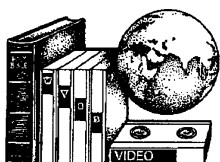


# World Video Bible School®

Established 1986



## SECOND TIMOTHY

*This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.*



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# **SECOND TIMOTHY**

## **∞ Syllabus ∞**

### **I. GENERAL INFORMATION.**

- A. Instructor: Charlie DiPalma.
- B. This course consists of 36 lessons on 12 DVDs.
- C. Each class is approximately 38 minutes long.

### **II. DESCRIPTION AND PURPOSE.**

- A. This is an in-depth study of the epistle of Second Timothy, with emphasis on practical application.
- B. Attention will be given to the book's background, authorship, date and content.
- C. Students will gain knowledge about God's instructions to preachers, the seriousness of preaching only sound doctrine, the obligation to resist false teaching and the triumphant end of a faithful Christian life.

### **III. INSTRUCTIONAL MATERIALS.**

- A. Required.
  - 1. Bible (ASV, KJV or NKJV).
  - 2. 36 video lessons.
  - 3. Course notes.
- B. Optional: Any good (conservative) commentary on Second Timothy.

### **IV. REQUIREMENTS.**

- A. Read the entire book of Second Timothy at least five times.
- B. View all 36 video lessons in their entirety.
- C. Read the class notes in their entirety.

- D. Complete all memory work (explained below).
- E. Submit a term paper (explained below).
- F. Take two written tests.
- G. Have a combined grade average of at least 70.

## **V. MEMORY WORK.**

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your VBI enrollment application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course, the following verses must be memorized from 2 Timothy:
 

1:8	3:12
1:13	3:16,17
2:2	4:1-8
2:15	
- D. Memory work is due when you mail VBI your second written test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

## **VI. TESTS.**

- A. There are two written tests on 2 Timothy. The first test should be taken after finishing chapter 2 and the second should be taken after finishing chapter 4.
- B. When you near chapter 2, contact us and request the first test. When you near the end of the course, request the second test.
- C. When you receive a test, you have permission to look at it and study it.
- D. However, when you take a test, you must do so completely from memory, with no help from notes, Bible, textbook, etc.

## **VII. TERM PAPER.**

- A. Write an overview of 2 Timothy, giving the highlights of each chapter and drawing out lessons we should learn.
- B. The paper should be a minimum of seven pages, typed and double spaced. If handwritten, the paper should be a minimum of ten pages, single spaced.
- C. The paper is due when you mail VBI your second test and memory work.

## **VIII. GRADING.**

- A. Memory work, term paper and tests will be graded separately.
- B. Final grade is based on an average of all assigned work, with the tests counting twice.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

## **IX. CREDIT.**

Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.





## **BACKGROUND**

### **Overview of Background Material:**

- I. Authorship.
- II. When written?
- III. To whom written?
- IV. Purpose.
- V. Several outlines.

### **I. AUTHORSHIP.**

- A. Of course, God is the author of this book, through His Holy Spirit (2 Pet 1:20,21).
- B. However, the human agent whom God used to reveal 2 Timothy was the apostle Paul as he claimed in 1:1.
- C. In addition to Paul's claim to be the human agent whom God used to reveal 2 Timothy, there are other reasons to believe this fact.
- D. But one of the strongest reasons is the beautiful, pure, close personal relationship between Paul and Timothy which is seen in 2 Timothy.
- E. For example, please consider the following indications of that deep personal relationship between Paul and Timothy:
  - 1. 1:1 - beloved son.
  - 2. 1:3 - thanked God upon every remembrance of him.
  - 3. 1:4 - greatly desired to see him - remembering his tears.
  - 4. 1:5 - personal reference to Timothy's mother and grandmother.
  - 5. 1:6 - miraculous gift in Timothy through laying on of Paul's hands.
  - 6. 2:1 - my son.

7. 2:2 - things heard from me.
  8. 3:10,11 - carefully followed Paul's doctrine and life.
  9. 3:15 - know Timothy's childhood - learned the Scriptures.
  10. 4:9ff - exhorted Timothy to come quickly - most others had left him.
- F. Despite this strong evidence that Paul was the human agent whom God used to reveal 2 Timothy, in recent years some have questioned that fact.
- G. While we do not have time to investigate their claims, we have included some analysis of their false claims by brother Robert Taylor in Appendix A of the written notes for this course.

## **II. WHEN WRITTEN.**

- A. Probably sometime in the period around 67-68 A. D.
- B. This would have been during Paul's second and final imprisonment in Rome.
- C. As we studied in the background material for 1 Timothy, many reliable Bible students believe that Paul was released from his first imprisonment in Rome which was mentioned in Acts 28:30,31.
- D. After that release, we believe that he preached the Gospel in such places as Philippi, Ephesus, Crete and Spain.
- E. However, uninspired evidence indicates that Paul was again imprisoned in Rome under the rule of the cruel emperor Nero.
- F. I believe it was during that second imprisonment that God revealed 2 Timothy through the apostle Paul.
- G. Along those lines, please consider the following verses which indicate that Paul was imprisoned, and indeed, near death:
1. 1:9 - prisoner.
  2. 1:16,17 - his chain - Rome.
  3. 2:9 - suffered as an evildoer - to the point of chains.
  4. 4:6 - being poured out as an offering - time of departure at hand.

5. 4:7 - finished the race - kept the faith.
6. 4:8 - crown of righteousness laid up.
7. 4:9 - be diligent to come quickly.
8. 4:21 - do utmost to come before winter.

### **III. TO WHOM WRITTEN.**

- A. Paul wrote this epistle to Timothy (1:2).
- B. As we studied in the background material for 1 Timothy, Paul taught Timothy the Gospel and they did a great deal of work together preaching the Gospel.
- C. For more detailed information, please see the background section of the written notes for 1 Timothy.

### **IV. SOME APPARENT MAJOR PURPOSES OF THE EPISTLE.**

- A. To request Timothy to come quickly, before Paul died.
- B. To give instructions and encouragement to Timothy and all future Gospel preachers and teachers, e.g.:
  1. Do not be ashamed of God's word.
  2. Hold fast to the pattern of sound words delivered by Paul and other apostles and prophets.
  3. Teach the word to faithful men.
  4. Be strong and endure hardship and suffering as a good soldier of Christ.
  5. Be willing to endure all things for the elect, that they may obtain the salvation which is in Christ.
  6. Be a diligent worker, rightly dividing the word of truth.
  7. Turn away from and flee iniquity and youthful lusts.
  8. Carefully follow sound doctrine and continue in it.

9. Preach God's word in season and out.
  10. Do not quarrel, but be gentle, able to teach, patient.
  11. Convince, rebuke and exhort with all longsuffering and doctrine.
  12. Be watchful, endure affliction and do the work of an evangelist.
  13. Beware of false teachers because false doctrine spreads and kills like cancer, undermining the work of faithful preachers.
  14. Fight the good fight, keep the faith and finish the race.
  15. Look forward to the crown of righteousness.
  16. Know that the Lord is always with the faithful Gospel preacher.
- C. To exalt the wonderful word of God:
1. Brings life and immortality to light.
  2. Cannot be bound by prison walls.
  3. Able to make one wise unto salvation.
  4. It is profitable for doctrine, reproof, correction and instruction in righteousness.
  5. It will make a person complete, thoroughly equipped for every good work.
- D. To show the triumphant end of the life of a faithful Christian.
- E. To show the importance of teaching children the word of God from an early age.

## **V. OUTLINES OF SECOND TIMOTHY.**

- A. Brief outline:
- I. (1:1-5) Greeting and thanksgiving.
  - II. (1:6-18) Some qualities of a faithful Gospel preacher.
  - III. (2:1-26) Some duties of a faithful Gospel preacher.

- IV. (3:1-9) Warning of dangerous times to come.
- V. (3:10-17) Timothy's faithfulness and God's word.
- VI. (4:1-5) Paul's final charge to Timothy.
- VII. (4:6-18) Paul's hope in death and situation in prison.
- VIII. (4:19-22) Closing greetings.

B. Expanded outline:

- I. (1:1-5) Greeting and thanksgiving.
  - A. (1:1,2) Greeting.
  - B. (1:3-5) Paul's thanksgiving for Timothy.
- II. (1:6-18) Some qualities of a faithful Gospel preacher.
  - A. (1:6,7) Loving zeal.
  - B. (1:8-12) Courage.
  - C. (1:13-18) Holds fast to the pattern of sound words.
- III. (2:1-26) Some duties of a faithful Gospel preacher.
  - A. (2:1) Be strong.
  - B. (2:2) Teach others.
  - C. (2:3-13) Endure hardship.
    - 1. (2:3,4) Like a soldier.
    - 2. (2:5) Like an athlete.
    - 3. (2:6,7) Like a farmer.
    - 4. (2:8-13) Incentives for enduring such hardship and suffering.
      - a. (2:8) Remembering Jesus.

- b. (2:9,10) Remembering Paul.
    - c. (2:11-13) To live and reign with Christ, we must suffer with Him!
  - D. (2:14-19) Be a diligent worker, keeping away from false doctrine.
  - E. (2:20-23) Live a pure life and avoid ignorant disputes.
  - F. (2:24-26) Be a gentle, patient servant of the Lord.
- IV. (3:1-9) Warning of dangerous times to come.
  - A. (3:1) Warning.
  - B. (3:2-5) Description of evil people during these times and action required.
  - C. (3:6-9) Some actions of these evil people.
- V. (3:10-17) Timothy's faithfulness and God's word.
  - A. (3:10-13) Timothy followed Paul, including his persecutions.
  - B. (3:14-17) Exhortation to continue in the wonderful word of God.
- VI. (4:1-5) Paul's final charge to Timothy.
  - A. (4:1,2) Preach the word!
  - B. (4:3,4) Some will not endure sound doctrine.
  - C. (4:5) Do the work of an evangelist.
- VII. (4:6-18) Paul's hope in death and situation in prison
  - A. (4:6-8) The triumphant end of a faithful life!
  - B. (4:9-13) Paul's urgent request.
  - C. (4:14,15) Beware of false teachers.

D. (4:16-18) At Paul's first defense, only the Lord stood with him.

VIII. (4:19-22) Closing greetings.





## **SECOND TIMOTHY EXPOSITION**

### **I. (1:1-5) GREETING AND THANKSGIVING.**

#### **A. (1:1,2) GREETING.**

1. In :1, Paul identified himself as the human agent whom God used to reveal the epistle and as an apostle of Christ (cf. 1 Tim 1:1).
2. The fact that he was an apostle was, “by the will of God”, i.e., it was God’s will that he serve as an apostle.
  - a. Of course, just like each of us, Paul had a choice to accept God’s will or to reject it (cf. Josh 24:15; Rev 22:17).
  - b. Fortunately, Paul chose to obey the Lord’s will (cf. Acts 26:15-19).
3. At the end of :1, Paul mentioned the beautiful promise of life which is in Christ Jesus.
4. This is a clear reference to God’s promise of eternal life to those Christians who remain faithful unto death (Rev 2:10).
  - a. God has made this wonderful promise, and He cannot lie (Titus 1:2)!
  - b. This is one of His exceedingly great and precious promises (2 Pet 1:4).
  - c. Since Paul was near death (4:6), it would be natural for him to be thinking about the joys of eternal life!
5. Also, please notice that this blessed eternal life is, “in Christ Jesus.”
  - a. That is consistent with the fact that ALL spiritual blessings are in Christ (Eph 1:3).
  - b. And of course, there is only one way to be in Christ - to be BAPTIZED into Him (Gal 3:27; Rom 6:3,4).
6. In :2, Paul addressed Timothy as his beloved son.

- a. This was Paul's way of saying that he taught Timothy the Gospel (cf. 1 Tim 1:2; 1 Cor 4:14,15).
  - b. And it showed the beautiful, tender, close, spiritual relationship between Paul and Timothy.
  - c. This is the kind of spiritual, loving relationship which should exist between fellow Christians (1 Pet 1:22; Jn 13:34,35).
7. Finally, Paul greeted Timothy by wishing a beautiful blessing upon him from the Father and the Lord Jesus Christ, as follows:
- a. Grace - the undeserved favor of God, especially as seen in His making salvation available to us through His beloved Son.
  - b. Mercy - the compassion, lovingkindness and pity of God as shown in His longsuffering and forbearance with us (2 Cor 1:3,4).
  - c. Peace - the inner calm and tranquility which is the result of being right with God through His mercy and grace and our faithful and loving obedience (Rom 5:1).
8. Summary of 1:1,2.
- a. Paul introduced himself as an apostle of Christ.
  - b. He referred to Timothy as his beloved son.
  - c. And he wished Timothy mercy, grace and peace.

**B. (1:3-5) PAUL'S THANKSGIVING FOR TIMOTHY.**

- 1. Paul thanked God for Timothy in his continual prayers night and day.
  - a. Paul frequently thanked God for his brothers and sisters in Christ (cf. Phil 1:3; Col 1:3; 2 Thess 1:3).
- 2. Notice that Paul prayed without ceasing, night and day.
  - a. He was truly a man of prayer!

- b. He practiced what he preached (1 Thess 5:17)!
  - c. He knew the power which is in the fervent prayer of a righteous person (Jas 5:16)!
  - d. He knew the inner peace of casting his cares on God, who cares for us (Phil 4:6,7; 1 Pet 5:7)!
  - e. This is certainly another of those cases where you and I ought to imitate Paul as he imitated Christ (1 Cor 11:1)!
3. Also in :3, Paul said that he served God with a pure conscience.
- a. This tells us that Paul was a genuine and sincere Christian.
  - b. He was not a hypocrite.
  - c. As part of his faithful service to God, he worked hard to avoid doing things which would violate his conscience.
4. Before we discuss :4 and 5, it would be helpful to refresh our memories on what we learned about the conscience when we studied in 1 Timothy.
- a. The conscience is a wonderful gift from God!
  - b. It is a part of our inner being which either accuses us of doing wrong or excuses what we have done as acceptable (Rom 2:14,15).
  - c. But, before his conversion, even Paul had Christians killed and imprisoned, both sinful actions and he did that “in ALL GOOD CONSCIENCE” (Acts 22:4,5; 23:1).
  - d. That is, at that point in his life, Paul had not educated his conscience with the teaching from God that Christianity was now the right way of life.
  - e. That tells us that the conscience is not an error free guide by which to make decisions!
  - f. There are several other reasons why that is true:
    - 1) 1 Tim 1:5,6.

- 2) 1 Tim 1:19.
  - 3) 1 Tim 4:2 - You and I can choose to harden or destroy our conscience so that it is past feeling.
- g. Thus, the conscience is a wonderful blessing from God, but if it is to be effective as God intended it:
- 1) It must be EDUCATED by the word of God.
  - 2) And you and I must not reject it or disregard it.
5. In :4, Paul mentioned his great desire to see Timothy so that he could be filled with joy.
- a. Christians, who should love each other dearly, should have a great desire to see each other (cf. Rom 1:11).
  - b. This is especially true when Christians have been separated from each other for awhile.
6. In mentioning his desire to see Timothy, Paul was mindful of Timothy's tears.
- a. We do not know when Timothy shed these tears.
  - b. It may have been when he and Paul were last separated from each other.
  - c. In any case, this is another indication of the deep friendship which existed between these two brothers in Christ.
  - d. Each of us has experienced the deep pain which comes when we must part from anyone whom we love dearly.
  - e. The fact that Timothy shed such tears should also make it clear that there is nothing unmanly or weak about crying under such circumstances!
  - f. Along those lines, please consider several other examples of strong men who were not afraid to weep:
    - 1) Psa 119:136 - Psalmist, because people would not obey God's word.

- 2) Mt 23:37.
  - 3) Jn 11:35.
  - 4) Acts 20:37,38 - Paul and the Ephesian elders when they had to part.
  - 5) Acts 21:13 - Luke and Paul's traveling companions.
7. Another thing in which Paul rejoiced was remembering Timothy's genuine, sincere faith.
- a. There are very few joys as great as seeing the genuine faith and growth of a person who you had the joy to teach the soul saving Gospel of Christ!
  - b. Cf. Phil 4:1; 1 Thess 2:19,20.
8. Paul said that the faith which Timothy had first dwelt in his grandmother Lois and his mother Eunice.
- a. Of course, we know that faith comes by hearing and hearing by the word of God (Rom 10:17).
  - b. Thus, Paul was saying that Timothy's faith came through the process of his mother and grandmother teaching him the word of God while he was a child!
  - c. Indeed, as we will study later, Timothy knew the Holy Scriptures from childhood (3:15)!
  - d. This tells us the tremendous importance and value of training our children properly and teaching the word of God to them, beginning at an early age.
  - e. Please consider the following passages which reinforce that thought:
    - 1) Psa 127:1
    - 2) Deut 6:4-9
    - 3) Prov 22:6

4) Eph 6:4

5) Titus 2:4,5

9. Summary of 1:3-5.

- a. Paul thanked God for Timothy as he prayed continually, night and day.
- b. Paul had a great desire to see Timothy again so that he could be filled with joy.
- c. It also gave Paul great joy to remember Timothy's genuine faith.
- d. Timothy's mother and grandmother played an important role by instilling faith in Timothy through the process of teaching him God's word when he was a child.

## **II. (1:6-18) SOME QUALITIES OF A FAITHFUL GOSPEL PREACHER.**

### **A. (1:6,7) LOVING ZEAL.**

- 1. Paul reminded Timothy to stir up the gift of God which was in him through the laying on of Paul's hands.
  - a. The word translated "stir up" was used to indicate the fanning of burning coals to produce an intense flame.
  - b. Thus, Paul was telling Timothy to intensify his use of the gift which was in him through the laying on of Paul's hands.
- 2. You will remember that in 1 Tim 4:14, Paul had urged Timothy not to neglect that gift.
- 3. To refresh our memories, when we studied that verse we made the following points:
  - a. This gift could have been a NATURAL talent or ability, such as some of those mentioned in Rom 12:6-8.
  - b. Or it could have been a SUPERNATURAL or MIRACULOUS gift of the Holy Spirit (1 Cor 12:4-10).

- c. We concluded that it was a miraculous gift of the Holy Spirit which Timothy received through the means of Paul, as an apostle of Christ, laying hands on him (cf. Acts 8:14-18).
  - d. And we determined from our study that at the same time that Paul laid his hands on Timothy to impart this miraculous gift, Timothy's elders laid their hands on him to send him on his way in his new work as a preacher with their best wishes.
- 4. Thus, in this verse, Paul exhorted Timothy to intensify his use of the miraculous gift which was in him through the laying on of Paul's hands.
- 5. Apparently, a principle which is true about natural talents and gifts today was also true about supernatural or miraculous gifts when they existed in the first century.
- 6. The principle is that if we fail to use our talents and abilities, we will lose them!
- 7. Therefore, just like Timothy, each of us must constantly strive to intensify the use of our God-given natural talents and abilities for His praise, honor and glory (cf. Phil 3:12-14; 1 Cor 10:31; Col 3:23,24)!
- 8. We should motivate ourselves to have a zeal which is directed by the knowledge of God's word (Rom 10:2)!
- 9. In :7, Paul reminded Timothy that God has not given us, i.e., Christians, a spirit of fear.
  - a. The word translated "fear" means cowardice, timidity.
  - b. The point is that God does not want us to be cowards, timid or shy in preaching or teaching His wonderful word.
  - c. Instead, He wants us to be BOLD and FEARLESS in teaching others the good news of salvation through His beloved Son, Jesus (Acts 4:12; Phil 1:20)!
  - d. After all, perfect love casts out fear (1 Jn 4:18) !
  - e. In fact, if we are fearful in a cowardly way, it will keep us out of Heaven (Rev 21:8)!

- f. However, there is another kind of fear which we SHOULD have!
  - 1) Eccl. 12:13,14
  - 2) Acts 10:35
- 10. Rather than a spirit of fear, God has given Christians a spirit of power, and of love and of a sound mind.
- 11. Let us analyze those thoughts one at a time.
- 12. First, God has given each Christian a spirit of power. For example, please consider the following:
  - a. Rom 1:16; - 1 Thess 2:13; Col 1:5,6; Gal 5:22,23      the Christian has the power of God's word working in his/her heart to help produce the fruit of the Spirit.
  - b. Heb 12:1-4 -      the power of the example of Jesus' life, suffering and death for us.
  - c. 2 Cor 5:14,15 -      the power of the love of Christ to motivate us to live for Him who died for us.
  - d. Jas 5:16; - Rev 8:3-5      the power of the fervent prayers of righteous Christians.
  - e. Phil 3:10.
  - f. Phil 4:13 -      all of these tremendous blessings work together to give us the power of knowing that we can do all things through Christ who strengthens us!
- 13. Second, God has given each Christian a spirit of love.
  - a. 1 Jn 4:19 -      we love Him because He loved us first - supremely.
  - b. Mt 22:37,38.
  - c. Mt 22:39.



- d. 1 Jn 3:16 - we love our brethren enough to die for them.
- e. Mt 5:44.
- f. Eph 4:15 - we must speak the truth in love.
- g. Jn 13:34,35 - indeed, love is the essence of Christianity!

14. Third, God has given each Christian a spirit of a sound mind.

- a. The word translated “sound mind” means self-controlled, self-disciplined.
- b. Self-discipline and control is a characteristic which each follower of Jesus must strive to improve in.
- c. Please notice the following scriptures on this subject:
  - 1) Mt 16:24 - ... come after me, deny self, take up cross, follow me.
  - 2) Gal 5:22,23.
  - 3) 2 Pet 1:6 - one of the Christian attributes which we must give diligence to add to our faith if we want to go to Heaven.
  - 4) 1 Cor 9:27 - Paul disciplined his body and brought it into subjection.

15. Summary of 1:6,7.

- a. Paul reminded Timothy to stir up the gift of God which was in him.
- b. He also reminded Timothy that God has not given the Christian a spirit of cowardice or timidity.
- c. Instead, God has given each Christian a spirit of power, love and self discipline.

**B. (1:8-12) COURAGE.**

1. In :8, Paul exhorted Timothy (as well as each teacher and preacher of God's word) not to be ashamed of the testimony of our Lord.
  - a. Those who are carnal or fleshly minded will oppose and try to humiliate faithful preachers and teachers of God's word (cf. Acts 13:44-46; 17:5-15).
  - b. The faithful preacher or teacher cannot allow this resistance to cause them to be ashamed.
  - c. Paul was warning this young evangelist not to fall into the trap of being ashamed of the Gospel when such resistance occurs.
  - d. Cf. Rom 1:14-16.
2. Paul also urged Timothy not to be ashamed of Paul as the Lord's prisoner.
  - a. It is interesting that Paul referred to himself as the Lord's prisoner.
  - b. By using this interesting phrase, Paul was clearly saying that he was in prison because he was doing the Lord's work.
  - c. That is, he was there for preaching and teaching the Gospel of Christ (cf. Eph 3:1; Phil 1:13,14; Col 4:3).
  - d. Thus, he was NOT in prison because he was an evildoer!
  - e. There might be a temptation on the part of a young Gospel preacher such as Timothy to be ashamed that his father in the Gospel was in prison.
  - f. God moved Paul to write these words of warning to keep that from happening.
3. Rather than being ashamed, Timothy was told to share with Paul in the sufferings for the Gospel!
  - a. There is no doubt that those who preach and teach God's word will SUFFER for doing so (cf. :12)!

- b. For example, faithful Gospel preachers/teachers may have to leave town because of resistance to God's word (Acts 14:1-7).
- c. They may be harmed physically (Acts 14:19,20).
- d. Indeed, they may even lose their life for boldly preaching/teaching the word (Acts 7:54-60)!
- e. Thus, each man who decides to preach and each person who decides to teach God's word must COUNT THE COST of doing so (cf. Lk 14:25-35).
- f. In addition, we must allow the love of Christ to constrain us to live for Him, including preaching and teaching boldly (2 Cor 5:14,15)!
- g. Furthermore, we must keep in mind the joys and privilege of preaching and teaching the Gospel, such as:
  - 1) Eph 2:1-10 - helping those who are spiritually dead to have new life through God's love, mercy and grace and their faithful, loving obedience to that Gospel.
  - 2) Eph 2:16 - helping those who are separated from God by their sins to be reconciled to Him in the one body through the cross.
  - 3) Eph 3:8.
  - 4) Col 1:27 - teaching people about Christ in you, the hope of glory.
  - 5) 1 Thess 1:9 - helping people to turn to God from idols to serve the living and true God.
  - 6) Rom 1:16.
  - 7) 1 Cor 6:11 - helping people to be washed, sanctified and justified through their obedience to the Gospel.
  - 8) 1 Pet 1:3,4 - helping people to have a living hope of an inheritance which is incorruptible,

undefiled, does not fade away, reserved in Heaven.

