

Chapter One

Introduction

Since these letters were written after Luke finished Acts, the only place to gather details about the events in Paul's life are gleaned from the letter itself. Things are far different in this letter than they were in his first letter to Timothy and the one to Titus. There Paul was at liberty and able to make plans. He was actively involved in sending people to various locations, finding out what is happening in the churches and responding by sending men like Timothy and Titus to help. But the things Paul states in the letter paint a very different picture of the events in his life.

1:8 Paul is a prisoner, suffering for the gospel

Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God

1:12 He is suffering

For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.

1:15 All in Asia have turned away from him (seven churches-Rev 1-3);

This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.

2:9 He is suffering trouble unto chains as an evil doer;

for which I suffer trouble as an evildoer, even to the point of chains; but the word of God is not chained.

4:6 Paul is already being offered; The time of his departure has come.

For I am already being poured out as a drink offering, and the time of my departure is at hand. 7 I have fought the good fight, I have finished the race, I have kept the faith. 8 Finally, there is laid up for me the crown of righteousness,

4:14 Alexander the coppersmith did Paul much harm

Alexander the coppersmith did me much harm. May the Lord repay him according to his works. 15 You also must beware of him, for he has greatly resisted our words.

4:16 No one was standing with him, all had forsaken him.

At my first defense no one stood with me, but all forsook me. May it not be charged against them.

From the above it is clear that this letter is different. He knows that the time of his departure has now come upon him and that this is the last letter he would ever write. The subject matter is very similar to that found in his first letter to Timothy and even that to Titus. The difference lies in the intensity of the message and his references to the dark clouds on the horizon. Timothy is again charged to guard against false teaching and warn God's people about it as well as the continuous need to guard his moral stance against participation in worldly activities and compromise.

There is an prophecy in 3:1-9, 13 that reveals the kind of people who will live in the last days and the types of error that will accompany it. In this respect it is similar to Peter's final words.

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 2 Peter 2:1-3

consider that the longsuffering of our Lord is salvation — as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. 17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. 2 Peter 3:15-18

It is important to consider the significance of these prophecies. The final letters of Peter and Paul

contain warnings of false teachers and false doctrine. So much error that those who are truly serving the Lord and following His will we be so far out of what the majority think Christians should be that they will speak evil of it. History bears out these words as we can chart the course of the church regarding the error, but seldom find churches truly holding to the truth and often those seeking to do so are persecuted.

Personal references to Timothy:

- 1:1 A beloved son
To Timothy, a beloved son:
- 1: 2-6 His faith and his family
being mindful of your tears, that I may be filled with joy, 5 when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.
- 3:10-11 Reminds him of what he has seen and experienced.
But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11 persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra — what persecutions I endured.
- 3:14-15 Reminds him of his upbringing
you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.
- 4:9;13,21 Pleads with him to come soon, to bring a cloak, books and parchments and come before winter.
Be diligent to come to me quickly; ... 13 Bring the cloak that I left with Carpus at Troas when you come — and the books, especially the parchments. ... 21 Do your utmost to come before winter.

1 Paul, an apostle of Jesus Christ by the will of God,

Paul begins in a way similar to that of many of his letters. He establishes his authority. He does not do this in

- Paul, a servant of Jesus Christ, **called** (to be) an **apostle**, separated unto the gospel of God, Rom. 1:1*
*Paul, **called** (to be) an **apostle** of Jesus Christ through the will of God, 1Cor. 1:1*
*Paul, an **apostle** of Christ Jesus **through the will of God**, and Timothy our 2Cor. 1:1*
*Paul, an **apostle** (**not from men, neither through man, but through Jesus Christ**, and God the Father Gal. 1:1*
*Paul, an **apostle** of Christ Jesus **through the will of God**, Eph. 1:1*
Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: Phil. 1:1
*Paul, an **apostle** of Christ Jesus **through the will of God**, Col. 1:1*
*Paul, an **apostle** of Christ Jesus **according to the commandment of God our Saviour, and Christ Jesus our hope** 1Tim. 1:1*

These are terms of authority emphasizing the inspired content of a letter. It was God's will Paul become and work as an "apostle." Paul did not seek it, and even with all the hard work and toil he had put in to become knowledgeable of the Law of Moses, he did not work for or prepare for becoming an apostle. Nor was there any agency of man involved. Peter or John had no part in this selection. He had been chosen by God and given the authority that comes with the office from his mother's womb (Gal 1:15). At the right time, God called him to become an "apostle"

"apostolos, 1. a delegate, messenger, one sent forth with orders..." (Thayer, p. 68; 652).

Although not used in this manner in the common term of the day, Jesus changed it, using it in the new way he wanted it understood. His apostles were sent forth with orders, chosen by Jesus to take His word and authority to all the nations. They were told the extent of that authority. They would bind and loose His will on earth as it had already been done in heaven.

And Jesus came to them and spake unto them, saying, All authority has been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and behold, I am with you always, even unto the end of the world. Mt 28:18-20

Truly I say unto you, what things soever you shall bind on earth shall be bound in heaven; and what things soever you shall loose on earth shall be loosed in heaven. Mt 18:18

He that hears you hears me; and he that rejects you rejects me; and he that rejects me rejects him that sent me. Lk. 10:16

He that receives you receives me, and he that receives me receives him that sent me. Mt. 10:40

Verily, verily, I say unto you, he that receives whomsoever I send receives me; and he that receives me receives him that sent me. Jn. 13:20

Jesus made it very clear to his apostles and his disciples that the apostles formed a vital link in the chain of authority. The weakest link and the one most easily broken, as they were men, but one that Jesus himself strengthened. If we love the Lord and are spiritually minded then we accept all that they have said.

If any man thinks himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. 1 Cor 14:37

Paul wanted it known that he did not put himself forward to take this great role. As Luke made clear in Acts and Paul validated here, God wanted Paul to be an apostle and Jesus was sent to prepare him for that role.

And he said, The God of our fathers has appointed you to know his will, and to see the Righteous One, and to hear a voice from his mouth. 15 For you shall be a witness for him unto all men of what you have seen and heard. Acts 22:14-15

But arise, and stand upon your feet: for to this end have I appeared unto you, to appoint you a minister and a witness both of the things wherein you have seen me, and of the things wherein I will appear unto you; 17 delivering you from the people, and from the Gentiles, unto whom I send you, 18 to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. 19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: Acts 26:16-23

For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. Gal 1:12

But when it pleased God, who separated me from my mother's womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, Gal 1:15-17

how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), Eph 3:3-5

To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph 3:8-9

Whenever Paul mentions these things, it is to help us appreciate the power of his writings. God enabled him to speak his word and make his writings the commands of the Lord.

But unto us God revealed (them) through the Spirit: for the Spirit searches all things, yea, the deep things of God. 11 For who among men knows the things of a man, save the spirit of the man, which is in him? even so the things of God none knows, save the Spirit of God. 12 But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. 13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teaches; combining spiritual things with spiritual (words). 1Cor. 2:10-13

If any man thinks himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. 1Cor. 14:37

It was the will of God that brought this about, and all readers must take this to heart as they read

the letter and determine how diligently they will comply with its words.

according to the promise of life

The intent and purpose for God to call Paul to be an apostle was “according to” the promise of life.

“kata,... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to... (bb) in proportion to, according to the measure of...” (Thayer, p. 328; 2596)

The relationship between Paul’s apostleship and the promise of life is one of concord and agreement. The more we understand and accept Paul’s apostleship, the greater the degree of certainty the promise of life is to us. God chose Paul to be an apostle and made him a great tool for bringing the promise of life to the world. God made a promise of life to the world and appointed Paul to help bring this into being.

And now I stand and am judged for the hope of the promise made by God to our fathers. 7 To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope’s sake, King Agrippa, I am accused by the Jews. 8 Why should it be thought incredible by you that God raises the dead? Acts 26:6-8

And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. Heb 9:15

Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. 2 Peter 3:13

And this is the promise that He has promised us — eternal life. 1 John 2:25

which is in Christ Jesus,

This promise is in Christ. This is a very important term for all Christians to be familiar with. Our understanding of what is inferred from this prepositional phrase is based upon our understanding of the term “in.”

*“en...a preposition taking the dative after it;... Eng. in, on, at, with, by among. I LOCALLY; 1. of Place proper; a. in **the interior of some whole**; within the limits of some space... 2. with the dative of a person, **in the person, nature, soul, thought of anyone**... 4. with, **among, in the presence of**, ... 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts... c. of that which one either leads or brings with him, or with which he is furnished or equipped; esp after verbs of coming, (en of accompaniment), where we often say with ... d. **of the instrument or means by or with which anything is accomplished**, owing to the influence of the Hebr. prep... much more common in the sacred writ. than in the prof... where we say with, *by means of, by (through)*...” ... 6. Of that in which any person or thing is inherently fixed, implanted or with which it is intimately connected... b. of a person to whom another is wholly joined and to whose power and influence he is subject, ... **of intimate relationship with God or with Christ**...” (Thayer, p. 209-212; 1722)*

Clearly we must choose between or blend some of the possible meanings of the term.

1. We are in the midst of some whole. It is a spiritual location that we are within.
2. We are in the thoughts of Jesus because we are in him.
3. We are in the presence of Christ.
4. Christ is the instrument or means by which something is accomplished. “*by means of Christ*”
5. We are intimately connected with Christ. we have a close and special relationship with him.

It may or may not have been the intent of the Holy Spirit for us to see all five of these in each and every use, but as we look at the Scriptures using the term, it seems evident that all five are a part of its meaning.

1. We are in the midst of some whole. It is a spiritual location that we are within.

and raised us up with him, and made us to sit with him in the heavenly (places), in Christ Jesus: Eph

2:6

2. We are in the thoughts of Jesus because we are in him.

whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. Matt 28:20

3. We are in the presence of Christ.

but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than (that of) Abel. Heb 12:22-24

4. Christ is the instrument or means by which something is accomplished. "by means of Christ"

For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them Eph 2:10

Wherefore if any man is in Christ, (he is) a new creature: the old things are passed away; behold, they are become new. 2 Cor 5:17

5. We are intimately connected with Christ. We have a close and special relationship with him.

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. Rom 6:3-4

Jesus is the husband and the church is his bride and they are one (Eph. 5:22-33). Jesus is the vine and each Christian is one of the branches (Jn. 15:1-8). Jesus is the shepherd and we are the sheep, he is also the door into the sheepfold (Jn. 10:1-18). Jesus is the head over all things to the church which is his body (Eph. 1:22-23). We are all members of that body (Rom. 12:1-8; Eph. 4:11-16). He is the king of the kingdom (Jn. 18:36). In all these figures the truth is revealed that we have a very close, very intimate relationship with him. He is our life (Col. 3:3-4). For this reason, it is of the greatest importance that we learn to see the phrase "in Christ" as the descriptive way of describing our relationship to Jesus after we join with him.

Each Christian is God's workmanship. Each was created in Christ Jesus to do the good works that God afore prepared for us to walk in. Therefore when each person is placed in Christ, he is a new creature. All the old things of his past life are past and everything has become new. Hence all relationships with Jesus begin after one is baptized. Though still wet, the moment one rises out of the water of baptism, he is a vine in the branch, a member in Christ's body, a sheep in Christ's fold, and a part of the bride of Christ.

Yet more than this, notice the variety of uses the Spirit has for the term "in Christ" in the charts on the next page. It is clear from these passages that God expected us to view the term "in Christ" in the same way we do kingdom (Col 1:14), church (Mt 16:16-18) house of God (1 Tim 3:15), or temple (1 Cor 3:16-17; Eph 2:19-21; 1 Pet 2: 4-10). Just as church (*ekklesia*- the called out), describes our relationship to the world of darkness (1 Pet 2:9-10), house (family) of God describes our relationship to God as our father (Rom 8:15-17), and temple describes our relationship to holiness, so "in Christ" describes our close relationship to Jesus.

<u>Rom 8:2</u>	law of the Spirit of life in Christ Jesus	<u>Eph 2:10</u>	created in Christ Jesus for good works,
<u>Rom 12:5</u>	one body in Christ ,	<u>Eph 2:13</u>	in Christ Jesus you...far off brought near
<u>Rom 16:3</u>	my fellow-workers in Christ Jesus ,	<u>Eph 3:6</u>	promise in Christ through the gospel,
<u>Rom 16:7</u>	who also were in Christ before me.	<u>Eph 3:11</u>	eternal purpose he purposed in Christ Jesus
<u>1 Cor 3:1</u>	to babes in Christ .	<u>Eph 3:21</u>	to him be glory in the church and in Christ Jesus
<u>1 Cor 4:15</u>	in Christ Jesus I begot you thru the gospel	<u>Phil 1:1</u>	To all the saints in Christ Jesus in Philippi,
<u>1 Cor 15:18</u>	they also that are fallen asleep in Christ	<u>Phil 3:14</u>	the prize of the upward call of God in Christ Jesus ;
<u>1 Cor 15:19</u>	If we have only hoped in Christ in this life,	<u>Phil 4:21</u>	Salute every saint in Christ Jesus .
<u>1 Cor 15:22</u>	also in Christ shall all be made alive.	<u>Col 1:2</u>	To the saints and faithful brethren in Christ
<u>2 Cor 1:21</u>	he that establisheth us with you in Christ ,	<u>Col 1:28</u>	that we may present every man perfect in Christ ;
<u>2 Cor 5:19</u>	God in Christ reconciling the world to himself	<u>1 Th 2:14</u>	churches of God in Judea in Christ Jesus .
<u>2 Cor 12:2</u>	I know a man in Christ ,	<u>1 Th 4:16</u>	the dead in Christ will rise first.
<u>Gal 1:22</u>	the churches of Judea which were in Christ .	<u>1 Tim 1:14</u>	with faith and love which is in Christ Jesus .
<u>Gal 3:28</u>	for you are all one in Christ Jesus .	<u>2 Tim 1:13</u>	in faith and love which is in Christ Jesus .
<u>Gal 5:6</u>	in Christ Jesus circumcision avails nothing	<u>2 Tim 3:12</u>	all who live godly in Christ Jesus will suffer
<u>Eph 1:1</u>	saints ... in Ephesus, faithful in Christ Jesus	<u>Philem 1:23</u>	Epaphras, my fellow-prisoner in Christ Jesus ,
<u>Eph 1:10</u>	gather together in one all things in Christ ,	<u>1 Pet 5:10</u>	God of grace...called...to his eternal glory in Christ ;
<u>Eph 2:6</u>	raised and made us sit with him... in Christ Jesus	<u>1Pet 5:14</u>	Peace to you all who are in Christ .

every spiritual blessing in the heavenly places Eph. 1:3			
<u>Rom 3:24</u>	the redemption that is in Christ Jesus	<u>2 Cor 5:19</u>	God was in Christ reconciling the world
<u>Rom 6:11</u>	alive to God in Christ Jesus	<u>Gal 2:4</u>	our liberty which we have in Christ Jesus
<u>Rom 6:23</u>	eternal life in Christ Jesus	<u>Gal 3:14</u>	the blessing of Abraham in Christ Jesus
<u>Rom 8:1</u>	no condemnation in Christ Jesus	<u>Eph 1:3</u>	every spiritual blessing . . . in Christ
<u>Rom 8:39</u>	the love of God in Christ Jesus	<u>Eph 2:6</u>	raised us up; made us sit together ... in Christ
<u>1 Cor 1:2</u>	sanctified in Christ Jesus	<u>Eph 2:7</u>	his grace and kindness toward us in Christ
<u>Col 1:28</u>	present every man perfect in Christ	<u>Eph 4:32</u>	God also in Christ also forgave you
<u>1 Cor 1:4</u>	grace of God given you in Christ Jesus	<u>2 Tim 1:1</u>	the promise of life which is in Christ Jesus
<u>1 Cor 15:22</u>	in Christ shall all be made alive	<u>2 Tim 1:9</u>	purpose and grace given us in Christ Jesus
<u>2 Cor 1:21</u>	He that establishes us with you in Christ	<u>2 Tim 2:1</u>	the grace that is in Christ Jesus
<u>2 Cor 2:14</u>	leads us in triumph in Christ	<u>2 Tim 2:10</u>	salvation which is in Christ Jesus with eternal
	glory		
<u>2 Cor 3:14</u>	the veil ... is done away in Christ		
<u>2 Cor 5:17</u>	If any man is in Christ he is a new creature		

As an apostle, and inspired writer, Paul could not leave Christ out of this great promise. Since the promise was purchased with Christ's own blood, He is the key that makes it all possible. This promise is in Him. It is both by means of Him, through Him and within Him.

