:5 The rest of the dead did not come to life until the thousand years were ended ...

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him 1000 years ...

9. I want to briefly explain what is found in the Book of Life and the Book of Works. Two charts will help with my explanations.



10. In closing I want to again provide a brief comment about suicide. It is not a mortal sin. Christ died for all sin.

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.

11. There are no surprises with God. All thoughts, actions and events are included in a divine plan, and this includes His plan for life and death.

12. Without interfering with human volition in any way, God has designed a plan so perfect that it includes cause and effect, directive, provision, preservation and function for all believers.

12.1 God knew every cause and effect in our lives and made provision in eternity past.

12.2 Under His plan, God has decreed to do some things directly, and some through agencies such as Israel and the Church, and some through individuals.

12.3 This is especially comforting when we realize it was all done in eternity past.

Rom 8:26 Likewise the *Holy Spirit* also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit itself makes intercession for us with groanings which cannot be uttered.

Rom 8:27 And he *Christ* that searches the hearts knows what is the mind of the Spirit, because he makes intercession for the saints according to the will of God (*the Father*).

Rom 8:28 And (*thus*) we know that all things work together for good to them that love God, to them who are the called according to his purpose.

13. Now let's see what we can learn from verse eleven.

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.

Footnote: The NIV eliminates "Gentiles" because it does not appear in the better manuscripts.

1. I think the best way to study this verse is to review what the Bible is to teach the *Doctrine of Didasko*.

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. In the Church Age believers are urged to attend the local classroom where doctrine should be taught.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

4. There are two extant communication gifts in the Church Age. They are pastor-teacher and evangelist.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Footnote: The Granville Sharp principle demands we change “pastors and teachers” to pastor-teacher.

4.1 The Book of Ephesians was written in approximately A.D. 62 during the early church age, which I like to call the interim age; there were many temporary or whip gifts extant, certainly to include the gifts of apostleship and prophet.

End Lesson

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