

# LOVEISRAEL.ORG 2 tim 2p2

Mon, 12/20 11:26PM 43:20

## SUMMARY KEYWORDS

paul, god, verse, messiah, soldier, meaning, word, gospel, life, suffer, speaks, timothy, israel, faithful, persevere, eternal glory, suffering, hear, promises, truth

---

 00:06

Shalom, and welcome to via hafta yisrayl, a Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher, Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zerah Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Brooke is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot O R G. That's one word love Israel dot o RG. Now, here's baru with today's lesson.

 00:45

We want to be individuals that have a testimony that demonstrates the power of God, and not just the power of God, but the wisdom of God in our life. That we are an instrument that manifests truth in what we say and what we do. And in a very similar way, we see the apostle Paul, that he was instructing, ministering edifying, this young man, Timothy, because Paul knew that God wanted to use him, he knew that God was setting him apart for an IT position, a work that would bring about much fruit throughout Asia Minor. And therefore, Paul had discernment. And we should be praying as well, for similar discernment, that we would understand what God is up to, and that we would participate obediently with where the Spirit of God is moving and directing. Take out your Bible, and look with me to Second Timothy, and chapter two, Second Timothy, and chapter two. Paul speaks here in verse one, writing down this epistle, but in a most personal way, to someone that he has great affection for and respect. Even though Paul is much older than him, he understands that Timothy is called by God, he says, Therefore, you, my my child, Strengthen yourselves in the grace in Messiah, your show. Now, there's something that that this first verse teaches us. And it's only when you understand the laws of biblical interpretation, are you going to see what God is saying? He's telling us here that that through grace, not just that we are saved, but also through that same grace, that we can be strengthened. The second thing he tells us is a source of this grace is Messiah shoe, there is no other place. So Paul, and notice how he begins, he says there for you, my child, that is a phrase of endearment. Paul is writing saying to Timothy, Timothy, I love you like, you're my own son. And I want to be participating in your growth in your maturing in the faith in what God wants to do in your life. And therefore, the first thing he says, is, strengthen yourself how he says, in the grace, and notice, it is the definite article, the grace, meaning, we're only talking about the grace of God. And secondly, and we made this point, that grace of God is only found through Messiah, he enabled God's grace to be released in this world. Therefore, verse two,

 03:52

and what you have heard from me, through many witnesses. Now, this tells us something about Paul, Paul doesn't say one thing at one place, and something different something in contrast, and in another location. Paul has consistency in what he speaks what he shares with individuals. And he's saying here, Timothy, what I'm going to be revealing to you is things that that many other people have heard me say, they could testify, they could bear witness to this. And not only could they bear witness to the fact that I've said these things before, but also they and this is probably the main main message he has in this verse, that they could bear testimony that what I say is true, that these words are indeed going to impact you enable you to serve God more effectively. And that brings us really to a personal question, and that is this. Do I want to serve God more effective? Usually, too frequently, we're interested in God in our prayers reveal this, that God that he would do our will, that he would do what we wanted rather than us, coming before God submissively, coming before God in a time of prayer, listening to him, asking him to guide us, asking him to direct us and give us his mindset so that we know how to respond. This is what Paul is instructing. And he says, what you have heard from me, through many witnesses, these things in trust. Now, remember, Timothy may be young, but he has a position of leadership, he has at least one, if not a few congregations that that he is over seen. And because of that, Paul says these things that strengthen you, these things that are going to give you insight that are going to build you up and make your work more effective. He says, you entrust these things to faithful men, whom they are sufficient to teach also others. So he doesn't want this truth. And what he saying to Timothy and discipling him and building them up and growing him, he doesn't want to just to stop with Timothy, he wants Timothy to learn this, to implement it, to demonstrate it to others and to share it with other here's the key faithful individuals, that they can take that same message which Paul has said, in this location and another location, remember those many faithful witnesses that they can can affirm this is truth from heaven. This is what Paul consistently shares with others, in order that notice what it says that this message that you share with others, these faithful ones that are able to impart this to still other individuals. Look at verse three. Now, there's a slight difference between the Textus Receptus, and probably the Greek texts that your Bible was translated from. And that means this in the Textus Receptus. It says, Therefore, you very similar to what we see, in verse one, for some reason, other manuscripts don't have these first two words that begin verse three, not a great change of of significance, but a difference Versary best manuscripts there for you. And he's telling Timothy, get ready for this, if you are going to be a servant of God, you need to expect what's going to happen to you. And let me address you very personally tonight, the same thing, if you're wanting to serve God, to be an instrument for him to be a trusted servant, a disciple of your shoe, then get ready for something. And what does that, Look again at verse three.