- h. We learn from other Scriptures that preachers and teachers of God's word are not the only ones who will suffer.
  - i. In fact, in 3:12, we will learn that ALL who live godly in Christ Jesus SHALL suffer persecution!
- 4. As the final point in :8, Paul exhorted Timothy to share with him in these sufferings for the Gospel, "according to the power of God."
  - a. The phrase, "according to the power of God" is an interesting and challenging one!
  - b. J. H. Thayer says in his Greek-English Lexicon of the New Testament that the word translated "according to" means the following:

"used of the cause; through, on account of, from, owing to, (in accordance with, i.e., in consequence of, by virtue of)."
  - c. Thus, Paul was exhorting Timothy to share with him in these sufferings THROUGH or BY VIRTUE OF the power of God.
  - d. In other words, Paul was assuring Timothy that he could endure those sufferings through the power of God.
  - e. But, what is the "power of God" which is referred to here?
  - f. One very distinct possibility is that this phrase refers to the word of God.
  - g. That is true because the word of God is described with the exact same words, "the power of God" in the following passages:
    - 1) Rom 1:16
    - 2) 1 Cor 1:18
  - h. Please consider the following passages which show how the word of God as the "power of God" could help Timothy and every other Christian endure such sufferings:

- 1) Psa 119:11,71,92.
  - 2) Acts 20:32.
  - 3) 1 Thess 2:13.
  - 4) Col 1:5,6.
  - 5) Lk 8:5-8,15.
  - 6) Jas 1:21.
  - 7) 1 Jn 2:14.
- i. Besides these indications of the power of God's word, I ask you to think about several other passages.
  - j. These other passages are on the subject of suffering.
  - k. Meditating on them will definitely help us to endure such sufferings, just as Paul was exhorting Timothy to do.
    - 1) 2:12.
    - 2) 1 Cor 10:13.
    - 3) 1 Pet 4:12,13.
    - 4) Jas 1:2-4.
    - 5) Rom 5:3,4.
  - l. I believe that when we put all of these passages together, we can see that the "power of God" which would help Timothy (and each Christian) to endure such sufferings could certainly be the word of God.
  - m. Furthermore, no matter what the "power of God" was/is, we can safely know that it did not/does not overpower the freedom of will of each Christian!
  - n. In other words, God does not reach down and take control of us to help us endure suffering.

- o. In addition to passages like Josh 24:15 and Rev 22:17 which support that statement, please turn with me to 1 Pet 1:5-9.
5. In :9, Paul referred to God as the one who had saved and called him and Timothy with a holy calling.
- a. Of course, we know that God calls us through the GOSPEL, not through some mysterious way (2 Thess 2:14).
  - b. That Gospel calling is described as “holy” because it comes from our God, who is holy (1 Pet 1:15).
  - c. And it is described as holy because through the Gospel, God calls us to be holy, i.e., set apart from sin and dedicated to Him (2 Cor 6:17-7:1)!
  - d. Those who choose to obey the Gospel call like Paul and Timothy did will be saved (Heb 5:9).
  - e. And those who choose to disobey the call which God extends to them through the Gospel will be eternally lost (2 Thess 1:7-9).
6. That Gospel salvation and calling is, “not according to our works, but according to His own purpose and grace.”
- a. That is, there is nothing which man can do to EARN this salvation and calling by doing certain meritorious works which men invent (“OUR works”).
  - b. Instead, we are saved and called by God’s purpose and grace.
  - c. As we noticed earlier, God’s CALL is extended to ALL through the Gospel (2 Thess 2:14).
    - 1) And God wants that Gospel preached to ALL PEOPLE, regardless of what works they have or have not done (Mt 28:19; Mk 16:15,16).
    - 2) However, we must remember that you and I have the choice of obeying or disobeying that Gospel call (Rom 10:16; 1 Pet 4:17).

- 3) And, if we choose to disobey, we will be eternally lost (2 Thess 1:7-9).
- d. Similarly, we are SAVED by God's grace, not by any meritorious works which men invent whereby we EARN our salvation (Eph 2:4-10).
    - 1) Along those lines, it is clear that we can not be saved by the works of the Old Law of Moses or any perfect law-keeping system (Rom 3:20,28).
    - 2) In addition, we can not be saved by works by which we could boast and claim that God OWED us salvation as a DEBT (Rom 4:2-4).
  - e. However, the fact that we are not saved by such works does NOT mean that we do not have to do ANYTHING to receive God's gift of salvation!
  - f. After all, if we did not have to do anything to be saved, then EVERYBODY would be saved and we know that is NOT true (cf. Mt 7:13,14,21-23; 2 Thess 1:7-9).
  - g. A close study of the New Testament reveals that you and I must do the following in order to receive God's gift of salvation:
    - 1) Rom 10:17 - Hear the Gospel, which is the way faith is developed.
    - 2) Mk 16:16 - Believe the Gospel message of salvation through Christ.
    - 3) 2 Cor 7:9,10.
    - 4) Rom 10:9,10 - Confess Jesus as Lord.
    - 5) Acts 2:38.
    - 6) Mt 10:22 - Endure to the end (includes proper worship and living).
  - h. However, even when we have done all of those things, we have NOT EARNED our salvation!

- i. That is true because the only way we could EARN our salvation is to live perfectly.
  - j. And each of us is painfully aware that we are unable to live perfectly (Rom 3:23; 1 Jn 1:8).
  - k. Thus, when we have done everything we can do, we are still unprofitable servants who have done only what God commanded and are in need of His loving mercy and grace (Lk 17:10)!
7. That grace was given to us, “in Christ Jesus before time began.”
- a. The heart-touching grace of God is only available in Christ (cf. 2:1).
  - b. That is true because ALL spiritual blessings are only located IN CHRIST (Eph 1:3).
  - c. And as we studied earlier, the only way you and I can be placed in Christ is to be baptized into Him (Rom 6:3,4; Gal 3:27).
  - d. But, how was that grace given to us, “before time began?”
    - 1) This phrase simply means that before time as we know it began, God had made up His mind to make grace available to man in Christ Jesus, when He brought Him into the world.
    - 2) For similar language, let us study the following two passages:
      - a) 1 Pet 1:20.
      - b) Rev 13:8.
    - 3) Incidentally, God’s grace was available to man before Jesus came (cf. Gen 6:8).
    - 4) It was just not made evident to man that it was in Christ Jesus until the Father brought Him into the world.



8. In :10, we learn that what God had decided concerning grace in Christ was finally revealed by the appearing of our Savior Jesus Christ on this earth in the first century.
  - a. God in His infinite wisdom had concealed that fact before Jesus came to earth.
  - b. However, at just the right time, He brought His only begotten Son into the world (Gal 4:4)!
  - c. And the Father brought Him into the world to seek and SAVE the lost (Lk 19:10)!
  - d. He did that to SAVE His people from their sins (Mt 1:21)!
  - e. And to SAVE sinners (1 Tim 1:15)!
  - f. All of these wonderful thoughts are involved in the beautiful word "Savior" which Paul used to identify Jesus in this verse!
9. Then Paul said that Jesus, "abolished death and brought life and immortality to light through the Gospel."
10. There are several important points in this rich phrase!
  - a. First, how could it be said that Jesus abolished death?
    - 1) According to W. E. Vine in his Expository Dictionary of New Testament Words, the word translated "abolished" means to reduce to inactivity or to make something of no effect.
    - 2) Thus, something that Jesus did made death of no effect, i.e., of no effect to certain people.
    - 3) More specifically, by rising from the dead to live eternally, Jesus won the victory over death.
    - 4) This enables the faithful Christian to abolish the fear of death which used to terrorize man.
    - 5) This makes death of no practical effect for the Christian.

- 6) Please consider the following Scriptures which verify that statement:
    - a) Heb 2:14,15.
    - b) 1 Cor 15:54-57.
    - c) Phil 1:21.
  - 7) Furthermore, the faithful Christian has the certainty of knowing that death will be destroyed as the last enemy of man (1 Cor 15:26).
- b. Second, Jesus brought life and immortality to light through the Gospel.
- 1) Since Jesus is the LIGHT of the world (Jn 8:12) and the resurrection and LIFE (Jn 11:25), we would expect Him to add a new dimension to the concepts of life and immortality!
  - 2) Before Christ came, RELATIVELY little light had been shed on these two concepts.
  - 3) But then Christ, through His life and His Gospel, brightly illuminated the concepts of life and immortality, as seen in the following passages:
    - a) Jn 10:10 - Indeed, He came that we might have LIFE and to have it more abundantly.
    - b) Phil 1:21.
    - c) Col 3:4.
    - d) 2 Cor 5:14,15 - His love motivates us to LIVE for Him who died for us.
    - e) Jn 11:25,26 - Though we may die, we will live.
    - f) Jn 5:28,29 - If we have done good, raised to the resurrection of life.
    - g) Rev 14:13.

- h) Mt 25:46 - Righteous - eternal life.
  - i) Mt 25:21 - Enter into the joys of the Lord.
11. In :11, Paul described himself as a preacher, an apostle and a teacher of that Gospel.
- a. Of course, a preacher of the Gospel is one who proclaims or publishes the Gospel to others (cf. 1 Tim 2:7).
  - b. An apostle was one who was sent out by the authority of another.
    - 1) As an apostle of Christ (1:1), Paul was sent out by the authority of the Lord Jesus Christ (Acts 26:16-18).
    - 2) And as an apostle of Christ, he had the ability to work miracles to confirm that he was an apostle (2 Cor 12:12).
  - c. Paul was also a teacher of the Gentiles.
    - 1) Certainly, the Lord sent him to teach the Gospel to the Gentiles (Acts 13:47; 26:17).
    - 2) He was also sent to teach the children of Israel (Acts 9:15).
    - 3) But when the Jews continually rejected the Gospel, Paul did most of his work with the Gentiles (Acts 13:46).
12. In :12, Paul said that he suffered for being a preacher, apostle and teacher.
- a. As we saw in :8, those who faithfully preach and teach God's word must expect to suffer for doing so.
  - b. It is unfortunate but true that some people just do not want to hear the truth (4:3).
  - c. And as we documented in our study of :8, those who do not want to hear the truth often try to harm those who preach and teach the truth.

- d. As seen in passages like 2 Cor 11:23-33, the apostle Paul certainly suffered a great deal for preaching the Gospel!
- 13. Nevertheless, Paul was not ashamed of the Lord or His Gospel or of his efforts to preach and teach that Gospel (cf. Rom 1:16).
  - a. Earlier, in :8, Paul had exhorted Timothy not to be ashamed of the word of God or of Paul his prisoner.
  - b. This was certainly another of those cases where Paul practiced what he preached!
- 14. Paul was not ashamed because he knew the One in whom he believed, i.e., the one true and living God.
  - a. What a great statement of faith!
  - b. Paul knew the character of God.
  - c. He knew that God is absolutely faithful and dependable (cf. 1 Cor 1:9; 2 Cor 1:18).
  - d. The one true and living God has proved over and over again that He is worthy of our trust!
  - e. Cf. Deut 7:9.
- 15. Paul was persuaded, i.e., completely certain and without doubt about something.
- 16. Paul was certain that God was able to keep what Paul had committed to Him until that day, i.e., until the judgment day.
  - a. The word translated “keep” means to guard, protect and keep watch over.
  - b. Thus, Paul was absolutely certain that God was able to guard, protect and keep watch over what Paul had committed to Him.
  - c. The word translated “committed” means to place something in another’s keeping with complete trust in them.
  - d. Thus, Paul had placed something in God’s keeping with complete trust in His ability to guard and protect it.

17. It is clear that what Paul had entrusted to the Lord's safekeeping was his life, his soul, his everything, as seen in the following passages:
  - a. Acts 20:24.
  - b. Acts 21:13 - Ready to die at Jerusalem for the name of the Lord Jesus.
  - c. Phil 1:20 - Christ shall be magnified in my body by life or death.
  - d. Phil 1:21.
18. What a commendable attitude of loving trust in the Lord!
19. Paul had entrusted his life, his soul, his everything to God with complete trust in His ability to guard and protect it!
20. By the inspiration of God, Peter commanded EACH of us to have this same complete trust in the Lord (cf. 1 Pet 4:19).
21. After all, that was the attitude which Jesus had as our perfect example (1 Pet 2:23)!
22. Summary of 1:8-12.
  - a. Paul exhorted Timothy not to be ashamed of the Lord's testimony or of Paul as His prisoner.
  - b. Instead, Paul urged Timothy to share with him in the sufferings of the Gospel.
  - c. He referred to God as the one who had saved and called them with a holy calling according to His grace, which is in Christ.
  - d. That grace was revealed clearly when our Savior Jesus Christ came to this earth.
  - e. Jesus abolished death, i.e., He made it of no effect to faithful Christians.
  - f. Jesus brightly illuminated the concepts of life and immortality through His life and the Gospel.

- g. Paul was appointed a preacher, apostle and teacher of that Gospel.
- h. As a result of his preaching/teaching, Paul suffered.
- i. Nevertheless, he was not ashamed of the Lord, His word or his work of preaching/teaching the Gospel.
- j. He was not ashamed because he knew that God is absolutely faithful and dependable.
- k. And Paul was persuaded that God would guard his life, soul and everything which he entrusted to God.

**C. (1:13-18) HOLDS FAST TO THE PATTERN OF SOUND WORDS.**

**(:13,14)**

- 1. Paul commanded Timothy to hold fast to the pattern of sound words which he had heard from Paul.
- 2. There are several important points in this crucial command from God.
  - a. First, the word translated, “hold fast” means to cling diligently to something.
    - 1) Thus, Paul commanded Timothy to cling diligently to the pattern of sound words.
    - 2) The idea of course is to stick with the word of God and to never let it go!
  - b. Second, contrary to what many religious leaders say, God has given us a PATTERN to stick closely to today.
    - 1) This is entirely consistent with God’s dealings with man in the past.
    - 2) For example, let us look at Gen 6:14-16.
    - 3) Cf. Heb 8:5 with Ex 25:9.
  - c. Third, Paul commanded Timothy to cling diligently to the pattern of SOUND words which he heard from Paul.

- 1) Here we learn what the pattern was to which Timothy was to cling then and to which each Christian is to cling today.
- 2) That pattern consists of the sound words of the inspired apostles and prophets, like Paul.
- 3) In other words, the pattern is the New Testament of Christ revealed by the Holy Spirit through these inspired men (cf. 1 Cor 2:9-13; 14:37).
- 4) Thus, to please God today, you and I must cling tightly to God's pattern, the New Testament of Jesus Christ.
- 5) We must not add to it or take away from it (Gal 1:6-9; Rev 22:18,19)!
- 6) We must not stray to the right or left (Deut 5:32,33).
- 7) Furthermore, the words revealed through Paul and other inspired men are described as SOUND words.
  - a) As we learned in our study of 1 Timothy, the word translated "sound" means healthy or wholesome.
  - b) And those sound, healthy, wholesome words are the opposite of sickly, deadly, perverted false doctrine.
  - c) In addition, we are to avoid, turn away from, reject and wage the good warfare against such false doctrine (1 Tim 1:3,4, 18-20; 4:6,7; 6:3-5).
- 8) Thus, putting all of these thoughts together, God commanded Timothy and each Christian to cling tightly to the pattern of healthy, wholesome words.
- 9) And that pattern of healthy, wholesome words was revealed by God in the New Testament through inspired men like Paul in the first century.

- 10) This emphasis upon the importance of clinging tightly to the pattern of sound words or doctrine is one that is found throughout 1 and 2 Timothy and Titus (cf. 1 Tim 1:10; 6:3; 2 Tim 4:3; Titus 1:9,13; 2:1,8).
  - 11) These passages and others like them make it absolutely clear that those who claim that doctrine is not important are **WRONG - DEAD WRONG!**
- d. Fourth, Timothy was to cling tightly to the New Testament pattern “in faith and love which are in Christ Jesus.”
- 1) Not only is it important to cling tightly to the New Testament pattern of sound words.
  - 2) This verse tells us that it is also very important to do that with the right **ATTITUDE**, i.e., in faith and in love!
  - 3) For example, as we have seen, the Gospel preacher must be characterized by a spirit of faith and of love (cf. :7).
  - 4) Furthermore, he must be an **EXAMPLE** to the brethren in these and other righteous attributes (1 Tim 4:12).
  - 5) Indeed, he must actively **PURSUE** faith, love and other similar characteristics (1 Tim 6:11).
  - 6) Of course, we know that God’s command to cling to the New Testament pattern and to have the right attitude in doing so applies to **EACH CHRISTIAN**, not just preachers and teachers (Gal 1:6-9; Eph 4:15)!
3. In :14, Paul commanded Timothy to keep the good thing which was committed to him.
- a. As we studied in :12, the word translated “keep” means to guard, protect and keep watch over.
  - b. And the word translated “committed” means to place something in another’s keeping with complete trust in them.



- c. Thus, Paul was telling Timothy to guard and protect the good thing which had been placed in his keeping with his complete trust in him.
- d. I believe the “good thing” with which Timothy had been entrusted was the same thing which God had entrusted to Paul’s care.
- e. That good thing was the glorious Gospel of Christ (cf. 1 Tim 1:11).
- f. This is certainly consistent with what we studied in 1 Tim 6:20, 21 where Paul also commanded Timothy to guard what had been committed to his trust.
  - 1) In those verses, Paul mentioned the faith, which is the Gospel entrusted to Timothy.
  - 2) And he also told Timothy to avoid false doctrine, which is opposed to that glorious Gospel.
- g. Similarly, I conclude that in 2 Tim 1:14, Paul commanded Timothy to guard and protect the purity of the glorious Gospel of Christ which had been entrusted to him.
- h. And, as we also saw in our study of 1 Timothy, the requirement to guard and protect the purity of the Gospel includes several things, as follows:
  - 1) 1:3.
  - 2) 1:18-20 - The need to wage the good spiritual warfare against false teachers, including withdrawing from them.
  - 3) 4:1-6 - Carefully following the good doctrine, including instructing the brethren concerning the dangers of apostasy.
  - 4) 4:16.
  - 5) 6:3-5 - Withdraw from those who teach false doctrine and who do not consent to the wholesome words of Jesus.

4. Paul told Timothy to guard and protect the purity of the Gospel, “by the Holy Spirit who dwells in us.”
  - a. In other words, to guard and protect the purity of the Gospel, Timothy was to put forth an effort on his part.
  - b. If Timothy did not have to exert any effort on his own, there was no need for Paul to exhort him in this way.
  - c. However, in addition to the effort which Timothy himself exerted to guard the purity of the Gospel, he was also to do this by or through the Holy Spirit.
  - d. In order to understand this phrase, it is essential to keep in mind that Paul and Timothy lived during the time when the miraculous gifts of the Holy Spirit existed (1 Cor 12:4ff).
  - e. During that first century, God enabled certain men to use those miraculous powers to REVEAL and to CONFIRM the New Testament (Jn 16:13; Heb 2:3,4).
    - 1) When Paul wrote to Timothy, God was still in the process of revealing and confirming that New Testament - it was still “in part” (1 Cor 13:8-10).
    - 2) During that vulnerable infancy stage when the New Testament was only partially revealed and confirmed, it was crucially important that it be guarded and protected against impostors and false teachers (cf. Gal 2:1-5).
    - 3) And until the New Testament was recorded in written form, it was necessary that certain men whom God chose be able to reveal the word of God verbally, without error, in each place (cf. 1 Thess 2:13).
    - 4) To make those kinds of things possible, God gave certain men miraculous powers through the Holy Spirit.
  - f. And, as we studied in :6 and 1 Tim 4:14, Timothy had such miraculous powers which he received through the laying on of the apostle Paul’s hands.

- g. Some of the miraculous gifts which Timothy could have possessed, included the following:
  - 1) The word of wisdom (1 Cor 12:8).
  - 2) The word of knowledge (1 Cor 12:8).
  - 3) The working of miracles (1 Cor 12:10).
  - 4) Prophecy (1 Cor 12:10).
  - 5) Discerning of spirits (1 Cor 12:10).
- h. Timothy could have used any one or any combination of these miraculous gifts of the Holy Spirit to guard and protect the purity of the Gospel.
- i. In doing that, Timothy would have been guarding the Gospel, “by (through) the Holy Spirit who dwells in us.”
- j. Thus, Paul was exhorting Timothy to use these miraculous powers to guard and protect the precious Gospel message which God had entrusted to him and other men like Paul.
- k. Paul’s exhortation in this verse is very similar to his urging of Timothy in :6 to intensify his use of these miraculous powers.
- l. And it is like Paul’s exhortation to Timothy not to neglect the miraculous gift which was in him (1 Tim 4:14).
- m. It is also very important to stress that the miraculous gifts of the Holy Spirit are not available for man’s use today.
- n. That is true because God caused these miraculous powers to “fail”, “cease” and “vanish away” when He finished revealing the “perfect” or complete word of God in the first century (cf. 1 Cor 13:8-10).
- o. For more information on God’s doing away with those miraculous gifts of the Holy Spirit, please see the WVBS course on Denominational Doctrines.

**(:15)**

1. In this tragic verse, Paul mourned the fact that all of his brethren in Asia turned away from him.
  - a. Perhaps they were ashamed of Paul as a prisoner (:8,16).
  - b. In any case, they deserted Paul in his time of need.
  - c. This was obviously discouraging.
  - d. However, there is no doubt that Paul was encouraged by the fact that no matter how many people deserted him, the Lord was ALWAYS by his side (cf. 4:17,18; Heb 13:5,6)!
  - e. Notice also that Paul was not afraid to give the names of two of those who were unfaithful to the Lord's apostle and the Lord's cause (cf. 1 Tim 1:20)!

**(:16-18)**

1. In these verses, Paul identified Onesiphorus in sharp contrast with those in Asia who had turned away from Paul.
2. Rather than turning away from Paul, Onesiphorus "refreshed" him and he did that FREQUENTLY ("often").
  - a. The word translated "refreshed" means to make cool, to make fresh again, to strengthen.
  - b. Several things are probably involved in this moving statement.
    - 1) First, Onesiphorus probably frequently brought some things which Paul needed while he was in prison.
    - 2) Second, the loving presence of this dear brother in Christ undoubtedly encouraged, cheered and strengthened Paul during his last imprisonment.
  - c. This is a graphic reminder to us of the tremendous value of visiting and remembering those who are in prison.
    - 1) Mt 25:36.

2) Heb 13:3.

3. Furthermore, Onesiphorus was not ashamed of Paul's "chain."
  - a. That is, he was not ashamed of the fact that Paul was confined in prison.
  - b. He obviously knew that Paul was not there because he was an evildoer, but because he was doing the Lord's work boldly and fearlessly (:8)!
4. Not only that, but when Onesiphorus arrived in Rome, he very diligently looked for Paul and found him.
  - a. Implied in this statement is the fact that it took a great deal of effort for Onesiphorus to find Paul, and perhaps some danger was involved.
  - b. But, he was determined to find and help his beloved brother in Christ, no matter how much effort it took or how dangerous it was!
  - c. This is just one more example of the strong bond of love which existed between Christians in the early church (cf. Col 2:2)!
  - d. We ought to have the same love for each other as brethren today (1 Jn 3:16)!
5. Because of the self sacrificing love of Onesiphorus, Paul hoped that the Lord would grant mercy to his household, i.e., to his family (:16).
6. In addition, in :18, Paul wished that the Lord would grant mercy to Onesiphorus, "in that day", i.e., in the judgment day.
  - a. Is that not a wonderful wish and prayer to have for our faithful brethren in Christ!
  - b. We will all need mercy on that day if we hope to be saved (Eph 2:4,5)!
  - c. Notice that Paul wished and prayed that Onesiphorus would receive mercy on the judgment day BECAUSE OF THE GOOD HE HAD DONE FOR THE LORD AND HIS CAUSE!

- d. This is consistent with the fact that on that day, God will only show mercy to a certain type of person, as shown in the following verses:
  - 1) Rom 9:15.
  - 2) Ex 20:6.
  - 3) Dan 9:4.
  - 4) Lk 1:50.
  - 5) Jas 2:13.
  - 6) Jn 5:28,29.
7. Then, at the end of :18, Paul mentioned that Onesiphorus had ministered to (served) Paul in many ways when he was in Ephesus.
  - a. This had obviously taken place before Paul was imprisoned the second time.
  - b. Thus, this faithful, selfless Christian had helped Paul BEFORE he went to prison and AFTER he did so.
  - c. His loyalty to and desire to help Paul did not decrease just because Paul was placed in prison!
8. As we end our study of this section, it is truly interesting to note that the name Onesiphorus means PROFITABLE.
  - a. When we consider all that Onesiphorus did for the apostle Paul, that certainly was an appropriate name for him!
  - b. He was truly profitable to Paul and the cause of Christ in Ephesus and Rome!
  - c. He was a sincere and valuable FRIEND!
    - 1) Prov 17:17.
    - 2) Prov 18:24.
9. Summary of 1:13-18.