2 To Timothy, a beloved son:

Paul spoke to Timothy in terms of endearment. He used the term "beloved - esteemed, dear, favorite" to reveal to Timothy the depth of his feelings for him. He was Paul's esteemed and dear son. Paul had spoken of this before, but his feelings were expressed more stronger probably due to the great emotional stress he was currently under. He wanted Timothy to know how important he was to him. As a spiritual father, as a man who was old enough to be Timothy's father, and as a man who had felt a kindred spirit toward Timothy because of their spiritual likeness in goals and desires, Paul has found Timothy not only to be a son, but a very special son indeed.

But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. 20 For I have no one like-minded, who will sincerely care for your state. 21 For all seek their own, not the things which are of Christ Jesus. 22 But you know his proven character, that as a son with

his father he served with me in the gospel. Phil 2:19-23

After his bad experience with John Mark that led him to separate from Barnabas, The good testimony given of Timothy must have been strong enough that it relieved Paul of all doubts. The choice turned about to be excellent.

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

As an apostle, Paul was a spokesman for God and Jesus. These greetings normally came from people greeting one another in common letters. In this case, the letter was written through Paul but truly comes from Jesus and thus from God. They wanted Paul to offer grace mercy, and peace to Timothy and to all who are like Timothy. These terms form the foundation of the wonderful promise of life found in the Bible. They teach us that God's feelings for man's sin and rebellion are tempered by his own "grace." The main definition of this word centered on two things. The first is what is given and the second how the giver feels toward those who are being given this gift. The first is "*kindness which bestows upon one what he has not deserved,*" the second is "*good will, lovingkindness, favor.*" It is "used of the kindness of a master towards his inferiors or servants." Upon these two things the message preached by the gospel (good news) is based upon. For the good news is that sinners who deserved condemnation have been given the gift of salvation by a loving God who feels good will toward those who have sinned and fallen short of his glory.

Added to grace is mercy. Mercy is also "*kindness or good will toward the miserable and afflicted.*" But this time the feelings themselves compel the one who feels sympathy to act so it is "*joined with a desire to relieve them;* (Thayer, p. 203; 1656). This desire led Jesus to die upon the cross and for the offer of a second chance to be sent into all the world. God pitied the plight of man and wanted to help us out of it. God sought to save all men and give them "peace." What had been a state of war in which we enemies of God destined to lose our soul in eternal punishment is now a state of peace. "*a state of national tranquility; exemption from the rage and havoc of war*" along with "*peace between individuals, i.e. harmony, concord*" leading to "*security, safety, prosperity, felicity...*" (Thayer, p. 182; 1515)

3 I thank God, whom I serve with a pure conscience,

Paul then revealed to Timothy that he had been a very special friend and co-worker to Paul, and he is thankful for him. If we carefully look at his words we see he was actually thanking God for the memories of Timothy and because of them what he is able to pray to God about Timothy.

I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, 4 greatly desiring to see you, being mindful of your tears, that I may be filled with joy, 2 Tim 1:3-4

Why did the Holy Spirit allow Paul to put so much of his own personal feelings here? He is the pattern we should all follow.

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil. 3:17

Let him who is taught the word share in all good things with him who teaches. Gal. 6:6

Since Paul was so grateful to have known and worked with Timothy, it was right for him to share it with Timothy. He was so thankful for Timothy's character and conduct. This is a wonderful compliment to Timothy, with no flattery or exaggeration. This is really how Paul felt.

For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church. 1Cor. 4:17

And if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do. 11 Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren. 1Cor. 16:10-11

But in between, the Holy Spirit wanted us to know a few more things about Paul. First he revealed

that he had served God with a pure conscience. This is an unusual word for service that Paul only used seven times. Three in speeches in Acts (24:14; 26:7; 27:23), and four in the epistles. Of these seven four speak of his own service to God. It is used “in the strictest sense *to perform sacred services; to offer gifts, to worship God in the observance of the rites instituted for His worship.*”

Paul had served God in the correct manner, first directed by Moses and then by Christ. He had always done exactly what God asked. Whatever rites, gifts and sacred services God sought for worship, in all good conscience Paul had fulfilled to the letter to the very best of his ability. As he looked back over this service even after all these years and with his growth as a person he still feels pure in his conscience. Here the word means “*free from every admixture of what is false, sincere... genuine blameless, innocent...*” (Thayer, p. 312; 2513). So as Paul allowed the impartial judge of his mind (conscience) to carefully sift his motives knowledge and actions, he was free from any guilt. He had removed himself from that which is false. He is truly sincere, his conscience is genuine, blameless and innocent. He feels no guilt.

as my forefathers did, (from my forbears)

“progonos... born before, older... plur. ancestors... used of a mother, grandparents, and (if such survive) great-grandparents, I Tim. 5:4 [A. V. parents] (of surviving ancestors...)” (Thayer, p. 538; 4270)

After living his life, now facing death, and looking back over his deeds, Paul felt he had served God in his own generation with the same love and devotion as that of Abraham, Moses, Elijah, or any of his forefathers. He feels that His service to Christ, and the manner in which he did so is on par with them.

For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; Acts 13:36

This should give great hope both to Timothy and to us that if we follow in his footsteps, we will be able to say the same today if we listen to him with the same zeal and sincerity.

as without ceasing I remember you in my prayers night and day,

This is not a one time prayer. It is not something he only did a few times. He thanked God for Timothy without ceasing.

adiáleiptos “unceasing” (from *a*, negative, *dia*, “through,” *leipo*, “to leave”), is used of “incessant” heart pain, Rom 9:2, KJV, “continual,” RV, “unceasing,” and in 2 Tim 1:3, of remembrance in prayer; the meaning in each place is not that of unbroken continuity, but without the omission of any occasion. (Vine’s Expository Dictionary NT:88)

adiáleiptos; gen. from *a* (1), without, and *dialeípō* (1257), to intermit, leave an interval or gap. Unceasing, continual, without intermission (Rom 9:2; 2 Tim 1:3). This, however, must not be taken as referring to unbroken continuity. In Rom 9:2, Paul speaks of the distress he experiences for the unrepentance of Israel on every occasion he thinks of his people. In 2 Tim 1:3, he tells Timothy that on every occasion of praying for individuals, he remembers him in particular. (Complete Word Study Dictionary: NT 88).

This is one of those relative terms that must not be carried too far. In this case it simply means that whenever Paul prayed to God, Timothy was not far from his mind. As he prayed day and night, Timothy was on his mind as he remembered what a blessing he was to Paul. Several times in his life, Paul had spoken of running or laboring in vain (Gal. 4:11; Phil. 2:15 1Th. 3:5). As he looked at many of the brethren he had worked with and saw their shallow commitment to the Lord, he then remembered Timothy. What a compliment to Timothy. Every time and everything that Paul remembered about Timothy brought about thanks to God.

4 greatly desiring to see you,

Paul had a strong “desire” to see Timothy.

“epipotheo... to long for, desire... to pursue with love, to long after...” (Thayer, p. 241).

Paul, with no one standing with him, alone in Roman prison, forsaken by his friends, had many

reasons to strongly desire to see this man of like emotions and commitment.

being mindful of your tears,

Paul was mindful (perfect passive) of Timothy's tears.

mimnesko... to remind: ... to be recalled or to return to one's mind, to remind oneself of, to remember; ... with a passive significance ... to be recalled to mind, to be remembered, had in remembrance: (Thayer 3403)

This may mean all the tears Timothy had shed through the years in sincere love for others and in disappointment over his own need to grow because of his fervent and emotional nature. It may also be that Paul had recently heard of Timothy's tears as he heard of Paul's sentence and it had never left Paul's mind.

that I may be filled with joy,

All the prayers regarding Timothy centered on one theme, "in order that, or for the purpose that" he might be filled with joy. This was the purpose and intent of all his prayers. He longed to see Timothy so he could be filled with joy. Again, to have a great man like Paul feeling that way about him would be a wonderful compliment Timothy would never forget. Clearly it must have made a strong impact on Timothy.

5 when I call to remembrance

In this phrase Paul defines exactly what it was about Timothy that filled him with such respect, longing and led to his unceasing prayers. There was already joy in Paul's heart just by remembering one specific thing about Timothy. When Paul takes his all his memories out and relives them in his mind. Their idiom differs from ours. They take reminding and memory of events. They obtain them from their mind and live them again.

"lambano,... to take, i.e. 1. To take with the hand, lay hold of... any pers. or thing in order to use it: absol., 3. to take what is one's own, to take to one's self, to make one's own... II to receive (what is given) to gain, get, obtain..." (Thayer, p. 370-371; 2983).

"hupomnesis... a. transitively... a reminding... by putting you in remembrance, 2 Pet 1:13; 3:1... b. intrans. remembrance... II Tim. 1:5 R.V. having been reminded of...) ..." (Thayer, p. 644)

This is a Greek idiom. Paul took or gained remembrance. He received it from the things he would do and the things that often occurred that would remind him of Timothy. Things that reminded him of Timothy's faith.

the genuine faith that is in you,

"anupokritos... (a - priv. and hupokrinomai), unfeigned, undisguised..." (Thayer, p. 52; 505)

When a word begins with an alpha-privative, it takes the meaning of the noun and then denies it unequivocally. Here it took a word of someone who is a hypocrite, a play actor who pretends and acts but has nothing true or genuine in the heart, and then completely denied it stating exactly the opposite. Timothy's trust in God was genuine, it was not faked, it was undisguised. That which Timothy manifested to Paul and the world was the genuine thing felt in his heart through and through.

which dwelt first in your grandmother Lois and your mother Eunice,

"enoikeo... to dwell in; in the N. T. in one, everywhere metaphorically, to dwell in one and influence him (for good).... in a person's soul, of the Holy Spirit... " (Thayer, p. 217)

Paul now also compliments Timothy's grandmother and mother. This is for Timothy's sake as well as Lois and Eunice, but I think primarily for us. Timothy faith had first dwelt inside of his grandmother, and then was deposited into the heart of his mother, and finally it was had been deposited within him. There are examples of this in Scripture where the great faith of the parents are clearly seen in their children. The faith of Moses first dwelt in his parents.

By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command. 24 By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, 25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, 26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. Heb. 11:23-26

It appears from the context that Samuel's faith first dwelt in his mother and very probably David's first dwelt in great grandmother and grandmother. his ancestors as well. Both Rahab and Ruth were in his near ancestry.

Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, 6 and Jesse begot David the king. Mt. 1:5-6

By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace. Heb. 11:31

There is so much to consider in these statements. We know from Timothy's conversion that he was an uncircumcised man. His father was a Greek and in spite of his mother's piety, her dearest wish to have her son joined to his father Abraham through circumcision was denied. There is a lot to this story that has not been told. Clearly things had not worked out as they might have wished but still Paul through inspiration revealed that no matter what the problems the faith was exactly what it ought to have been.

and I am persuaded is in you also.

Continuing his high compliment of Timothy and basing his reasoning and James words about manifesting our faith to others, Paul expresses his own confidence and persuasion.

"peitho... 1. Active; a. to persuade, i.e. to induce one by words to believe... to cause belief in a thing... b. as in class. Grk... 2. to make friends of, win one's favor, gain one's good-will, ... or to seek to one, strive to please one... c. to persuade unto i.e. to be induced to believe... 2. Passive and Middle... a. to be persuaded, to suffer one's self to be persuaded; to be induced to believe... to be persuaded of a thing concerning a person Heb. 6:9... b. to listen to, obey, yield to, comply with ...to trust, have confidence, be confident... " (Thayer, p. 497-498; 3982).

Even so faith, if it have not works, is dead in itself. 18 Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from (thy) works, and I by my works will show thee (my) faith. James 2:17-18

Paul had been observing Timothy for much of his service to God. Timothy had been with him on the second and third journeys. He had conducted his life in such a way that Paul could express this wonderful compliment to Timothy as well as his mother and grandmother.

6 Therefore I remind you to stir up the gift of God

Paul now moves from compliments to exhortations. Timothy has done well. He has a great foundation. He is now encouraged to build upon it.

anazopureo i. e. a. the remains of a fire, embers; b. that by which the fire is kindled anew or lighted up, a pair of bellows); to kindle anew, rekindle, resuscitate, (Thayer's ; 329)

Like all of us Timothy had a gift.

Having then gifts differing according to the grace that is given to us, let us use them: Rom. 12:6

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. 11 If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. 1Pet. 4:10-11

Yet unlike us, Timothy had a miraculous gift. Although it is not revealed what it was it would have been most profitable for him to have the gift of prophecy. This is such an important exhortation we all ought to take to heart. It is so easy for our labor and our zeal to be lessened though disappointments and sorrows. From time to time we all need stir up and rekindle it. Paul had already spoken of Timothy's gift in the previous letter.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 1Tim. 4:14

There are moments in everyone's life like Elijah. A time when through discouragement and bitterness we simply stop working as hard as we ought to work. When such a time comes we need to remember Paul's words to Timothy.

which is in you through the laying on of my hands.

While in the first letter Paul said to Timothy it was given "with" the hands of the presbytery (elders) here it was "through" Paul's hands. While the preposition "with" describes "association, in the midst of," "through" is a preposition that describes the "means or instrument by which something is accomplished." Hence the elders hands were there "in the midst of," while Paul's hands were "the means and instrument" by which the spiritual gift was given.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, 15 who, when they had come down, prayed for them that they might receive the Holy Spirit. 16 For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. 17 Then they laid hands on them, and they received the Holy Spirit. 18 And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, 19 saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit." Acts. 8:14-19

Evidently Paul had some concern that the present set of circumstances might affect Timothy.

7 For God has not given us a spirit of fear,

Although Paul is in prison for his own use of his gifts, Paul wants Timothy that he does not feel the fear of the evil-doer. By using the He used the conjunction "gar – the reason and cause of a previous statement" and was revealing to Timothy and to us exactly why Timothy ought to stir up the gift that is in him and not allow the present circumstances to slow down his own zeal. No matter what human authorities are doing to God's people, God has not given His people a spirit of fear. Paul was addressing the attitude a Christian of faith ought to have toward aggressive attempts on the part of the enemies of Christ to their own safety and their efforts to serve Jesus.

As a part of the gospel, God not only gave man forgiveness and eternal life, He also gave man a new attitude and outlook. This was given as a gift, and is supplied and furnished through a proper understanding of the gospel. He has supplied us with a spirit, not of fear, but of power, and a sound mind. The term "spirit" is used in many ways in the New Testament. The term is most often used of the Holy Spirit and the eternal spirit within our own heart. But sometimes it is used of "the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire." God has not given us the disposition or influence of fear which fills and governs our soul. He has not given us fear as the efficient source of our emotions. He has given instead power love and a sound mind. The influence of power, love and soundness of mind are what comes from God. If we are influenced by "fear," we created it ourselves.