 08:21

Therefore, you suffer evil, as a good servant, of Messiah shoe, when you and notice really not the word servant, but it's the word soldier. So let me read that again correctly. He says, Therefore, you suffer evil, meaning you're going to have evil things happen to you, and and suffer through this, this evil as a good soldier of Messiah, your shoe. Now, I like the language here because this this warfare language, a soldier, soldier, is sent into battle war. And it's telling us that when we determined that we want to serve God, that we want to do ministry that we want to carry out the purposes of God, what can we expect? Paul doesn't hide this. Paul

puts it first and foremost, he says, You and he said this earlier, you are going to suffer and you are going to suffer that which God sees as evil meaning this, there are going to be individuals, plenty of them that are going to try to hinder you. They're going to try to oppress you. They're going to bring adversity into your life you in other words are going to suffer. But we realize something. When there's an individual that goes out to war, he doesn't go to war for thinking that this is going to be fun, that this is going to be easy that this isn't going to require a sacrifice. He knows War implies pain and suffering. And the message here that is so often ignored today is that when people accept Messiah, when they receive a call into serving him being a soldier of the gospel, they don't think that they're going to suffer. They're set set on their heels because of what they endured the response of the world that shouldn't surprise us. And that's why he says, Therefore you suffer evil, be willing to suffer evil, because you're going to experience that as a good soldier of Messiah. Sure. Verse four, no one being a soldier. And then the next phrase is, the word entangles, involves himself. So Look again at verse four, no one being a soldier entangled himself in now, many Bibles simply say the things of life, but the things of life, there's a very important word. And it's where we get the English word pragmatic. And what does that mean? Something that's logical, something that is a natural derived conclusion. For example, something that's pragmatic, a person went into a restaurant, because he was hungry. So we're talking about the natural conclusion, the outcomes that can be expected. And what Paul is saying, here is this, when you determined to become a soldier of Messiah, sure to enter into that battle to do the work of God, not only are you going to suffer, but you need to have a different mindset. And what does that look carefully he says,



11:57

No one, being a soldier, it tangles, meaning entangles himself with the things of life, the the normal things of life, the Promatic things of life. Why not? In order that to the one who has enlisted him, that is the one that has brought him into this role. And who is that? Well, that is Messiah, He has saved us. And he has brought you into service. He has demonstrated that you're called to be a servant, by by bestowing upon you that indwelling Holy Spirit, and through the work of the Holy Spirit, you're going to do ministry, you're going to do the will of God. So he says, Now someone who has been enlisted as a soldier, he's not going to do the normal the pragmatic things in life, why not? Because he's committed to the battle. And not only that, he is committed to pleasing that one who has enlisted him that's called him into service that's given him that that role, that assignment. Now, ask yourself, does that describe me? Am I really trying to please the one who saved me, the one who has given me this call in my life, the things that I'm supposed to be doing for Kingdom purposes? Do I really have that objective? Do I realize I've been enlisted into a spiritual war, that there's a battle going on? And I need to be willing and be expecting to be be in difficult positions of suffering? Is that your mindset? And then he says, As we read on and in verse five, four, if, if also a certain one should compete. Now he's changing the the image from a soldier, to an athlete. And the reason why he does that is this, usually a soldier they serve. And when that battle is won, they just go home. They're not recognized. Sometimes they don't receive anything. They are just servants, until the battles over, but he wants us to realize something this is just added motivation. He begins to speak about an athlete, one who competes. And there's going to be made mention in this verse of a crown. And that's what we should understand that our service that faithful service is not going to be forgotten, forgotten by God the Father, nor by a son, there is going to be a reckoning a reward. And therefore he says, Look again, verse five, But if also a certain one, anyone should should compete. It says, He is not crowned this one is not crown unless he should compete lawfully meaning according to the rules. Now, this is the word where we get the the concept of law, or Torah, that's the word in the Greek language know most, and it's in