- a. Paul commanded Timothy to cling diligently to the pattern of sound words, the New Testament revealed through Paul and other apostles and prophets.
- b. And Timothy was to do that in faith and in love which are in Christ Jesus.
- c. Paul also commanded Timothy to guard the Gospel committed to his trust through the Holy Spirit.
- d. Paul mourned that all of his fellow Christians in Asia had turned away from him.
- e. In sharp contrast, Paul commended Onesiphorus for the following reasons:
  - 1) He frequently refreshed Paul in prison.
  - 2) He was not ashamed of Paul's chain.
  - 3) When he arrived in Rome, he sought Paul out very diligently and found him.
  - 4) He ministered to Paul in many ways while he was in Ephesus.
- f. For those reasons, Paul hoped that the Lord would do the following:
  - 1) Grant mercy to the family of Onesiphorus.
  - 2) Grant mercy to Onesiphorus in the judgment day.

10. Summary of Chapter 1.

- I. (1:1-5) Greeting and thanksgiving.
  - A. (1:1,2) Greeting.
  - B. (1:3-5) Paul's thanksgiving for Timothy.
- II. (1:6-18) Some qualities of a faithful Gospel preacher.
  - A. (1:6,7) Loving zeal.

- B. (1:8-12) Courage.
- C. (1:13-18) Holds fast to the pattern of sound words.

### III. (2:1-26) **SOME DUTIES OF A FAITHFUL GOSPEL PREACHER.**

#### A. (2:1) **BE STRONG.**

1. Paul again addressed Timothy as his son, i.e., as one whom he had taught the Gospel (cf. notes on 1:2).
2. Please notice that Paul began this verse with the connecting words, "You THEREFORE..."
  - a. It is clear that the word "therefore" refers back to what Paul had just said in 1:15-18.
  - b. In :15, Paul had given the BAD example of those in Asia who had been spiritually weak and turned away from Paul.
  - c. In :16-18, Paul had given the GOOD example of Onesiphorus who had remained loyal to Paul and the cause of Christ in spite of the fact that Paul was imprisoned.
  - d. By using the word "therefore" Paul was exhorting Timothy to keep those examples in mind when he considered what Paul had to say next.
  - e. That is, he wanted Timothy to AVOID acting like those in Asia who turned away from Paul.
  - f. And he wanted Timothy to FOLLOW the good example of Onesiphorus.
3. More specifically, he exhorted Timothy to be STRONG in the grace which is in Christ Jesus.
4. We might ask ourselves how the grace of God strengthens Christians, or makes them strong.
  - a. As we studied in 1:2, grace is the undeserved favor of God.



- b. That undeserved favor of God is especially seen in His making it possible for us to be saved from our sins in and through Jesus (Eph 2:4-10).
  - c. Indeed, we have redemption and forgiveness of sins through His blood according to the RICHES OF GOD'S GRACE (Eph 1:7)!
  - d. The fact that we can be saved from our sins through God's grace gives us spiritual strength.
  - e. We are strengthened by knowing that we do not have to live perfectly to be saved (Rom 3:21-24).
  - f. A passage which sheds additional light on this concept is Rom 5:1,2.
- 5. It is critically important for us to notice where this soul strengthening grace is located according to this first verse of 2 Timothy, Chapter 2.
- 6. That grace is located, "in Christ Jesus!"
  - a. As we saw in our study of 1:1, ALL spiritual blessings are located in Christ (Eph 1:3).
  - b. And the only way to be in Christ to receive those blessings is to obey His Gospel, including being baptized into Him (Rom 6:3,4)!
  - c. Thus, to be strengthened by God's grace, you and I must be baptized into Christ where that grace is located!
- 7. By way of practical application, there are several other sources of strength for the faithful Christian, as seen in the following passages:
  - a. Deut 11:8.
  - b. 1 Jn 2:14.
  - c. Col 1:9-11.
  - d. Eph 6:10-17.

**B. (2:2) TEACH OTHERS.**

1. In this verse, we see the tremendous importance of teaching the glorious Gospel of Christ to others!
2. Paul commanded Timothy to commit the things which he had heard from Paul to faithful men who would be able to teach others also.
3. The things which Timothy had heard from Paul were the words of the Gospel which God had entrusted with Paul (1 Tim 1:11).
4. Thus, Paul commanded Timothy to commit the Gospel to others.
  - a. As we learned previously, the word translated “commit” means to place something in another’s keeping with complete trust in them.
  - b. Therefore, Paul commanded Timothy to place the Gospel of Christ in the hearts and minds of others with complete trust in them.
5. The others with whom Timothy was commanded to entrust that soul saving Gospel are described in two ways, as follows:
  - a. First, they must be “faithful men”, which includes several things:
    - 1) First, they must be men who are full of faith in the Lord, His word and His church (cf. Acts 6:5).
    - 2) Second, they must be dependable, trustworthy and loyal to the Lord and His cause.
    - 3) Third, a good description of this type of man is found in 1 Cor 4:1,2.
    - 4) Fourth, TODAY we must entrust the Gospel to men who can be trusted to teach it accurately and who are full of faith!
    - 5) And we must entrust it to women full of faith who can be trusted to teach it to other women and children (Titus 2:3-5).

- b. The second way in which Paul described those to whom the Gospel must be entrusted was that they must, “be able to teach others also.”
  - 1) That is, they must be WILLING and ABLE to teach that glorious Gospel to other people.
  - 2) God does not want His word kept a secret!
  - 3) Instead, He wants it spread to every person in the world!
  - 4) And He is depending upon YOU and ME to do that!
  - 5) Notice the beautiful pattern revealed in 1 and 2 Timothy for how God wants Christianity spread to every PLACE and every PERSON throughout the world.
    - a) 1 Tim 1:11 - God entrusted the Gospel to Paul.
    - b) 2 Tim 2:2 - Paul commanded Timothy to teach that Gospel to faithful men.
    - c) 1 Tim 4:12 - Every person who teaches or preaches God’s word must be an excellent example to others.
    - d) 1 Tim 4:16 - Every person must take heed to HIMSELF and the DOCTRINE and continue in them.
  - 6) This emphasis upon the crucial importance of teaching God’s word to others is found throughout the Bible, as seen in the following passages:
    - a) Ezra 7:10 .
    - b) Mt 28:19,20.
    - c) Acts 5:41,42.
    - d) Acts 8:4.

**C. (2:3-13) ENDURE HARDSHIP.**

**1. (2:3,4) LIKE A SOLDIER.**

1. Paul warned and exhorted Timothy that, as a preacher and teacher of God's word, he must endure hardship.
  - a. As we studied in 1:8, those who teach and preach the word must be prepared to endure the suffering and hardships associated with doing so.
  - b. Teaching and preaching the Gospel is NOT an EASY work!
  - c. But, as we learned from 1:8, it is a REWARDING work, where the rewards far outweigh the sufferings and hardships endured!
  - d. Please see our notes on that verse for more details.
2. Those who teach and preach the Gospel must endure hardship, "as a good soldier of Jesus Christ."
  - a. Here God compares Gospel preachers/teachers to soldiers.
  - b. Just think for a moment about the suffering and hardships which soldiers often endure:
    - 1) Separated from family and friends.
    - 2) Exposed to difficult living conditions.
    - 3) During many times, have to work long, fatiguing hours without adequate rest.
    - 4) Receive inadequate payment for their services.
    - 5) Suffer mental and physical pain.
    - 6) Their work is frequently not appreciated properly.
  - c. Obviously, there are some similarities between the suffering and hardships which soldiers and preachers/teachers must endure!

3. But please notice that Paul was not exhorting Timothy to be a soldier in the army of any particular nation.
4. Instead, he was urging Timothy (and each Christian) to be a good soldier of JESUS CHRIST!
  - a. Thus, the Christian is a member of the LORD'S army, the church!
  - b. That is, we are to serve and be totally dedicated to the Lord Jesus as our commander.
  - c. After all, He is the CAPTAIN or the chief ruler of our salvation (Heb 2:10).
  - d. He is the HEAD of His church (Eph 1:22,23; Col 1:18).
  - e. And, in His position as Head of His church, Jesus is far above all other authorities (Eph 1:21).
  - f. Indeed, He is the King of kings and the Lord of lords (Rev 17:14)!
5. Furthermore, Christians, as members of the Lord's army, are to engage in SPIRITUAL warfare against Satan and his forces, not carnal warfare.
6. That fact is seen in passages like the following:
  - a. 2 Cor 10:3-5.
  - b. Eph 6:10-17.
  - c. 1 Tim 1:18.
7. In :4, Paul continued the comparison between a soldier and the Christian as a member of the Lord's army.
  - a. He did that by noting that a soldier is not supposed to, "entangle himself with the affairs of this life."
  - b. That is, a soldier is not supposed to be working at other occupations or doing anything else which would interfere with his work as a soldier.

- c. Instead, he is supposed to devote his full time and attention to his responsibility as a soldier.
- d. His primary goal should be to please the one who enlisted him in the military, not several different employers.
- e. But if he divides his attention between his commander and several other employers, he will not be able to provide the kind of service which his commander expects and deserves.
- f. The same principle applies to the preacher/teacher of God's word and any other Christian.
- g. That is, the Christian must not allow the things of this world to take priority over our responsibility to God.
- h. Our first loyalty must be to the Lord, His word and His church.
- i. We must not become so entangled in the affairs of this life that we allow them to become more important to us than the Lord.
- j. Please notice the following Scriptures which confirm these points:
  - 1) Mt 6:33.
  - 2) Mt 6:24 - Serve God as our master, **NOT** mammon (material things).
  - 3) Mt 6:19-21.
  - 4) 1 Jn 2:15-17 - Love the Lord, not the world or things of the world.
  - 5) Col 3:1-4 - Seek and set affection on things above, not things on earth.
  - 6) Mt 10:37 - Must love the Lord even more than the members of our own family!
  - 7) 2 Cor 5:9.
- k. The tragic result of violating this principle is seen in 4:10.

8. Summary of 2:3,4.
  - a. Timothy (and each preacher/Christian) must endure hardship.
  - b. We must do that as a good soldier of Jesus Christ.
  - c. We must avoid getting entangled in the affairs of this life.
  - d. We avoid such entanglements so that we can please our Commander-in-Chief, the Lord Jesus!

**2. (2:5) LIKE AN ATHLETE.**

1. In this verse, Paul said that Timothy (and each preacher/Christian) must endure hardship like an athlete does.
2. Athletes must do the following kinds of things which involve enduring hardship:
  - a. Compete in the heat, cold, rain, snow, etc.
  - b. Put themselves through very demanding physical training.
  - c. Control their appetite and diet.
  - d. Push themselves to do more and to do better all the time.
  - e. Because of practice sessions and games, miss activities in which friends can participate.
  - f. Overcome the discouragement of defeat.
  - g. Keep the pride of victory under control so that it does not turn to defeat from over confidence.
3. All of these things require persistent self control and self denial to overcome!
4. Furthermore, to be crowned in athletics, i.e., to be victorious, one must, "compete according to the RULES."
5. The same principles of continual self denial and self discipline which apply to athletes also apply to each preacher and other Christian, as shown in the following Scriptures:

- a. Mt 16:24-26.
  - b. 1 Cor 9:24-27.
6. In addition, unless the Christian lives according to God's RULES in His word, the Christian will not receive the crown of righteousness, or of life!
- a. 4:6-8.
  - b. Rev 2:10.
  - c. Jn 12:48.

### 3. (2:6,7) **LIKE A FARMER.**

- 1. In :6, Paul's thought was that Timothy (and each preacher / Christian) must endure hardship like a hard working farmer.
  - a. It is significant to note that the word translated, "hard working" means to work until one is exhausted!
- 2. Those who are familiar with farming know that it involves much hard work and hardship, such as the following:
  - a. The seed must be planted in the ground, often involving hard work.
  - b. The farmer must supply water and fertilizer to help the crops grow.
  - c. Effort must be made to remove and control weeds.
  - d. The farmer must depend upon the Lord to provide the sunshine and the rain.
  - e. Those who farm must do such work and learn to WAIT PATIENTLY for the results.
  - f. The farmer must work diligently while there is daylight before the darkness comes when he can not work, or can not work as efficiently.



- g. Those who farm must learn to live with disappointments such as droughts, damage by such things as insects and hail, crop failures, etc.
- 3. However, once the hard working farmer has done all those things, he is entitled to receive a reward.
- 4. More specifically, he gets to be the first one to partake of the harvest of the crops.
- 5. With those things in mind, can you see why God moved Paul to use the example of the farmer to illustrate the fact that the Christian must work hard and endure hardships?!
- 6. Let us look at several Scriptures which show the parallel between working and enduring hardship as a farmer and as a Christian:
  - a. Lk 8:11-15.
  - b. Mt 4:35-38.
  - c. 1 Cor 3:6-8.
  - d. 2 Tim 2:24.
  - e. 1 Pet 1:23.
  - f. Col 1:5,6.
  - g. Gal 6:7-9.
  - h. 1 Cor 15:58.
- 7. In :7, Paul exhorted Timothy to “consider” what he was saying and he prayed that the Lord would give Timothy understanding.
  - a. The word translated “consider” means to think deeply about, to understand.
  - b. Thus, Paul urged Timothy to think deeply about what he had just said to him.
  - c. And through that process, Paul prayed that the Lord would give Timothy understanding.

- d. This is consistent with the clear biblical principle that there is an inseparable connection between studying and meditating upon God's word and gaining understanding, as seen in the following Scriptures:
    - 1) Psa 19:7.
    - 2) Psa 119:130.
    - 3) Eph 3:3,4.
  - e. But, WHY did Paul exhort Timothy to think deeply about these things?
8. In this context beginning with :3, Paul had talked about the soldier, athlete and farmer.
  9. But, he wanted Timothy to think very deeply to understand that his primary purpose was not to talk about physical warfare, athletics or farming!
  10. Instead, his primary goal was to provoke Timothy (and each preacher / Christian) to recognize the similarities between these jobs and that of a preacher/Christian.
  11. More specifically, the preacher/Christian must:
    - a. Endure hardship like a good soldier.
    - b. Be completely loyal to the Supreme Commander of the Lord's Army - Jesus Christ.
    - c. Avoid getting entangled in the affairs of this life.
    - d. Instead, be totally focused on doing the Lord's will and pleasing Him.
    - e. In living the Christian life, exercise the consistent self denial of an athlete.
    - f. Like an athlete, live by God's rules if you hope to be crowned as victorious.
    - g. Be as hard working at sowing and cultivating the word of God as a diligent farmer is with his seeds and crops.

- h. Be as patient and persevering as a farmer waiting for his crops to grow and mature.
- i. Do not be discouraged by temporary losses and setbacks.
- j. In doing these things, always keep in mind:
  - 1) The VICTORY of the dedicated, loyal, single-minded soldier.
  - 2) The WINNER'S CROWN of the self disciplined, self denying athlete who follows the rules.
  - 3) The ABUNDANT HARVEST of the hard working, patient, optimistic farmer.

**4. (2:8-13) INCENTIVES FOR ENDURING SUCH HARDSHIP AND SUFFERING.**

**a. (2:8) REMEMBERING JESUS.**

- 1. One incentive or motivation for enduring such hardship and suffering is the example of Jesus.
- 2. In remembering Jesus, Paul mentioned several important facts in this verse.
- 3. First, Jesus was, "of the seed of David."
  - a. This phrase points to the fact that the human nature of Jesus originated with the great king of Israel, David.
  - b. It also points to Jesus as the Messiah, the Christ.
  - c. That is true because it was prophesied long before Jesus was born of woman that the Messiah would be of David's seed (i.e., a descendant of David) (2 Sam 7:12ff; Psa 132:11).
  - d. These prophecies were confirmed through the inspiration of God as being fulfilled by Jesus (cf. Mt 1:1; Acts 2:30).
  - e. Thus, Jesus came into the world as the Messiah, the Christ, a descendant of David, the great king of Israel.

4. Yet, when Jesus came to live among men to seek and save the lost, He was treated HORRIBLY.
5. For example, please consider the following facts from Isa 53:
  - a. :3 - Man of sorrows and acquainted with grief.  
Not honored and respected as He deserved.
  - b. :5 - Wounded for our transgressions. Received the chastisement needed for our peace with God.
  - c. :6.
  - d. :7.
  - e. :8 - He was subjected to an unjust trial, imprisonment and death.
  - f. :12 - He was numbered with the transgressors.  
He poured out His soul unto death.
6. Thus, Jesus the Christ, the Messiah was put to death by wicked, lawless men despite the fact that He was perfect, completely without sin (Acts 2:23; 1 Pet 2:21,22).
7. What an example of enduring hardship and suffering while being righteous and doing righteousness!
8. The second important fact about Jesus is that He was raised from the dead.
9. Thus, the Father overturned the unjustified death sentence imposed by wicked, lawless men!
10. What had looked like a tragic defeat of the Savior, the Father turned into an amazing victory!
11. Indeed, please consider the following Scriptures showing what the Father accomplished in the victorious resurrection of His beloved Son:
  - a. Acts 2:24-31 - He proved that Jesus was the Messiah predicted in Psa 16:8-11.
  - b. Acts 2:32.

- c. Acts 2:33-35 - He exalted Jesus to a position of power and authority at His right hand, in fulfillment of the prophecy of the Messiah in Psa 110:1.
- d. Acts 2:36.
- e. Rom 1:4 - Indeed, He declared Jesus to be the Son of God with power by the resurrection.
- f. Phil 2:9.
- g. Eph 1:20-23 - The Father put Jesus above all other rule and authority and made Him head over all things as head of His church.

12. Thinking about all of these Scriptures, can you see the tremendous incentive or motivation the Father has given us for enduring hardship and suffering in the example of His Son?

- a. He suffered immensely for being righteous and teaching God's word, even to the point of dying a cruel and agonizing death.
- b. Yet, the Father raised Him from the dead, giving Him the victory over all His enemies, including death!
- c. And He has promised each faithful Christian the same victory (Rev 2:10)!
- d. That gives us tremendous incentive and motivation to endure hardship and suffering!
- e. Cf. Heb 12:1-4.

13. Finally, Paul said that Jesus was raised from the dead, "according to my (Paul's) gospel."

- a. Jesus' resurrection from the dead is one of the most important parts of His soul saving Gospel message (1 Cor 15:1-4).
- b. In fact, His resurrection is the very FOUNDATION of the Christian faith!

- c. If He was not raised from the dead, our preaching and faith is VAIN (1 Cor 15:14)!
- d. And, if He was not raised from the dead, we are still in our sins (1 Cor 15:17)!
- e. That is true because He was raised for our justification (Rom 4:25).
- f. All these Bible facts explain how Jesus was raised from the dead, “according to my gospel.”

14. Paul referred to the Gospel as, “MY gospel.”

- a. It was not his Gospel from the standpoint that he ORIGINATED it.
- b. Instead, it is the Gospel of God because He originated it (Rom 1:1).
- c. And it is the Gospel of Christ because He brought it to this earth (Rom 1:9; Mk 1:14,15).
- d. Thus, Paul referred to it as his Gospel in that he proclaimed it faithfully, as an inspired apostle of Christ (Rom 15:16-19).

**B. (2:9,10) REMEMBERING PAUL.**

- 1. In these verses, Paul referred to his own example as an incentive for enduring hardship and suffering.
- 2. In :9, Paul said that he suffered trouble as an evildoer for preaching the Gospel.
- 3. Not only did he suffer, but he suffered, “even to the point of chains”, i.e., to the point of being imprisoned.
- 4. So here we have another example of a man who endured hardship and suffering for living righteously and preaching the Gospel.
- 5. Yet, in spite of Paul’s enduring hardship and suffering, “the word of God is not chained.”
  - a. That is, Paul’s imprisonment did not stop him from spreading the word of God.

- b. Even though Paul's movement was restricted by chains, he would not allow the movement of the word of God to be restricted by those chains!
- c. Instead, he preached and taught that word boldly and fearlessly, as seen in passages like the following:
  - 1) Acts 28:23 - From morning till evening, he testified of the Kingdom, persuading people.
  - 2) Acts 28:30,31 - Imprisoned 2 years and received all who came.  
  
 Taught things concerning the Lord Jesus.  
  
 Did not allow anyone to forbid him.
  - 3) Phil 1:12 - Used his imprisonment for the, "furtherance of the Gospel."
  - 4) Phil 1:13 - Became evident to the whole palace guard that Paul was in prison because he followed and preached Christ.
  - 5) Phil 1:14 - Brethren became more confident and spoke the word more boldly and fearlessly because of his imprisonment!
- 6. In :10, Paul said that he endured all things for the sake of "the elect."
- 7. This is a tremendous example of the love which every preacher / teacher should have for each person to whom they preach or teach the glorious Gospel of Christ!
  - a. Paul loved those to whom he preached so much that he was willing to endure "all things" for them.
  - b. Of course, in this context, among the "all things" which Paul endured for them was being imprisoned as an evildoer (:9)!
  - c. Paul's willingness to endure that and so many other things for those to whom he preached was a clear demonstration of his love for them and the Lord!

- d. Those of us who preach/teach God's word need to examine ourselves to determine whether our love for those to whom we preach/teach measures up to this high standard!
- 8. Notice that Paul described those for whom he was willing to endure all things as, "the elect."
  - a. The word translated "the elect" means those who are picked out or chosen.
  - b. Some in the religious world teach that the elect are those people whom God chooses to be saved ARBITRARILY (i.e., for no reason, or without their having to meet any conditions).
  - c. As with all such teachings, we must search the Scriptures to determine whether this is true or false (Acts 17:11).
  - d. We must use the word of God to test the spirits to determine whether they are from God (1 Jn 4:1).
  - e. To do that, please consider with me the following verses:
    - 1) Rev 17:14 with 2 Thess 2:14.
    - 2) 1 Pet 2:9.
    - 3) Eph 1:4.
    - 4) Rom 16:13.
    - 5) 2 Pet 1:10.
- 9. At the end of :10, we learn the reason why Paul was willing to endure all things for the sake of the elect.
- 10. The reason was that he wanted them to obtain the salvation which is in Christ Jesus, with eternal glory.
  - a. In other words, Paul wanted those people to be SAVED eternally!
  - b. He loved them so much that he wanted only the very best for them - eternal salvation in the joys of Heaven.



- c. What a shining example of sincere love for each preacher/teacher of God's word to follow!
  - d. Paul was willing to endure the loss of his personal freedom to ensure that they heard the soul saving Gospel of Christ!
  - e. He knew the only way they or anyone else can be saved is to hear, believe and obey God's power unto salvation, the Gospel (Rom 1:16; Jas 1:21; Eph 1:13)!
  - f. What a burning desire for the salvation of precious souls!
  - g. Further indication of Paul's intense love for people is found in the following two passages in Romans:
    - 1) 9:1-3.
    - 2) 10:1,2.
  - h. Again, those of us who preach/teach God's word need to examine ourselves carefully and honestly to determine whether our love for souls is that great!
11. Once more, it is crucially important to notice WHERE God said that salvation with eternal glory is located.
- a. He said that salvation with eternal glory is located, "in Christ Jesus!"
  - b. As we studied earlier, ALL spiritual blessings are in Christ (Eph 1:3).
  - c. Already in this book, we have seen that those blessings include the following:
    - 1) 1:1.
    - 2) 2:1.
    - 3) 2:10 - salvation with eternal glory.
  - d. Truly, what a privilege and joy it is to be, "in Christ!"
  - e. And what a privilege and joy it is to be able to tell others about all spiritual blessings which are in Christ!

- f. And that the only way to receive those blessings is to be BAPTIZED into Christ (Rom 6:3,4; Gal 3:27)!

12. Summary of 2:9,10.

- a. Paul suffered as an evildoer for preaching the Gospel.
- b. Even to the point of being imprisoned.
- c. Yet, he did not allow that to stop him from spreading the Gospel.
- d. Paul endured all things for the sake of the elect.
- e. He did that so that they could be saved eternally.
- f. That salvation with eternal glory is located, “in Christ Jesus.”