"deilia... timidity, fearfulness, cowardice..." (Thayer, p. 127)

Christians should not be timid or fearful when it comes to presenting the gospel plan of salvation or their faith in the Lord. This are not the things that bring fear to the heart of a true believer. His confidence is placed in God. God has the power to deal with all the things man can do.

So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?" Heb. 13:6

but of power

There is a contrast between the fear man can create and the "power" God has actually given to us. It comes from the unfeigned faith that Paul had just described about Timothy. As John would later say:

For whatever is born of God overcomes the world. And this is the victory that has overcome the world — our faith. 5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

1Jn. 5:4-5

Within God's word and our faith in it is the "power" and confidence necessary to remove fear.

"dunamis...strength, ability, power; a. univ. inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth..." (Thayer, p. 159; 1411)

Through the gospel and our faith in God, Christians have access to strength, ability, and power. When man created a substance with power within itself, they called it this Greek term: "dynamite." Just as there is power in dynamite to explode, there is power in the Christian to withstand the onslaught of persecutions, trials, anguish and even death. Put a true servant of God into such situations and you will always see him rise above it. Paul told the Thessalonians it was God's word working in them, and prayed that the Ephesians would be strengthened with might through His Spirit.

And for this cause we also thank God without ceasing, that, when you received from us the word of the message, (even the word) of God, you accepted (it) not (as) the word of men, but, as it is in truth, the word of God, which also works in you that believe. 1Th. 2:13

For this reason I bow my knees to the Father of our Lord Jesus Christ, 15 from whom the whole family in heaven and earth is named, 16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, 17 that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, Eph. 3:14-18

and of love

agape-love always helps calm the mind in times of persecutions and trials. When we, as Jesus was before us are more intent on our love for God and our love for our fellow man our fears are removed. When we are fully focused on seeking to be a blessing to others and to act in their best interests, it is easy to set aside our own fears and concerns and focus entirely upon what others need. Our love for the lost will sometimes lead us to forsake personal safety in order to help. As Paul, we will gladly spend and be spent for their souls. So *agape-love* has the same ability as the power of God to remove all our fears.

and of a sound mind.

A sober minded state is often necessary to keep one thinking clearly and sensibly in times of trial.

"sophron ...a. of sound mind, sane, in one's senses, ...b. curbing one's desires and impulses, self-controlled, temperate..." (Thayer, p 613: 4998)

It helps us focus on the true spiritual realities and the things that really matter. It is not worth risking our soul to save our body. But in times of crisis those whose faith wavers might crumble into fear. Yet at such time we must weigh in the balance and remember the important Scriptures that can help us overcome our fears.

4 "And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. 5 But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him! Lk. 12:4-5

Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." 6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?" Heb. 13:5-6

Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. Rev. 2:10

For you have need of endurance, so that after you have done the will of God, you may receive the promise: 37 "For yet a little while, And He who is coming will come and will not tarry. 38 Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him." Heb. 10:36-38

8 Therefore do not be ashamed of the testimony of our Lord,

Paul now draws the "conclusion" that ties together the tears, the fears and the power.

“oun... a conj. indicating that something follows from another necessarily; ... it is used in drawing a conclusion and in connecting sentences together logically, then, therefore, accordingly, consequently, these things being so...” (Thayer, p. 463; 3767)

There is something that follows necessarily from the above. Since all Christians have not been given a spirit of fear, but of power, love, and a sound mind, Timothy should clearly see that he should not be ashamed of Paul who has simply preached and lived the gospel of Jesus Christ to the point of imprisonment and now death. It would be a terrible example of unsound thinking for someone to be ashamed of Paul, or of the things Paul was preaching that had led to that end. The testimony of the Lord refers to the fact that all the apostles were eyewitness to what they saw.

“marturia... 1. a testifying: the office committed to the prophets of testifying concerning future event... 2. what one testifies, testimony... in a legal sense, of testimony before a judge...” (Thayer, p. 391; 3141)

The testimony concerning Jesus refers to all the facts which they have witnessed are true. No one should be ashamed of this testimony even though wicked men did reject it and killed the messengers who brought it to them.

For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. 2 Pet 1:16

This testimony is different from our own. The apostles were chosen and prepared to witness not only of the gospel, but of their own eyewitness testimony. Jesus told Paul that He had appeared to him so that he could give this testimony.

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” Acts 1:8

Then he said, ‘The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth. 15 For you will be His witness to all men of what you have seen and heard. Acts 22:14-16

But the following night the Lord stood by him and said, “Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome.” Acts 23:11

But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. Acts 26:16-17

nor of me His prisoner,

Paul was a prisoner sitting in a Roman jail awaiting execution. He considered himself to be a prisoner of Jesus. It was for the testimony concerning Jesus that he was in prison. He had not done anything to violate the laws of Rome. He had simply preached the truth about Jesus.

“desmios... bound, in bonds, a captive, a prisoner,...” (Thayer, p. 129; 1198)

He was bound, in bonds and a captive. A very ignoble end for an apostle of the Lord Jesus, but not unexpected:

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 10 We are fools for Christ’s sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! 11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. 12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. 1Cor. 4:9-13

“For I will show him how many things he must suffer for My name’s sake.” Acts. 9:16

Timothy knew these things, but the times were getting perilous, and Paul had already lost some of his close friends to this temptation. He wants Timothy insulated from it.

but share with me in the sufferings for the gospel

Instead of being afraid or ashamed, Paul wants Timothy to choose to share the sufferings with Paul.

“sugkakopatheo... ‘to suffer hardships with one’ ... “ (Thayer, p. 592)

Hardship is often the reward for the zealous preaching of the gospel. Those who receive hardship should not be forsaken by others who love the Lord. Even if they are not being attacked and personally reviled in their own stand for the Lord, they should not shrink back from those who are.

Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ ... 40 And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’ Mt. 25:34-36

according to the power of God,

Suffering is not a sign of weakness for the Christian. From the time of Abel on, it has been a sign of power. When the righteous will not compromise or succumb to the pressure of persecution and tribulation, they will suffer. But this suffering must be “*according to*” the power of God.

“kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to... (bb) in proportion to, according to the measure of...” (Thayer, p. 328; 2596)

This term is perfectly illustrated by the balancing scales used to weigh things. When one places a weight on one side and an equal amount of product on the other, the scales balance. There is then proportion and agreement. Thus with the power of God on one side and a fearless Christian on the other there is harmony, concord and agreement. Even though wicked men may do their utmost to thwart and destroy God’s plan and His people, they will fail. When comparing the sufferings with Paul and those like him to the power of God, they pale to insignificance.

Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. Lk. 12:3-4

9 who has saved us

Paul now begins a long discussion of God’s plan and purpose of salvation and our part in it. The suffering we receive in this present life plays such a small part in the over all plan, and Paul felt it necessary to make this clear as such suffering will continue throughout time. God saved us! He took the initiative to intervene in the affairs of mankind and at great cost to himself offered man a second opportunity to live eternally. The Spirit of God wants it understood that it was the love, compassion, and mercy of God that led to the gospel. God saved us with the gospel. It was not given with the purpose of making life miserable for people, it was given to save man.

and called us with a holy calling,

God’s initiative is also manifested in the manner of the gospel’s presentation. He sent men throughout the entire world to call men back to Him. He chose the quality of people He wanted before the creation of the world, but used the gospel to call us one by one.

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, 14 to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. 15 Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle. 2Th. 2:13-15

This is the holy, sanctified and set apart calling that God used for each of us.

And we know that all things work together for good to those who love God, to those who are the called according to His purpose. 29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. 30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. Rom. 8:28-30

God has invited us to be set apart for Him, exclusively His, and has offered us purity, and sinlessness through the gospel. This too gives us reason to be fearless, we always seek to walk worthy of that holy calling.

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, ... 4 There is one body and one Spirit, just as you were called in one hope of your calling; Eph. 4:1,4

Therefore we also pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power, 12 that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ. 2Th. 1:11-12

Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, 2 who was faithful to Him who appointed Him, as Moses also was faithful in all His house. Heb. 3:1-2

not according to our works,

Again, Paul uses the concept of the balancing scales (*kata*) leading to proportion and equal measure. God did not call us because our works equaled this invitation. He did not call us from a worthy and good life to be His servants. There was nothing in our works that led God to have any use for us. Even Abraham was not called on the basis of his works, but on the basis of his faith.

For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." 4 Now to him who works, the wages are not counted as grace but as debt. 5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, Rom. 4:2-6

The gospel call of salvation is a gift of grace and mercy. Any trouble or tribulation that come as a result has no real bearing on the overall plan. For the sufferings on one side of the scale are not worthy (*axios*) to be compared with the glory that is coming to us for our service to him. It was such a precious gift to be called, that the sufferings and tribulations cease to weigh on our mind.

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast. Eph. 2:8-10

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. Rom. 8:18

but according to His own purpose and grace

This time the balance (*kata*) places God's call through the gospel on one side and His purpose and grace on the other. God's eternal purpose was to take sinful man and using the church, bring about their salvation.

to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, 11 according to the eternal purpose which He accomplished in Christ Jesus our Lord, 12 in whom we have boldness and access with confidence through faith in Him. 13 Therefore I ask that you do not lose heart at my tribulations for you, which is your glory. Eph. 3:10-13

This was done because of the great love and gracious mercy that He feels toward us. Though this leads to persecution and hatred on the part of those who hate the light, that hatred is not a part of the purpose and plan, but only a hindrance to it. God had some plans and purposes. Whether they have all been revealed to us in the gospel is doubtful when we see that it was also for the

principalities and powers that are in the heavenly places. There was a purpose in heaven just as there was a purpose for our salvation. I suspect we will be as amazed as Paul was when God revealed the Gentiles had been called to lead Israel to jealous and thus bring more to Jesus.

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! 34 "For who has known the mind of the Lord? Or who has become His counselor?" 35 "Or who has first given to Him And it shall be repaid to him?" 36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen. Rom 11:33-36

which was given to us in Christ Jesus

The antiquity of these plans are as amazing as the plans themselves. Before God even created time which is recorded at the very start of Genesis, (*in the beginning*), all of the plans and purposes of God had already been devised and given. When God makes a plan, He is so infinitely wise and powerful that he can "*call things that do not yet exist as though they did.*" The entire concept of "*in Christ Jesus*" was already in His mind just as the church was a part of His eternal purpose so also was our being in Christ after we have been called. This is the very reason why God put baptism into the gospel. Only those who have been baptized are in Christ.

For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. Gal 3:26-29

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6:3-4

Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. 2Cor. 5:17-18

Every spiritual blessing in the heavenly places is given to us in Christ.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, Eph 1:3-6

God's plans for saving man were designed to be activated and given power due to our relationship to Jesus Christ. By entering into Christ (the church) we receive all the benefits of this purpose and grace of God. Hence though the gospel brings persecution, it also brings and precious and exceedingly great gift.

before time began,

Many statements in the Scriptures emphasize that the plan of salvation and all the details thereof were already designed and determined prior to the beginning of time and the creation of the heavens and the earth.

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began 26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith-- Rom. 16:25-26

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, Eph. 1:3-4

knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; 19 but with precious blood, as of a lamb without spot, (even the blood) of Christ: 20 who was foreknown indeed before the foundation of the world, but was manifested at the end of times for your sake, 1 Pet 1:18-20

in hope of eternal life which God, who cannot lie, promised before time began, 3 but has in due time

manifested His word through preaching, which was committed to me according to the commandment of God our Savior; Titus. 1:2-3

God planned for the death of His Son upon the cross, He planned for the saving of men prior to the beginning of time. That which we fight for is what God planned for us to fight for. We are involved in a great conflict, but our victory is assured.

And we know that to them that love God all things work together for good, (even) to them that are called according to (his) purpose. 29 For whom he foreknew, he also foreordained (to be) conformed to the image of his Son, that he might be the firstborn among many brethren: 30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What then shall we say to these things? If God (is) for us, who (is) against us? Rom 8:28-31

10 but has now been revealed

Although this purpose had been kept secret from times eternal, God had allowed Jesus to appoint apostles who would reveal these things to man. Paul was suffering because he was an apostle called to reveal God's plans to man. They had been hidden through times eternal. Now (in Paul's day) they were being revealed.

"phaneroo,... to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way... to make known by teaching... b. with an acc of the person, to expose to view, make manifest, show one ... Pass. to become known, to be plainly recognized, thoroughly understood..." (Thayer, p. 648; 5319)

Sadly, the harder Paul worked to help men see these things the more persecution and tribulation he received.

how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: Eph. 3:3-6

by the appearing of our Savior Jesus Christ, who has abolished death

This was the means God chose to reveal all his plans. When the word became flesh and dwelt among us, Jesus appeared and so began the revelation of all God's plans to men. While we had all sat in a great darkness, the light came into the world so we could all see. As Jesus completed his work, not only did man understand God's plans, but God also wanted it clearly made known that Jesus "abolished" death.

"katargeo... 1. to render idle, unemployed, inactive, inoperative: ...to deprive of its strength, make barren... to cause a person or thing to have no further efficiency; to deprive of force, influence, power, [A.V. bring to nought, make of none effect]... 2. to cause to cease, put an end to, do away with, annul, abolish... Pass. to cease, pass away be done away: of things...; of persons, foll. by APO tinon to be severed from, separated from discharged from, loosed from, any one; to terminate all intercourse with one..." (Thayer, p. 336; 2673)

Jesus brought it to nothing, put an end to it, did away with it, annulled and abolished it. It simply doesn't exist for the Christian any longer.

Verily, verily, I say unto you, If a man keep my word, he shall never see death. John 8:51

Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; 26 and whosoever liveth and believeth on me shall never die. Believest thou this? John 11:25-26

When Jesus died, and three days later was resurrected, He proved the validity of these words. Death is now only a journey from this world and into to the next and a time of waiting where it is very far better.

For to me to live is Christ, and to die is gain. 22 But if to live in the flesh,-- (if) this shall bring fruit from my work, then what I shall choose I know not. 23 But I am in a strait betwixt the two, having the desire

to depart and be with Christ; for it is very far better: 24 yet to abide in the flesh is more needful for your sake. Phil 1:21-24

And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. Luke 16:22

These things help put things in the proper perspective as far as Paul is concerned.

and brought life and immortality to light through the gospel,

At the same time that Jesus abolished death, He also brought two things to light.

"photizo... 1. intransitive to give light, to shine,... 2. transitive a. properly to enlighten, light up, illumine... b. to bring to light, render evident... c. by a use only biblical and ecclesiastical to enlighten spiritually, imbue with saving knowledge..." (Thayer,, p. 663; 5461).

Though the Old Testament hinted and revealed a few things about it, life and immortality were not "given light" and "illuminated" until Jesus came. Both the teachings of Jesus and the example He gave through the resurrection gave man an insight into life and immortality that simply was not known prior to that event. When the apostles began writing, they further elaborated on this topic. With the teachings of the gospel, no Christian needs to be greatly concerned about the losses that come due to the obedience of the gospel. Once life and immortality are factored in, they are insignificant.

Life after Death

Introduction. One of the most fundamental reasons people become and remain a Christian is the hope that we will continue to live after the body has died. As we age, we learn from personal experience what Paul did nearly 2000 years ago: "our outward man is perishing," yet with the hope of eternal life, "the inward man is being renewed day by day." With this promise from God "we do not look at the things which are seen, but at the things which are not seen. By faith we now understand that "the things which are seen are temporary, but the things which are not seen are eternal." 2 Cor. 4:16-18

From the Beginning. God has been open and honest with the children of Adam. Death came as a result of sin. Though we brought this terrible curse upon ourselves, God began to offer a second chance to possess eternal life as far back as Abel.