a, a form that describes that which is lawful. So what he's saying here is this, if you don't compete, according to that, which is lawful of the law of God's instructions, the parameters that he sets, the things that he says to do, and the things he says not to do. If you don't apply that structure to your life, you're not going to be crowned. And this is something very important. See, all too often we, we hear this and we think, okay, we're just going to, to be expected to follow the rules. But we really don't think what are those rules? Well, this is why he uses the term that he does, that's oftentimes translated lawful, but it's the same word, where we get the law as in the Law of Moses, so we're not going to be crowned, we're not going to receive unless we compete, you could translate it, according to that, which is of the law, verse six, he's going to give another example, from a soldier to an athlete to a farmer. Now, this is the same word that's used in some of the parables for a vineyard worker. So it says here, the vineyard worker, who, who works hard, it's a phrase that means to really expend energy and time and effort. So the farmer or the vineyard worker, he competes, difficultly, or he serves diligently, in order that it's necessary that he should receive from the first of the fruits. So all he's saying is this to things, in the same way that a worker in the field, he Labor's diligently, he works in a very, very clear and decisive manner, he does that work, which requires effort on his part, and therefore he says it's necessary. Now God is revealing this to Paul, the images, God says it's necessary that he shares first, in the rewards in the fruit. Now, we should think of that, with a Kingdom Connection, meaning simply that God is not good to forget them. This is a verse in the book of Hebrews, God is not going to forget any of the good deeds that we've done in his name, he is going to reward us. And he says here in the strongest way, it's necessary that we share these Kingdom rewards is fruit, this outcome of the kingdom establishment, verse, verse



## 18:26

seven, he says, considering what I have said, Now, this word for considering, it means to give great thought to, it means to think in a very diligent in a very cognitive way, considering a lot, a lot of the factors. This is to say that what he wants to share in this, this verse is very important, verse seven, thank you, or consider diligently. What I say for the Lord will give to you understanding in all things. Now, the reason why this verse is so important is because he's given three examples, three illustrations, to say that we're supposed to be faithful soldier, that we need to be a law abiding athlete. And thirdly, that we need to be a hard working farmer. And if so, there's going to be a reward. And what is that reward that he's talking about? Well, there's rewards in the kingdom of God. But I believe here he's speaking about something that's going to assist us in this world. And what does that look again at at the text verse, verse seven. He speaks about for the Lord. Now he's spoken about issue, but he mentions the Lord because this is how we need to recognize him. Yes. He's my savior, but he's the Lord of my life, I need to recognize his authority over me. And doing that is a good thing doing that is going to give you a different perspective, it is going to be a source of joy, it's going to be a source of power to cause you to overcome that suffering, that that labor, that that competition, that that can be oftentimes, very, very hard to do. He says, God is going to respond for he will give to you notice this next word. Soon Nissin, that is understanding. But But don't just say God's going to give me understanding this word has to do with a strong perception, not just understanding something in a general way. But But understanding the details. It is a very, very perceptive viewpoint, knowing the the all the intrinsic things concerning something. So this is what the Lord is going to do. He's going to give to you understanding, notice this in all, all things. Now, does that mean that we just become super smart on every facet of life? No. What it means is that God's going to give us wisdom, knowledge, understanding. And that's not going to be limited to anything, but doesn't mean that we're going to have all knowledge of everything, we're going to get the knowledge that we need for the circumstance, the situation that we're in, doesn't

matter where we may find ourselves, God is able to give us the knowledge that we need, in order to persevere in his will, doing his work and arriving at the location that God wants us to be. Look at verse eight.