**C. (2:11-13) TO LIVE AND REIGN WITH CHRIST, WE MUST SUFFER WITH HIM!**

- 1. In :11, Paul gave another of his “faithful sayings” (cf. 1 Tim 1:15; 3:1; 4:9; Titus 3:8).
- 2. He said that if we died with Christ, we shall also live with Him.
  - a. What a wonderful statement and promise!
- 3. But these people were ALIVE when Paul wrote to them.
- 4. Then what did he mean when he said they had DIED with Christ?
- 5. This is a clear reference to the process of conversion when a person dies to a life of sin.
- 6. To die to a life of sin is to determine to not serve sin, i.e., to avoid sin as much as is humanly possible.
- 7. That conversion process reaches a crucially significant point when a person is baptized into Christ for the forgiveness of sins, as seen in Rom 6:3-9.
- 8. That process of dying to sin and living with and for Christ must be continued throughout our life on this earth, as seen in the following passages:

- a. Rom 6:11-13.
  - b. Gal 2:20.
  - c. 2 Cor 5:14,15.
  - d. Col 3:3,4.
9. In :12, Paul said that if we “endure”, we shall also reign with Him (Christ).
- a. According to W. E. Vine, the word translated “endure” means to abide under, to bear up courageously (under suffering).
  - b. Thus, God was saying through Paul that if we are willing to suffer as Christians for doing what is right, we will “reign” (i.e., rule) with Christ as victorious ones.
  - c. There are many people who would like to rule with Christ in a victorious way.
  - d. But there are NOT very many people who recognize a very important biblical fact.
  - e. The fact is that before we can rule victoriously with Christ, we must first courageously SUFFER for loving Him enough to do His will!
  - f. In His case, the CROSS came first, then the winner’s CROWN (Heb 12:2)!
  - g. So it must be in the case of every faithful Christian, as seen in the following passages:
    - 1) Rom 8:17.
    - 2) Jas 1:12.
    - 3) 1 Pet 4:12-16.
    - 4) Rev 2:10.
10. In the last half of :12, we learn the sobering fact that if we deny Christ, He will deny us.

11. There are several ways we can deny Christ, including the following:
  - a. With our actual words, we can deny that we believe in Him and His Gospel.
  - b. If we refuse to confess Him before men with our mouth, we are actually denying Him (Cf. Jn 12:42,43).
  - c. When we refuse to live a righteous life, we are in effect denying Him by denying the faith, which is His Gospel (cf. 1 Tim 5:8).
  - d. By allowing our minds to dwell continually on earthly things, we make ourselves enemies of the cross of Christ, thus denying Him (Phil 3:18,19).
12. A good cross reference on the fact that Christ will deny us if we deny Him is Mt 10:32,33.
13. In :13, we find a very interesting statement, which is also very sobering when we analyze it carefully.
14. God said that if we are faithless, Jesus remains faithful, He cannot deny Himself.
  - a. To be faithless means to fail to believe, to be untrustworthy, to be undependable.
  - b. Thus, God was describing a case where a Christian quits believing in the Lord and thus, becomes untrustworthy and undependable as a Christian.
  - c. In effect then, for a Christian to be faithless is to deny Christ!
15. But, even if that happens, Jesus remains faithful.
  - a. That is, He remains absolutely dependable and trustworthy, despite the fact that a Christian has become unfaithful.
  - b. We can trust in and depend upon Him to remain true to His promises.
  - c. That is true because Jesus, "cannot deny Himself."

- d. By His very nature and character, Jesus is absolutely dependable and trustworthy.
  - e. Thus, for Him to be anything other than completely dependable and trustworthy would be for Him to deny His very nature and character.
  - f. The Father said that Jesus cannot do that, so we can place our trust in Him with absolute certainty!
16. As seen in the following passages, it is a great source of assurance to the Christian to know that Jesus remains faithful, no matter what happens:
- a. Heb 2:17,18.
  - b. Heb 4:14-16.
17. However, I do not believe that God meant this reference to Jesus' faithfulness in 2 Tim 2:13 to be a source of assurance!
18. That statement is made because of the CONTEXT of :13.
- a. More specifically, at the end of :12, we saw that if we deny Christ, He will deny us.
  - b. And, at that time, we studied our Lord's own PROMISE that if we deny Him before men, He will deny us before His Father in Heaven (Mt 10:33).
  - c. Now, in :13, we have seen that if we are FAITHLESS, Jesus remains faithful, i.e., we can trust Him to remain faithful to His PROMISES.
  - d. But, as we noticed earlier, to be faithless is to DENY Jesus.
  - e. And Jesus has PROMISED to deny those who deny Him!
  - f. Thus, if we are faithless, we can be absolutely certain that Jesus will remain faithful to His promise and DENY us!
  - g. Rather than being reassuring, that fact is deadly SOBER-ING!

- h. This sobering fact is meant to encourage each of us to remain faithful to the Lord.
  - i. Indeed, rather than denying Him or becoming faithless (:12b, 13), we should exert every effort to suffer courageously for doing what is right (:12a)!
  - j. And if we do, we can be absolutely certain that He will remain faithful to His promise that we will reign with Him (:12a)!
19. This is just one more incentive for the faithful preacher/teacher of God's word (and each Christian) to endure hardship for the Lord!
20. Summary of 2:11-13.
- a. If we DIED with Christ, we shall also LIVE with Him.
  - b. If we SUFFER with Christ, we shall REIGN with Him.
  - c. If we DENY Him, He will DENY us.
  - d. If we are FAITHLESS, He remains FAITHFUL.
21. Summary of 2:1-13 (Some duties of a faithful Gospel preacher).
- a. Be strong.
  - b. Teach others.
  - c. Endure hardship.
    - 1) Like a soldier.
    - 2) Like an athlete.
    - 3) Like a farmer.
    - 4) Some incentives for enduring hardship.
      - a) Remembering Jesus.
      - b) Remembering Paul.

- c) To live and reign with Christ, we must suffer with Him.

**D. (2:14-19) BE A DILIGENT WORKER, KEEPING AWAY FROM FALSE DOCTRINE.**

**(:14)**

1. Paul exhorted Timothy (and each preacher/teacher) to remind the brethren of, “these things.”
  - a. That is, the faithful Gospel preacher is obligated to remind the brethren of such things as we have just reviewed from Chapter 2:1-13.
  - b. One of the most important responsibilities of those who preach/ teach God’s word is to consistently remind the brethren of those things found in God’s word (cf. 1 Tim 4:6; 2 Pet 1:12-14).
2. Another very important responsibility is to give the brethren a very serious charge.
3. More specifically, Christians are to be charged not to strive about, “words to no profit, to the ruin of the hearers.”
  - a. Thus, preachers/teachers are to charge the brethren not to enter into strife and arguments about words which are not important or which will cause severe damage to those who hear them.
  - b. For example, Christians are not to strive and argue about the following kinds of words:
    - 1) 1 Tim 6:4,5 - Words which cause envy, strife, reviling, evil suspicions and useless wranglings.
    - 2) 1 Tim 1:4.
    - 3) 1 Tim 4:7.
    - 4) 2 Tim 2:23 - Words which cause ignorant and foolish disputes.

- c. In other words, do not strive or argue about men's idle guesses, thoughts, theories and other words which are not important according to God's word.
  - d. Examples - the time at which the church assembles on Sunday or for midweek services, the order of worship, the color the church building is painted, etc.
- 4. Although we are charged NOT to strive or argue about such unimportant words and matters, we ARE commanded to stand up for and defend the one true doctrine, the Gospel of Christ, as seen in the following passages:
  - a. 1 Tim 1:3,4.
  - b. 1 Tim 1:18-20 - Use the Scriptures to wage the good spiritual warfare against false teachers.
  - c. Jude 3 - Contend earnestly for the faith.
  - d. Phil 1:17.
  - e. Gal 2:4,5 - Do not yield to false teachers, not even for a moment, so that the truth of the Gospel might continue with those to whom we preach/teach.

(:15)

- 1. In this verse, Paul exhorted Timothy (and each preacher/teacher) to be diligent to present himself approved to God.
  - a. The word translated "be diligent" contains the idea of continually being zealous; hurrying to do a thing; and exerting oneself to do something (Rienecker, Vine).
  - b. Thus, those who preach/teach God's word must urgently exert great effort to be approved by the Lord.
    - 1) The word translated "approved" means approved after examination or testing (Rienecker).
    - 2) Thus, those who preach/teach God's word must urgently exert great effort to be approved by God after a life of being tested or examined by the trials and difficulties of life.



- 3) That is not only true concerning preachers and teachers, but also concerning EACH INDIVIDUAL CHRISTIAN (Jas 1:12).
  - 4) Obviously, this involves the urgent desire to do as much good as possible with the time, talents and abilities which God has entrusted to each of us.
- c. Indeed, like each Christian, those who preach/teach God's word must be "zealous for good works" and "ready for every good work" (Titus 2:14; 3:1).
  - d. It is interesting to note that the original King James version of the Bible translated this word "study" rather than "be diligent."
  - e. Although the idea of studying is not DIRECTLY stated in the meaning of this word, it certainly is INCLUDED INDIRECTLY.
  - f. That is, being zealous, urgent and exerting oneself to be approved by God would certainly include the requirement to study God's word!
  - g. We have already seen the importance of such study in verses like the following in 1 Timothy:
    - 1) 4:6 - Nourished in the words of faith and of the good doctrine which you have carefully followed.
    - 2) 4:13.
    - 3) 4:15 - Meditate on these things, give yourself entirely to them, that your progress may be evident to all.
    - 4) 4:16 - Take heed to self and the doctrine.
  - h. But, even more importantly, the need for intensive study of God's word is seen clearly in the next two phrases in this verse.
2. But before we study those two phrases, it is very important to recognize that the goal of each preacher/teacher/Christian is to present ourselves approved TO GOD!

- a. That means we should not be doing the things we do to win the approval of those around us.
- b. If we try to win the approval of those around us, we will be tempted to say and do the things that THEY want to hear and see rather than what GOD wants said and done!
- c. Instead, we should be striving diligently to conduct ourselves in such a way that GOD will approve of us!
- d. If that is our primary goal in life, and we work hard at reaching that goal, we will win the approval of those around us who have honest and good hearts!
- e. That is true because in striving to be approved by God, we will treat others the way HE wants them treated and the way WE want to be treated ourselves (Mt 7:12)!
- f. That includes having the courage and love to speak words which may not please men, but which are in their best interest because they are God's words.
- g. This importance of striving to please God and to be approved by Him is also seen in the following passages of Scripture:
  - 1) 2 Cor 5:9-11.
  - 2) Gal 1:9,10.
  - 3) Gal 2:11.
  - 4) Gal 4:16.
  - 5) 1 Thess 2:4-8.
- 3. In the second and third phrases in :15, God tells us another way in which we must urgently exert great effort to be approved by Him.
- 4. Each one of us must be a WORKER who avoids being ashamed before Him by "rightly dividing" the word of truth.
- 5. Let us analyze those two critically important phrases by looking at several different points, one at a time.

6. First, the “word of truth” is obviously the word of God, which is the truth (Jn 17:17).
7. Second, the word translated “rightly dividing” means to cut along a straight line; to cut a straight road (Rienecker and Rogers).
  - a. Clearly then, by choosing this word, the Lord is telling each Christian/preacher/teacher that He does not want us deviating from His word in any way!
  - b. He does not want us straying off to the right or left of His word.
    - 1) Cf. Deut 5:31-33
  - c. Instead of straying, He wants us to cut a STRAIGHT line or road through His word!
  - d. That is, He wants us to teach His word and ONLY His word, without adding to or taking away from it.
  - e. God's emphasis upon rightly dividing His word can be clearly seen not only in this verse, but in 1 Timothy and the rest of the Bible.
  - f. For example, please consider the following passages which confirm that fact:
    - 1) 1 Tim 1:3.
    - 2) 1 Tim 1:10,11 - Sound doctrine is that which is according to the glorious Gospel of Christ.
    - 3) 1 Tim 4:6,7 - The good doctrine must be CAREFULLY FOLLOWED and false doctrine must be rejected.
    - 4) 1 Tim 4:16 - Take heed to self and doctrine - continue - save.
    - 5) 1 Tim 6:3-5 - Withdraw from those who do not consent to:

- 6) 1 Tim 6:20 - Must avoid profane and vain babblings and contradictions of what is falsely called knowledge.
  - 7) 2 Tim 1:13.
  - 8) 2 Tim 3:15-17 - Only the Scriptures can make us wise unto salvation and thoroughly furnished for every good work.
  - 9) 2 Tim 4:2.
  - 10) 2 Tim 4:3-5 - Be watchful for those who will not endure sound doctrine and who will turn away their ears from hearing the truth.
  - 11) 2 Tim 4:14,15 - Beware of those who greatly resist the words of the apostles and prophets.
  - 12) Titus 1:9 - Use sound doctrine to exhort and convict those who contradict.
  - 13) Titus 2:1.
  - 14) Deut 4:2 - Do not add to or take away from ... that you may keep the commandments...
  - 15) Prov 30:6 - Do not add to His words lest He reprove you, and you be found a liar.
  - 16) 2 Jn 9 - If you do not abide in the doctrine of Christ, you do not have God!
  - 17) Rev 22:18,19 - Add to - God shall add plagues.  
Take away from - God shall take away your part in the Book of Life and from the holy city.
- g. Contrary to what some say in the religious world today, it sounds like doctrine is VERY important TO GOD!
8. A third point found in these two critically important phrases in :15 is that it takes WORK to “rightly divide” the word of truth!

9. For example, those who desire to preach/teach God's word must do the following kinds of work to "rightly divide" His word:
- a. Ezra 7:10.
  - b. Jn 7:17 - Have a fervent desire to do and know His will.
  - c. Psa 119:131 - Long for God's commandments.
  - d. Psa 119:11.
  - e. Acts 17:11 - Search the Scriptures DAILY.
  - f. Psa 119:130 - Allow the entrance of His word to give us light and understanding.
  - g. 1 Tim 4:12.
  - h. 1 Tim 4:15 - Meditate on God's word and give ourselves entirely to learning and teaching it.
  - i. Psa 1:2; 119:97 - Indeed, love it enough to meditate on it day and night.
  - j. Heb 5:14 - Use the solid food of God's word to exercise our senses to tell the difference between good and evil.
  - k. 2 Pet 3:18 - Grow in grace and in the knowledge of our Lord and Savior Jesus Christ.
  - l. Psa 119:123-125 - As we apply ourselves to the study of God's word, pray for understanding.
  - m. Jas 1:5.
  - n. Jn 8:31,32.
  - o. 1 Cor 15:58 - Always ABOUND in the work of the Lord, knowing that our labor is NOT IN VAIN in the Lord!

10. If you and I will urgently exert effort to work like this, we will be workers who will not be ashamed because we will handle God's word properly!

**(:16-18)**

1. In :16, we learn that part of being a diligent worker approved by the Lord is to, "shun profane and vain babblings."
  - a. The word translated "shun" means to avoid, to reject.
  - b. And as we studied in 1 Tim 6:20, the words translated "profane and vain babblings" mean common, empty talk which is of no value to anyone.
  - c. Thus, this verse contains God's command to avoid and reject such common and empty talk which is of no value to anyone (cf. 1 Tim 1:4; 4:7).
2. At the end of :16, God gave us one reason why we are to avoid and reject such common, empty talk
  - a. The reason we should do that is that it leads to more ungodliness.
  - b. That is, as people engage in such common, empty talk, it does not encourage them to be godly (show honor, respect and reverence for almighty God).
  - c. In fact, such talk has the exact opposite effect!
  - d. That is, it encourages those who participate in it to live ungodly lives - lives which do NOT show honor, respect and reverence for our great God!
3. In the first part of :17, we see another reason why each Christian must reject and avoid such common, empty talk
  - a. This second reason is that such talk spreads like a CANCER.
  - b. Each of us knows how cancer can spread rapidly through a body causing intense pain, loss of health and frequently even death!

- c. That is exactly why God chose to use this illustration!
  - d. Common, empty talk which is of no value to anyone, including false doctrine, can spread through the Lord's body, the church.
  - e. And, as it does, it causes intense pain, loss of spiritual health and even spiritual death!
  - f. Such common, empty talk and false doctrine is like deadly poison and that is why God commands us to avoid and reject it!
  - g. Such descriptions serve as clear reminders to us of the destructive power of the tongue and words, when we abuse them (cf. Jas 3:5-10)!
4. In the last part of :17, Paul named two men, Hymenaeus and Philetus, who were guilty of this kind of abuse of the tongue and words.
- a. Again, it is interesting to note that Paul was not afraid to give the names of those who were guilty of teaching false doctrine (cf. 1:15).
  - b. Motivated by love for the Lord and these men, there is no doubt that Paul took such strong action for several reasons, such as the following:
    - 1) Rom 16:17,18 - To mark those men so others would avoid them and not be deceived by their smooth words and flattering speech.
    - 2) This verse - Try to stop the spread of their deadly message.
    - 3) :18.
    - 4) 4:14 - Try to stop them from doing much harm to the work of faithful servants of the Lord.
    - 5) 4:15.

- c. If you studied 1 Timothy with us, you will remember that Paul mentioned Hymenaeus in 1:19,20 and described him as follows:
    - 1) He had rejected faith and a good conscience.
    - 2) He had suffered shipwreck concerning the faith.
  - d. As a result of this behavior, Paul said that he had withdrawn his fellowship from Hymenaeus and another brother.
  - e. He took that strong action, hoping that they would learn not to speak evil against God and His one true doctrine.
5. In :18, God told us that Hymenaeus and Philetus had, “strayed concerning the truth.”
- a. The truth is the word of God (cf. :15; Jn 17:17).
  - b. Thus, these Christians had departed from the word of God.
    - 1) When God said that these brethren had STRAYED from the truth, He implied that they were once IN THE TRUTH.
    - 2) After all, how could they stray from the truth, the word of God, unless they had been in the word of God at one time?
    - 3) Surely, all will agree that you cannot stray from a place where you have not been!
    - 4) That means these men had originally obeyed the word of God, thus becoming Christians.
    - 5) Then, at some time after their original obedience to the Gospel, they STRAYED from the word of God.
    - 6) Thus, they fell from their original faithfulness to God.
  - c. With statements like this, and others which we studied in 1 Timothy, can there be any doubt that a Christian can fall from grace (1 Tim 1:6,19; 6:21)?



- d. On that subject, several other good cross-references include Gal 5:4; 2 Pet 2:20-22; 1 Cor 9:27.
- 6. Also in :18, God mentioned one specific way in which these brothers had strayed from the word of God.
- 7. They were teaching that, “the resurrection is already past.”
  - a. That is, they were teaching that the resurrection of the dead had already occurred.
- 8. As we have seen in our earlier studies, the fact that they were teaching such false doctrine is bad enough in and of itself.
- 9. However, at the end of :18, God pointed out another HORRIBLE result of such false teaching.
- 10. The result is that such false teaching “overthrow(s) the faith of some.”
  - a. The word translated “overthrow” means to over turn, to upset, to break down, to ruin.
  - b. Thus, some Christians heard these men teach their false doctrine and it destroyed their faith in the Lord and the Christian system.
  - c. Again, this shows the terribly DESTRUCTIVE effect of false teachers and their corrupt doctrines!
  - d. Just in these three verses (:16-18) of this chapter, we have seen the following tragic results of such false doctrine:
    - 1) :16.
    - 2) :17 - Spreads like a painful, deadly cancer through the Body of Christ.
    - 3) :18 - Destroys the faith of some.
  - e. Is it any wonder then that the Psalmist said, “I HATE every false way” (Psa 119:104, 128)?

- f. With such things in mind, certainly we can appreciate and obey God's command to shun, avoid and reject all such false doctrines (:16)!
- 11. Before we go on to :19, we might ask how the teaching that the resurrection had already occurred would destroy the faith of some.
  - a. Apparently, these false prophets were teaching that the ONLY resurrection which would occur was a SPIRITUAL one.
  - b. That spiritual resurrection took place when a person obeyed the Gospel.
  - c. As we know, at that time, God does give new spiritual life to each person who was previously spiritually dead in their trespasses and sins (Eph 2:1).
  - d. More specifically, a person rises up out of the waters of baptism to walk in newness of life as a new creature who has been born anew (Rom 6:3,4; 2 Cor 5:17; Jn 3:3-5).
  - e. Thus, they have been resurrected from spiritual death to a new spiritual life.
- 12. But, if that is the ONLY resurrection which the Christian experiences, then what happens when we die PHYSICALLY?
  - a. The only conclusion is that life is over and there is no more.
  - b. Like the animals, we just cease to exist.
  - c. If that is true, then notice the following conclusions and how they contradict the Scriptures:
    - 1) There is no hope of Heaven (1 Pet 1:3,4; Col 1:5).
    - 2) There is no hope of being raised to everlasting life (Jn 5:28,29; Mt 25:46).
    - 3) There is no hope of entering into the joy of the Lord (Mt 25:21).
    - 4) There is no hope of being received by Jesus in His Father's house (Jn 14:1-3).

- 5) There is no hope of being with Jesus, which is far better than being here (Phil 1:23).
  - 6) There is no hope of rejoicing with loved ones who died as faithful Christians (1 Thess 4:13ff).
  - 7) There is no hope of resting from our labors (Rev 14:13).
  - 8) There is no hope of sharing in Christ's glory when He comes again (Col 3:4).
  - 9) In short, there is no HOPE and we are of all men the most pitiable (1 Cor 15:19)!
- 13. Thus, if the teaching of men like Hymenaeus and Philetus were true, then all of these exceedingly great and precious promises of the Lord would not be available to the Christian!
  - 14. And that would certainly destroy the faith of some!
  - 15. Therefore, such false teaching had to be avoided and rejected THEN and it has to be avoided and rejected NOW!
  - 16. In :19, Paul said that, in spite of false teachers and those who fell away from the faith, God's solid foundation remained standing and it would continue to do so!
  - 17. But what did Paul mean when he referred to God's solid foundation?
  - 18. From this context, and from other passages of Scripture, it is clear that the inspired apostle was referring to the Lord's church, His Kingdom (cf. Eph 2:20,21; 1 Cor 3:9-11).
  - 19. Thus, Paul was saying that in spite of false teachers and those who depart from the faith, the Lord's church remained standing firmly THEN and it would CONTINUE to do so!
  - 20. This is entirely consistent with other passages of Scripture such as Mt 16:18 and Dan 2:44.
  - 21. But, what was Paul's point in bringing up that the Lord's church was still standing firmly?

- a. His point was to encourage Timothy, each preacher and each Christian to continue doing what is right, NO MATTER WHAT HAPPENS!
  - b. That is, even if there are false teachers such as Hymenaeus and Philetus.
  - c. And even if there are those who depart from the faith.
  - d. Even if those horrible things happen, continue to preach, teach and live according to the truth of God's word!
  - e. And continue to be encouraged by the fact that the solid foundation of God, the Lord's church, remains standing firmly!
22. Furthermore, Paul identified two distinguishing marks of the Lord's church by referring to the foundation as, "having this seal."
23. One distinguishing mark of the Lord's church is that, "the Lord knows those who are His."
- a. This is a thought which is tremendously SOBERING!
  - b. And, it is a thought which can either be COMFORTING or TERRIFYING, depending upon what kind of person we are.
  - c. We might be able to deceive or fool each other in this life occasionally.
  - d. We might be able to convince people that we are a faithful Christian when we are NOT REALLY faithful to the Lord!
  - e. But we can not deceive or fool the Lord!
  - f. That is because He, "knows those who are His."
    - 1) That is, He knows if I am a faithful Christian.
    - 2) And He knows if YOU are!
    - 3) And if you and I are faithful Christians, that is a COMFORTING thought!

- 4) If we are faithful, no matter what anyone else thinks about us, God knows we are His!
- g. Similarly, the Lord knows who is NOT His!
  - 1) That is, He knows if I am NOT a faithful Christian.
  - 2) And He knows if YOU are NOT a faithful Christian.
  - 3) And if you and I are not faithful Christians, that is a TERRIFYING thought!
  - 4) No matter how well we may have deceived others, God knows we are NOT His!
- h. This should give each of us tremendous motivation to sincerely and diligently seek to be faithful to the Lord!
- i. Along those lines, may we never forget the words of Heb 4:13 (cf. Psa 69:5; 90:8; 139:1ff; Jer 16:17)!
- j. On the thought of the Lord knowing who is His, please turn with me to the following two verses:
  - 1) Jn 10:14.
  - 2) Jn 10:27.
24. The second distinguishing mark of the Lord's church is, "Let everyone who names the name of Christ depart from iniquity."
  - a. Those who, "name the name of Christ" are those who faithfully and lovingly obey the Gospel, including baptism, thus putting on Christ (Gal 3:27).
  - b. They are the ones who are willing to confess their belief in Jesus before men, thus naming His name (cf. :12; Mt 10:32, 33).
  - c. And faithful Christians are those who are willing to, "depart from iniquity."
  - d. That is, they are willing to live HOLY lives - separated from sin and dedicated to God, as seen in passages like the following:

- 1) 1 Pet 1:15,16.
  - 2) 2 Cor 6:17 - Come out from among them.  
Be separate.  
Do not touch what is unclean.
  - 3) 2 Cor 7:1 - Cleanse self of all filthiness of flesh and spirit.  
  