Abel believed the same promise that motivated Paul when he wrote the above. This promise led him to live for God and not for himself. Abel is the first one listed in Hebrews 11:4-12 who "saw" and "welcomed" God's promises that gave him the faith to offer that better sacrifice. As Enoch walked with he too confessed "he was a stranger and exile on earth." Because of Enoch's faithful walk, God was able to testify and verify his promises by taking Enoch directly and not through death. Noah built the ark and Abraham and Sarah left their home because "they were seeking a country of their own." It was "all these" who "died without receiving the promises" but because they "saw and welcomed them" they also "confessed they were strangers and exiles." After Enoch it was clear they would not wait any longer than death for these promises. They would receive an amazing down payment the moment they died. Enoch proved that very thing!

*All these died in faith, without receiving **the promises**, but **having seen them and having welcomed them** from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that **they are seeking a country of their own**. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, **they desire a better country, that is a heavenly one**. Therefore God is not ashamed to be called their God; for **He has prepared a city for them**. Heb. 11:13-16*

God's promise assured them of a "country of their own ... a better country... a heavenly one" and they believed! This trust pleased God. They "saw.. welcomed.. sought, and desired." It was this quality of commitment that led the Holy Spirit to reveal: "God is not ashamed to be called their God; for He has prepared a city for them."

But what are the specifics of these promises? In the quiet of the night can we see them twinkling like the stars beaconing us to greater service? Do we welcome them as our brethren did before us, confessing

we too are strangers and exiles on the earth? When was the last time we sat down and savored our desire for the beauty and wonder of what God has in mind for us for all eternity?

When Jesus came, he “*brought life and immortality to light through the gospel.*” 2 Tim. 2:8-10 What he said adds so many new perspectives and vistas to these earliest promises of God. Jesus revealed there are three phases to “*life and immortality.*” **First**, the wonderful experiences we will enjoy the very moment of our death. **Second**, the amazing changes we will experience at the resurrection. **Third**, the beauty and awe of our eternal home in heaven. Each of these has an amazing amount of detail. The more we “*see,*” “*welcome,*” “*seek*” and “*desire*” the more like a “*stranger*” and “*exile*” we will feel.

Jesus taught some very deep things in some of his most simple comments. He then gave amazing illustrations to make clear the meaning of this teaching. First, consider his words to the thief as they were both in the process of death by crucifixion.

And He said to him, Truly I say to you, today you shall be with Me in Paradise. Lk. 23:43

Jesus knew that neither he nor the thief were coming down alive from the cross to which each was nailed. He spoke these words about the sixth hour of the day and died three hours later at about the ninth. A short time after he died the soldiers broke the legs of the two thieves and they too died(Lk. 23:44-46; Jn. 19:30-33).

Yet Jesus had promised the thief: “*today you shall be with me in Paradise.*” The promise Jesus made to the thief was based on the truths he had already revealed in his discussion of the rich man and Lazarus(Lk. 16:19-31). Just as “*the beggar died, and was carried by the angels to Abraham’s bosom,*” that very day Jesus knew they also would be “*carried by angels to Abraham’s bosom.*” Jesus had seen this occur countless times since the creation. Now he and the thief were to experience it. Only the portal of death separated them from Paradise. This is a wonderful word to describe the place we will live after death: “*paradeisos... a garden, pleasure ground; grove, park... ‘the garden of Eden’ where our first parents dwelt before the fall...*” (Thayer, p. 480)

In the first sermon after Jesus resurrection, Peter preached that after death Jesus was in Hades(Acts 2:26-27, 31). This means this beautiful grove and park is also in Hades. As we try to put into words how awesome and precious this will be we can’t find them! Angels escorting us to a park and grove so beautiful it was first used to describe Eden! Does this sound too good to be true? Are we reading more into these words than is there? Let’s see!

Many years later Paul also spoke of Paradise. Whether in his body(alive and seeing it as a vision) or out of his body(dead and separated from his body(*really there in his spirit!*) Paul did not know. Even this brings up interesting applications. If Paul couldn’t tell the difference between being in his body or being out of his body then we won’t be able to tell either! Paul was caught up to paradise(2 Cor. 12:1-4, 7). While there, he “*heard inexpressible words, which it is not lawful for a man to utter.*” (Note: whether in the body or out, he could still hear). The beauty, peace, comfort and joy of that place were either beyond words alone, or the words themselves were unlawful to be spoken. There was “*surpassing greatness*” in “*these revelations!*” Though Paul never told us what he saw, he later told the Philippians how he still felt about what he had seen and heard.

*For to me, to live is Christ, and **to die is gain.** 22 But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. 23 But I am hard- pressed from both directions, **having the desire to depart and be with Christ, for that is very much better; Phil. 1:21-23***

After what Paul heard and saw, death changed in a moment from a loss to a gain(profit)! He knew he would gain more after death than he ever had while living in this life. This profit led him to a powerful longing(*epithumos* - often translated *lust, craving* or *longing* Thayer #1939). Death was not of mild interest for Paul after what he had seen. As Abel, Enoch, Noah and Abraham, Paul also saw.. *welcomed.. sought, and desired.* He knew it would be “*very much better*” (“*kreitton... more useful ... more advantageous... more excellent*” Thayer, #2808)!

Are we taking this further than Paul intended? That’s not possible! Remember the events at Jesus transfiguration. Jesus face shone as the sun and his clothing became white as the light(Mt 17:1-3). But for our study, what was more important was the appearance of Moses and Elijah. “**behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in**

glory, were speaking of His departure which He was about to accomplish at Jerusalem.” Lk 9:29-31

We now learn two more things to add to what we “see.. welcome.. seek and desire.” First though dead for hundreds of years, they appeared in glory. Death was clearly a gain for them! Obviously “very far better.” Hundreds of years after physical death they were still in glory! Secondly, there was no Jerusalem when Moses died, nor were there any prophecies of Jesus’ death in Jerusalem at the time of Moses or Elijah. They had come to speak with Jesus about things they could not possibly have known before they died. It is evident they learned and experienced these things after death. Far from loss, death brought both profit and gain to them.

Still too good to be true? Jesus taught exactly the same thing while living on earth: “Truly, truly, I say to you, if anyone keeps My word he shall never see death.” Jn. 8:51 When Jesus, the thief, and Lazarus died, they did not see death. They saw angels and entered Paradise! When Moses and Elijah died, they did not see death they found glory and knowledge! All who keep Jesus words will never see death. It is hard to grasp this solely because the only side of death we have ever seen is a body empty of a soul.

Yet, if we think about it, this is exactly how all journeys are experienced. Those who remain must watch their loved ones leave. As they return home lonely and empty, the one leaving simply move on to new places and new experiences. Just as we can fall asleep on a plane leaving St. Louis and awaken near a beautiful beach, mountain or other vacation spot. Those who die keeping Jesus’ word fall asleep here and awaken in paradise.

Conclusion: Jesus further explained this to Martha who was grieving over her brother Lazarus. “Jesus said to her, I am the resurrection and the life; he who believes in Me shall live even if he dies, 26 and everyone who lives and believes in Me shall never die. Do you believe this?” John 11:25-26 Work this one out! If we believe in Jesus we will continue to live even if we die. Everyone(including us) who lives and believes in Jesus will never die. Do we believe this? It is the same story again: “Today you will be with me in Paradise” They continued to live after they died. They never really died at all! Remember what Jesus told the Saducees as they debated life after death and the resurrection: “Have you not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead but of the living.” Mt. 22:31-32 Though hundreds of years had elapsed from Abraham’s death to Moses standing before the burning bush, Abraham, Isaac and Jacob were still alive. They did not see death, neither will we.

For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. 2 For indeed in this house we groan, longing to be clothed with our dwelling from heaven; 2 Cor. 5:1-2

11 to which I was appointed a preacher, an apostle,

It was “into these things (eis) that Paul was appointed a preacher and apostle. They are the entire reason he is suffering as an evil doer. The context now becomes clear. Paul was an apostle and was suffering because he was making known God’s great truths. Those who did not appreciate the gospel were persecuting Paul for revealing it. There is no shame. Paul is God’s herald and ambassador. Proclaiming all that God wants revealed about truth and conduct.

“kerux... a herald, a messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties... In the N. T. God’s ambassador, and the herald or proclaimer of the divine word...” (Thayer, p. 346; 2783)

“apostolos... 1. a delegate, messenger, one sent forth with orders... 2. Specially applied to the twelve disciples whom Christ selected, out of the multitudes of his adherents to be his constant companions and the heralds to proclaim to men the kingdom of God... 3. In a broader sense the name is transferred to other eminent Christian teachers.” (Thayer, p. 68; 652).

Paul was made God's ambassador and messenger vested with authority. Those who rejected him were rejecting both Jesus and God for they had been given the authority to bind and loose. There is nothing to be ashamed of

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me. Lk 10:16 See also Mt 10:40; Jn. 13:20

Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Mt. 18:18

and a teacher of the Gentiles.

Paul had been sent out to teach the Gentiles. It was from the Gentiles that he was not being persecuted. As the Jews before them, the Gentiles used the "kill the messenger" mentality to deal with the truths they did not like. This was not the first time Timothy had seen this, though it was the most severe.

For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, 14 if by any means I may provoke to jealousy those who are my flesh and save some of them. Rom. 11:13-14

Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God, 16 that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit. 17 Therefore I have reason to glory in Christ Jesus in the things which pertain to God. Rom. 15:15-17

For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient — 19 in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. Rom. 15:18-29

But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter 8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), 9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. Gal. 2:7-9

12 For this reason I also suffer these things; nevertheless I am not ashamed,

It was through all the above (*dia*) that the "cause" of all Paul's suffering is understood.

"aitios... that in which the cause of anything resides, causative, causing. hence 1. the author... 2. cause..." (Thayer, p. 18)

This is the cause, this is the reason for Paul's suffering. Is there anything in the above of which to be ashamed? Paul did not think so! He had not shame because he had very honorable reasons for all his troubles.

For ye, brethren, became imitators of the churches of God which are in Judaea in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; 15 who both killed the Lord Jesus and the prophets, and drove out us, and pleased not God, and are contrary to all men; 16 forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost. 1Th. 2:14-16

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. Rom. 1:16

for I know whom I have believed

With the term "for" Paul gives the "reason and cause" for his lack of shame. Paul "knows" who he believes in.

"oida,... 1. like the Lat. NOVI it has the signification of a present to know, understand; and in the plpf. the signif. of an impf. 1. to know,... 2. to know i. e. get knowledge of, understand, perceive; a. any

fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by an inf. in the sense of *to know how* (Lat. *calleo, to be skilled in ...Phil 4:12*)..." (Thayer, p. 174).

Paul has the knowledge of experience, the "*know how*" knowledge, the "*skilled in*" knowledge. He knew whom he had believed in, and God had never failed or forsaken him and never would.

and am persuaded that He is able to keep what I have committed to Him

Paul was also "persuaded" that God would keep what he had committed to him.

peitho... 1. Active; a. *to persuade*, i.e. to induce one by words to believe... *to cause belief in a thing*... c. *to persuade unto* i.e. *to be induced to believe*... 2 Passive and Middle... a. *to be persuaded, to suffer one's self to be persuaded; to be induced to believe... to be persuaded of a thing concerning a person ... b. to listen to, obey, yield to, comply with ...to trust, have confidence, be confident...*" (Thayer, p. 497; 3982).

He was convinced by longstanding experience. God had never let him down and he was absolutely convinced and persuaded that God would never do so. God is "able" to keep what man was then trying to wrest from him.

"dunamai... to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful..." (Thayer, p. 158-159; 1410)

The term "commit" describes a deposit or trust. Paul had deposited his life into God's trust.

"paratheke... a deposit, a trust or a thing consigned to one's faithful keeping..." (Thayer, p. 482)

Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator. 1 Pet 4:19

Though he was being persecuted and his life was about to be taken from him, he was fully convinced that he would lose nothing! God was "guarding" it all.

"phulasso... 1. Active to guard a. to watch, to keep watch... b. to guard or watch, have an eye upon... c. to guard a person (or thing) that he may remain safe, l. e. lest he suffer violence, be despoiled, etc., i.q. to protect..." (Thayer, p. 659-660; 5442)

God would guard and protect all that Paul had entrusted to him right up to the day when it would all return.

until that Day.

The day Paul refers to is the second coming of Jesus and the subsequent judgement day.

For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. 11 Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences. 2Cor 5:10-11

the righteous judgment of God, 6 who "will render to each one according to his deeds": 7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; Rom. 2:5-8

you may be counted worthy of the kingdom of God, for which you also suffer; 6 since it is a righteous thing with God to repay with tribulation those who trouble you, 7 and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, 8 in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. 9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, 10 when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed. 2Th. 1:5-10

Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. 12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. Rev. 20:11-13

2 Tim 1:13-18

As Paul moves from his personal greeting to Timothy into the topics of the letter, he again emphasizes the need for doctrinal purity. From the warnings and statements of events that have transpired in this letter, it is clear that this issue has become a serious threat to the integrity of the churches.

- ◆ All in Asia turned away (1:15)
- ◆ In last days grievous times will come (3:1)
- ◆ Will not endure sound doctrine; heap up teachers after own lusts (4:3)
- ◆ False teachers' words eating as gangrene (2:16-18)
- ◆ Evil men / imposters wax worse and worse (3:13)
- ◆ Turn away from truth to fables (4:4)

Man's tendency to change God's law to suit his own desires must be continually warned against. To combat this problem, Timothy is told:

- ◆ That he must hold fast to the truth himself (1:13-14)
- ◆ Suffer Hardship as a good soldier of Jesus Christ (2:3)
- ◆ Give diligence, presentf approved to God handle aright the word (2:15)
- ◆ Foolish and ignorant questions refuse (2:23)
- ◆ Preach the word, be urgent in season and out of season (4:2)
- ◆ Be sober, suffer hardship do the work of an evangelist. 4:5
- ◆ Commit these things to other faithful men (2:1-2)
- ◆ Charge not to strive about words no profit (2:14)
- ◆ Shun profane and vain babblings (2:16)
- ◆ Abide in the things you have learned (3:14)
- ◆ Reprove rebuke exhort with all longsuffering (4:2)

From all the above, it is clear that the primary role of an evangelist is to keep himself doctrinally pure and to urge others to do the same. His first duty is to hold fast to the pattern of sound words.

13 Hold fast the pattern of sound words

This is the foundation that all evangelists must build upon. Without this view of the Scriptures, grave harm will always follows. This has always been the definitive factor in the success or failure of God's people. The key term here is "pattern."

"Hupotuposis... (hupotupoo, to delineate, outline); a. an outline, sketch, brief and summary exposition, ... b. an example, pattern... the pattern placed before one to be held fast and copied, model ..." (Thayer, p. 645; 5296)

The words Timothy had heard from Paul were inspired (I Cor 2:9-13; I Cor 14:37). They were to be viewed by all evangelists as an example or pattern. What they teach about doctrine and morality are the blueprints upon which Christians are to build our lives. One of the most important tasks for an evangelist is to determine the pattern, and then copy it exactly and hold fast to it. This is very similar to what God told Moses to do in building the tabernacle.

9 According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it. . . . 40 And see that thou make them after their pattern, which hath been showed thee in the mount. Exod 25:9,40

God wants his people to follow his instructions exactly as he has given them. God gave us the Scriptures so we would follow them. They are "sound."