22:03

Remember, Messiah, you're sure. Now this is the proof. The reason why this is being spoken of in in verse eight is to remind us, this God who is promising a reward. This God who says I can give you understanding in all things. This one is saying you need for my purposes, to be willing to suffer evil. And to live differently, don't just do the things that are normal things in life. But you have as a soldier, you have a particular call, a soldier doesn't get to do the things that that a civilian gets to do, because of the battle that he's in. And all of these things, he's saying, do them faithfully. And I'm going to respond and who am I? Can you trust me that I'm able to deliver what I've said, Well, here's the proof, why we can look at verse eight, he says, remembering Messiah Chu, whom he has raised from the dead, now he was raised from the dead Messiah was it's in the past affair. And something else, it's in the perfect which means this. The resurrection should convey to us a victory. Read some time, what Paul writes in First Corinthians 15, he mocks death, he says Death, where is your sting? And he says, you know, this thing of death is his sin. But sin has been defeated on the cross. And the evidence of that. The the disclosure of this great, great victory is the resurrection, that Messiah was raised from the dead. Now, we could just say he was raised from the dead, in the normal past tense in what's called the Greek era. But here's the problem doesn't appear this way. It is indeed a past action. But what what what is the purpose of the use of the tense that Paul's inspired to, to choose? This perfect tense tells us this resurrection, this victory has ongoing, eternal implications to it. So be assured that this this great act of raising Him from the dead, the fact that Messiah was raised from the dead, that resurrection power is still available, and God will use that he will use that in order to fulfill all of his promises that he made to you and to me to His servants. So once more remembering Messiah show being raised from the dead from the seed of David. Now, why is that there? Well, if you would ask a scholar, what is the purpose of this statement? I mean, do we need to be told that he's from the seed of David? Well, he is. That's a promise. And there's a key that God fulfills promise. Whatever God promises he's going to fulfill. God doesn't forget them. God doesn't ignore them. God's not casual about his promises, specially covenantal promises. And that's what Messiah is. So being raised from the dead, from the seed of David, according to He says, My Gospel, meaning that gospel that God Himself Messiah himself in place in Paul's life that shared with Paul personally, on that road to Damascus, so he's saying, My Gospel is that authentic gospel that I received, not from individuals, now didn't read it in some some book that someone wrote, didn't hear it from someone else other than when I was on that road to Damascus. That's where Messiah, he confirmed this gospel, his gospel, which is my gospel. So Paul is simply saying that there is the authority that was given to him by Messiah concerning this truth, that God raised Messiah from the dead, this one who is the seed of David, look now to verse nine.



26:47

In whom that means, in this covenant or relationship with Him, we are going to suffer evil. Now, here, he says, In whom I suffer evil. Now, this is a constant theme that Paul shares, I'm walking in obedience to the gospel that was entrusted to me supernaturally, by Messiah himself. I'm convinced, I know, God confirmed it, I was blind. And he at that right time, removed the skills