Perfecting holiness in the fear of God.
  - 4) Eph 5:11.
  - 5) 1 Cor 6:18 - Flee fornication.
- e. Thus, the second distinguishing mark of the Lord's church mentioned in this verse is that its members are holy - separated from sin and dedicated to God.

25. Summary of 2:14-19.

- a. Preachers are to remind the brethren of the things in God's word.
- b. And to charge them not to strive about unimportant words.
- c. Preachers and other Christians are to urgently exert great effort to be approved by the Lord.
- d. We are to be workers who do not need to be ashamed because we do not deviate from God's word in any way.
- e. We are to avoid and reject empty and common talk, including false doctrine, for several reasons:
  - 1) It leads to more ungodliness.
  - 2) It spreads through the church like a deadly cancer.
- f. Paul named Hymenaeus and Philetus as two such false teachers.
- g. He said they strayed from the truth.
- h. They did that by teaching that the resurrection had already

occurred.

- i. In doing so, they destroyed the faith of some Christians.
- j. Nevertheless, the Lord's church remained standing firmly.
- k. Two of the characteristics of that church are as follows:
  - 1) The Lord knows those who are His.
  - 2) His people depart from iniquity.

**E. (2:20-23) LIVE A PURE LIFE AND AVOID IGNORANT DISPUTES.**

**(:20)**

- 1. In :17 and 18, Paul mentioned some Christians who were false teachers and some who had lost their faith.
- 2. In :19, he mentioned a different kind of Christian - faithful ones who departed from such iniquity.
- 3. In this verse, Paul continued his description of the different kinds of Christians in the Lord's church.
- 4. He did that by describing Christians as different kinds of vessels or containers in a, "great house."
- 5. Of course, in 1 Tim 3:15, he had described the Lord's church as the "house of God", or the family of God.
- 6. Thus, in this verse, Paul used different kinds of vessels to represent different kinds of Christians in the Lord's church.
- 7. The vessels of gold and silver which are honorable represent faithful, valuable Christians, like Paul and Timothy.
- 8. They make themselves valuable and honorable to the Lord and His church by teaching and living the truth of His word.
- 9. On the other hand, the vessels of wood and clay which are dishonorable represent unfaithful Christians like Hymenaeus and Philetus.

10. Such unfaithful Christians limit their value and worth in the Lord's church by teaching false doctrine and allowing their faith to be destroyed.
11. Paul's point in making this illustration seems to be as follows:
  - a. Everyone who names the name of Christ SHOULD depart from iniquity (:19b).
  - b. Those Christians who do that are striving to make themselves vessels of honor for the Lord.
  - c. However, not every Christian is willing to do that!
  - d. Some are not willing to put forth the effort to live as faithful Christians.
  - e. They teach and live in ways which are contrary to the Lord's word.
  - f. When Paul said that in EVERY house there are honorable and dishonorable vessels, he was telling us not to be SURPRISED when there are some Christians like Hymenaeus and Philetus who teach and live dishonorably!
  - g. He was warning us that we should not allow such unfaithful Christians to discourage us or overthrow our faith.
  - h. Instead, we should continue doing and teaching what is right, no matter what happens, as seen in the next verse!

**(:21)**

1. In this verse, we see the free moral agency of each responsible person.
2. That is, each person is free to CHOOSE whether they make themselves a vessel of honor or a vessel of dishonor.
3. We know that because God said, "IF anyone CLEANSSES HIMSELF from the latter, he will be a vessel for honor..."
  - a. In this context, "the latter" is iniquity (sin) which makes a person a vessel of dishonor, as mentioned at the end of the last verse and :19.



- b. Thus, God is saying that IF you and I CHOOSE to continually work on cleansing ourselves of sin, we make ourselves a vessel of honor.
  - c. Cf. 2 Cor 7:1.
- 4. From these verses and others like them, it is absolutely clear that God does NOT ARBITRARILY choose some people as vessels of honor and others as vessels of dishonor.
- 5. Rather, the choice is OURS!
- 6. You and I must choose whether we OBEY God and thus make ourselves vessels of HONOR.
- 7. Or we can choose to DISOBEY God and thus make ourselves vessels of DISHONOR.
- 8. This is entirely consistent with man's freedom of choice which God has recorded throughout His word, the Bible (cf. Gen 3:17; Josh 24:15; 1 Kgs 18:21; Rev 22:17).
- 9. At the end of :21, God revealed three more results of a Christian cleansing himself of iniquity.
- 10. First, if you and I as Christians continually work on cleansing ourselves spiritually, we will be, "sanctified."
  - a. The word translated "sanctified" means set apart from sin, holy, dedicated to the Lord.
  - b. Our being sanctified, set apart, holy is so important to God that He said that without holiness, no one will see Him (Heb 12:14)!
- 11. Second, if you and I will continually work on cleansing ourselves spiritually, we will be, "useful for the Master."
  - a. That is, if we will constantly strive to keep ourselves pure from the contamination of sin, we will make ourselves useful to the Lord in doing His work.
  - b. That is true because the Lord does not want His work done by those who are covered with sin, as seen in the following passages:

- 1) 1 Jn 3:3 - Instead, He wants His children to purify themselves, even as He is pure.
  - 2) 1 Thess 5:22.
  - 3) Eph 5:11 - He does not want us to have fellowship with the unfruitful works of darkness, but rather to EXPOSE them.
  - c. We must never forget that as Christians, we are servants of the Master who is completely HOLY (1 Pet 1:16; Heb 7:26).
12. Third, if you and I will continually work on cleansing ourselves spiritually, we will be, “prepared for every good work.”
- a. This tells us that to do the good works of the Lord, we must PREPARE ourselves properly.
  - b. We must prepare our MINDS by keeping them pure and disciplined (Ezra 7:10; Mt 5:8; 2 Cor 10:5).
  - c. We must prepare our BODIES by keeping them pure and under control (1 Cor 9:27).
  - d. We must put off the old man and his deeds and put on the new man (Col 3:8-16).
  - e. And the way we do all those things is to apply the word of God to our lives to transform ourselves and make ourselves thoroughly equipped to do every good work (3:16,17; Rom 12:2)!

**(:22,23)**

1. Another thing you and I must do to make ourselves vessels of honor is to flee youthful lusts.
2. The word translated “flee” means to run swiftly away from someone or something to avoid trouble.
  - a. In the original language, this word is in the present tense, which indicates CONTINUOUS action.
  - b. Thus, we are to continually run away from some people and things.

3. More specifically, in :22, Timothy was instructed and we are instructed to flee youthful lusts.
  - a. Youthful lusts would be those sins which young people are most tempted to commit.
  - b. Some examples would include sexual sins, impatience, pride, prejudice and anger.
  - c. In other passages, God warns us to flee the love of money (1 Tim 6:10,11) and fornication (1 Cor 6:18).
4. Please notice that God's inspired apostle did not tell us to see how close we could get to such youthful lusts without sinning!
5. Instead, he warned us to quickly and continually run away from them so that we could avoid such sins!
6. That is because getting ourselves entangled in such sins would make us vessels of dishonor.
7. That would not only place our own soul in danger of eternal damnation.
8. It would also damage the influence of the Lord's church and possibly lead others astray.
9. One of the best ways to stay away from such youthful lusts is to PURSUE good things.
10. And in :22, God exhorted us to pursue certain good things.
  - a. The word translated "pursue" means to seek after eagerly; to diligently try to acquire something (Thayer).
  - b. Thus, God is telling us to eagerly seek after and diligently try to acquire certain traits or characteristics (2 Pet 1:5-11).
11. The first characteristic is righteousness.
  - a. Righteousness is doing what is right or proper according to God's standard.

- b. To do righteousness is to do God's commandments, because all of His commandments are righteousness (Psa 119:172).
  - c. We must be righteous and do righteousness to God and man if we want to be accepted by God (Acts 10:34,35).
- 12. The second characteristic is faith.
  - a. As we have studied previously, faith is a firm, trusting belief in God, which includes obedience of His commands (Gal 5:6).
  - b. Without such faith, it is impossible to please God (Heb 11:6).
  - c. And, as our faith grows, we will be more faithful (dependable, trustworthy) to God and man (1:12).
- 13. The third characteristic which God wants us to eagerly and diligently acquire and improve in is love.
  - a. Of course this includes loving the Lord with all of our heart, soul, mind and strength (Mt 22:37,38).
  - b. In addition, please notice the following Scriptures on the subject of love:
    - 1) Mt 22:39.
    - 2) 1 Pet 1:22 - Love brethren with pure heart fervently.
    - 3) Mt 5:43-46 - Love those who would make themselves our enemies.
    - 4) Eph 2:1.
    - 5) Eph 2 - Love them enough to teach them the Gospel so they can obey it and be cleansed by the blood of Christ.
  - c. Cf. 1 Tim 4:12 and 6:11.
- 14. The fourth goal which God wants us to eagerly pursue is peace with those who call on the Lord out of a pure heart.

- a. Christians who follow Jesus, the Prince of Peace, are to be peacemakers (Mt 5:9).
  - b. Other Scriptures on this subject include the following:
    - 1) Rom 12:18.
    - 2) Rom 14:19.
  - c. We are to pursue peace, “with those who call on the Lord out of a pure heart.”
    - 1) This is a clear reference to those who are fellow Christians.
    - 2) After all, Christians are those whose hearts have been PURIFIED through their obedience to the truth, the Gospel (1 Pet 1:22).
    - 3) Thus, God wants Christians to diligently and eagerly strive to be at peace with each other (1 Thess 5:13).
15. In :23, we learn another thing which you and I must do to make ourselves vessels of honor for the Lord.
16. We must avoid foolish and ignorant disputes because they create strife within the body of Christ.
- a. Foolish and ignorant disputes are those which do not involve matters of faith or doctrine.
  - b. They are disputes about men’s theories, guesses, doctrines and curiosities.
  - c. God does not want us engaging in strife over such unimportant matters.
  - d. Cf. our notes on :14.
17. Summary of 2:20-23.
- a. In the Lord’s church, there are two kinds of “vessels” (Christians).

- 1) There are those whom the Lord considers as honorable (“gold or silver”).
  - 2) And there are those whom the Lord considers as dishonorable (“wood or clay”).
- b. According to this context, a person can make himself a vessel of honor by doing the following kinds of things:
- 1) Cleansing himself from iniquity.
    - a) This will help us be sanctified.
    - b) And be useful for the Master.
    - c) And be prepared for every good work.
  - 2) Fleeing youthful lusts.
  - 3) Pursuing righteousness, faith, love and peace.
  - 4) Avoiding foolish and ignorant disputes.

**F. (2:24-26) BE A GENTLE, PATIENT SERVANT OF THE LORD.**

1. In these verses, Paul gave a description of some of the qualities of a true, faithful servant of the Lord.
2. First of all, a servant of the Lord, “must not quarrel.”
  - a. The word translated “quarrel” means to fight.
  - b. It was generally used concerning those who engaged in physical combat.
  - c. Later, it was used to describe a war of words, a wrangle, a dispute (Rienecker and Rogers; Thayer).
  - d. In this context, it is apparent that God is forbidding verbal warfare and disputes about ignorant and foolish matters (:23) and unprofitable matters which ruin the hearers (:14).
  - e. Thus, the faithful servant of the Lord must not get involved in such verbal warfare over unimportant matters.

- f. Just as clearly, the Lord is NOT contradicting Himself by forbidding the fighting of the good fight of faith which He COMMANDS us to fight (4:7; 1 Tim 1:18; 6:12).
  - g. And He is NOT contradicting Himself by forbidding our contending for the faith and being set for the defense of the Gospel (cf. our notes on :14).
  - h. But what He is forbidding is His faithful servants getting involved in hostile verbal battles over things which are not important to God!
- 3. A second quality of a faithful servant of the Lord is that he is, "gentle to all."
  - a. Please notice the following Scriptures on the critical importance of each Christian being gentle:
    - 1) Gal 5:23.
    - 2) 1 Thess 2:7 - Paul was as gentle among the Thessalonians as a nursing mother with her children.
    - 3) Jas 3:17 - The wisdom from above is gentle, open to the tender pleas of others and full of mercy and good fruits.
  - b. Thus, even though the Lord's faithful servant must contend for the faith, etc., he must do so with a gentle spirit or attitude!
- 4. A third quality of a faithful servant of the Lord is that he is, "able to teach."
  - a. The word translated "able to teach" literally means SKILLFUL in teaching (cf. our notes on 1 Tim 3:2).
  - b. Thus, if you and I want to be a faithful servant of the Lord, we must constantly develop and improve our ability to teach God's word!
  - c. Along those lines, the following passages show both the importance of being skillful in teaching and how we develop that skill:

- 1) Ezra 7:10 - Must prepare our hearts to seek the Law of the Lord, do it and teach it.
- 2) 1 Tim 4:13.
- 3) 1 Tim 4:15 - Must meditate upon God's word and give ourselves entirely to it.
- 4) 1 Tim 4:16 - Must be very careful about what we teach and how we live.
- 5) 1 Tim 5:17.
- 6) 1:13 - Cling tightly to the pattern of sound words.
- 7) 2:15 - Diligently and eagerly seek God's approval by handling His word properly.
- 8) Acts 17:11.
- 9) Psa 119:11 - Bury God's word in our heart.
- 10) Jas 1:21.
- 11) Heb 5:14 - Use the word of God continually.

5. A fourth quality of a faithful servant of the Lord is that he is, "patient."
  - a. The word translated "patient" in this verse means to bear with and endure wrongdoing against yourself without striking back at the one who is doing wrong to you (Vine, Rienecker and Rogers).
  - b. The Lord's faithful servant does not return evil for the evil which is done against him (1 Thess 5:15).
  - c. He does not seek vengeance against those who seek to harm him (Rom 12:19,20).
  - d. In exercising such restraint, the faithful servant is following the perfect example of his Master, our Lord and Savior, Jesus Christ (1 Pet 2:23).



- e. And the faithful servant's goal is the same as the Lord's - the salvation of precious souls (Lk 19:10; Mt 1:21).
  - f. This does NOT mean that the Lord's faithful servant fails to speak the truth or fails to expose error as we will see in discussing the next quality (Eph 4:15; 5:11).
  - g. But it DOES mean that the faithful servant does those things without a spirit of retaliation and vengeance against those who have wronged him.
6. In :25, we find a fifth quality of a faithful servant of the Lord.
  7. That quality is the ability to humbly correct those who are in opposition to the Lord and His word.
  8. The word translated "humility" means meekness, which is strength under control.
  9. Coupled with this meekness is a humble and gentle attitude toward others (Rienecker and Rogers).
  10. Thus, the faithful servant of the Lord is spiritually strong, but he has that strength under control.
  11. He controls that spiritual strength with his humility and gentle spirit.
  12. In dealing with those who oppose the truth, he is not arrogant, self-righteous and condemning.
  13. Furthermore, the word translated, "correcting" means to train, to train by discipline, to INSTRUCT (Rienecker and Rogers).
    - a. Thus, with his strength under the control of his humility and gentleness, the faithful servant patiently corrects the errors of those who oppose God.
    - b. And he does that by INSTRUCTING them in the truth.
  14. His goal is to use the truth to convince them to repent, NOT to humiliate, destroy, condemn or pound them into the ground!
  15. Cf. Gal 6:1; Mt 7:12.

16. The next phrase in :25 is a difficult one which requires intense study on our part.
17. That includes the need to give strong consideration to what the rest of the Bible says on this subject.
18. The phrase is, "if God perhaps will grant them repentance."
19. Some have misunderstood this phrase.
20. They say that whether a person repents or not depends upon God doing something DIRECTLY to their mind to make them repent or enable them to repent, thus "granting them repentance."
21. That belief is FALSE for several reasons:
  - a. First, such a belief denies that each responsible person has freedom of will, i.e., the freedom to CHOOSE to obey or disobey God.
    - 1) As we studied in :21, God has given man freedom of will (cf. our notes on that verse).
    - 2) That includes the freedom to CHOOSE to repent.
    - 3) And, it includes the freedom to choose NOT to repent.
    - 4) Thus, when someone teaches that GOD must do something DIRECTLY to a person's mind to get them to repent, that teacher is contradicting the clear biblical teaching that man has freedom of will!
    - 5) Besides that, please think of the horrible consequences of such a doctrine as this one.
      - a) Let us just say that it is true that God does have to do something directly to a person's mind to get them to repent.
      - b) Then who is at fault when some people DO NOT repent (Rom 2:5)??
      - c) If this doctrine is true, then GOD is responsible!

- d) He is responsible since He must do something directly to each person's mind BEFORE they can repent.
  - e) Then if they do not repent, it is because God did not do anything directly to their mind.
  - f) Thus, God is responsible for all the people who do not repent and as a result perish (Lk 13:3).
  - g) Yet, God places responsibility for a person perishing squarely on THAT PERSON, not on God (Mt 7:21; 2 Thess 1:7-9).
  - h) What a horrible contradiction!
  - i) But, God does NOT contradict Himself and cause such confusion (1 Cor 14:33)!
- 6) Obviously then, those who use this phrase to teach that doctrine, teach that which is FALSE, because it contradicts other clear passages of Scripture!
- b. Second, such a belief also contradicts the very CONTEXT in which this difficult phrase is found.
- 1) In the phrase just before this one in :25, we studied one of the qualities of a faithful servant of God.
  - 2) The quality is that he uses the truth, the word of God, to meekly and lovingly correct those people who oppose the Lord.
  - 3) But if God has to do something directly to a person's mind to make them repent, there is NO NEED for His faithful servant to teach that person the word of God!
  - 4) If God does something directly to a person's mind to make them repent, they would repent whether they were taught the word of God or not!
  - 5) Thus, it would be unnecessary and indeed ridiculous for God to command His faithful servant to correct those in error by INSTRUCTING them!

- 6) But that is exactly what God did command in the phrase just before our difficult phrase in :25.
  - 7) Therefore, we know that the teaching that God must do something directly to a person's mind to make them repent is FALSE!
- c. A third way to know that God does not do something directly to a person's mind to make them repent is to study a context where a similar phrase is found.
- 1) Acts 11:18.
  - 2) Acts 10:5,6.
  - 3) Acts 10:22.
  - 4) Acts 11:14.
  - 5) Acts 10:48.
- d. A fourth way to know that this teaching is false is to keep in mind what God says about repentance in other verses.
- 1) As we study several of these verses, we will clearly see that each responsible person is free to CHOOSE to repent or NOT to repent!
  - 2) And, we will see what part God plays in man's repentance.
  - 3) Please study with me the following passages on the subject of repentance.
    - a) Mk 6:12.
    - b) Lk 13:3.
    - c) Mt 12:41.
    - d) Lk 24:47.
    - e) Acts 2:37,38.
    - f) 2 Cor 7:9,10.

- g) 2 Pet 3:9.
- h) Rom 2:4,5.
- i) Rev 2:5,21.

e. Now, let us summarize what we have learned in these verses:

- 1) The apostles of Christ preached that people SHOULD repent (indicating the CHOICE is ours) (Mt 12:41).
- 2) Jesus said unless WE repent, we will perish (Lk 13:3) - (thus, repenting is up to us, not God).
- 3) Actually, God uses His word (as preached and taught by His faithful servants) to encourage and influence people to repent (Mt 12:41; Lk 24:47).
- 4) Thus, He does not DIRECTLY influence our minds to make us repent.
- 5) Instead, He uses His instrument, His word to influence us to CHOOSE to repent.
- 6) As we have seen in these Scriptures, that process works as follows:
  - a) People are made aware of the need for man to repent when God's word is preached and taught properly (Lk 13:3; Acts 2:38).
  - b) That powerful, sharp word pierces the heart of those whose heart is honest and good (Acts 2:37).
  - c) As such people learn of God's goodness through that word, it produces godly sorrow in their heart (Rom 2:4; 2 Cor 7:9,10).
  - d) That godly sorrow in an honest and good heart leads to repentance, which leads to salvation (2 Cor 7:10).

- e) God is longsuffering toward us in that He allows us adequate time to repent (2 Pet 3:9; Rev 2: 21).
- f) However, some people CHOOSE to reject God's goodness and longsuffering (Rom 2:4).
- g) In fact, God says such people DESPISE His goodness and longsuffering by refusing to repent (Rom 2:4).
- h) And because of their hard and impenitent heart, THEY are treasuring up for THEMSELVES wrath on the judgment day (Rom 2:5).
- i) Thus, God can be said to grant repentance in that He does the following:
  - (1) He has revealed His word in the Bible to pierce our hearts to bring forth repentance.
  - (2) He has shown His goodness to us which should lead us to repent.
  - (3) He allows us sufficient time during our life to repent.
- j) However, He still allows each responsible person the freedom to choose to REPENT or to REFUSE to do so.
- k) And each responsible person must be ready to accept the consequences of the choices which he/she makes!

22. The next phrase in :25 is, "so that they may know the truth,."

- a. As we saw in studying the last phrase, one purpose of the faithful servant gently, humbly, patiently, skillfully instructing those who are in opposition is to encourage them to choose to repent.

- b. In this phrase, we learn that another purpose is that they learn the truth of God's word through that instruction process.
  - c. This is consistent with the fact that the only way to know the truth is to continue in our study and use of God's word (Jn 8:31,32).
  - d. Cf. our notes on 1 Tim 2:4.
- 23. In :26, we see that another purpose of teaching those who oppose the Lord is that, "they may come to their senses."
  - a. The word translated, "that they may come to their senses" means to sober up, to return to one's senses after being drunk (Rienecker and Rogers).
  - b. The word implies that those who oppose the Lord have allowed themselves to be deceived, like one who is under the influence of alcohol or drugs.
  - c. That is, they have allowed themselves to be deceived by the lies, deceptions and tricks of Satan and his workers (2 Cor 11:3, 13-15; 2:11; Jn 8:44).
  - d. Thus, the only way to help someone like that to come to their senses is to teach them the truth of God's word and to do so with the proper attitude!
- 24. In the second phrase in :26, we learn that another purpose of teaching those who oppose the Lord is to help them, "escape the snare of the devil."
  - a. The word translated "snare" means a trap, like one used to catch a bird or an animal (cf. 1 Tim 3:7; 6:9).
  - b. Thus, those who allow themselves to be deceived by the lies and false doctrine of Satan and his workers are like animals and birds trapped in a cage.
  - c. What a pitiful, desperate, horrible condition to be in!
  - d. If we love them and the Lord, we will do everything possible to teach them the truth so that they can escape from that trap.

- e. And we will teach them gently, skillfully and patiently!
25. In the last phrase in :26, God describes those people as having been, “taken captive by him (the devil) to do his will.”
- a. In studying this phrase, it is crucial that we keep one very important point in mind.
  - b. The point is that Satan can only take captive (prisoner) those who VOLUNTARILY give in to do his will!
  - c. That point is made absolutely clear in the following scriptures:
    - 1) 1 Pet 5:8,9.
    - 2) Jas 4:7.
    - 3) Rom 6:12,13,16.
  - d. Thus, putting these Scriptures together with this phrase, we conclude these people were “taken captive” by Satan in the following way:
    - 1) They allowed themselves to be deceived by Satan’s lies, tricks, deceits, etc. (2 Cor 11:3, 13-15; 2:11).
    - 2) They failed to resist Satan (1 Pet 5:9; Jas 4:7).
    - 3) They allowed sin to rule in their body (Rom 6:12).
    - 4) They CHOSE to present the members of their body as instruments of unrighteousness to sin (Rom 6:13).
    - 5) Thus, they MADE THEMSELVES slaves (captives, prisoners) to sin and Satan (Rom 6:16).
    - 6) In doing this, they chose Satan, unrighteousness and sin rather than God, righteousness and obedience (Rom 6:13,16).
    - 7) Therefore, Satan did NOT do anything to overcome their freedom of will!



- e. And, as we have seen in :25,26, the only way to deliver a person from such captivity is to teach them the truth of God's word!

26. Summary of 2:24-26.

- a. God describes His faithful servants as follows:
  - 1) Not quarrelsome.
  - 2) Gentle to all.
  - 3) Able to teach.
  - 4) Patient.
  - 5) Humbly instructing those who oppose the Lord.
- b. This humble instruction is done in hopes of doing the following:
  - 1) Motivating those who oppose the Lord to repent.
  - 2) Helping them to know the truth, the word of God.
  - 3) Exhorting them to come to their senses.
  - 4) Assisting them to remove themselves from the devil's trap of deception.
  - 5) Encouraging them to release themselves from their slavery to Satan.