"hugiaino... to be sound, to be well, to be in good health prop ..." (Thayer, p. 634; 5198)

They are healthy words that bring soundness and wellness to all who hold to them and use them as the pattern. Any attempt to modify these words brings spiritual illness (gangrene) and death.

which you have heard from me,

This is the source Timothy is to look to for heath and soundness. The words spoken by Paul (and all the apostles and prophets) are the only words we can trust to be sound. They were inspired by the Holy Spirit and are thus trustworthy and reliable.

in faith and love which are in Christ Jesus.

This phrase modifies how Timothy is to hold these sound words heard from Paul as a pattern. He is to hold them in faith and he is to hold them in love. He is to put his full trust in them. He is to use

his own *agape-love* (attitude that causes one to always act in the best interests of those who are loved) toward God, Jesus and his fellow man to guide him in the use of these words. No one will twist and modify these words if they love God and those brethren they are serving. Both of these are “in Christ Jesus” that spiritual realm of existence that we begin dwelling in after baptism where we are alive as a new creation and have every spiritual blessing in the heavenly places.

14 That good thing which was committed to you,

Though Timothy is not an apostle, and played no role in the initial giving of the Scriptures, he still has been given a deposit. All Christians have been given the same wonderful blessing as the apostles. As Paul pointed out to the Ephesians, once the Scriptures have been revealed, they can be read by all and receive the same understanding as those who revealed them.

how that by revelation was made known unto me the mystery, as I wrote before in few words, 4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ; Eph 3:3-4

This is a sacred deposit and trust given to all who know the truth:

“paratheke... a deposit, a trust or a thing consigned to one’s faithful keeping...” (Thayer, p. 482)

keep by the Holy Spirit who dwells in us.

All evangelists and Christians must “keep” that good thing.

“phulasso... 1. Active to guard a. to watch, to keep watch... b. to guard or watch, have an eye upon... c. to guard a person (or thing) that he may remain safe, i. e. lest he suffer violence, be despoiled, etc., i. q. to protect...” (Thayer, p. 659-660; 5442)

It is something to be guarded and an eye kept upon. We must protect and take careful care of it. Every person must view his knowledge of the truth, and his understanding of the Scriptures as a sacred trust deposited to us. We must see the purity of the Scriptures as something to guard and protect.

The Holy Spirit is the means Timothy is to use to guard this. It is “by” him that he will be successful.

“dia... A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of... 3. with the gen of a thing DIA is used to denote the manner in which a thing is done, or the formal cause...” (Thayer p 132-135)

The Holy Spirit will be the means or the instrument through which this guarding can be affected. It will be “with the help of” the Holy Spirit that this will be accomplished. As always, when this subject comes up, the first matter of consideration is whether Paul speaks of the miraculous gifts which the Spirit gave only in the first century, or the permanent role the Holy Spirit plays as our “other comforter.” Though Timothy’s gift may have been of use, it is pure speculation. Thus it is safer to conclude that Paul is telling Timothy that the Spirit’s “indwelling” (non-miraculous) can also be used to help.

“enoikeo... to dwell in; in the N. T. in one, everywhere metaphorically, to dwell in one and influence him (for good)...” (Thayer, p. 217)

The Holy Spirit was sent by Jesus, to guide us into all truth. He is the author of the Scriptures and any use we make of them is using the Holy Spirit in the manner described above. The sword of the Spirit is the word of God.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Eph 6:17

By listening to his guidance through the word, we can guard what has been deposited to us and never have it taken away.

15 This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.

Timothy has information about Paul’s circumstances and Paul is aware that Timothy has heard it. Because of this, Paul does not elaborate upon them. This has led to great speculation, but no firm

conclusions. All in Asia (the seven churches and others) have turned away from Paul. What kind of “turning away” was it?

“apostrepho... 1. to turn away... to remove anything from any one... simply to turn him away from allegiance to anyone, tempt to defection... 2. to turn back, return, bring back... 3. intrans. to turn one’s self away, turn back, return... 4. mid., ... to turn one’s self away from... Titus 1:14; in the sense of deserting...” (Thayer, p. 68; 654)

This term means that those in Asia have *turned back from* and *no longer have an allegiance* to Paul. They have *deserted* him! We must keep in mind that Paul was imprisoned in Rome with the death sentence passed upon him. The terrible persecutions of Christians is just beginning. These are the facts we know. What then did those in Asia actually do? By their renouncing Paul had they done what the Galatians did and gone into apostasy?

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; 7 which is not another (gospel) only there are some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. Gal 1:6-8

It may be that this is what Paul is referring to, but love demands we put the best and kindest possible interpretation on these words. It could also be that Paul is only saying that through their fear of consequences, they have deserted Paul to his fate. They are still faithful to Jesus, but do not have the strength of character and faith in God to stand with Paul at this time of severe trial. The context will allow for either as Paul urged Timothy not to be ashamed of Paul in his present circumstances in II Tim 1:7-12 and urged Timothy not to move from doctrinal purity in II Tim 1:12-14. Either or both may be the correct answer, but we can only guess.

16 The Lord grant mercy to the household of Onesiphorus,

Here is another event that we know nothing more about than what is set forth here. Yet thought Timothy knew more than we do about all these events, the main object is clear. While others in Ephesus were not good examples for Timothy to follow Onesiphorus was! By beginning his discussion of the house of Onesiphorus in this manner, some have deduced that Onesiphorus might be dead. There is nothing clear enough though to draw this conclusion. All that can safely be concluded is that he was willing to put himself at risk to seek for and find Paul and help him in his affliction. Because of all this, Paul offers this prayer. He asks God to “grant-give, bestow, supply” mercy to his household.

“eleos... mercy; kindness or good will toward the miserable and afflicted, joined with a desire to relieve them; (Thayer, p. 203; 1656)

Mercy is God’s kindness and goodwill joined with his desire to relieve us of our difficulties and problems. Mercy is sympathy, empathy and pity joined to God’s power and might. Sometimes people can feel pity and sympathy, but those do not have the power to do anything about it. Other times people with power to do something feel no pity or compassion so there is no mercy. God has both the power and the compassion. Yet there are things we can do to enhance them.

Blessed are the merciful: for they shall obtain mercy. Mt 5:7

For judgment (is) without mercy to him that hath showed no mercy: mercy glorieth against judgment. James 2:13

By showing mercy, we gain greater mercy. When we show mercy to our brethren, we are revealing our character to God. When we withhold that mercy, God is angered and may withdraw it from us as well.

Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. Mt 18:32-34

From all of this, it would seem that Paul is simply praying for what had happened. Onesiphorus and his house had shown mercy to Paul and now Paul was begging God to also show mercy to his house.

for he often refreshed me,

By using the preposition “for *hoti* -the reason why anything is said to be or to be done, *because, since, for that,*

for, it is added to a speaker's words to show what ground he gives for his opinion" Paul gives the reason for this prayer. Onesiphorus had "often" refreshed him.

"polus,... much used a. of multitude, number, many numerous, great... abundant, plenteous... b. with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, much l. q. great, strong, intense, large... c. of time much, long..." (Thayer, p. 529; 4183)

The things he had done to refresh Paul had led him to believe that there was both intensity and strength to it. He had gone above and beyond in his desire to "refresh" him.

"anapsucho... to cool again, to cool off, recover from the effects of heat... trop. to refresh: TINA, one's spirit, be fellowship, consolation, kindnesses,... (intrans. to recover breath, take the air, cool off, revive, refresh one's self,..." (Thayer, p. 43; 404)

He had fulfilled the words of the Lord in a way that had deeply impressed Paul.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, (even) these least, ye did it unto me. Matt 25:34-36; 40

and was not ashamed of my chain;

Added to this, there was no shame in the fact that Paul was "chained."

"alusis... (fr. a priv. and luo, because a chain is alutosa i.e. not to be loosed... a chain, bond, by which the body or any part of it (the hands, feet), is bound... spec. used of a manacle or hand-cuff, the chain by which the hands are bound together..." (Thayer, p. 29; 254)

This may be literal, or only an allusion to the fact that he was in prison. From other things he says in the epistle it appears to be more literal. There is not the gentleness offered to him on his previous imprisonment.

And he abode two whole years in his own hired dwelling, and received all that went in unto him, 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him. Acts 28:30-31

17 but when he arrived in Rome, he sought me out very zealously and found me.

There was no shame, no looking the other way or not having time to find Paul. Far from this, when he arrived in Rome, no matter what obstacles were in the way, he proved himself to have sought and searched for Paul with diligence.

"spoudazo, spoude, spoudaios,... spoude "haste," "zeal," ... 1. Spoudazo... "to be zealous, active, concerned about something." ... to push on with something quickly, assiduously, zealously,"... spoudaios... is used of people in the sense of "speedy," "diligent," ... spoude ... it means "haste" with which something must be done... "zealously, expeditiously," ... "earnestly," ... express the "zeal" or "dedication" with which something is done..." (Kittel Vol 7 p. 559-561)

This was Paul's proof of his mercy and kindness. While others were turning away, and Paul felt the need to even encourage Timothy not to be ashamed, this man was seeking and searching with zeal and haste.

18 The Lord grant to him that he may find mercy from the Lord in that Day--

As he closes this section, he again pleads for him. This time it is Onesiphorus himself and not just his household. It is hard not to think that something bad might have happened to him for doing this, but there just isn't enough information to conclude it with confidence.

and you know very well how many ways he ministered to me at Ephesus.

Paul wants to remind Timothy that this did not begin with these events. Onesiphorus had also done some wonderful things for Paul while he was in Ephesus. Even Timothy knew of these "ministrations."

"diakoneo... to be a servant, attendant, domestic; to serve, wait upon; ... 1. univ. ... to minister to one; render ministering offices to... Pass. to be served, ministered unto... 2. to wait at table and offer food and drink to the

guests... 3. *to minister* l. e. *to supply food and the necessaries of life*:... 4. with the acc. *to minister* l. e. *attend to, anything, that may serve another's interests... to serve as deacons... to minister a thing unto one, to serve one with or by supplying any thing...*" (Thayer, p. 137; 1247)

Chapter Two

Paul now makes the transition from his personal greetings to Timothy into the topics of the letter. He again emphasized the need for doctrinal purity. From the warnings and statements of events that have transpired in this letter, it is clear that this issue has become a serious threat to the integrity of the churches.

- ◆ All in Asia turned away (1:15)
- ◆ Words of false teachers are eating as gangrene (2:16-18)
- ◆ In last days grievous times will come (3:1)
- ◆ Evil men and imposters shall wax worse and worse (3:13)
- ◆ Will not endure sound doctrine; heap up teachers after their own lusts (4:3)
- ◆ Turn away from truth to fables (4:4)

Man's tendency to change God's law to suit his own desires must be continually warned against. To combat this problem, Timothy was told:

- ◆ Must hold fast to the truth himself (1:13-14)
- ◆ Commit these things to other faithful men (2:1-2)
- ◆ Suffer hardship as a good soldier of Jesus Christ (2:3)
- ◆ Charge not to strive about words to no profit (2:14)
- ◆ Give diligence, present yourself approved to God handle aright the word (2:15)
- ◆ Shun profane and vain babblings (2:16)
- ◆ Foolish and ignorant questions refuse (2:23)
- ◆ Abide in the things you have learned (3:14)
- ◆ Preach the word, be urgent in season and out of season (4:2)
- ◆ Reprove rebuke exhort with all longsuffering (4:2)
- ◆ Be sober, suffer hardship do the work of an evangelist. (4:5)

From all the above, it is clear that the primary role of an evangelist is to keep himself doctrinally pure and to urge others to do the same. His first duty is to hold fast to the pattern of sound words.

1 You therefore, my son,

With these two paths clearly set forth, Timothy must decide which one he will walk. He can turn away as all in Asia did, or he can follow the path of Onesiphorus. The conjunction "therefore" clearly ties this back to the previous words.

"oun... a conj. indicating that something follows from another necessarily; ... it is used in drawing a conclusion and in connecting sentences together logically, then, therefore, accordingly, consequently, these things being so... a. in exhortations (to show what ought now to be done by reason of what has been said), l. q. wherefore,..." (Thayer, p. 463-464; 3767)

Thus Paul exhorts Timothy regarding what he *"ought now to be done by reason of what has been said:"*

be strong in the grace that is in Christ Jesus.

He is to be "strong"

"endunamoo... to make strong, endue with strength, strengthen... passively, to receive strength, be strengthened, increase in strength..." (Thayer, p. 214; 1743)

Paul wants Timothy to use the grace that is in Christ Jesus as his motivation to be made strong and endued with strength. By meditating on all the "grace" that was given him when he entered Christ at baptism, Timothy will find strength.

"charis... grace; i.e. 1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech... 2. good will, loving kindness, favor: in a broad sense... (favor i.e. act of favoring...) ... used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men... the word charis contains the idea of kindness which bestows upon one what he has not deserved..." (Thayer, p. 665-666; 5485)

The kindness, good will and favor which Timothy had received when he entered Christ will more than compensate for the potential loss of liberty or even life he might endure by standing firmly. He must not cave in or be made ashamed now that the gospel was being severely persecuted. What men were doing had no bearing on the promised mercy of God. He must not waver or shrink back.

But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him. 39 But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul. Heb. 10:38-39

2 And the things that you have heard from me among many witnesses,

Once again, Paul returns to the theme of this epistle. Timothy must hold the pattern of sound words. Though he is saying exactly the same thing, he now ties it back to the words of the apostles. The book of Acts recorded Paul taking Timothy with him as he preached the gospel and started churches in Philippi, Thessalonica, Berea, Athens and Corinth. Timothy had heard many sermons and attended many classes. He had heard many things from Paul. All of these things had made an impression on him. Paul never varied in his preaching, what Timothy had heard, many others had also heard. What makes this so powerful is stated by John:

"We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. 1Jn. 4:6

The things Timothy had heard were from Paul and Paul was "of God." When Timothy "heard," he proved he knew God. How they heard and responded to the words of the apostles and prophets determined truth and error.

commit these to faithful men who will be able to teach others also.

Timothy is to "commit" all that he had heard from Paul to the future generation of faithful men.

"paratithemi... 2. Mid. to place down (from one's self or for one's self) with any one, to deposit; to intrust, commit to one's charge,.... to commend one to another for protection, safety, etc., ..." (Thayer, p. 486; 3908)

Paul's life and work was ending. Those who would continue his labor after he was gone must see to it that the work does not falter. In order to accomplish this, edification must continue. The work of the apostles and prophets must be continued by the evangelists pastors and teachers.

And he gave some (to be) apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: Eph. 4:11-12

Timothy's role in this is now further described. He is to "intrust, deposit and commit to one's charge" what he had learned among many witnesses. He must choose men who are "faithful - worthy of trust, that can be relied on." All evangelists must seek for faithful men and through teaching and example intrust to them the teachings of Scripture. This would ensure others would also be taught.

Here then is the Lord's simple plan. There is no hierarchy, no pomp and circumstance. Evangelists, pastors (shepherds) and teachers seek out faithful men and teach them. They in turn will become teachers, evangelists and pastors (shepherds) of the future and they will continue the process by teaching others also. In this way both time and distance would be overcome. As more and more were taught, new congregations would begin in other locations, and as those who were faithful grew old and passed on to their reward, others would take their place.

3 You therefore must endure hardship

If Timothy is going to fulfill the command to commit what he has heard from Paul among many witnesses, he must endure hardship. If the grace of God is to make him strong, he must endure hardship. When adversity comes and we cave in, it hurts our strength in the grace of God.

