

THE SEAL OF SECURITY

Our lesson text opens with a grammatical rebuke of false doctrines attacking the redemptive grace program. (2 Tim.2:16-18). The grammatical rebuke is found in the English word “nevertheless.” In the Greek, this word is “mentoi.” Mentoi is a compound particle used here in opposition.

In this case, mentoi is used to rebuke the false doctrines attacking the redemptive grace program and especially the doctrine of the resurrection (2 Tim.2:18).

We will begin by examining 2 Tim.2:19 by the following three homiletical points regarding the redemptive grace program called “the foundation of God (ho themelios tou theos).”

“Nevertheless the foundation of God stands sure having this seal; the Lord knows them that are His. And let everyone that names the name of the Christ depart from iniquity.” (2 Tim.2:19)

- | | | | |
|--------------|--|--------------|----------------|
| • Stand sure | (histemi) (perf.a.ind.3ps) [stereos] | Immovable | |
| • Seal | (ten sphragis) | Inscriptions | |
| • Security | (ginosko) (a.a.ind.3ps) (tous eimi) (p.a.ptc.aplm) | Insurance | (John 6:39-40) |

This lesson will study five aspects of the Seal of Security given to rebuke false doctrines that attack the redemptive grace program in Jesus Christ.

1. Paul was reminding spiritual advancing believers that the Lord’s redemptive grace program would not be shaken by the attack of false doctrines.

Paul declared that the foundation of God stands sure. He put the verb stands (histemi) in perfect active indicative.

He was declaring that the redemptive grace program decreed at the Eternal Life Conference in eternity past stands sure (stereos) [immovable] until the end of human history.

“Just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.” (Eph.1:4-5)

The enemy of the redemptive grace program always attacks its foundation doctrines:

“Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment.” (Heb.6:1-2; 1 Pet.2:2) [Milk doctrines]

2. The redemptive grace outreach programs of this church (DSBC) are constantly under attacked.

The four redemptive doctrines that are attacked most often are:

- The resurrection of the gospel (1 Cor.15:3-4)
- Grace Salvation (Eph.2:8-9)
- Eternal Life (security) (John 10:28; Heb.12:5-11)
- Spirituality (Gla.5:16-17; 1 John 1:9).

“But I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.” (2 Tim.1:12)

3. The seal of security on the foundation of God has two inscriptions that remind the spiritually advancing believer that not even the gates of hell can prevail against him (1 John 4:4).

“And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it.” (Matt.16:18)

The Greek word for ‘seal’ (ten sphragis) is used as a metaphor for security and permanency.

“The foundation of God stands (histemi / perf.a.ind) sure, having (echo / p.a.ptc.nsm) this seal.”

The action of the present participle of having is directly associated with the perfect indicative of standing.

4. The first inscription of the seal of security is “The Lord knows (ginosko / a.a.ind) those who are (tous eimi / p.a.ptc) His” (2 Tim.2:19a).

Once again the action of the articular present participle (those who are) is directly associated with the a.a.ind (knows). This establishes a continuing (present) relationship between the Lord and the believer that began at the moment of salvation (aorist).

5. The second inscription of the seal of security reminds the believer that he has a responsibility to his grace relationship with the Lord.

“Let everyone who names (ho onomazo / p.a.ptc.nsm) the name of the Lord abstain (aphistemi / a.m.impv.3ps) from wickedness (apo+abl / adikia) [unrighteousness].” (2 Tim.2:19b)

Again the action of the present participle (who names) is directly associated with aorist imperative (abstain). This establishes responsibility on the part of the believer who takes seriously his relationship with his Savior, the Lord Jesus Christ.

He is command to abstain from unrighteousness (adikia). Paul identified this as problem against agape love and explains what love would produce instead: “(Love) does not rejoice in unrighteousness, but rejoices with the truth.” (1 Cor.13:6)

Paul warns Titus that false doctrines can upset whole families in Titus 1:9-11. Therefore, Titus is warned to **hold fast the faithful word** so that he may be able to exhort in sound doctrine and to refute those who contradict.

James warns us to abstain from sins of the tongue because of unrighteousness – “The tongue is a fire, the very world of iniquity (adikia); the tongue is set among the members as that which defile the entire body, and sets on fire the course of our life, and is set on fire by hell.” (James 3:6)

THE SEAL OF SECURITY

“Nevertheless, the foundation of God stand sure, having this seal, ‘the Lord knows those who are His.’ And, ‘Let everyone who names the name of the Lord abstain from wickedness.’”