27. Summary of Chapter 2.

- a. (:1) Be strong.
- b. (:2) Teach others.
- c. (:3-13) Endure hardship.
- d. (:14-19) Be a diligent worker, keeping away from false doctrine.
- e. (:20-23) Live a pure life and avoid ignorant disputes.

- f. (:24-26) Be a gentle, patient servant of the Lord.

#### **IV. (3:1-9) WARNING OF DANGEROUS TIMES TO COME.**

##### **A. (3:1) WARNING.**

1. Paul warned Timothy that “perilous times would come.”
  - a. The word translated “perilous” means hard to bear, difficult, full of trouble and dangerous (Rienecker).
2. These difficult times would come, “in the last days.”
  - a. A careful study of the New Testament reveals that the last days or times began when God began to speak to man through His beloved Son and that they will last until He comes again (Acts 2:16,17; Heb 1:1,2).
  - b. Cf. our notes on 1 Tim 4:1.
3. Thus, the times from the Lord’s first coming to His final coming will be difficult, troublesome, dangerous ones.

##### **B. (3:2-5) DESCRIPTION OF EVIL PEOPLE DURING THESE TIMES AND ACTION REQUIRED.**

1. In these verses, God gave us a horrible picture of some people during the last times.
2. He also told us what action must be taken by godly people in the face of such behavior.
3. From :5, it is clear that this description fits both those who appear to be religious and those who do not.
4. First, God said that men would be, “lovers of themselves.”
  - a. This word means selfish, concerned ONLY about one’s own interests.
  - b. Selfishness has the following kind of destructive effects:
    - 1) Mt 16:24 - It will keep us from being a true disciple of the Lord.

- 2) Mt 16:25,26.
  - 3) Phil 3:1-4.
- 5. Second, God said that men would be, “lovers of money.”
    - a. These people would be greedy and covetous (Col 3:5).
    - b. As we saw in 1 Tim 6:10, the love of money is a root of all kinds of evil!
  - 6. Third, they would be, “boasters.”
    - a. That is, they would be filled with false pride which will result in their making arrogant, self-righteous claims about themselves.
    - b. We ALWAYS need to remember that it is not he who commends HIMSELF who is approved, but whom the LORD commends (2 Cor 10:17,18)!
  - 7. Fourth, they would be, “proud.”
    - a. Some people always want to hold themselves out as BETTER than others.
    - b. They think more highly of themselves than they ought to (Rom 12:3).
    - c. Such prideful behavior is one thing which God HATES (Prov 6:17)!
    - d. As a result, He promises to RESIST such people (1 Pet 5:5, 6)!
  - 8. Fifth, they would be, “blasphemers.”
    - a. A person who blasphemes is one who speaks evil, abusive, disrespectful language against God and man.
    - b. Such a person does not mind harming the good reputation of those with whom he is angry.
    - c. This is one of the horrible abuses of the tongue which God condemns in strong words (Jas 3:8-10)!

9. Sixth, they would be, “disobedient to parents.”
  - a. This is a clear violation of one of God’s basic commands to man from the beginning (Ex 20:12; Eph 6:1-3).
  - b. After all, if children will not obey their parents, they are not likely to obey God!
  - c. That is one reason why God commands parents to teach their children to be obedient (Eph 6:4; Prov 13:24; 19:18; 22:15; 23:13,14).
10. Seventh, they would be, “unthankful.”
  - a. Lack of thankfulness for blessings is an indication of a TERRIBLE attitude!
  - b. God wants His children to be thankful (1 Thess 5:18; Col 3:17).
11. Eighth, they would be, “unholy.”
  - a. As we have studied, to be holy is to be separated from sin and dedicated to the Lord.
  - b. Thus, a person is unholy who refuses to separate himself from sin and refuses to dedicate himself to the Lord.
12. Ninth, in :3, we learn that they would be, “unloving.”
  - a. The word translated “unloving” literally means not even having the love which is natural and normal, such as that between parents and children (Rienecker).
  - b. Such an unloving, uncaring attitude is directly opposed to everything which Christianity stands for (Jn 13:34,35; Mt 12:37-40).
13. Tenth, they would be, “unforgiving.”
  - a. The word translated “unforgiving” was used to refer to a person who was so hostile that they could never bring themselves to make a truce with another person (Rienecker).

- b. It refers to a person who would not allow himself to be reconciled to another person.
- 14. Eleventh, they would be, “slanderers.”
  - a. A slanderer is one who makes false charges and accusations against others.
  - b. And his purpose in doing so is to damage the reputation and name of the one he is trying to slander.
  - c. The word translated “slanderers” is the Greek word *diabolos*.
  - d. From this word, we get our word “diabolical” which means devilish.
  - e. And that is exactly how Satan, the Devil works!
  - f. That is, he falsely accuses the brethren before God day and night, trying to harm their reputation (Rev 12:10)!
  - g. Thus, like these other characteristics and actions, slander is a work of the Devil!
- 15. Twelfth, they would be, “without control.”
  - a. People like this give in easily to their own selfish and unlawful desires and lusts.
  - b. They refuse to exercise the self discipline and control (temperance) which is an essential characteristic of a faithful Christian (Gal 5:22,23; 2 Pet 1:5ff).
- 16. Thirteenth, they would be, “brutal.”
  - a. Literally, the word translated “brutal” means not tamed, fierce, uncivilized and savage (Rienecker).
  - b. Thus, such people act like brute beasts rather than human beings (Jude 10)!
- 17. Fourteenth, they would be, “despisers of good.”
  - a. God wants us to love that which is good and to hate that which is evil (Amos 5:15; Rom 12:9).

- b. Thus, such people do just the opposite of what God wants!
  - c. Also, remember that one qualification of a man who would serve as an elder is that he must love that which is good (Titus 1:8).
- 18. Fifteenth, in :4, we learn that they would be, “traitors.”
  - a. This word means one who betrays (turns against) his own friend or country.
  - b. This has always been considered one of the worst sins and crimes to commit!
  - c. Just think about Judas to see what feelings come to mind when we hear the word traitor (Psa 41:9; Jn 13:18-26)!
- 19. Sixteenth, they would be, “headstrong.”
  - a. This word refers to one who is hasty, rash and reckless in making decisions and taking actions.
  - b. The headstrong person is determined to have his own way no matter what anyone else thinks, says or does!
- 20. Seventeenth, they would be, “haughty.”
  - a. A person who is haughty has a very exaggerated impression of himself.
  - b. They are conceited and puffed up with pride.
- 21. Eighteenth, they would be, “lovers of pleasure rather than lovers of God.”
  - a. Rather than putting God first in their lives (Mt 6:33) such people make pleasure their top priority.
  - b. Rather than having their minds centered on SPIRITUAL things, they constantly think about the FLESHLY things of the world (Col 3:1,2; Rom 8:5,6).
  - c. They love the world and the things of the world, NOT God (1 Jn 2:15-17)!

22. Finally, in :5, they will have, “a form of godliness but denying its power.”
  - a. The word translated “form” means an outline; OUTWARD form; resemblance (Rienecker).
  - b. And, as we studied in 1 Timothy, the word translated “godliness” means sincere religious devotion and dedication to God.
  - c. Thus, these people would OUTWARDLY appear to be religiously devoted and dedicated to God.
  - d. But, inwardly, they would deny the power of godliness.
  - e. In other words, inwardly they would be filled with wicked, ungodly, evil desires and thoughts.
  - f. They would be wolves in sheep’s clothing (Mt 7:15)!
  - g. On the outside, they would look like beautiful whitewashed tombs, but inside they would be full of dead men’s bones and all uncleanness (Mt 23:27)!
  - h. Obviously then, included among these people would be false teachers who hold themselves out to be great religious leaders!
22. In the last part of :5, God gave His command instructing faithful Christians what to do when faced with such behavior.
23. We are to “turn away” from such people!
24. According to Rienecker and Rogers, the word translated “turn away” is a very strong one.
25. The word means to avoid such people with HORROR!
26. This is entirely consistent with God’s command in other passages such as the following:
  - a. :19.
  - b. 2 Cor 6:17 - Come out from among them, be separate and touch not the unclean thing.

- c. 1 Cor 15:33.
- d. Eph 5:11 - Have no fellowship with the unfruitful works of darkness.

**B. (3:6-9) SOME ACTIONS OF THESE EVIL PEOPLE.**

**(:6,7)**

1. Such evil men would sneak into households, using deceit (“creep”).
2. They would deceive certain women to serve them as their servants (“make captives”).
3. God described the kind of women who would allow themselves to be captured like that as follows:
  - a. First, they would be “gullible.”
    - 1) This word literally means little woman; silly or idle woman.
    - 2) Thus, these are spiritually weak and immature women who are idle (cf. 1 Tim 5:13).
  - b. Second, they would be, “loaded down with sins,.”
    - 1) This kind of woman is vulnerable to such deceitful approaches because she is living in continual sin.
    - 2) One reason God wants us to strive to avoid sin is because one sin leads to another if we do not take prompt, vigorous action (cf. Psa 1:1).
  - c. Third, they would be, “led away by various lusts,.”
    - 1) Lusts are excessive, unlawful passions and desires, which originate in the heart or mind of man (Mt 15:18-20).
    - 2) When such desires arise within us, we have two choices:



- a) We can allow ourselves to be led away from God by these desires into sin as these women would (cf. Jas 1:14,15).
  - b) Or, we can DENY these desires and bring our thoughts into captivity unto the obedience of Christ (Titus 2:12; 2 Cor 10:5).
- d. Fourth, they would be, “always learning and never coming to the knowledge of the truth.”
  - 1) These women sit at the feet of false teachers, continually learning new things.
  - 2) However, they are not studying and learning the truth of God’s word.
  - 3) Instead, they are learning the doctrines and commandments of men.
  - 4) Thus, they do not ever come to the point where they know the truth.

(:8,9)

- 1. In :8, Paul mentioned Jannes and Jambres as men who resisted Moses.
  - a. We do not have any inspired records indicating who these men were.
  - b. However, Albert Barnes in his commentary on Thessalonians - Philemon documented a number of Hebrew and other writers who were certain that these men were two of Pharaoh’s leading magicians.
  - c. These magicians resisted Moses in that they imitated the genuine miracles which Moses worked by the power of God (Ex 7:11ff).
  - d. Their purpose in doing these deceptive acts was to try to resist the truth that Moses was speaking by the authority of God.
- 2. But, what was Paul’s point in bringing up Jannes and Jambres?

- a. They used deception to resist the truth spoken by Moses, who was one of God's spokesmen.
  - b. The false teachers mentioned in :6 worked the same way.
  - c. That is, they used deception to resist the truth spoken by Christ's apostles and prophets in the first century!
  - d. That kind of behavior is typical of false teachers - even those who exist in the religious world today (4:14,15; 3 Jn 9,10)!
3. In the last part of :8, Paul continued his inspired description of such false teachers, as follows:
- a. First, they were, "men of corrupt minds."
    - 1) The word translated "corrupt" means ruined; led astray from its normal use; dishonest; and spoiled.
    - 2) Thus, these false teachers had allowed their precious minds to be ruined, spoiled and led astray from their normal use by the commandments and doctrines of men (cf. 1 Tim 6:5)!
  - b. Second, they were, "disapproved concerning the faith."
    - 1) As we have studied, the faith is the Gospel of Christ (cf. our notes on 1 Tim 4:1).
    - 2) The word translated "disapproved" is a truly interesting one.
    - 3) It means to be rejected after being tested or tried; to be disapproved; to be disqualified (Rienecker) (cf. 1 Cor 9:27).
    - 4) God commands each Christian to test or try the spirits to determine whether they are from God (1 Jn 4:1).
    - 5) If after such testing they are found to be false teachers, they are to be rejected, disapproved, disqualified.
    - 6) This is consistent with the fact that God promises that such teachers will be accursed if they do not repent (Gal 1:6-9)!

- 7) Of course, from other passages of Scripture, we know that we must make an effort to warn such false teachers upon whom we have influence and to encourage them to repent (Titus 3:10).
4. In :9, God said through Paul that the work of such false teachers would only progress so far.
5. He said that was because, “their folly will be manifest to all.”
  - a. The word translated “folly” means without understanding, foolishness, faithlessness (Rienecker).
  - b. The word translated “manifest” means very clear, evident.
  - c. Thus, God was saying that the foolishness of such false teachers would be very clear and evident (to all who would care to look at them honestly).
6. At the end of :9, God said that the foolishness of such false teachers would be very clear, “as theirs also was.”
  - a. This is a clear reference back to Jannes and Jambres.
  - b. God was saying that the foolishness of such false teachers would be very clear, just as the foolishness of Jannes and Jambres was also.
  - c. This was certainly true in the case of Pharaoh’s magicians!
  - d. After they imitated several of the miracles which Moses and Aaron worked, they could not create lice out of the dust like Moses and Aaron did.
  - e. As a result, it was clear to all, including the magicians that they were deceivers who were resisting the one true and living God and His truth (Ex 8:18,19)!
7. Summary of 3:6-9.
  - a. Among the evil people who live during the last times would be false teachers.
  - b. God described such false teachers as follows:

- 1) They would sneak into households.
- 2) They would make servants of gullible women, who were described as follows:
  - a) Loaded down with sins.
  - b) Led away by various lusts.
  - c) Always learning.
  - d) But never coming to the knowledge of the truth.
- 3) The false teachers would resist the truth.
- 4) They would have corrupt minds.
- 5) They would be disapproved concerning the faith.
- 6) However, they would only progress so far.
- 7) That is true because their foolishness would be very clear to all.

8. Summary of 3:1-9.

- a. (:1) Warning of dangerous times to come.
- b. (:2-5) Description of evil people during these times and action required.
- c. (:6-9) Some actions of these evil people.

**V. (3:10-17) TIMOTHY'S FAITHFULNESS AND GOD'S WORD.**

**A. (3:10-13) TIMOTHY FOLLOWED PAUL, INCLUDING HIS PERSECUTIONS.**

**(:10,11)**

1. The word "but" at the beginning of :10 shows that there is a sharp contrast between what Paul was about to discuss and what he had just discussed in the previous verses.

- a. In the previous verses, he had discussed the actions and minds of corrupt false teachers who resist the truth.
  - b. In these verses, Paul described his faithfulness and that of Timothy as faithful preachers and teachers of God's word.
- 2. Paul said that Timothy had carefully followed several things about him.
- 3. The word translated, "carefully followed" is rich in meaning!
  - a. It was used to define the relationship between a disciple (student, learner, follower) and his master (Rienecker).
  - b. Thus, this word means to study closely; to follow in spirit; and to watch something or someone very carefully, with the goal of being exactly like that thing or person.
  - c. Therefore, Timothy had closely and diligently studied, followed and watched his teacher Paul.
  - d. And his goal in doing that was to be exactly like the great apostle (cf. 1 Cor 11:1).
- 4. More specifically, Timothy had closely studied and followed the following things about Paul:
  - a. First, his doctrine.
    - 1) The word translated "doctrine" means teaching or instruction.
    - 2) Thus Timothy had closely studied and followed Paul's teaching or instruction.
    - 3) And his goal in doing that was to teach exactly what Paul taught!
    - 4) We have repeatedly seen throughout our studies in 1 and 2 Timothy the importance of sound, healthy, wholesome doctrine!
  - b. Second, his manner of life.

- 1) We have also seen the crucial importance of each person who preaches or teaches God's word to LIVE what is preached and taught (1 Tim 4:12,16).
  - 2) Paul obviously served as a good example for Timothy by living what he preached and taught.
- c. Third, his purpose.
- 1) Timothy had closely studied and followed Paul's purpose, i.e., his goal or motive in life.
  - 2) According to Paul, his purpose, goal or motive in life included things such as the following:
    - a) 1 Cor 2:2 - To only know Jesus Christ and Him crucified.
    - b) 2 Cor 5:14.
    - c) Phil 1:20 - To magnify Christ in his body.
    - d) Acts 20:24 - To finish the race with joy and the ministry.
    - e) Acts 20:26,27.
    - f) Phil 3:14 - To obtain and help others obtain the prize of the upward call of God in Christ Jesus.
    - g) 2 Cor 5:9 - To be well pleasing to the Lord.
- d. Fourth, his faith.
- 1) What an example of faith Paul provided to Timothy and each of us!
  - 2) Cf. our notes on 2:22 and 1:12.
- e. Fifth, his longsuffering.
- 1) The word translated "longsuffering" means patient endurance (Rienecker).

- 2) Just think of Paul's patient endurance in the face of difficult circumstances and wicked people who tried to harm him (2 Cor 11:23ff).
- f. Sixth, his love.
- 1) Throughout Paul's life as a Christian, his love for God and man shined as a light in a world of darkness (cf. 2 Cor 5:14; Phil 1:3-8).
- g. Seventh, his perseverance.
- 1) The word translated "perseverance" means steadfastness and constancy (Thayer).
  - 2) Please notice the following definition from Thayer: "in the New Testament the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings."
  - 3) What an accurate description of the apostle Paul!
  - 4) And what a pattern for Timothy and every other Christian to diligently study and follow!
- h. Eighth, in :11, his persecutions and afflictions.
- 1) To persecute someone is to injure them physically or mentally or to put them at some disadvantage because of their beliefs.
  - 2) That injury may be done to any of the following:
    - a) That person's feelings.
    - b) Family.
    - c) Reputation.
    - d) Property.
    - e) Freedom.
    - f) Influence.

- 3) That injury can include such things as the following:
    - a) Preventing a person from obtaining a job, office or position for which they are qualified.
    - b) Fines.
    - c) Ridicule.
    - d) Imprisonment.
    - e) Torture.
    - f) Death.
  - 4) The word translated “afflictions” means suffering (Rienecker).
  - 5) Thus, Timothy closely and diligently studied and followed the persecutions and suffering of his teacher Paul.
  - 6) And his goal in doing so was to be exactly like the great apostle!
  - 7) This is very similar to Paul’s attitude toward the Lord Jesus (cf. Phil 3:10)!
5. Also in :11, Paul gave the names of some of the places where he endured persecution and suffering.
- a. First, at Antioch.
    - 1) This was the city of Antioch located in the region of Pisidia (Acts 13:14).
    - 2) Paul and Barnabas visited Antioch on their first evangelistic journey, as recorded in Acts 13:14ff.
    - 3) And in Acts 13:45 and 50, we learn that the Jews blasphemed and stirred up persecution against Paul and Barnabas and expelled them from that region.
  - b. Second, at Iconium.



- 1) Paul and Barnabas went from Antioch to Iconium (Acts 13:51).
  - 2) They worked there a long time and many believed as a result (Acts 13:51).
  - 3) However, the Gentiles and Jews tried to abuse and stone them (persecution) (14:3-6).
- c. Third, at Lystra.
- 1) Paul and Barnabas fled from Iconium to Lystra where they preached the Gospel (14:6,7).
  - 2) It was at Lystra that Paul was stoned and left outside the city, thinking he was dead (14:19).
- d. Thus, it is clear even from these limited references that Paul experienced persecution and suffering for the Lord.
6. Paul said that he “endured” those persecutions.
- a. The word translated “endured” means to carry or to be under a heavy load; to hold out.
  - b. Thus, persecution is not easy to bear!
  - c. It takes great faith in and love for the Lord to endure persecution for the Lord with the proper attitude (cf. 1:12)!
7. However, at the end of :11, Paul gave great hope to those who endure such persecution for the Lord.
- a. He said that the Lord had delivered him out of all of those persecutions (cf. 4:17,18)!
  - b. This shows the beauty of our almighty God working together with one of His faithful servants.
  - c. That is, Paul showed great faith in and love for the Lord by enduring persecution for the Lord with the proper attitude.
  - d. And God eventually delivered him out of every persecution.

- e. That does not mean that God will always deliver every Christian out of every persecution in the exact time and way we think He should.
- f. For example, remember that Paul eventually ended up in prison!
- g. However, it does mean that, as we faithfully serve and obey God, we can be confident that He will eventually deliver us out of our persecutions.
- h. We will have more to say about this thought as we study the next verse.

(:12)

- 1. Here is one of those promises from God which is more difficult to enjoy!
- 2. God promises that ALL who live godly in Christ Jesus SHALL suffer persecution (cf. Phil 1:29)!
- 3. Please notice that the persecution which God promises is for each of us who live GODLY in Christ Jesus.
- 4. Thus, God is talking about suffering persecution for living righteously as a faithful Christian (cf. 1 Pet 4:12-16).
- 5. After all, that is why Jesus suffered persecution, and He is our perfect example whom we should follow (1 Pet 2:21-23).
  - a. We will suffer persecution because some people cannot stand to see others live in a righteous and godly manner.
  - b. Such people will persecute us when we live godly in Christ Jesus just like they persecuted Him, Paul and others who were faithful to the Lord.
- 6. Incidentally, it is obvious that there is no credit in suffering persecution for doing what is unrighteous and ungodly (cf. 1 Pet 2:20; 4:15)!
- 7. Just as clearly however, suffering persecution for doing what is right is one of the costs of being a faithful follower of the Lord Jesus.

8. Therefore, it is essential that you and I prepare ourselves mentally to suffer such persecution.
9. One way to do that is seen in two passages in 1 Peter:
  - a. 2:23.
  - b. 4:19.
10. Another way to prepare ourselves mentally is to think about the BLESSINGS which God associates with suffering for being righteous, as seen in passages such as the following:
  - a. 2:12.
  - b. Mt 5:10 - Persecuted for righteousness sake - kingdom of Heaven.
  - c. Rom 8:17 - Suffer with Him - glorified together.
  - d. Rom 8:18.
  - e. 2 Cor 4:17 - Light affliction working a far more exceeding and eternal weight of glory.
  - f. 1 Pet 4:13 - Partake of Christ's sufferings - when His glory revealed - glad with exceeding joy.
  - g. 1 Pet 4:14.
11. A final way to prepare ourselves mentally is to remember God's exceedingly great and precious promises.
  - a. 1 Cor 10:13.
  - b. Heb 13:5,6.
  - c. Phil 4:13.

**(:13)**

1. It is clear from this verse that persecution of godly Christians will continue as long as this earth stands!

2. That is true because evil men and impostors will continue to grow worse and worse.
3. An impostor is one who holds himself out to be one thing when he is actually something entirely different.
4. In this context, this is a clear reference to those who make themselves APPEAR as great religious leaders when they are ACTUALLY false teachers (cf. :5-9).
5. A key tool of these false teachers is DECEIT (“deceiving”) (cf. :6).
  - a. They try to deceive people into believing that they are great religious leaders, while they are actually Satan’s workers (cf. 2 Cor 4:2; 11:13-15).
  - b. And they try to deceive people into believing that their false doctrines are true and right.
6. Not only do false teachers try to deceive others, but they continue, “being deceived” themselves!
  - a. That is, they allow themselves to be deceived by Satan and his evil workers.
  - b. Along those lines, each of us needs to remember God’s promise in 2 Thess 2:10-12.
7. Summary of 3:10-13.
  - a. Timothy carefully followed Paul’s doctrine and manner of life.
  - b. That included Paul’s persecution and suffering.
  - c. Yet, the Lord delivered Paul out of each of those persecutions.
  - d. All who live godly in Christ Jesus shall suffer persecution!
  - e. Evil men and impostors will continue to grow worse and worse.
  - f. They will deceive and be deceived.

**B. (3:14-17) EXHORTATION TO CONTINUE IN THE WONDERFUL WORD OF GOD.**

**(14,15)**

1. Paul used the word “but” at the beginning of :14 to make another sharp contrast.
2. In :13, we learned that evil men and impostors will continue to grow worse and worse.
3. BUT, in contrast, Timothy was to continue in the GOOD things of which he had learned and been assured.
4. And he was to do that keeping in mind from whom he had learned those good things.
5. Of course, the most important of those good things which he had learned was the Holy Scriptures which he had known from childhood.
6. From the context, it is clear that Timothy had learned these good things, including the Scriptures, from two primary sources:
  - a. (1:5) - His mother Eunice and grandmother Lois.
  - b. (1:13).
7. The point is that if Timothy continued in these good things, including the Scriptures, then he would not be deceived by false teachers or other evil men and impostors!
8. That very same point applies to you and me TODAY!
9. As we studied in 1:5, this emphasizes the tremendous importance of teaching the word of God to our children and to others!
10. Another reason why it is so crucially important to study and teach others the Scriptures is that they are able to make us WISE unto SALVATION!
11. A good passage which shows us the connection between the Scriptures and our wisdom is Psa 119:97-100.