If you faint in the day of adversity, your strength is small. Pr. 24:10

There is nothing like enduring hardship to help one see that their faith is genuine and strong, and

there is nothing like caving in to hardship, that causes one to see how weak they are. If Timothy wanted to maintain his strength and honor, and thus maintain his feelings of esteem and value, he must endure hardship. The term “*endure hardship*” is defined:

“*sugkakatheo*... (See *kakatheo* to suffer hardship together with one... for the benefit of the gospel...” (Thayer, Joseph Henry; op. cit., p. 592)

“*kakatheo*... to suffer (endure) evils (hardship, troubles; to be afflicted... used freq. of the hardships of military service...” (Thayer, Joseph Henry; op. cit., p. 320)

This is an interesting term. While we take *sympathos* directly into English with sympathy and realize it means that we are willing to suffer along with the one who is suffering. The Greek *kakos* means evil, hardship, trouble. So we are sympathizing with the hardships of those who have suffered before us. Jesus would be the first and Paul and the other apostles followed. Now, Timothy must be willing to take on the same suffering with the same sympathy. As he teaches others he must also pass this along to them.

To fully illustrate the need for Timothy to see himself as joining in with the suffering of Jesus and Paul, Timothy, along with all Christians, he uses a soldier.

stratiotes ... (*stratia*) ... a citizen bound to military service; generally, a soldier, (Liddell and Scott Abridged Greek Lexicon. NT:4757)

Soldiers, under the command of generals, who are under Caesar, live their lives based on the circumstances they find themselves in. If there is peace, they work for peace. If there is war, they make the sacrifices necessary to fight the battles for the empire.

This perfectly illustrates those who are good soldiers of Jesus Christ.

Timothy, along with all Christians, and just like all military soldiers, must understand that the nature of the obligations and duties taken upon themselves when they decided to become the followers of Christ will sometimes lead into hardships, afflictions, troubles and trials. It is the very nature of being a soldier. Timothy therefore had an obligation to endure these troubles.

as a good soldier of Jesus Christ.

Paul uses “as” to help explain these hardships better:

“*hos*... an adverbial form of the relative pronoun HOS, HE, HO, which is used in comparison, *as, like as, even as, according as, in the same manner as, etc.* ...” (Thayer, Joseph Henry; op. cit., p. 680-682; 5613)

What the soldier fights for and the type of life he lives in this life is the perfect parable and figure for the relationship of Christians to Jesus. We are caught up in a great battle between good and evil that is exemplified in a symbolic way in Revelation:

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, 8 but they did not prevail, nor was a place found for them in heaven any longer. 9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. ... 12 Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.” ... 17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. Rev. 12:7-9, 12, 17

Satan is making war against us, seeking whom he may devour, his ministers, transformed into angels of light are also seeking to destroy us. We have all been warned to put on the whole armor of God, and have been encouraged that the weapons of our warfare are mighty.

Good soldiers of Christ are ready to suffer hardship with all other soldiers. This is not such an amazing thing when we look at the way things operate in this world. Many men give up their freedom to fight for the freedom of his loved ones and country. During that time he is completely loyal to his commanders, and is not allowed to go anywhere or do anything without permission. To

do so is to break the law. Soldiers make great sacrifices for their country. Some die in combat, others lose limb, others opportunities they could have had if they have not had to be soldiers. These men are to be highly commended for their sacrifices, and they become a very good example of what Jesus expects of his own people.

What follows are three analogies of how the good soldier of Jesus Christ can evaluate his service

There is a parallel between Timothy's present circumstances and that of other soldiers. Occasionally a military leader is captured and the men must carry on without him. The comparison therefore is very close to the kinds of things that can happen to the children of God. A soldier is a man who has decided, or been forced to give up a certain amount of his life in order to protect his country. During that time he is to be completely loyal to his commanders, and is not allowed to go anywhere or do anything without permission. To do so is to break the law. Soldiers make great sacrifices for their country. Some die in combat, others lose limb, others opportunities they could have had if they have not had to be soldiers. These men are to be highly commended for their sacrifices, and they become a very good example of what Jesus expects of his own people.

What follows are three analogies of how the good soldier of Jesus Christ can evaluate his service.

4 No one engaged in warfare entangles himself with the affairs of this life,

The term "engaged in warfare" refers to the time when the soldier is actually in the midst of a battle, or is on active duty.

"strateuomai... to make a military expedition, to lead soldiers to war or to battle, (spoken of a commander; to do military duty, be on active service, be a soldier; in the N. T. only in the mid. ... to fight... trop. of the conflicts of the apostolic office..." of passions that disquiet the soul..." (Thayer, Joseph Henry; op. cit., p. 590; 4754)

Whenever the soldier is called upon to be in active duty, he extricates himself from all earthly considerations. He does not allow the affairs of this life to hinder his being a soldier. While on active duty he is completely involved in being a soldier. The term "*entangles*" is defined:

"emplako... to inweave; trop. in pass., with dat. of thing, to entangle, involve in: II Tim. 2:4; II Pet. 2:20..." (Thayer, p. 208)

The idea is that of becoming so involved that one is entangled or woven into it and cannot easily extricate himself from it. When a Christian is so involved in this world that the sacrifices of being a soldier of Christ are becoming too difficult to make, then they are entangled in this world. The term "*affairs*" is defined:

"pragmateia... prosecution of any affair; business, occupation: plur. with the addition of tou biou, pursuits and occupations pertaining to civil life, opp. to warfare [A. V. the affairs of this life)..." (Thayer, p. 534)

When the hardships and difficulties of being a good soldier of Jesus Christ become too difficult or demanding, then we are too entangled and involved in this life. Each Christian must assess this question just as Timothy is to do so. We are not all as actively involved as soldiers, but none of us are exempt from this duty, and none so involved in the affairs of this life that they cannot take care of their obligations to their master.

A Soldier?

In the midst of one of my favorite songs is a phrase that always catches my attention. "***This is my Father's World***" describes the beauty of God's creation, but ends with "*in battle we must tread.*" This reminds us of those Scriptures that describe our present status as a Christian as a soldier fighting in a war. It is unwise for us to lose sight of this even for a moment in this age.

The Scriptures describe the victory won by Jesus' death on the cross as complete. Satan's head was *bruised* (Gen 3:15)! Jesus *led captivity captive* (Eph 4:8), *bound the strong man* (Mt 12:29); and *through death brought to nought him that had the power of death, that is, the devil* (Heb 2:14).

Jesus now has *the keys of death and of Hades* (Rev 1:18), and reigns as *King of kings and Lord of lords* (1Tim 6:15).

Though symbolic, John sums up what Jesus' accomplished as *"there was war in heaven: Michael and his angels going forth to war after this war was waged, the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him"* (Rev 12:7-9). God is clear, the victory won in heaven was complete and final. *"Therefore rejoice, O heavens, and ye that dwell in them."* (12:12) But as he turns his attention to those on the earth he gives a strong warning. *"Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time, . . . he went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus: (12:12, 17).*

No matter how we interpret this 'symbolism,' there is no doubt that God's saints still on the earth are in the midst of a life and death struggle! The Devil is *'making war'* against those *'that keep the commands of God and hold the testimony of Jesus.'* *'The devil as a roaring lion walks about seeking whom he may devour.'* (1Pet 5:8)

Paul tells us *'the weapons of our warfare are mighty before God,'* (2Cor 10:4) warns us to *put on the whole armor of God,'* (Eph 6:11) also calls it *'armor of righteousness,'* (2Cor 6:7) and *'armor of light'* (Rom 13:12). He warned Timothy to *'war the good warfare'* (1Tim 1:18) and *'suffer hardship with me, as a good soldier of Christ Jesus'* (2Tim 2:3)

Do we see ourselves as *'good soldiers of Christ Jesus?'* We sing *'In battle we must tread,' 'the fight is on arouse ye soldiers brave and true,' 'soldiers of the cross,'* and *'soldiers of Christ arise and put your armor on'* But has our thinking gone any further than these words others like them? As we arise in the morning is there urgency in our minds as we consider whether our armor is on and whether we will be victorious in any battles we may fight today? Does this vocabulary seem a little strange to us? How about the idea of *'suffering hardship as a good soldier?'* If that were to happen today what would it be and how would we handle it?

Singing about being a soldier is one thing, being a soldier is something else. If we are really a *'soldier of Christ'* who has truly *'put our armor on'* then there is one passage that really ought to draw our attention and force careful thought:

No soldier on service entangleth himself in the affairs of (this) life; that he may please him who enrolled him as soldier. II Tim 2:4

This is the real issue isn't it? We are at war. We are soldiers in a life and death spiritual struggle. These are realities we cannot deny. The only issue is whether we are soldiers prepared for battle or soldiers so *entangled* in the affairs of this life that we are no longer acting like soldiers at all. Are we competent enough in our battles that we can get the devil to flee?

Be subject therefore unto God; but resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. James 4:7-8

We fight a *"spiritual host of wickedness in heavenly places."* (Eph 6:12). They are fighting and waging war in deadly earnest. They know the time is short and they want to do as much damage as possible. Our time is also short. We want to do as much good as possible. With our armor on, doing battle with the sword of the Spirit, we can accomplish great good. (2Tim 2:26). Is this reality daily on our mind? 📌 *Alan*

that he may please him who enlisted him as a soldier.

Although it could be argued that Paul was involved, it seems better to understand this person as Jesus Christ "who enlisted him," Timothy should strongly desire to please Him. This is the main motivation that keeps anyone from getting entangled in the affairs of this life:

“hina... a final conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;... ” (Thayer, p. 302-304; 2443)

He wants to be pleasing to the one who enrolled him.

“aresko,... a. to please... b. to strive to please; to accommodate one’s self to the opinions, desires, interests of others...” (Thayer, p. 72; 700)

This term encompasses all that is necessary to please another person. You strive to do it, you accommodate yourself to accomplish it by catering to the opinions, desires and interests of others. In this case, it is the one who enrolled him as a soldier that Timothy is to accommodate and seek to please. A few important thoughts must be considered. First, the soldier must consider it an honor and privilege to serve. When Paul considered the great honor that God and Jesus had given him, he made these observations:

And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, 13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. 1Tim. 1:12-14

But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. 1Cor. 15:10

Paul wanted to please God and Jesus who had enabled and allowed him to become a part of the great conflict between light and darkness and good and evil. It is obvious then that our desire to seek to please is based on our gratitude for being able to serve. Without that, these words have little power. The term “enrolled as a soldier” is defined:

“stratologeō... to gather (collect) an army, to enlist soldiers... ho stratologesās [he that enrolled (him) as a soldier], of the commander 2Tim. 2:4...” (Thayer, p. 591)

When Jesus called us, He offered rest for our soul upon the condition of taking His yoke. Yet as the parable of the treasure in the field, those who sell all that they have will receive a hundredfold more in this life and in the life to come eternal life.

“Come to Me, all you who labor and are heavy laden, and I will give you rest. 29 “Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 “For My yoke is easy and My burden is light.” Mt. 11:28 -30

“And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life. Mt 19:29-30

Yet the yoke is not something to minimize. It is a yoke of denial and a cross. Jesus did not come to bring peace, but a sword. All who take up this sword become soldiers of the cross.

Then He said to them all, “If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. 24 For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. 25 For what profit is it to a man if he gains the whole world, and is himself destroyed or lost? Lk. 9:23-25

“Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. 35 For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; 36 and ‘a man’s enemies will be those of his own household.’ 37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38 And he who does not take his cross and follow after Me is not worthy of Me. 39 He who finds his life will lose it, and he who loses his life for My sake will find it. Mt. 10:34-39

When the time comes to endure hardship, we need to remember Jesus’ words and deal with anything that comes with fortitude in order to please Him who enrolled us.

5 And also if anyone competes in athletics,

Paul’s second analogy/parable comes from the Olympic games. Those who compete in such games have certain standards they must abide by. Paul begins with a hypothetical “if:”

“*ean*... a conditional particle (derived from *ei an*), which makes reference to time and to experience, introducing something future, but not determining, before the event, whether it is certainly to take place; *if, in case, ...* (Thayer, p. 162-163; 1437)

It doesn't matter where or when, when anyone competes in the public games in order to excel and show himself as a contender, then this one thing must hold true:

“*athleo*... *to engage in a contest, contend in public games* (e.g. Olypian, Pythian, Isthmian) ...” (Thayer, p. 14).

he is not crowned unless he competes according to the rules.

He cannot be crowned without certain conditions being met. The crown signified victory and honor:

“*stephanoo*... a. *to encircle with a crown, to crown: the victor in a contest...* b. *to adorn, to honor...*” (Thayer, p. 588)

It was given to the victor. But not just to any victor. Even today, simply crossing the finish line first does not in and of itself constitute a victory. There is more to it than that. The game must be fair, and the contenders must be honorable and just.

“*nomimos*... *lawfully, agreeably to the law, properly...*” (Thayer, p. 427)

This is as important if not more so than winning. Even our own proverb stresses this:

It doesn't matter whether you win or lose, but how you play the game.

This is especially true in the soldier of Christ. He must contend lawfully or all is lost. Christ is greatly concerned with the fairness and justice of his people. Without that, it just doesn't matter what else they accomplish.

Paul wants Timothy to consider carefully the meaning of this and have it permeate his being.

Competing in the Games

Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable (NAU) 1Cor 9:25

Every four years we watch nations gather to compete in athletic contests. We marvel at their strength, skill, and stamina. It is amazing to see what a properly trained body can accomplish. Through rigid training schedules they give it all they have. Self-control is exercised over food, sleep, event training and exercise. All for those few moments of glory and a hope for the prize.

The Holy Spirit wanted us to capture the emotions of these contests and apply them to our own efforts to receive the imperishable crown of eternal life. As we watch the self-control they exercise to master their event, how do our own efforts measure up? Can we honestly say we exercise the same degree of self-control to master our temptations as they have done to master their event? If this standard were used on the judgment day how will we compare?

Recent scandals have taught us that fairness in the competition is just as important as winning. There is no pleasure watching someone win by cheating. No matter how good an athlete or the amount of time and effort they put into their training, they are disqualified if they break the rules. Even after a decisive win, disqualification and stripping of a medal will occur if it is later determined steroids were used or a rule was broken. Paul's words ring as true today as when they were written, nearly 2000 years ago.

And if also a man contend in the games, he is not crowned, except he have contended lawfully. 2 Tim 2:5

Have we given careful thought to how this applies in the spiritual realm? We all know we must have a desire to show God our zeal and determination “*those who run in a race all run, but only one receives the prize? Run in such a way that you may win*” (1 Cor 9:24), but what about this concept of contending lawfully. The point is clear. No matter what the results, if rules are violated all is in

vain!

How many times in Scripture has God made it clear that we must *not to go beyond what is written* (1Cor. 4:6) and that if we do not *abide in the teaching of Christ we have not God* (2Jn. 9)? How many times have we seen zealous people stripped of their prize because they did not compete according to God's rules? Cain was disqualified in his worship when he did not offer his gift by a *'hearing by the word of God'* faith. Nadab and Abihu were disqualified as priests when they brought *strange fire the Lord had not commanded them*. Moses was disqualified from entering the promised land when he *struck the rock and spoke unadvisedly with his lips*. Saul was disqualified from being king when he brought back some of the animals to sacrifice after God had said to utterly destroy them. This is exactly Paul's point to Timothy! You can't show God your zeal outside of his word and be successful!

We are in such terrible danger of this attitude today. If we have any of the *that we also may be like all the nations* then we may be tempted to change the rules to get results. When other churches grow by changing the rules it causes some to think we ought to do the same. We already see this among the more liberal churches of Christ. They change the work, worship and organization of the church all in the glorious quest to win souls.

Has God ever been more interested in results than *competing lawfully*? Samuel told Saul that *to obey is better*, are we listening? Paul *was already being offered and the time of my departure is come*. He had *fought the good fight, finished the course, and kept the faith*. Paul had always buffeted his own body to compete according to rules. *"I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified."* (NAS) 1 Cor 9:27

No matter how much better an athlete could be by cheating it defeats the entire purpose of competition. Since *we walk by faith and not by sight*, it defeats the entire purpose when we begin to *lean upon our own understanding*. Our crown is based on our efforts to *trust in Jehovah with all our hearts*. We will only stumble if we change any of God's rules to gain some temporary results here. *Every plant my heavenly Father did not plant shall be rooted up*.

