

Transmission across Generations

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2Ti 2:1 *Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman that laboureth must be first partaker of the fruits.*

INTRODUCTION: How do we pass these truths of God on to another generation?

What are the key elements in this transmitting our faith to the next generation?

1. We must understand our actual situation.
2. We must preach and teach God's word.
3. We must mark the example of a faith man of God.
4. We must personally commit to the battle.
5. We must teach economic responsibility of God's people towards the ministry.

I. Understanding our actual situation.

2Ti 2:1 *Thou therefore, my son, be strong in the grace that is in Christ Jesus. ... 3 Thou therefore endure hardness, as a good soldier of Jesus Christ.*

A. Our plight is one of difficulty.

1Pe 2:21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*

Ac 14:22 *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*

2Ti 3:12 *Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

1Th 3:3 *That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.*

The truth of our situation is that we as Christians are called to or situated in persecution and hard times. For the Christian who is firmly and resolutely set to follow God, there is no other future. This is the example that God has left, this is the warning that God has set us, this is the true of our situation, we just need to accept it, and not let these things move us.

Ac 20:24 *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

B. Our position before God (grace through Jesus Christ) is our power.

2Co 12:9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, etc...: for when I am weak, then am I strong.*

When we realize that we cannot, that we are powerless in ourselves, and we turn to God for the power to war this battle, then we have unlimited power to do the will of God, to do the work of God, to war the spiritual battle.

C. We are in a spiritual warfare

1Ti 6:12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

1Ti 1:18 *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;*

II. The Preaching and Teaching of God's Word

A. What did they preach? The word of God, wisdom of the Most High.

2Ti 4:2 *Preach the word;*

B. What did they do to this Word of God?

Ne 8:8 *So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.*

The Israelites had recently returned from 70 years of Babylonian captivity. During captivity, they **lost the use of their Hebrew tongue**, as well as lost **understanding of many of the rites and ceremonies** which were formerly understood by the Israelites.

This passage is probably the **institution or first clear occurrence of preaching from a text of Scripture**. The preacher had to put the Word of God into the Chaldee dialect which is what they were speaking at the time, and then explain it so that they understood it.

i. Read it distinctly.

06567 parash - to separate, literally (to disperse) or figuratively (to specify); also (by implication) to wound:-- scatter, declare, distinctly, show, sting.

They expanded it, they analyzed it, expounded it at large showing the import and genuine meaning of every word. They were strictly bound to deal with the Word of God, what literally appears in the Scriptures. Their elaborations are not their own inventions or man's thoughts, but rather **they themselves understood what God is saying in the text, and they communicate that understanding to their hearers.**

ii. Give the sense.

07922 sekel - intelligence; by implication, success:--discretion, knowledge, policy, prudence, sense, understanding, wisdom, wise.

They put weight to it, showed its value and utility, and how intimately concerned they were in all that was revealed: thus applying verbal criticism, and general exposition to their true and most important purposes.

iii. Cause them to understand.

They had a mental taste and perception of the things which were in the reading, i.e. in the letter and spirit of the text. Thus they knew the Divine will, and approved the things that were more excellent, thus being instructed out of the law

C. What did they refuse to take as the subject of preaching?

2Ti 2:14 *Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 16 But shun profane and vain babblings: for they will increase unto more ungodliness. 23 But foolish and unlearned questions avoid, knowing that they do gender strifes. 3:5 Having a form of godliness, but denying the power thereof: from such turn away. 7 Ever learning, and never able to come to the knowledge of the truth. 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables (stories).*

III. Mark the Example of the Faithful Man of God

2Ti 2:2 *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

A. Marking the man of God.

“mark” – 4648 skopeo – to take aim at, regard, consider, take heed of, look at.

Php 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.*

Rom 16:17 *Now I beseech you, brethren, mark them which cause divisions (disunion, dissension, sedition) and offences (literally “scandal” – thing that offends, or trips up others) contrary to the doctrine which ye have learned; and avoid them (to shun, avoid, decline fellowship, go out of the way to avoid them).*

We are to take aim at what is a “man of God,” the pattern or goal God sets.

B. Committing the truths to these men.

“commit” – 3908 paratithemi – to place alongside, i.e. present, deposit, set before.

These men must be taught, slowly painstakingly. **Paul’s charge to Timothy was not just that Timothy keep the deposit himself, but that he must transmit it unimpaired to others, who in their turn shall fulfill the same office.**

C. Success is when your students become teachers without you.

“*who shall be able to teach others also*” – the ultimate measure of success is not that we make puppets after ourselves, but that we produce mature men of God who grow and reproduce without needing to depend back on us, their teachers.

IV. Personal Commitment to the Battle

2Ti 2:3 *Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier*

The battle is not physical with swords and knives, but spiritual, which has to do with character and moral strength, spiritual battles.

A. Mindset is essential in this battle - Soldier mentality ... we are in a war

“endure hardness” kakapatheo 2553 – to undergo hardship, be afflicted and take it, suffer trouble.

All Christians are in this spiritual battle, but Paul’s observation is that the minister of God must have a recognition and acceptance that he will have hardships and difficulties to which he must be exposed because he faithfully preaches the Gospel of Christ.

Soldiers are expected to endure great privations. They are taken from their homes and friends, exposed to cold, or heat, or storms, or fatiguing marches, sustained on little food almost destitute of food, and are pushed to the limit of human endurance. So the minister of God.

Let no one enter the ministry that is not mentally accepting this lifestyle.

B. Self control is essential in this battle

2Ti 2:4 “*the affairs of this life*” – transactions, negotiation, business type affairs, pertaining to trade or business, vocation. (“*affairs*” here has the same idea here as in Luke 19:13 “occupy”, to make a business of what they were given.)

Luke 19:13 *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*

The minister of God is both to renounce the “affairs of this life” as his principle concern. His principle concern and commitment is to the work of God, not making that, “just another business”. This speaks of how he conducts his life both outside the actual ministry, and within the ministry.

C. Adherence to the law of God is essential in this battle

2Ti 2:5 *And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.*

For the minister of God, his work has to be done in a specific way that is “legal” or according to the law of God. This debunks the Jesuit principle, “the ends justifies the means”. The means as well as the ends or goals are under the scrutiny of God.

V. Teach economic responsibility towards the ministry.

2Ti 2:6 *The husbandman that laboureth must be first partaker of the fruits.*

One of the principles by which God’s work goes forward is that the ministers of God who pay the price of the ministry need to be economically supported by God’s people. In the NT, the principle expenses of the ministry are the salaries of God’s ministers. We do not see building programs, denominational systems, nor other expenses except those for benevolence programs towards suffering brothers, and the ministers of God’s work.

God’s principle for workers: the worker’s recompense is reflected by labor, and comes from the fruits of that labor.

1Co 9:10 *Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.*

Gal 6:6 *Let him that is taught in the word communicate unto him that teacheth in all good things.*

There should be a direct recompense to the minister from the work he does in the ministry.