12. Also, please consider the following passages which show the inseparable connection between the Scriptures and our salvation:
  - a. Acts 26:15-18 - Jesus sent Paul to the Gentiles to preach the Gospel so that they could receive forgiveness of sins.
  - b. Rom 1:16.
  - c. Eph 1:13 - The word of truth, the Gospel of your salvation.
  - d. Jas 1:21 - The ENGRAFTED word which is able to save your soul.
  - e. 1 Pet 1:22.
13. That salvation is available through faith in Christ.
14. And as we have studied, saving faith is the faith which obediently works righteousness out of a heart filled with love for the Lord (Gal 5:6; Acts 10:34,35; Jn 14:15; Jas 2:14-26).

**(:16,17)**

1. In these verses, we learn the reassuring truth that all Scripture is given by the inspiration of God.
2. It is clear that the Scriptures include the Old Testament which Timothy learned from his mother and grandmother.
3. And they include the New Testament which God revealed through Paul and other apostles and prophets (1:13; 2 Pet 3:15,16).
4. The word translated "inspiration" means God-breathed; breathed out of the mouth of God.
5. God makes it clear in His word that this inspiration included the very WORDS which the apostles and prophets spoke and recorded (not just the thoughts)!
6. And it included EVERY word which God inspired the apostles and prophets to speak and record!

7. For confirmation of these statements, please consider the following verses:
- a. 2 Sam 23:2 - The Spirit of the Lord spoke by me and HIS WORD was on my tongue.
  - b. Jer 1:9.
  - c. 2 Pet 1:20 - No prophecy of Scripture is of any private interpretation (literally, origin).
  - d. 2 Pet 1:21 - Holy men spoke as they were moved by the Holy Spirit.
  - e. 1 Pet 1:11 - The Spirit of Christ was in the prophets testifying.
  - f. 1 Thess 2:13 - Received NOT the word of MEN, but the word of GOD.
  - g. 1 Cor 2:13.
8. Because the Scriptures are the words of GOD not men, they are, “profitable.”
- a. Literally, the Scriptures are useful and beneficial to us.
  - b. If we use them properly, we will receive great good and benefit from such use!
9. Several of the things which the Scriptures are profitable for are listed in :16, including the following:
- a. First, for doctrine.
    - 1) As we have seen, the word translated “doctrine” means teaching or instruction.
    - 2) Thus, the Scriptures are useful in teaching and instructing ourselves and others.
    - 3) Cf. 1 Tim 4:16.
  - b. Second, for reproof.

- 1) The word translated “reproof” means proving, convincing, convicting (Rienecker, Barnes).
  - 2) Therefore, the Scriptures are profitable for proving what is right and for convicting us of our sins when we have done wrong.
  - 3) Elsewhere, God tells us to use the word as a mirror to examine ourselves to determine whether we are in the faith and to notice what is wrong in our life (Jas 1:22-27; 2 Cor 13:5).
- c. Third, for correction.
- 1) The word translated “correction” means to make right again; to restore; to make changes needed to return to what is proper (Rienecker, Barnes, ETSOP).
  - 2) Thus, God tells us in His word that we must CORRECT our sins and mistakes and He tells us HOW to do that, e.g., Acts 8:22.
- d. Fourth, for instruction in righteousness.
- 1) Righteousness is doing what is right according to God.
  - 2) All of God’s commandments are righteousness (Psa 119:172).
  - 3) Therefore, the way to instruct or teach righteousness is to teach God’s commandments!
  - 4) That is why God said the Scriptures are profitable for instruction in righteousness!
10. In :17, we learn the wonderful result of using the profitable word of God for the purposes which we just discussed in :16.
  11. The result is that the man of God will be complete, thoroughly equipped for every good work.
  12. Thus, using God’s word as He directs us to will result in our being fully prepared to do the good works which God commands us to do.



13. The importance of doing such good works must not be underestimated, as seen in the following verses:
  - a. Titus 2:14 - Jesus gave Himself for us - wants us to be ZEALOUS for good works.
  - b. Titus 3:1.
  - c. Titus 3:8 - Careful to MAINTAIN good works.
  - d. 1 Cor 15:58.
  - e. Jas 1:25 - If we are a DOER of the Lord's work, we will be blessed in what we do!
  - f. Rev 20:12 - We will be JUDGED according to our works!
14. With the importance of such good works in mind, we can clearly see the need for each of us to PREPARE ourselves to do those works.
15. And the only way you and I can do that is to use God's wonderful word for the purposes which we studied in :16.
16. As we conclude our study of :14-17, I believe it will be helpful to summarize the extreme usefulness of God's word by looking at the process described in these verses.
  - a. We must use God's inspired word for teaching.
  - b. We must use it to instruct or teach what righteousness is according to God.
  - c. We must use it to prove what is right and to convict ourselves and others of sin.
  - d. We must use God's Scriptures to correct our sins and mistakes.
  - e. We must use the Bible to teach our children and young people (from childhood).
  - f. We must CONTINUE in these and other things we learn from God in His word.

- g. This will make us wise unto SALVATION through faith in Jesus.
  - h. Indeed, this will make us complete, thoroughly prepared for every good work!
- 17. With these things in mind, we should continually thank and praise God for the gift of His powerful word to us!
- 18. Summary of Chapter 3.
- IV. (3:1-9) Warning of dangerous times to come.
  - A. (:1) Warning.
  - B. (:2-5) Description of evil people during these times and action required.
  - C. (:6-9) Some actions of these evil people.
- V. (3:10-17) Timothy's faithfulness and God's word.
  - A. (3:10-13) Timothy followed Paul, including his persecutions.
  - B. (3:14-17) Exhortation to continue in the wonderful word of God.
- VI. (4:1-5) **PAUL'S FINAL CHARGE TO TIMOTHY.**
  - A. (4:1,2) **PREACH THE WORD!**
    - 1. One of the key words in :1 is the word "therefore."
    - 2. This word tells us that there is a very close connection between what Paul had just said about the Scriptures in 3:14-17 and what he said in these two verses.
    - 3. With that thought in mind, Paul began this the last chapter which he ever recorded for God with a "charge" to Timothy (and to each Gospel preacher).
      - a. This is one of several charges which God gave to Timothy through his beloved teacher Paul (cf. 1 Tim 1:18; 5:21; 6:17; 2 Tim 2:14).

- b. The word translated “charge” means to command, warn and exhort in a serious and urgent manner (Barnes, Vine).
  - c. Thus, Paul seriously and urgently commanded, warned and exhorted Timothy to do something which we will discuss in :2.
- 4. Paul gave this serious and urgent command before (in the sight of) God and the Lord Jesus Christ.
  - a. In saying that, Paul was reminding Timothy and each of us that he was giving this command by the AUTHORITY of the Father and His beloved Son!
  - b. And he was reminding us that God sees all things (cf. Prov 15:3; Heb 4:13).
- 5. Furthermore, in giving this serious, urgent command, Paul reminded Timothy and us of the sobering fact that Jesus will judge the living and the dead.
- 6. Thinking about the judgment is sobering because of the way God describes that day in passages like the following:
  - a. Rom 14:10.
  - b. Rom 14:12 - Each of us will GIVE ACCOUNT of ourselves to the Christ (including how we have obeyed this command as it applies to us, and all other commands).
  - c. 2 Cor 5:10 - We will receive the things done in the body, according to what we have done, whether good or bad.
  - d. 2 Cor 5:11.
  - e. Eccl. 12:14 - God will bring even the SECRET things into judgment, whether good or evil.
  - f. Jn 12:48.
  - g. Mt 25:41,46 - On that day, the wicked will depart into the punishment of everlasting fire.

- h. Mt 25:21,46 - And those who have been good, faithful and obedient servants of the Lord will depart into the joys of eternal life with the Lord.
7. With these biblical thoughts in mind, we can certainly see why Paul reminded Timothy and each Gospel preacher of the judgment in giving this command.
- a. Those who fear God and keep His commandments will experience the joy of eternal life with the Lord (cf. Eccl. 12:13).
  - b. Those who disobey God's commandments will experience the pain of eternal fire in Hell.
8. In the last part of :1, Paul said that Jesus would judge the living and the dead, "at His appearing and His kingdom."
- a. "His appearing" is a clear reference to the final coming of the Lord Jesus when He comes to judge us (cf. 1 Cor 15:23,24).
  - b. But what does, "His kingdom" refer to?
  - c. To answer that question biblically and properly, we must recognize that the Lord's kingdom is referred to in several ways in the New Testament, as follows:
    - 1) First, as the Lord's CHURCH.
      - a) Mt 16:18,19.
      - b) Mk 9:1 - He said His kingdom would come with POWER while some living in the first century were still alive.
      - c) Lk 24:49 - His apostles were to wait in Jerusalem until they received that POWER.
      - d) Acts 1:2-8.
      - e) Acts 2:1-4 - Holy Spirit gave the apostles that POWER when He came upon them on the day of Pentecost in

the city of Jerusalem, shortly after Jesus ascended.

- f) Acts 2:47 - On that day, the CHURCH (kingdom) is spoken of as existing for the first time.
  - g) Col 1:13 - The Colossian Christians had been translated into that kingdom in the first century.
  - h) 1 Thess 2:12.
  - i) Heb 12:28 - So had those to whom the author of Hebrews wrote.
  - j) Rev 1:4-6.
- 2) Second, the kingdom is referred to as the body of saved people whom Jesus will present to the Father at the end of time as we know it.
  - a) 1 Cor 15:23,24.
  - b) 2 Pet 1:1-11.
- 9. At the beginning of :2, we find the serious, urgent command to which we referred in :1.
- 10. That command from God is that Timothy and each Gospel preacher, "preach the word."
  - a. When Paul said preach the word, it is obvious that he meant the word of GOD, NOT the word of men (2:9; 1 Thess 2:13).
  - b. That is why God promises a CURSE on anyone who preaches a message other than that delivered by the apostles and prophets of Christ (Gal 1:6-10)!
  - c. Then why do we have so many men in and out of the Lord's church who are preaching everything but the word of God?!
  - d. We urgently and desperately need more men who will speak:

- 1) As the oracles of God (1 Pet 4:11)!
  - 2) The Gospel of Christ boldly (Eph 6:19,20)!
  - 3) The truth in love (Eph 4:15).
  - 4) The whole counsel of God without holding back anything profitable (Acts 20:20,27).
  - 5) The commandments of the LORD without adding to or taking away from them (1 Cor 14:37; Rev 22:18,19).
  - 6) The word of truth, rightly divided (2 Tim 2:15).
  - 7) The one doctrine of Christ (1 Tim 1:3; 2 Jn 9).
  - 8) The sound doctrine of the glorious Gospel of Christ (1 Tim 1:10,11).
  - 9) The words of faith and good doctrine which Timothy followed carefully (1 Tim 4:6).
  - 10) The wholesome words of our Lord Jesus Christ and the doctrine which is according to godliness (1 Tim 6:3).
11. Furthermore, God commanded Timothy and each Gospel preacher to always be ready (prepared and eager) to preach that word, “in season and out.”
- a. The words translated “in season and out” basically means when it IS convenient and when it is NOT convenient.
  - b. In other words, the Gospel preacher must always be prepared and eager to preach the word under any and all conditions.
    - 1) Whether the opportunities are good or not.
    - 2) Whether the conditions are favorable or unfavorable.
    - 3) Whether people appreciate it or not!

- c. The faithful Gospel preacher will do this because he has an intense love for the Lord (2 Cor 5:14,15).
  - d. And he will do it because he has an intense love for and a sense of obligation toward those to whom he preaches (Rom 1:14,15).
12. In addition, in this context, the faithful preaching of God's word includes several elements, as outlined in :2.
- a. First, to convince.
    - 1) The word translated "convince" means to prove with clear evidence, to convict with such power that one is convinced of his sin (Rienecker).
    - 2) Thus, one purpose of faithful Gospel preaching is to convince people that they are guilty of sin (cf. Acts 2: 23).
  - b. Second, to rebuke.
    - 1) The word translated "rebuke" is an even stronger word than the one translated "convince."
    - 2) This word means MORE than merely reasoning with people to convince them of their sins.
    - 3) It means to severely and sharply charge one with sin and warn of the consequences of disobedience (Rienecker, Barnes).
    - 4) Thus, the faithful Gospel preacher must sharply charge people with their sins and warn them of the consequences of disobedience.
    - 5) And he must do that with the authority of God's word (Titus 2:15).
  - c. Third, to exhort.
    - 1) The word translated "exhort" means to urge, encourage and to admonish (Rienecker).

- 2) This word includes the idea of a tender and gentle appeal to urge and encourage one to do what is right (Wuest, Word Studies).
  - 3) Thus, the faithful Gospel preacher must not only convince and sharply warn people about their sins and the consequences of disobedience.
  - 4) He must ALSO tenderly and gently appeal to them to urge and encourage them to do what is right, including repenting of those sins!
- d. Fourth, he must do that, “with all longsuffering and doctrine.”
- 1) The word translated “longsuffering” means patient endurance (Rienecker).
  - 2) It particularly involves restraint in not retaliating or punishing others when they do wrong to us (Vine).
  - 3) When the truth is preached to some people, they will resist it and try to mentally or physically harm the preacher (cf. 3:11).
  - 4) However, even if people do wrong to the faithful Gospel preacher, he must restrain himself to not retaliate or take vengeance against them.
  - 5) Instead, he must show longsuffering, patient endurance in using the teaching of the word of God to convince, rebuke and exhort!
  - 6) Two very good examples of longsuffering, patient endurance were the Lord Jesus Christ and Stephen (Lk 23:34; Acts 7:60).

13. Summary of 4:1,2.

- a. Through Paul, God gave Timothy and each Gospel preacher a charge (serious, urgent command).
- b. He gave that serious, urgent command in the sight of God the Father and the Lord Jesus Christ.
- c. In giving that charge, he referred to the judgment day.



- d. The charge to Timothy and each Gospel preacher is to preach THE WORD!
- e. The preacher is to be prepared and eager to do that ("ready").
- f. He must be prepared at ALL times, including the following ("in season and out"):
  - 1) Whether the opportunities are good or not.
  - 2) Whether the conditions are favorable or unfavorable.
  - 3) Whether people appreciate the message or not!
- g. The Gospel preacher must use God's word to do the following kinds of things:
  - 1) Convince.
  - 2) Rebuke.
  - 3) Exhort.
- h. The Gospel preacher must show patient endurance in teaching, by not retaliating against those who do wrong against him ("longsuffering").

**B. (4:3,4) SOME WILL NOT ENDURE SOUND DOCTRINE.**

- 1. In these verses, God gave the reason for the serious, urgent command to preach His word to convince, rebuke and exhort with all longsuffering.
- 2. The reason was that the time was coming then and is now when many people would/will not endure sound doctrine.
  - a. As we have seen throughout our studies of 1 and 2 Timothy, sound doctrine is the healthy, wholesome teaching of the glorious Gospel of Christ (cf. 1 Tim 1:3,10,11; 4:6,16).
  - b. The word translated "endure" means to bear with or put up with (Rienecker).

- c. Thus, God was saying that some people would no longer put up with the healthy, wholesome teaching of the Gospel of Christ.
  - d. Throughout history, this has happened when people do not have a sincere love of the truth (2 Thess 2:10-12).
- 3. Such people follow their own strong desires or lusts rather than the will of God.
- 4. And God describes them as having, "itching ears."
  - a. The word translated "itching ears" means to tickle; to scratch; to itch; and passively, to feel an itch (Rienecker).
  - b. This is a figurative expression used to represent a selfish desire for preaching and teaching which does not demand much of the hearers and which does not point out and convict of sin.
  - c. Rather than the sharp, two-edged Sword of the Spirit, such people want to hear soft, watered down messages which tickle their ears and make them feel good in their sin (Heb 4:12; Eph 6:17)!
  - d. A good example of this is found in Isa 30:8-10.
- 5. Such people will surround themselves with teachers who will tickle their ears with the kind of messages THEY want to hear rather than what GOD wants them to hear ("heap up")!
- 6. Furthermore, they will turn their ears away from listening to the truth of God's word so that they can listen to fables.
  - a. As we studied in 1 Tim 1:4, fables are imaginary, fictional stories which are not factual (cf. 1 Tim 4:7).
  - b. Thus, such people want to hear smooth sounding, fictional messages which make them feel good rather than the truth of God's word.
  - c. What a heart touching tragedy for people to fall to such depths!
  - d. Cf. Acts 13:44-46.

**C. (4:5) DO THE WORK OF AN EVANGELIST.**

1. In the face of such sad departures from the faith, Timothy was, and each Gospel preacher is, to do several things.
2. First, the faithful Gospel preacher must, “be watchful in all things.”
  - a. The word translated “watchful” means serious minded, calm, self controlled, careful and alert (Wuest).
  - b. Thus, God commands the Gospel preacher to be serious, careful, alert and on guard against such sins and departures from the faith.
  - c. He must instruct and warn the brethren concerning such dangers if he wants to be faithful to the Lord and the brethren (cf. 1 Tim 4:6, 11-16).
3. Second, the faithful Gospel preacher must, “endure afflictions.”
  - a. As we studied earlier, preachers must prepare themselves to suffer for preaching the Gospel (cf. 1:8,10; 2:3).
  - b. That is true because those who will not endure sound doctrine (:3) and who turn away from the truth (:4) often inflict suffering on those who preach, teach and live that sound doctrine and the truth!
  - c. As we pointed out previously, the Lord Jesus, Paul and Stephen are perfect examples of those who endured afflictions for teaching the truth!
4. Third, the faithful Gospel preacher must, “do the work of an evangelist.”
  - a. An evangelist is literally a messenger of good (Vine).
  - b. In the New Testament, this word was used with reference to those men who preach the Gospel of Christ (cf. Acts 21:8).
  - c. An evangelist is a messenger of good in that he brings the glad message of salvation which is available in and through our Lord Jesus Christ (Rom 10:14,15).

- d. To be an evangelist requires much WORK if a man is to do it faithfully.
- e. For example, being a faithful evangelist for the Lord involves the following kinds of work:
  - 1) 1 Tim 1:8.
  - 2) 1 Tim 4:6 - Instructing the brethren in the words of faith and the good doctrine.
  - 3) 1 Tim 4:7.
  - 4) 1 Tim 4:12 - Being an example to the believers.
  - 5) 1 Tim 4:13 - Giving attention to reading, exhortation and doctrine.
  - 6) 1 Tim 4:15.
  - 7) 1 Tim 4:16 - Taking heed to self and doctrine and CONTINUING in them.
  - 8) 1 Tim 6:3-5.
  - 9) 1 Tim 6:11 - Fleeing unrighteousness and pursue righteousness, godliness, faith, love, patience, gentleness.
  - 10) 1 Tim 6:12.
  - 11) 1 Tim 6:14 - Striving to keep God's commandments without spot and blameless.
  - 12) 1 Tim 6:20 - Guarding the precious Gospel God has entrusted with us and avoid false doctrine.
  - 13) 2 Tim 1:8,12.
  - 14) 2 Tim 1:13 - Holding fast the pattern of sound words.
  - 15) 2 Tim 2:1 - Being strong in the grace which is in Christ Jesus.

- 16) 2 Tim 2:2.
- 17) 2 Tim 2:3-6 - Enduring hardship as a good soldier, athlete, farmer.
- 18) 2 Tim 2:10 - Enduring all things for the sake of the elect so they may obtain salvation.
- 19) 2 Tim 2:12.
- 20) 2 Tim 2:14 - Reminding and charging the brethren.
- 21) 2 Tim 2:15 - Giving diligence to present self approved, a WORKMAN....
- 22) 2 Tim 2:16-18.
- 23) 2 Tim 2:21 - Cleansing self of sin to make self vessel of honor.
- 24) 2 Tim 2:22 - Fleeing youthful lusts and pursue righteousness.
- 25) 2 Tim 2:24,25 - Being gentle to all, skillful in teaching, humbly correcting those who oppose God.
- 26) 2 Tim 3:10.
- 27) 2 Tim 3:14 - Continuing in the good things learned from the word.
- 28) 2 Tim 3:16,17 - Using the Scriptures to grow complete, thoroughly equipped for every good work.
- 29) 2 Tim 4:2 - Preaching the word, being prepared at all times to convince, rebuke and exhort with all longsuffering and doctrine.
- 30) 2 Tim 4:5 - Being watchful, enduring afflictions, doing the work of an evangelist, fulfilling your ministry.
- 31) 2 Tim 4:7.

- f. Truly, being an evangelist is a WORK of faith and a LABOR of love (1 Thess 1:3)!
  - g. And although much work is involved in being an evangelist, it is truly a rare privilege and joy to preach the unsearchable riches of Christ (Eph 3:8)!
- 5. Fourth, a faithful Gospel preacher must, “fulfill your ministry.”
  - a. The word translated “fulfill” means to make full, to accomplish, to make complete (Rienecker).
  - b. Thus, each Gospel preacher must work diligently to complete his work of preaching the soul saving Gospel of Christ.
  - c. He must not quit in the face of suffering, persecution or other obstacles.
  - d. Instead, he must always strive to reach forward to press toward the goal (Phil 3:12-14).
  - e. Cf. Acts 20:22-24.
- 6. Summary of 4:1-5.
  - a. (4:1,2) Preach the word!
    - 1) This is a serious, urgent command from God.
    - 2) Must be prepared and eager to do this.
    - 3) At ALL times, whether convenient or not.
    - 4) Preaching the word involves several things in this context:
      - a) Convince.
      - b) Rebuke.
      - c) Exhort.
    - 5) This must be done with all longsuffering and teaching.
  - b. (4:3,4) Some will not endure sound doctrine.

- 1) They will follow their own lusts.
  - 2) They will have itching ears.
  - 3) They will surround themselves with false teachers.
  - 4) They will turn their ears away from the truth.
  - 5) They will fall away to fables instead of the truth.
- c. (4:5) Do the work of an evangelist, including:
- 1) Being watchful in all things.
  - 2) Enduring afflictions.
  - 3) Fulfilling the ministry.

## **VII. (4:6-18) PAUL'S HOPE IN DEATH AND SITUATION IN PRISON.**

### **A. (4:6-8) THE TRIUMPHANT END OF A FAITHFUL LIFE!**

1. In :6, we learn that one reason Timothy needed to do the things mentioned in :5 was because Paul knew that his time left on this earth was very limited.
2. Thus, Timothy and other faithful Gospel preachers needed to continue Paul's work of preaching the Gospel, doing the work of an evangelist.
3. Paul saw himself as, "being poured out as a drink offering", i.e., as a sacrifice to the Lord.
  - a. After all, by inspiration, he commanded each Christian to present our body as a living sacrifice (Rom 12:1)!
  - b. And Paul was doing just that!
  - c. Cf. Phil 2:17.
4. At the end of :6, Paul said that the time of his "departure" was at hand.
  - a. The word translated "departure" means to loosen, to undo, to untie (Barnes).

- b. It was used to refer to loosening the fastenings of a ship from the dock just before departure.
- c. Therefore, Paul was saying that he had been bound to the present world like a ship is to the dock.
- d. Thus, to this faithful Christian, dying was like being released from the confinement of a dock to set sail in freedom!
- e. What a great attitude toward death!
- f. In addition to what we will study in :7 and 8, Paul had such a great attitude toward death for reasons such as the following:
  - 1) 1 Jn 3:8 - He knew that Jesus came to destroy the works of the devil, including death.
  - 2) Heb 2:14 - He knew that through death Jesus destroyed the devil who had the power of death.
  - 3) Heb 2:15.
  - 4) 1 Cor 15:54-57 - He knew that the faithful Christian has the victory over sin and death through our Lord Jesus Christ.
  - 5) 2 Tim 1:10 - He knew that Jesus abolished death and brought life and immortality to light through the Gospel.
  - 6) Phil 1:21-23.
- 5. In :7, Paul gave a beautiful and moving summary of his life on earth.
- 6. First, he said he had, “fought the good fight.”
  - a. The Christian life is often described as a fight, a struggle.
  - b. For example, Paul exhorted Timothy to fight the good fight of faith (1 Tim 6:12).
  - c. He urged Timothy to wage the GOOD warfare (1 Tim 1:18).



