

ENTRUSTED TO THE LORD

Six different terms are used in this one verse to describe Paul's motivation for embracing Undeserved Suffering for preaching a grace gospel.

- **Intellectual term** "For this reason I also suffer these things, but I am not ashamed; for I know (oida / perf.a.ind)"
- **Theological term** "Whom I have believed (pisteuo / perf.a.ind)"
- **Psychological term** "I am convinced (peitho / perf.p.ind)"
- **Military term** "That He is able to guard (phulasso / a.a.infin)"
- **Banking term** "The entrusted (ten paratheke) to Him"
- **Eschatological term** "To (eis / acc. of time) that (ekeinos) day (ten hemera / asf)"

Today's lesson will focus on the **Banking** term, ten paratheke, (the entrusted or the deposited).

Paratheke is derived from the Greek word paratithemi that refers to committing something to someone's charge.

This Greek word was used in **Luke 23:46** by Jesus while on the cross: "And Jesus, crying out with a loud voice, said, 'Father, into Thy hands I commit My spirit.'"

This lesson will study four aspects of Entrusted to the Lord to show that the security of a Believer's salvation is in the hands of God.

Three verbs of knowledge are attached to the Greek word ten paratheke (The Entrusted) that will help us understand the theology associated with it.

1. "For I know" reflects on one's spiritual growth in the word of God regarding grace salvation (1 Pet.2:2).

"Whom I believe" reflects on one's understanding of the role of saving faith in the gospel of grace salvation (1 Thess.4:14).

"I am convinced" reflects on one's assurance of eternal life after studying the pros and cons of the argument (1 John 5:13).

2. The English words "what I have" and "Him" are not in the original text.

They were inserted in an attempt to deal with language difficulties from Greek to English. This is a common practice in translations of languages.

But for some Greek students, this poses a problem.

- Did Paul mean to say, "To guard what **I** have entrusted or deposited to Him (faith in gospel of grace salvation)?"
- Or did Paul mean to say, "To guard what **He** entrusted to me (50 things of grace salvation)?"

When you remove these two sets of words, the text combines both of these theological meanings – "I am convinced that He is able to guard the entrusted to that day."

3. Let me suggest what Paul would mean if we translated it, “What I entrusted to Him (saving faith).”

Paul would say that this resulted in the confidence, “**He** is able to guard the entrusted to that day.”

Can I take back my saving faith? “He who overcomes shall thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father, and before His angels.” (Rev.3:5)

“For whatever is born of God overcomes the world; and this is the victory that has overcome the world – our faith.” (1 John 5:4)

The object of saving faith is the gospel of Jesus Christ (Rom.1:16; 1 Cor.15:3-4). The object does all the work (grace - Eph.2:8-10).

The imputed righteousness of God is given to every person at the moment of salvation on basis of saving faith (Rom.3:22-24).

- Imputed righteousness (Dikaioisune) [character being right with the character of God] (Rom.3:22; 2 Cor.5:21)
- **Imputed sin** (hamartano) [fall short of the glory of God] (AOS) (Rom.3:23)
- Imputed justification (dikaioo) [acquitted from judicial penalty of AOS] (Rom.3:24; 4:4-5; 5:1-2)

4. Let me suggest what Paul would mean if we translated it, “What He entrusted to me to that day.”

Paul would say that this resulted in the confidence, “**He is able to guard the entrusted it to that day.**”

Question: “Can I lose my grace salvation?”

Answer: “And I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand. I and the Father are one.” (John 10:28-30)

Protection of our salvation is the responsibility of the Godhead and not ours.

(Eph.1:13-14; 4:30). “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are **protected by the power of God** through faith for a salvation ready to be revealed in the last time.” (1 Pet.1:3-5; Jude 24-25; 2 Thess.3:3)

Even Jesus understood this doctrinal truth when on the cross, paying for the sins of the world he uttered:

“Father, into Thy hands I commit My spirit.”
(Luke 23:46; John 1:29)