from an eye, my eyes, and that confirmed the truth of the gospel. That's what Paul's saying. That's why he believes and this is why his commitment is so strong, because of the experience that he had with the risen Savior. And therefore, look again at adverse, verse nine, he says, In whom this covenantal relationship was Messiah, I suffer evil unto bonds, meaning being in prison, being shackled in prison. Now, not only is he and here's the mistake that many people make. They hear bonds, and they think, okay, he's confined in prison. That's true, but it's more than that. Usually, when someone in a Roman prison, under a Roman guard, is put in shackles, he is also suffering, oftentimes, beatings, he has marked, he can be put to public humiliation. And that's what Paul saying He's enduring for the sake of His gospel, the gospel that was entrusted to him. So in whom I suffer evil, even into bonds, and as a and this is word for a criminal. Now, I mentioned this to you last week or the week before that, that Paul, Paul was was seen by the majority of people in society, as nothing more than a criminal, someone that was in opposition to Rome. And was was suffering, that type of disobedience to Caesar. And he was someone that was was punished, then release and Paul was right back doing that same thing. And they saw Paul as simply a habitual offender, a criminal. But Paul doesn't care why we'll look at what he says. Verse, verse nine again, he says, In whom I suffer evil, unto bonds, as a criminal, but the Word of God cannot be bound. It can't be put in prison meaning this. Paul says they can do what they want to me. I may suffer and I will. Great pain, evil things be done to me. But But be assured, all of that is not going to put the word of God, this revelation of the Gospel, the truth concerning Messiah, and the salvation that God sent into this world graciously. He says that truth is not going to be bound, it is not going to be to be Shut, shut up, it is going to continue. This is what he's promising here. And then he writes, look, if you were to verse, verse 10, on account of this, all things I indoor. Now, I love that, that that sentence, on account of this, all things without exception, doesn't matter what they are all things, I indoor. I wonder if you and I can really say that with a sense of honesty, you no matter what the the government what this role does, and the leaders say, I'm going to endure for the sake of this message of salvation, in order to persevere in the call that God has placed upon me. So Paul, quite quite confident in the truth that he's sharing and the outcome of that truth, a kingdom outcome, that he is not going to be the one that is silent, silent, or passive. In this world, he says, on account of this, all things I endure,



31:43

on account of the elect, now he simply using the term elect, and I realized that that there are theologians in the past, and today that put such a heavy degree of significance and bring a lot of baggage into this, this term, the elect, simply is those who have been chosen. And he's speaking here about the body of believers. Now, not a stagnant body. See, for some theologians, the elect is a set number that God chose. Now God knows who's going to be saved and who's not. And God is foundational, in one been saved his message, the Holy Spirit touching someone. But nevertheless, what we see here is there's not some some number that God has mandated and no more, and that he has mandated who and who will not. Now there's proof for that. And notice, and let's pay attention to the grammar once more. He says, on account of this, all things, I persevere, I endure, for the sake of the elect, in order that all these it says, should obtain salvation. Now notice that this should obtain. The reason why translated this way is because it's in the subjunctive, which is the the mood of possibility. So he says, we have another clue this word Hina. Hina, is usually translated in order that, but whenever we see that, we should expect the subjunctive mood to follow, as it does here. And the verb that's in the subjunctive is the word for obtaining. So it's should it's it's a possibility, there is doubt whether they will or not, so the elect, this is speaking about, in a general sense, the body of believers, the congregation of the redeemed. And what Paul is saying here is that, that God, he



doesn't want people, you know, God is his calling the world. And that's why it says, God so loved the world that He gave His only begotten Son. He says, and in first, John, that this, this redemption that's provided is not only for us the forgiveness of our sins, but for the goodness of the sins of the world. So it's been covered that debt has been paid in a very broad and all inclusive way. But we know something not all the people who God says in this is no way and attacked on the sovereignty of God. God is absolutely suffering. But that does not mean if God says, I desire that person to be saved, that person can reject that person. There's no such thing in the Bible as what some call irresistible grace. That is simply a matter that's made up in people's mind. He says Hear in order that those should obtain salvation. Now, what's uncertainty? Are these individuals that God does not want to be lost? Are they going to obtain salvation, then he tells us that this salvation is only found in one place in Messiah, your shoe. And if you find this salvation by God's grace, it's going to be accompanied with eternal glory. So salvation, it comes to you the moment that you are saved, you can be assured that you are going to experience and where are you going to experience this in the kingdom of God, you are going to experience eternal glory, that cannot be changed, that cannot be done away with salvation, obtaining salvation, you also obtain the experience of being with God in eternal glory. Now, just think that that that demands that we pause for a moment. Just think, if I am a believer, I am going to one day begin to experience in the kingdom of God, eternal glory. What a wonderful promise, do not ignore that call what God is offering. Look now to verse, verse 11. He says,