- d. This is a SPIRITUAL battle against Satan and those who follow him (Eph 6:10-17).
  - e. The word translated “fight” is a form of the Greek word *agonizomai* which means an intense fight, a struggle!
  - f. Thus, Paul could confidently look back on his life and know that he had fought the agonizing spiritual fight for the Lord against Satan and his ministers.
7. Second, Paul said he had, “finished the race.”
- a. The Christian life is also pictured as an endurance race.
  - b. It is a marathon race which requires great self denial and self discipline to finish (1 Cor 9:24-27).
  - c. It takes tremendous endurance to complete this race (Heb 12:1).
  - d. The Christian prepares himself for this race by exercising himself spiritually to develop godliness (1 Tim 4:7,8).
  - e. Looking to Jesus and His loving, selfless death on the cross for us will motivate us to run that race and not quit, no matter what happens (Heb 12:2-4).
  - f. Those faithful Christians who endure and reach the “finish line” will receive an imperishable crown (1 Cor 9:25)!
8. Third, Paul said that he had, “kept the faith.”
- a. As we have studied, the faith is the Gospel of Christ (cf. 3:8; 1 Tim 4:1; Acts 6:7).
  - b. The word translated “kept” means to keep; to remain faithful or true (Rienecker).
  - c. Thus, Paul was saying that he had remained faithful to the glorious Gospel which he preached!
  - d. Unlike the false teachers whom he fought against, he had not made shipwreck of the faith or become disapproved concerning the faith (1 Tim 1:19; 2 Tim 3:8)!

- e. And, using the athletic imagery which Paul used in this verse, he had run the Christian race by the rules given by his great Master!
- 9. In :8, Paul looked forward with confidence to the result of his having fought the good fight, finished the race and kept the faith.
- 10. As a result of his faithful and loving efforts for the Lord, as well as the Lord's love, mercy and grace, he knew there was a crown laid up for him.
  - a. The word translated "crown" is the one which was used to refer to the crown which was presented to the one who was victorious, the winner of the race (Vine).
  - b. Paul further described it as a crown of righteousness.
  - c. That is, it is reserved for those like Paul who have lived a life of righteousness.
  - d. It is reserved for those who will become the righteousness of God because they have been baptized into Christ and have remained in Him through all the days of their life (2 Cor 5:21).
  - e. That is consistent with what God says elsewhere about the winner's crown He will give to each person who is victorious over sin and death through Christ. Consider as the following:
    - 1) 1 Cor 9:25.
    - 2) Jas 1:12 - The one who is approved after enduring trials receives a crown of life.
    - 3) Rev 2:10.
    - 4) 1 Pet 5:4 - Faithful elders in the Lord's church can look forward to a crown of glory.
- 11. Paul said that Jesus the righteous judge would give him the crown on "that day."
  - a. In this context, "that day" is a clear reference to the Lord's final coming when He will judge the world in righteousness.

b. Cf. :1; Mt 25:31-46; Jn 5:27ff; Acts 17:30,31.

12. There is a bright ray of hope at the end of :8.

a. Paul said that he was not the only one who would receive the crown of righteousness on the judgment day.

b. Of course, this is in sharp contrast with what happens in earthly races.

c. Normally, in earthly races there is only one winner who receives the victor's crown (1 Cor 9:24).

d. However, in the Christian race, that winner's crown is available to more than one person.

e. More specifically, on the judgment day Jesus will give that winner's crown to "ALL" those who love His appearing.

f. Again, in this context, the words, "His appearing" refer to the Lord's final coming in judgment (cf. :1).

g. Thus, God is saying that Jesus will give the crown of righteousness to all those who love, or look forward to, His final coming.

h. Obviously, those who love and look forward to the final coming of Jesus are faithful Christians.

i. They are the ones who love Him enough to obey Him and put Him first in their lives (Jn 14:15; Mt 6:33).

j. Such faithful Christians eagerly await the final day when Jesus shall be revealed in all His glory to judge the world, as seen in passages like the following:

1) Titus 2:13 - Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ.

2) 1 Cor 1:7 - Eagerly waiting for the revelation of our Lord Jesus Christ.

3) Phil 3:20,21.

4) Col 3:4 - When Christ who is our life shall appear, then you will also appear with Him in glory.

5) Rev 22:20.

13. Summary of 4:6-8.

- a. Paul saw himself as offering his life as a sacrifice to God ("drink offering").
- b. He knew that the time for his departure from this world was very near.
- c. Looking back on his life of faithful and loving service to the Lord, he could confidently say that he had:
  - 1) Fought the good fight.
  - 2) Finished the race.
  - 3) Kept the faith.
- d. As a result, he knew that a crown of righteousness was laid up for him.
  - 1) He looked forward to the judgment day when the Lord would give him that crown.
  - 2) But, he also gave all faithful Christians hope of receiving that same winner's crown.

**B. (4:9-13) PAUL'S URGENT REQUEST.**

- 1. In these verses, we see the aged apostle write from prison to his beloved son in the Gospel.
- 2. You can just picture the tender, loving emotions that must have been swirling in his mind!
- 3. In :9, he urgently requested Timothy to give diligent effort to come to his Roman prison quickly.
- 4. From these and earlier words, it is clear that Paul knew that he was not going to be alive much longer.

5. Thus, he invited one of his dearest friends on earth to have one last face-to-face visit.
6. In :10, we learn a very sad fact.
  - a. Paul said that Demas had forsaken him.
  - b. That is, he had fallen from faithfulness to the Lord and had literally abandoned and deserted Paul in his hour of need.
  - c. And the reason Demas had forsaken Paul was that he loved this present evil world.
  - d. That is, Demas loved the pleasures and riches of this world more than he loved the Lord, and as a result, fell from faithfulness.
  - e. This is particularly tragic since Demas was previously listed as one of Paul's faithful fellow workers (Col 4:14; Philemon 24).
  - f. Cf. 1 Jn 2:15-17.
7. Also in :10, Paul mentioned Crescens and Titus.
  - a. Crescens is not mentioned anywhere else in the Bible and we have no reliable uninspired information concerning who he was.
  - b. Titus was a faithful companion of Paul's and fellow evangelist to whom Paul wrote the epistle which bears his name (cf. Gal 2:3; 2 Cor 2:12,13; 7:6; Titus 1:5).
  - c. It is probable that Paul had sent Crescens and Titus on evangelistic works for the Lord like he did on other occasions (cf. 2 Cor 8:16-18).
8. In :11, Paul mentioned the beloved physician Luke as being the only one who was with him at that time.
  - a. Luke, as the human agent whom God used to reveal the book of Acts, was a traveling companion of Paul's on his second and third evangelistic journeys (Acts. 16:8-12; 20:5-21:17).

- b. He also went with Paul on his journey to Rome for his first imprisonment (Acts 27:2ff; Col 4:14).
  - c. In contrast with Demas, this dear friend was by Paul's side in his hour of need!
- 9. Also in :11, Paul asked Timothy to bring Mark with him because he was useful in the ministry.
- 10. This is apparently a reference to John Mark, whose history is briefly sketched in the following passages:
  - a. Acts 13:5 - John Mark served as an assistant to Paul and Barnabas on their first evangelistic journey.
  - b. Acts 13:13.
  - c. Acts 15:37 - Barnabas wanted to take him on the second journey.
  - d. Acts 15:38 - Paul refused to take him because he left the first journey and had not gone to the work.
  - e. Acts 15:39.
  - f. Col 4:10 - John Mark was with Paul at his first imprisonment and Paul asked the Colossians to welcome him.
- 11. In :12, Paul mentioned Tychicus whom he had sent to Ephesus.
  - a. This man was apparently one of the messengers who carried the benevolent contribution of the Gentile churches to Jerusalem (Acts 20:4; 2 Cor 8:23).
  - b. Paul also sent him along with Onesimus to carry the letters to the Ephesians and the Colossians (Eph 6:21,22; Col 4:7-9).
  - c. In those references, Paul identified Tychicus as a beloved brother, faithful minister and a fellow servant in the Lord!
- 12. Finally, in :13, Paul asked Timothy to bring the cloak which he had left with Carpus at Troas.

- a. The word translated “cloak” means a large outer garment which was used for protection against the cold and rain (Rienacker).
  - b. We do not have any other information about Carpus.
  - c. However, we do know that Paul was in Troas several times during his travels (Acts 16:8; 20:6,7; 2 Cor 2:12).
- 13. In the last half of :13, we learn that Paul also asked Timothy to bring the books, especially the parchments.
  - a. Thus, even up until his death, Paul was a student!
  - b. A parchment was a tanned animal skin which was used to write upon.
  - c. There is no way of knowing for certain what these books and parchments were.
  - d. Most Bible students believe they were documents which were connected with his work as a Christian and an apostle of Christ.

**C. (4:14,15) BEWARE OF FALSE TEACHERS.**

- 1. In :14, Paul mentioned Alexander the coppersmith as one who had done him great harm.
- 2. From :15, it is obvious that Alexander harmed Paul by greatly resisting his words.
  - a. Thus, it is apparent that Alexander was a false teacher who contradicted the inspired words which Paul spoke.
  - b. He was a man who resisted the truth of God’s word and the wholesome words of Christ spoken by Paul (cf. 3:8; 1 Tim 6:3-5).
- 3. As far as future punishment of Alexander, Paul said, “May the Lord repay him according to his work.”
  - a. That is, Paul left the FUTURE punishment of Alexander in the Lord’s hands.

- b. He asked that the Lord repay Alexander according to his works (cf. Rev 20:12; 22:12).
  - c. He knew that the Judge on the final day will be none other than the Lord Jesus not any man, including Paul (Acts 17:30, 31)!
  - d. However, that does not mean that Christians should avoid taking action against such false teachers.
  - e. For example, false teachers such as Alexander must be rebuked sharply to stop their mouths (Titus 1:9-13).
  - f. This must be done because they can do great harm to the cause of Christ, just as Alexander did.
  - g. For some other actions which Christians must take against false teachers, as well as the reasons why, please see our notes on 1 Tim 6:5.
- 4. Because of the extreme danger of such false teachers to the Lord's church, Paul warned Timothy, and each Christian, to beware of Alexander.
  - 5. There are several Alexanders mentioned in the New Testament (Mk 14:21; Acts 19:33,34).
  - 6. Although there is no way of knowing for certain, it is at least possible that this Alexander was the same false teacher from whom Paul withdrew his fellowship, as mentioned in 1 Tim 1:19,20 (see our notes on those verses).

**D. (4:16-18) AT PAUL'S FIRST DEFENSE, ONLY THE LORD STOOD WITH HIM.**

- 1. In :16, we learn that at Paul's first defense, no man stood with him, but all forsook him.
  - a. This is an apparent reference to Paul's first imprisonment in Rome (Acts 28:16ff).
  - b. The word translated "defense" means a legal defense (Rie-necker).



- c. The word translated “stood with me” means to be alongside of, to stand by, to support (Rienecker).
  - d. According to Rienecker and Rogers in their Linguistic Key To The Greek New Testament, this word was a technical one for a witness or lawyer standing up in court on a prisoner’s behalf.
  - e. Thus, putting these facts together, we see a picture of Paul standing by himself in a Roman court of law with no one to defend or support him - not even his best friends!
2. Please try to place yourself in the position of the apostle Paul at that time.
- a. Can you imagine the isolation, loneliness and pain he must have felt?
3. Yet, at the end of :16, he asked that the fact that others forsook him not be charged against them!
- a. What a great and forgiving heart the apostle Paul had!
  - b. His response was very similar to the Lord’s toward those who crucified Him (Lk 23:24).
  - c. And to Stephen’s toward those who stoned him to death (Acts 7:59,60).
4. Despite the fact that all of Paul’s friends deserted him, the Lord did not (:17)!
- a. Indeed, the Lord stood beside Paul and strengthened him.
  - b. And, the Lord did that so the Gospel message might be fully preached through Paul, including spreading it to the Gentiles.
  - c. Of course, one of the Lord’s major purposes for Paul was to spread the Gospel to the Gentiles (cf. Acts 26:15-18; Rom 1:5; 16:26).
  - d. Furthermore, at the end of :17, Paul said that the Lord delivered him out of the mouth of the lion.

- e. There are several possible meanings to this interesting statement.
  - 1) Paul could have been referring to the Roman emperor Nero as a lion.
    - a) That is possible because it was a common practice to refer to persecutors of God's people as fierce animals such as lions.
    - b) Cf. Psa 22:13,21; Jer 2:30.
  - 2) Or, Paul could have been referring to the fact that he had avoided being thrown to the lions which was a common punishment for Christians under the cruel Nero.
- f. In any case, the point is that the LORD delivered Paul out of a very dangerous situation.
- g. What a great and matchless friend we have in the Lord Jesus Christ and the Father (Jn 15:13)!
- h. Cf. Heb 13:5,6; Rom 8:31.
- 5. Paul's great confidence, trust and faith in the Lord shines brightly in :18!
- 6. He was extremely confident that the Lord would deliver him from every evil work.
- 7. Furthermore, he knew that God would "preserve" him for his heavenly Kingdom.
  - a. The word translated "preserve" means to save, to rescue (Rienecker).
  - b. In this context, it is clear that the heavenly Kingdom which Paul referred to is the body of saved people whom Jesus will deliver up to the Father at the end of time (cf. our notes on 4:1).
  - c. Thus, Paul was saying that he was confident of his eventual SPIRITUAL salvation, even if he remained in prison this time or died!

- d. Paul did not fear those who could destroy his body.
  - e. Rather, he feared Him who can destroy both body and soul in Hell (Mt 10:28)!
  - f. He did not fear those who could kill him physically because he knew that through the Christ he would be victorious over physical death (1 Cor 15:54-57)!
  - g. Thus, no matter what happened to him physically, he could look forward to death as profitable because it is the door to eternal life with Jesus (Phil 1:21-23)!
  - h. What great hope and confidence God has given His faithful, loving, obedient children!
8. Because of that great hope and confidence of eternal salvation, Paul bursts forth in praise for the Lord saying that He should be glorified forever (cf. Rom 11:33-36)!
- a. As recipients of such great blessings through God's love, mercy and grace, we should praise and glorify God in ALL that we do (1 Cor 10:31)!
  - b. We should certainly do that with our mouth (Rom 15:6).
  - c. And, like Jesus, we should do that by finishing the work which He has given us to do, as spelled out in His word (Jn 17:4)!

#### **VIII. (4:19-22) CLOSING GREETINGS.**

- 1. In :19, Paul sent his loving greetings to the faithful husband and wife team of Prisca (Priscilla) and Aquila.
- 2. Please notice the following references to this beautiful Christian couple:
  - a. Acts 18:1-3 - As a fellow tentmaker, Paul stayed with them in Corinth.
  - b. Acts 18:18,19.
  - c. Acts 18:24-28 - They taught Apollos the way of the Lord more perfectly.

- d. Rom 16:3 - They were fellow workers in Christ Jesus with Paul.
  - e. Rom 16:4.
  - f. 1 Cor 16:19 - A congregation of the Lord's church met in their home.
- 3. What a shining example for Christian husbands and wives to imitate!
- 4. Also in :19, Paul sent greetings to the household of Onesiphorus.
  - a. In 1:16,17, we studied the wonderful friendship which Onesiphorus showed for Paul.
  - b. He went to great lengths to find Paul in prison.
  - c. He was not ashamed of Paul's imprisonment.
  - d. He often refreshed Paul.
  - e. He helped Paul in many ways in Ephesus.
  - f. Christian friends like Onesiphorus are worth more than all the money in the world!
- 5. In :20, Paul mentioned Erastus who stayed in Corinth.
  - a. The name Erastus is mentioned two other times in the New Testament.
    - 1) As the treasurer of the city of Corinth (Rom 16:23).
    - 2) As one who ministered to Paul and whom he sent to work in Macedonia (Acts 19:22).
  - b. Of course it is entirely possible that all three of these references are to the same faithful Christian.
- 6. Also in :20, Paul said that he had left Trophimus in Miletus sick.
- 7. Trophimus was mentioned in the following two passages:
  - a. Acts 20:4.

- b. Acts 21:29 - He is identified as an Ephesian whom the Jews accused Paul of bringing into the Temple.
- 8. Of course, Paul as an apostle of Christ had the miraculous ability to heal people of their diseases (2 Cor 12:12).
  - a. Thus, the fact that he left Trophimus at Miletus sick proves a very important point.
  - b. The point is that the primary purpose of miracles was NOT to cure people of their diseases.
  - c. This is also seen in the fact that Paul did not heal Timothy's stomach sickness, nor was Paul cured of his thorn in the flesh (1 Tim 5:23; 2 Cor 12:7-10).
  - d. Rather, the major purpose of miracles was to REVEAL and CONFIRM the word of God (Jn 16:13; Heb 2:3,4; Mk 16:20).
- 9. In :21, Paul urged Timothy to come to him in Rome before winter.
  - a. Paul did that because he wanted Timothy to come to him quickly (:9).
  - b. Thus, Timothy would have to leave before winter because travels across the seas would be almost impossible during the winter.
- 10. At the end of :21, Paul sent greetings to Timothy from some of the brethren in Rome, about whom we know nothing else.
- 11. And in :22, Paul made a wonderful request for Timothy.
  - a. The request was that the Lord Jesus Christ be with his spirit (cf. Rom 16:20; Gal 6:18).
  - b. This is a beautiful wish for the Lord's providential care, protection and presence with Timothy.
  - c. As we studied earlier, it is a great comfort to know that the Lord will always be at the side of His faithful children (Heb 13:5,6)!

- d. As Christians today, we must always remember the Lord's promise to always be with us as we do His work, including the teaching and preaching of the Gospel (Mt 28:18-20).
- 12. Paul closed this epistle by wishing, "Grace be with you."
  - a. In this case, the "you" is plural and refers to all faithful Christians.
  - b. Paul's wish is that God's unmerited favor be with each Christian who faithfully and lovingly obeys the Lord.
  - c. Without that wonderful grace, we would all be lost (Eph 2:4-10)!
- 13. Brief outline:
  - I. (1:1-5) Greeting and thanksgiving.
  - II. (1:6-18) Some qualities of a faithful Gospel preacher.
  - III. (2:1-26) Some duties of a faithful Gospel preacher.
  - IV. (3:1-9) Warning of dangerous times to come.
  - V. (3:10-17) Timothy's faithfulness and God's word.
  - VI. (4:1-5) Paul's final charge to Timothy.
  - VII. (4:6-18) Paul's hope in death and situation in prison.
  - VIII. (4:19-22) Closing greetings.
- 14. Expanded outline:
  - I. (1:1-5) Greeting and thanksgiving.
    - A. (1:1,2) Greeting.
    - B. (1:3-5) Paul's thanksgiving for Timothy.
  - II. (1:6-18) Some qualities of a faithful Gospel preacher.
    - A. (1:6,7) Loving zeal.

- B. (1:8-12) Courage.
- C. (1:13-18) Holds fast to the pattern of sound words.
- III. (2:1-26) Some duties of a faithful Gospel preacher.
  - A. (2:1) Be strong.
  - B. (2:2) Teach others.
  - C. (2:3-13) Endure hardship.
    - 1. (2:3,4) Like a soldier.
    - 2. (2:5) Like an athlete.
    - 3. (2:6,7) Like a farmer.
    - 4. (2:8-13) Incentives for enduring such hardship and suffering.
      - a. (2:8) Remembering Jesus.
      - b. (2:9,10) Remembering Paul.
      - c. (2:11-13) To live and reign with Christ, we must suffer with Him!
  - D. (2:14-19) Be a diligent worker, keeping away from false doctrine.
  - E. (2:20-23) Live a pure life and avoid ignorant disputes.
  - F. (2:24-26) Be a gentle, patient servant of the Lord.
- IV. (3:1-9) Warning of dangerous times to come.
  - A. (3:1) Warning.
  - B. (3:2-5) Description of evil people during these times and action required.
  - C. (3:6-9) Some actions of these evil people.
- V. (3:10-17) Timothy's faithfulness and God's word.

- A. (3:10-13) Timothy followed Paul, including his persecutions.
- B. (3:14-17) Exhortation to continue in the wonderful word of God.
- VI. (4:1-5) Paul's final charge to Timothy.
  - A. (4:1,2) Preach the word!
  - B. (4:3,4) Some will not endure sound doctrine.
  - C. (4:5) Do the work of an evangelist.
- VII. (4:6-18) Paul's hope in death and situation in prison
  - A. (4:6-8) The triumphant end of a faithful life!
  - B. (4:9-13) Paul's urgent request.
  - C. (4:14,15) Beware of false teachers.
  - D. (4:16-18) At Paul's first defense, only the Lord stood with him.
- VIII. (4:19-22) Closing greetings.



## THE AUTHORSHIP OF SECOND TIMOTHY

Destructive critics have long contended that the apostle Paul was not the author of either of the epistles to Timothy or the one to Titus. They claim these epistles were written in the second century and by someone who forged them by employing Paul's name. Then they were not sent to the Timothy and Titus of the first century either! First century authorship cannot be denied without denying first century recipients! It is highly unlikely that the hand of forgery could have produced three books that breathe the purest of doctrinal beliefs and the deepest of apostolic concern for the church and two of its great preachers as are set forth in the evangelistic epistles to Timothy and Titus.

These hostile critics suggest that these epistles suggest a type of church government that did not develop until the second century. Paul deals with elders and deacons in these writings. Paul and Barnabas appointed elders in every church in the closing part of the first missionary journey and that occurred many years before the penning of the evangelistic epistles. Paul mentioned both bishops (elders) and deacons in Philippians 1:1. Philippians is earlier than any of the three evangelistic epistles. The organization of God's church was fully developed and declared within Holy Writ in the first century (sic). By the second century steps were already being taken to depart from God's plan relative to church government.

The destructive critics claim that the writer touched false doctrines that did not develop until the second century was underway. An example would be the writer's mention of some who denied the resurrection, (2 Tim 2:17,18). On that assumption Paul could not have authored First Corinthians because he devoted an entire chapter—the longest of all his one hundred chapters—to a discussion of the resurrection. There were those at Corinth who denied a bodily resurrection. How can the destructive critics be so positive that a city by the name of Ephesus, just across the Aegean Sea from Corinth, may not have faced similar problems? Resurrection difficulties and blatant errors about final things were already plaguing the church long before these evangelistic epistles were penned. Have these destructive critics never realized that the New Testament was not written just for the first century alone? It was written to arm soldiers of Christ with the heavy artillery and the efficient ammunition they would need to meet error in every century. Paul told Timothy how to combat the errors that were peculiar to the first century. He also armed all future men of God with necessary truth to combat errors of every hue. These destructive critics need to learn something about "Biblical Anticipation of Error." Finally, how do they know that the errors they attribute to the second century were not emerging in germ form in Paul's declining days? Recall also that Timothy was still but a youth. He might live for many more years. The Spirit through Paul's pen took far more into consideration than the destructive critics have imagined.

Opposition to Paul's use of new words in these epistles is a favorite argument with the irreverent critics. Supposedly, there are fifty-three new words found in Second

Timothy not found elsewhere in the New Testament. But one can take his earlier epistles and find Pauline words that are used only once. Since when did an inspired man of God have to use only the same precise vocabulary in a new book that he had employed elsewhere in earlier literary works? Do the critics follow such a rule in their own literary productions? Whatever new words Paul used were supplied him by the Spirit of truth. Quite obviously he would use different words to an individual than to a congregation. Quite obviously he surely would use words adapted to the occasion and what he faced in Second Timothy was unlike any other circumstances in which he had been placed. And it is altogether obvious that neither he nor the Spirit of truth wrote to please twentieth century destructive critics or those in earlier centuries either. Thank God for that!!

The critics deny there was a time in Paul's life and labors when this book could have been written. But he wrote it anyway!! They deny his being in prison at Rome more than once. This is the source of their difficulty. All the evidence points heavily in favor of his release from that first imprisonment and a period of liberty during which he visited the churches, left Timothy at Ephesus when he went to Macedonia, left Titus on the island of Crete and wrote First Timothy and Titus. Then he was arrested, taken to Rome and was martyred there. Before his martyrdom he wrote Second Timothy. Paul had sufficient time to write Second Timothy just as the destructive critics have had more than enough time to learn the truth of such vital matters but have used their time so unwisely!

The epistle claims to be from Paul. It claims to be from an apostle of Jesus Christ. It was written by one who was Timothy's father in the gospel. Will not the critics have to make the recipient of this letter a second century citizen also? If not, WHY NOT? If Timothy belonged to the first century, how could a writer of the second century have been his father in the gospel? It was written by one who knew Timothy intimately. He knew well Timothy's background, his mother, his grandmother. It was written by one who had been in frequent communion and the most fervent of fellowship and friendship with Timothy. It was written by one who closely associated with many of the very ones portrayed in Acts and the earlier epistles. It was written by one who turned out a masterpiece of literary composition. Could a forger have done that? Reading what the hostile critics say in their denial of Paul's authorship destroys all faith in the scholarship of the destructive critics and adds immeasurably to the full confidence, the perfect trust that this warm and beloved epistle was written by the name that appears as the very first word in both the Greek and English texts of Second Timothy 1:1. If Paul did not write it and Timothy did not receive it, who was its author? Who was its rich recipient?

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*The Living Way*  
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