6 The hard-working farmer must be first to partake of the crops.

Paul's third and final analogy revolves around a farmer. Many of Jesus parables use farming as the vehicle to teach spiritual truths. The sower, tares, mustard seed, vineyard, fig tree, seed, husbandmen are all tools Jesus used to teach mysteries hidden from the foundation of the world.

"georgos... a husbandman, tiller of the soil... (Thayer, p. 114)

With all the spiritual truths already revealed by Jesus, we only have to compare Paul's words here to determine which elements of farming the Spirit wanted Timothy to understand. It seems pointless to limit it though since everything Jesus said about farming could easily be a part of the hard working farmer. Yet Paul identified the type of farmer as "hard-working:"

"kopiao... 1. ... to grow weary, tired, exhausted, (with toil or burdens or grief)... 3. in bibl. Grk. alone, to labor with wearisome effort, to toil... of bodily labor... of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ..." (Thayer, p. 355; 2872)

This is the dedicated farmer who rises before the dawn and finishes with the setting of the sun. He grows weary, tired and exhausted in his work. It is hard bodily toil that he exercises in his labor. James added that the hardworking farmer is also patient:

Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. 8 You also be patient. Establish your hearts, for the coming of the Lord is at hand. Jas. 5:7-8

The thing about this farmer that Paul wanted Timothy to carefully consider he called a great necessity:

"dei... It is necessary, there is need of, it behooves, is right and proper; ... a. necessity lying in the nature

of the case:... necessity brought on by circumstances or by the conduct of others toward us... c. necessity in reference to what is required to attain some end... d. a necessity of law and command, of duty, equity... i. e. necessity established by the counsel and decree of God..." (Thayer, p. 126: 1163).

It is absolutely essential that the hardworking farmer partake of his fruits.

"metalambano... to be or be made a partaker... to partake of, take [some] food..." (Thayer, p. 405)

"karpos... (harvest i.e. the ingathering of crops)... 1. prop. the fruit of trees... 2. Metaph. that which originates or comes from something; an effect, result... work, act, deed..." (Thayer, p. 326)

Since this such an obvious conclusion, with Paul telling Timothy to carefully consider it, there is clearly something deeper involved. Every farmer "plows in hope":

For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? 10 Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. 11 If we have sown spiritual things for you, is it a great thing if we reap your material things? 1Cor. 9:9-11

So what are the fruits that a farmer partakes of, that allows him to plow in hope? First, he eats his own crops as they are the sustenance of his life. Second, he sells them to purchase his other needs. He must always be the first one to do this, or he is not plowing in hope since another will gain all the fruits of his labor.

So to what fruits of Timothy's labor in the gospel is Paul referring? There seem to be two clear answers. First, the fruits could be the material benefits the farmer and preacher gain from his hard work as Paul described above. But this doesn't really seem to fit the context. There is a much higher thought. As Timothy seeks the growth and development of those he preaches to, what about Timothy? All the time and effort he puts into his sermons and classes with the intent of bringing about a change in those who hear him are profitable to them. He is sowing spiritual things seeking growth, repentance and maturity. Shouldn't he be the first one to partake of his own efforts to strengthen others.

Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. (1 Tim. 4:15-16).

Are the fruits the great benefits of the gospel itself that Timothy who is seeking to sow in the hearts of other must also be the first to partake of them himself? This appears to be the reason behind the Holy Spirit's strong condemnation of the Jews.

You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? 22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples? 23 You who make your boast in the law, do you dishonor God through breaking the law? 24 For "the name of God is blasphemed among the Gentiles because of you," as it is written. Rom 2:21-24

When the preaching doesn't match the conduct grave harm follows. All the fruit the gospel is to produce in the life of a Christian, the preacher must be the first to partake of, or he will be seen as a hypocrite. Consider God's words to Joshua.

Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. 8 This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Josh 1:7-9

It is not enough to preach that others should do these things. It is not enough for leaders to lead others to do God's will. The very fact that a preacher is exhorting others to make these changes should force him to be the first to do it himself.

The Hard Working Farmer

"The hardworking farmer must be first to partake of the crops" is the third parable Paul had asked Timothy to carefully consider (2Tim 2:4-6). The earthly side is easy. From the beginning those who tilled soil have done so in the *sweat of their face* (Gen 3:17-19), but the reward of the work always eased the burden: *"He that plows ought to plow in hope, and he that threshes, in hope of partaking"* (1Cor 9:10). By being the first to partake of the crops he received the fruit of his labor and great blessings. The blessing isn't the work. It is *"partaking of the crops."* But what does this have to do with Timothy?

This is not the first time farming was the foundation of a parable. Jesus used the sower and the barren fig tree in similar ways. In the sower (Mt 13) Jesus revealed that fruit is the sign of a good and honest heart. In the fig tree (Lk 13:6-9) he made the point that without fruit the fig tree had no value at all. That these were important conclusions was made evident when he spoke to his apostles about the vine and the branches (Jn 15). When he said *"My Father is glorified by this, that you bear much fruit, and so prove to be my disciples"* he was emphasizing how important it was that the hardworking disciple be the first to partake of the fruits. By *"partaking of the crops,"* we *"glorify God"* and *"prove to be My disciples."* When the hard work brings no fruit, then *"every branch in Me that does not bear fruit, He takes away."* If we are not the *"first to partake of the crops,"* it is all in vain.

Look at the negative side first. This was Israel's failure. They never partook of the crops. *"You, therefore, who teach another, do you not teach yourself? You who preach: a man should not steal, do you steal? You who say, Do not commit adultery, do you commit adultery? You who boast in the law, do you dishonor God through breaking the law? For The name of God is blasphemed among the Gentiles because of you."* (Rom 2:21-28)

Hardworking spiritual farmers sow the word in the fertile soil of a good and honest heart. These same farmers are the first to partake of the fruits. The hardworking farmer sows God's commands within his heart. He *"meditates on them all the days of his life."* He is the first to partake of the crops when he keeps those laws in his own heart. No matter how *hardworking* he is, he is only hypocrite if he is not the *first to partake* of those crops. The terrible outcome of such *"hard work"* is to *"dishonor God"* and see *"the name of God blasphemed because of you."*

Imagine stopping at a fruit stand and talking to a farmer. "How good does the crop taste this year?" you ask. "Are you kidding," he replies "I would never eat that!" Not a very good advertisement is it?

Those who seek to influence others must first *"partake of the crops"* themselves. Paul illustrated the connection between hard work and partaking of the crops: *"Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you"* (1Tim 4:15-16)

Some of the harshest words Jesus spoke on earth were directed against those who though *"hardworking farmers"* had no intention of *"partaking of the crops."* *"Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger"* (Mt 23:4, 25-28) *"Woe to you, scribes and Pharisees, hypocrites:"* *"you cleanse the outside of the cup"* but inside are full of extortion and self-indulgence," *"you are like whitewashed tombs"* for *"you outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness."*

What of us? Do we practice what we preach? Are we harder on others than we are upon ourselves. Never forget: *"why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye?"* *"How can you say to your brother, let me remove the speck that is in your eye, when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye"*

(Lk 6:41-42). "The hard working farmer is always first to partake of the fruits!"

7 Consider what I say,

These three things are to be carefully considered by Timothy. Like Joshua they are to be meditated upon day and night.

"noeo... 1 to perceive with the mind, to understand... absol. with the addition te kardia... w. an acc. of the thing, ... absol. i.q. to have understanding... 2. to think upon, heed, ponder, consider ..." (Thayer, p. 427; 3539)

He is to think upon them, ponder and seek to understand them. They are of great importance, and the lessons they teach will greatly help any child of God. Carefully consider Moses last words to Israel:

And Moses made an end of speaking all these words to all Israel; 46 And he said unto them, Set your heart unto all the words which I testify unto you this day, which ye shall command your children to observe to do, (even) all the words of this law. 47 For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days in the land, whither ye go over the Jordan to possess it. Deut 32:45-47

and may the Lord give you understanding in all things (KJV). for the Lord will give you understanding (ASV, NASB, ESV)

While the NKJV used "and," it does not give the fulness of the definition of this conjunction. The later versions all used "for" which gives a fuller insight into the word.

"gar... denoting truly therefore, verily as the case stands, ... the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for... or some previous declaration is explained, whence GAR takes on an explicative force for, the fact is, namely... thus the force is either conclusive, or demonstrative, or explicative and declaratory..." (Thayer, p. 109-110; 1063)

This is a promise following upon the need for him to ponder and grasp it. The Lord will give him the necessary help. The reason Timothy should seek to consider and ponder is the promise that by so doing, the Lord will give him the necessary understanding. The term "give" is defined:

"didomi... to give... A. absolutely and generally... B. In construction... I to give something to some one, - in various senses; 1. of one's own accord to give one something, to his advantage; to bestow; give as a gift... 2. to grant, give to one asking, let have... 3. to supply, furnish, necessary things... 4. to give over, deliver, ... 5. to give what is due or obligatory, to pay: wages or reward... 6. DIDOMI is joined with nouns denoting an act or an effect..." (Thayer, p. 145-147; 1325)

The Lord is going to freely grant, supply and furnish the necessary things for Timothy to have a good understanding:

"sunesis,... 1 a running together, a flowing together: of two rivers,... 2. a. ... understanding... b. the understanding, i. e. the mind so far forth as it understands..." (Thayer, p. 604; 4907)

The Greeks had two rivers running together as a means of manifesting understanding. The one has the facts and truths, the other our mind seeking to grasp and apply. When these two rivers join into one we have mastered the subject. We say something similar in "putting two and two together." It is just a way of manifesting understanding of a difficult situation. Once mastered, it is understood and there is no longer a gap between the question and the solution. They have run together. When first reading these analogies their words and our understanding may be in two different places. The Lord will bring the together and enlighten us.

Every evangelist must remember that there are two important conditions to the Lord granting us understanding. First is our own effort and second is our reliance on the Lord.

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. 2 Tim 2:15-16

If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it

will be given to him. 6 But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. 7 For let not that man suppose that he will receive anything from the Lord; 8 he is a double-minded man, unstable in all his ways. James 1:5-8

There are some differences between the NKJV and NASB, that affect how we understand Paul's words. They are not based on the text, only a decision of word order. The NASB follows the Greek word order, while the NKJ moves the words and adds "that." The NAS seems simpler and preferable.

Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, NKJV
Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel, NASB

8 Remember Jesus Christ,

There are so many things that keep Jesus in our remembrance. His life and death are the power behind the gospel. When we lose sight of it, the gospel loses its power to hold and move us.

On the first day of the week, we are to remember His body and blood.

Every time we witness a baptism we remember his death, burial, and resurrection.

When we end every prayer with "in Jesus name" we remember our one Mediator.

We must never lose sight of Jesus in our daily life. He is to be in our minds as we make every decision.

"Why do you call Me, 'Lord, Lord,' and do not do what I say? Lk. 6:46

Every day of our lives, through every challenge, every sin, every presecution and trial, we must be looking unto Jesus.

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, 2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. 3 For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. 4 You have not yet resisted to bloodshed, striving against sin. (Heb. 12:1-4).

Paul's concern for Timothy centers on the great trials that lie ahead. No one can endure the terrible price of remaining faithful until death unless they are always "remembering."

"mnemoneuo... 1. to be mindful of, to remember, to call to mind... to think of and feel for a person or thing... 2. to make mention of..." (Thayer, p. 416; 3421)

Being mindful and calling to mind are two parts of remembering. First, we must always be mindful so that we can keep it in the forefront of our minds. As we keep these things ever present, the things we experience continually bring out new aspects of Jesus. It should not be that as we partake of the Lord's Supper we are just then remembering. It is already in our minds (we never forget), just new aspects of it come again.

In this passage, Paul specifies two especially important elements of our being mindful. His lineage and His resurrection.

of the seed of David,

The Scriptures speak of David's seed twice, both as the proof He was the Messiah.

Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" Jn7:42-43

the gospel of God 2 which He promised before through His prophets in the Holy Scriptures, 3 concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, 4 and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection

from the dead. Rom1:1-4

God had promised through the prophets that His son would come through Eve (Gen. 3:15), Abraham (Gen. 12:1-3), Judah (Gen. 49:9-10) and finally through David.

Jehovah has sworn unto David in truth; He will not turn from it: Of the fruit of thy body will I set upon thy throne. Ps 132:11;

Once have I sworn by my holiness: I will not lie unto David: His seed shall endure for ever, And his throne as the sun before me. Ps 89:35-36;

Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness. Jer 23:5

Prophecy, confirmation, and fulfillment are all within this remembrance. We must never lose sight of the evidence and the confidence these prophecies reveal. He is sitting on the throne of David as King of kings and Lord of lords. When a descendant of David again reigned on the throne and ruled, no one will vanquish Him.

"Yet I have set My King On My holy hill of Zion." 7 "I will declare the decree: The Lord has said to Me, 'You are My Son, Today I have begotten You. 8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" Ps 2:6-9

They may win a temporary victory over a few of God's people in destroying their life or liberty as they did over Jesus. But our Jesus is the Master King! Timothy must never to forget this. They cannot conquer.

was raised from the dead

Not only was Timothy to remember Jesus as the seed of David, but also that He was raised from the dead. This brings up two important points. First, that Jesus faced a difficult situation very similar to the one Paul was now in for the same reason. Jesus was killed for His stand on the truth of the gospel. Second, He was now the victor. Living again in heaven, forever raised from the dead.

"egeiro... used intransitively and employed as a formula for arousing; properly, rise, i.e. up! come!... to arouse, cause to rise... 1. as in Grk. writ. fr. Homer down, to arouse from sleep, to awake... pass. to be awaked, wake up... 2. to arouse, from the sleep of death, to recall the dead to life... 3. in later usage generally to cause to rise, raise, from a seat, bed, etc. ..." (Thayer, p. 165; 1453)

according to my gospel,

Both these truths are clearly revealed in the gospel Paul preached and the one that He would now die for. The gospel is Jesus of the seed of David, raised from the dead.

"kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to... (bb) in proportion to, according to the measure of..." (Thayer, p. 328; 2596)

This is the good news Paul was preaching.

"euaggelion... 1. reward for good tidings... 2. good tidings... In the N.T. spec. a. the glad tidings of the kingdom of God... the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel..." (Thayer, p. 257; 2098)

It is the gospel Peter preached in the very first sermon and the one Paul preached in his first sermon, and the one told the Corinthians was what he preached.

Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, 31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh

see corruption. 32 This Jesus God has raised up, of which we are all witnesses. Acts 2:30-33

He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will.' 23 From this man's seed, according to the promise, God raised up for Israel a Savior — Jesus— 29 Now when they had fulfilled all that was written concerning Him, they took Him down from the tree and laid Him in a tomb. 30 But God raised Him from the dead. 31 He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. 32 And we declare to you glad tidings — that promise which was made to the fathers. Acts 13:22-23; 29-33

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, 2 by which also you are saved, if you hold fast that word which I preached to you — unless you believed in vain. 3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He rose again the third day according to the Scriptures, 5 and that He was seen by Cephas, then by the twelve. 1 Cor 15:1-6

What we first believed when we obeyed the gospel, we must remember and never forget. They give power to our faith and strength to our convictions.