 36:29

The Faithful Word. Now some Bibles might put in this is a faithful word, but it simply says, The Faithful Word. For if we have died with and the implication is with Messiah, also, we shall live with meaning with him. Now, sometimes this word, if there's nothing uncertain for the believer, it's put in the term if whether you have received the gospel or not, someone may be reading that who has not, someone may be listening tonight that has not made a decision yet for the gospel. But when you do, this is a reality. It's a faithful saying where he says, For if we have died, with Messiah, also we shall live. And if, and the implication is, since since we persevere since we persevere, also, we will rain and if we should deny, meaning deny Him, and this is a term of rejection, that one that's literally says, that one will deny us. So if the gospel is offered, and you have denied Him, He will deny you just a spiritual law. But keep reading. We see a another important truth. verse, verse 13, or last verse, he says here, if we are our faithless if we don't walk faithfully, now, here's what he's saying. It's very important that you hear the connection between the previous verse, verse 12, and the one we're concluding with verse 13. If we should deny Him, He will deny us. But if it's just an issue that that we have been faithless, meaning this, if we, at some time in our life, aren't acting in obedience, do not destroy the display faith. That doesn't mean all that's going to be lost. Why? Notice what he says.

 39:00

If we are faithless, that one, that same term, that one remains faithful, He is always going to do what he's said. He's going to do, he is going to bring about what he says he's going to bring about. And it says, To deny himself, he is not able, meaning whatever he has said, whatever he has promised, he can't change that because that would be changing. Who is who is who is he? Well, if you go back to the book of John the gospel, he is the word that became flesh. And this this term for Word has to do with God's plans, his purposes, his we might say, blueprint for

what God wants to bring about Messiah. He measures up to this Not only is he the word that that defines it, he's also and there's a different term. This first word for word is the word logos. And it's where we get the word logos is where we get the word logical. So Messiah, he sees that blueprint, it's him, he brings about the objectives of God. So he is that that word, that blueprint, but he's also the rhema word, which is the one that speaks it into being meaning the fulfiller of that blueprint, you have plants, someone's got to fulfill them. So Messiah is imperfect accordance with the plan of God, that blueprint that God says, This is my will. But Messiah also is not only in accordance with that, he is going to be the one that speaks it, meaning brings it into reality. He cannot do anything. But that. And that's why you and I should have absolute assurance in Scripture, knowing that it is the word of God that has been entrusted to us, inspired by the Holy Spirit, and that we can can apply it to our life, and that we're never going to and I assure you this, when when you are on the other side of the kingdom of God, meaning in the kingdom of God, no one there is going to say, you know, I was just too faithful to God. I took his word too serious. I did everything he said, You know, I was just that was just being a fanatic. I wish I didn't do that. No one is going to be saying that. Everyone's going to be saying, Oh, I wish that I served a little bit more diligent, oftentimes a lot more diligent. I wish that I applied that truth perfectly to my life, that I trusted in all of his promises. Because when we're on that other side of that, that gate that enters into the kingdom of God, we're going to know just how faithful he is. And that's why this last verse, even when we are faithless, He is faithful, for he cannot deny he's unable to deny himself meaning what he says he's going to do who he is, he is and nothing is going to change that. Well, we're out of time until the next lesson. May God bless you, Shalom from Israel.



42:44

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website love Israel dot o RG there you will find articles and numerous other lectures by Bruce. These teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. And Shalom from Israel.