9 for which I suffer trouble as an evildoer,

“For” here is actually “*in the midst of which*.” This is the only thing that had brought about the terrible circumstances he now faced. His preaching that Jesus was a risen king, sitting on the throne of David had caught attention of Rome. Whether this was the reason, or the excuse is impossible to say, but over time became the central reason for all persecution. Soon Christians would be asked if there was any king but Caesar, and their life or death would be determined by their answer. Because of Paul's answer, he was now suffering trouble.

“*kakopatheo... to suffer (endure) evils (hardship, troubles; to be afflicted... used freq. of the hardships of military service...*” (Thayer, p. 320)

This word combines the evils and hardships she was forced to endure with the feelings it had created in his heart. He was having to endure the trials and hardships of a soldier for the gospel of the great king. He was also considered as an evil doer.

“*kakourgōs... a malefactor... of a robber...*” (Thayer, p. 320)

Paul had become a wicked and evil man, because he was preaching the good news that Rome did not want to hear.

even to the point of chains;

The hardships Paul was enduring, and the general attitude held by some that those who preached Christ as God's Messiah were evil doers to be treated like a robber or murderer had led as far and and up to the point of chains.

“*mechri... as far as, unto, until; 1. it has the force of a preposition with the gen... and is used a. of time... b. of place... c. of measure and degree... so that he did not shrink even from death.*” (Thayer, p. 408).

Jesus had told Paul even from the very beginning when he was first called that it would lead to this:

But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. 16 “For I will show him how many things he must suffer for My name's sake.”

Now it had done so, and he was not ashamed and did not want anyone else to be either. He was a prisoner of the Roman empire for preaching Christ and the chain even at that moment held him fast.

“*desmios... bound, in bonds, a captive, a prisoner,...*” (Thayer, p. 129; 1198)

but the word of God is not chained.

Yet though the government held one the greatest proponents of Christianity, all it really had was one preacher, Paul had completed his work as an apostle by writing the books of the NT Scripture.

They could no longer have any real impact on Jesus or His people because the Word had already been revealed and it could never be impacted by human will. He used a strong adversative to stress this point:

“alla... an adversative particle... hence properly, other things sc. than those just mentioned. I But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, nay rather, yea moreover...” (Thayer, p. 27-28; 235)

Paul was bound, but not the Word of God! It is still doing its work throughout the Roman Empire and no one could stop it!

10 Therefore I endure all things for the sake of the elect,

The term *“therefore”* is made up of two Greek terms: *“dia.. through... of the means/instrument by which anything is effected,”* and *“touto, refers to what precedes... for this very cause... for this reason... prepares the reader or hearer and renders him attentive to what follows, which thus gets special weight”*

Thus, through this very reason (with special weight) that the word of God is not chained! Nothing else matters than that. Once that has been completed and the salvation of all future generations secured, Paul can endure anything else.

“hupomeno... 1. to remain i.e. tarry behind... 2. to remain i.e. abide, not recede or flee; trop. a. to persevere: absol. and emphatic. under misfortunes and trials to hold fast to one’s faith in Christ... b. to endure bravely, bear bravely and calmly: absol., ill-treatment...” (Thayer, p. 644)

This is the man who has already said,

Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem. 13 Then Paul answered, “What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.” Acts 21:12-13

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 1Cor. 4:9-10

I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, 2 that I have great sorrow and continual grief in my heart. 3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, Rom. 9:1-4

There were great issues at stake. He must remain firm and persevere for the sake of the elect. His death would seal his own faith in what he was preaching. When one dies for what he believes in, it is a powerful testimony. The term *martyr* is the Greek word for witness. So it was not only for Paul’s integrity and his *“gain”* but also *“for the sake of”* God’s chosen ones.

according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death. 21 For to me, to live is Christ, and to die is gain. 22 But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. 23 For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. Phil 1:20-24

Paul was doing this not just for himself, but also for the *“elect.”*

“eklektos... choice, select ... hence, eminent: Rom 16:13 (cf. Ezek 27:24). ... 2. As in Inscr. (MM, Exp., xii), chosen; esp. as in LXX, of Israel, elect, chosen of God (Isa 65:9, Ps 105:43 , al.); (from Abbott-Smith Manual Greek Lexicon of the NT; NT:1588.)

God created the gospel to draw a certain type of people. Everyone who by their own freewill seeks to obey the gospel is one of God’s elect. Those who through the years would be called by the gospel and thus specially chosen by God to inherit salvation. Paul knew it was critical that he remain faithful no matter what the fate.

that they also may obtain the salvation

Paul uses *“hina... to the intent that; to the end that, in order that; ... of the purpose or end”* to stress why he was enduring these things for the elect. He wanted to do his part to give the elect the

opportunity to obtain salvation.

I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, 25 of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God, Col 1:24-26

And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved. 2 Cor 12:15

He had spent his life doing anything and everything he could to help others be saved. He would hold fast to that until the very end to do his part to help as many as possible “*obtain*” salvation.

“tugchano... 1. trans. a. prop. to hit the mark (opp. to hamartanein to miss the mark), of one discharging a javelin or arrow,... b. trop. to reach, attain, obtain, get, become master of... 2. intrans. to happen, chance, fall out... to specify, to take a case as, for example...” (Thayer, p. 632)

It is the exact opposite of the term dtranslated “*sin*” because sin is missing the mark. But in this case Paul will do all he can so the the elect will hit the mark, to reach, obtain and attain to the great goal of salvation:

“soteria... deliverance, preservation, safety, salvation: deliverance from the molestation of enemies,... (Thayer, p. 612; 4991)

which is in Christ Jesus with eternal glory.

This salvation is in the very person who brought about Paul’s persecution. It is in the very Christ who is of the seed of David and who is now raised from the dead. Paul cannot walk away from Jesus. He found the same dilemma Jesus gave to the other apostles.

From that time many of His disciples went back and walked with Him no more. 67 Then Jesus said to the twelve, “Do you also want to go away?” 68 But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. Jn. 6:66-68

Along with every other blessing, salvation is also Christ.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, Eph. 1:3-5

No matter where he leads, we must follow him if we are to retain that. This salvation will come “*with*” eternal glory.

“meta... a preposition, akin to mesos... and hence prop. in the midst of, amid, denoting association, union, accompaniment;... 1. With the genitive, 1. among, with... 2. of association and companionship, with...” (Thayer, p. 402-404; 3326)

In the midst and in association and accompaniment with this salvation is eternal glory.

“doxa,... As a translation of the Hebrew in a use foreign to Greek writings... splendor, brightness; 1. ...of the sun, moon, stars,... used of the heavenly brightness, by which God was conceived of as surrounded,... 2. magnificence, excellence, preeminence, dignity, grace... 3. majesty; a. that which belongs to God; and b. the kingly majesty which belongs to him as the supreme ruler; ... 4, a most glorious condition, most exalted state;... b. the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Saviour’s return from heaven...” (Thayer p 155-156; 1391)

“aionios... 1. without beginning or end, that which always has been and always will be... 2. without beginning... 3. without end, never to cease, everlasting...” (Thayer, p. 20; 166)

This appears to begin immediately after we die.

And behold, two men talked with Him, who were Moses and Elijah, 31 who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem. Lk. 9:30-32

There is a majesty and excellence to this salvation which will never end. It will be glorious, blessed and exalted, and it will go on forever and ever.

11 This is a faithful saying:

Timothy has become quite accustomed to this expression from Paul. He used it in I Tim. 1:15; 3:1; and 4:9. It is his means of expressing something that he considers true under all circumstances and at all times. The term “faithful” is defined:

“pistos... trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties... worthy of trust, that can be relied on...” (Thayer, p. 514)

You can rely on this statement. It is worthy of your trust. It will never fail or be wrong. What Paul is about to say is a reliable collection of worthy thoughts that ought to be accepted under all circumstances.

for if we died with Him,

Paul rapidly reminds us of the process that led to this salvation and eternal glory. He began with “for”

“gar... truly therefore, verily as the case stands, by the use of this particle, either the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for...” (Thayer, p. 109-110)

This is the reason and cause of the previous words. We have already “died with Him.”

“sunapothnesko... to die together with one... Mk. 14:31; sc. humas emoi, that ye may die together with me, ... “ (Thayer, p. 604)

Paul has made it abundantly clear the exact moment when we died with Jesus. It was in the final step of obedience to the gospel, in the action of baptism

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, Rom. 6:3-8

In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, 12 buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, Col. 2:11-13

we shall also live with Him.

This too is expressed as what occurs in baptism. Baptism is our own death burial and resurrection that ties us to His. When we come up from out the water we are not living with Him.

“suzao... to live together with one... to live a new life in union with the risen Christ, i.e. a life dedicated to God... to live a blessed life iwth him after death...” (Thayer, p. 594)

12 If we endure,

The term endure is the same one Paul used in 2:10 to describe what he himself was presently doing:

“hupomeno... 1. to remain i.e. tarry behind... 2. to remain i.e. abide, not recede or flee; trop. a. to persevere: absol. and emphatic. under misfortunes and trials to hold fast to one’s faith in Christ... b. to endure bravely, bear bravely and calmly: absol., ill-treatment...” (Thayer, p. 644)

We have bear what must be borne. We must endure whatever must be endured. We have to show ourselves faithful by whatever trials and tribulations fall to us.

Be faithful until death, and I will give you the crown of life. Rev 2:10

Then many false prophets will rise up and deceive many. 12 And because lawlessness will abound, the love of many will grow cold. 13 But he who endures to the end shall be saved. Matt 24:11-13

we shall also reign with Him.

This is something that will also occur after we are in glory. We are given glimpses of this, but it has not been fully revealed.

“sumbasileuo ... to reign together... metaph. to possess supreme honor, liberty, blessedness, with one in the kingdom of God...” (Thayer, p. 595)

“Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. 10 You have made them to be a kingdom and priests to our God; and they will reign upon the earth.” Rev. 5:9-10

If we deny Him, he also will deny us.

The great temptation every Christian faces under persecution is to “deny” Him.

“arneomai... 1. to deny, i. e. [... to say...not, contradict]... 2. to deny, with an acc. of the pers., in various senses...a. ... of the followers of Jesus who, for fear of death or persecution, deny that Jesus is their master, and desert his cause [to disown]... b.. of those who by cherishing and disseminating pernicious opinions and immorality are adjudged to have apostatized from God and Christ... c. ...to deny himself... 3. to deny i.e. abnegate, abjure;... to renounce a thing, forsake it... 4. not to accept to reject, refuse something offered...” (Thayer, p. 74; 720)

If we deny Him, persecution will cease and we will be once again among them.

“If the world hates you, you know that it hated Me before it hated you. 19 If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. 20 Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. John 15:18-21

But it comes at a great cost.

“Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. 33 “But whoever denies Me before men, him I will also deny before My Father who is in heaven. 34 “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. 35 “For I have come to “set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law”; 36 “and “a man’s enemies will be those of his own household.’ 37 “He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38 “And he who does not take his cross and follow after Me is not worthy of Me. 39 “He who finds his life will lose it, and he who loses his life for My sake will find it. Mt. 10:32-39

13 If we are faithless,

“apisteuo... 1. to betray a trust, be unfaithful... 2. to have no belief, disbelieve...” (Thayer, p. 57)

If we betray Him, turn our backs on him, stop believing in him. If we do not continue to do what we promised and fall back.

he remains faithful;

Jesus will always be faithful, no matter what we do. He will remain faithful. The term “remain” is defined:

“meno... to remain, abide; ... I. intransitively; in reference 1. to PLACE... a. to sojourn, tarry... b. tropically; ... not to depart, not to leave, to continue to be present... 2. to TIME; to continue to be, i.e. not to perish, to last, to endure: of persons, to survive, live... of things, not to perish, to last, stand... of purposes, moral excellences,... Heb 13:1...” (Thayer, p. 399)

“Faithful”

“pistos... trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties... worthy of trust, that can be relied on...”

(Thayer, p. 514)

Jesus will always do exactly what he promised. Reread His words in (Mt. 10:32-39.). He will do this. Whatever we choose to do, faithful or unfaithful, he will always remain faithful and true to His words.

he cannot deny Himself.

While man can become unfaithful and not keep their words and commitments, Jesus cannot. It is impossible for God to lie and every word that He spoke is absolute truth. He does not have the power to deny what He has spoken.

“dunamai... to be able, have power, whether by virtue of one’s own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful...” (Thayer, p. 158-159; 1410)

When Jesus gives a promise, whether it is a promised blessing, or a strong warning, these things are absolute truth and cannot be denied. He will never deny any word that He has spoken.

“arneomai... 1. to deny, i. e. [... to say...not, contradict]... 2. to deny, with an acc. of the pers., in various senses...a. ... of the followers of Jesus who, for fear of death or persecution, deny that Jesus is their master, and desert his cause [to disown]... b.. of those who by cherishing and disseminating pernicious opinions and immorality are adjudged to have apostatized from God and Christ... c. ...to deny himself... 3. to deny i.e. abnegate, abjure;... to renounce a thing, forsake it... 4. not to accept to reject, refuse something offered...” (Thayer, p. 74; 720)

While most of what we know about God’s veracity is spoken of the Father, Jesus is in His image, because when we see Him, we see the Father.

“God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good? (Num. 23:19).

that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. (Heb. 6:18).

“He who rejects Me, and does not receive My words, has that which judges him-- the word that I have spoken will judge him in the last day. (Jn. 12:48).

This is a powerful reminder and a strong rebuke. All the things Jesus said, in His sermons, His parables, and His warnings are absolute. No one who denies Him can count on last minute mercy. What Jesus has warned against is absolute and will bend for no one. If we don’t build our lives on His words our house will fall. (Mt. 7:24-27). If we don’t cut off those things that cause us to stumble, our whole body will be cast into hell (Mt. 5:29-30). Don’t count on Jesus bending on these things if we are not faithful and deny Him.

14 Remind them of these things,

How far back do “these things” take us? Is he to remind them of the soldier, athlete and farmer? To remember Jesus, Paul’s sufferings for the elect, the goal of salvation with eternal glory? To ever keep in mind the “faithful saying:”

- * If we died with him we shall live with him
- * If we suffer with him we shall reign with him
- * If we deny him he will deny us
- * If we are faithless, he will remain faithful.

All of these are important and there is no reason to limit the. Hence Timothy is to either read or quote the letter and then “remind” them.

“hupomimnesko... 1. actively, to cause one to remember, bring to remembrance, recall to mind... to put one in remembrance, admonish, of something... 2. passively, to be reminded, to remember...” (Thayer,

p. 644)

There are some things that need to be kept in the forefront of our mind. Things that we need to be reminded to be certain that is the case. Peter said much the same thing.

For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. 13 Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, 14 knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. 15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease. 2 Pet. 1:12-15

This is why preachers must preach the same things again and again. Even though they know them, they need to be reminded always.

charging them before the Lord not to strive about words to no profit,

This marks a transition. Up until now, Paul has been speaking to Timothy, the events of the past they have shared together, and person concerns he shares with Timothy about his spiritual growth and development. He hasn't said anything about where Timothy is or about the churches. Now he begins to change to the circumstances and needs he sees within the church. Brethren need to be "charged" before the Lord.

diamarturomai ... a strengthened form of marturomai (dia, "through," intensive), is used in the middle voice; primarily it signifies to testify through and through, bear a solemn witness; hence, "to charge earnestly," (Vine's 1263)

As Vine points out, it is a strengthened form of testifying or witnessing. This is not only witnessing, but "it signifies to testify through and through," or with solemn and earnest concern. This is a serious problem. Added to Timothy's solemn and earnest testimony is the addition "before the Lord."

"enopion... (i. q. ho en opi on, one who is in sight...) ... before, in the sight of any one... 1. of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes... 2. before one's eyes; in one's presence and sight or hearing..." (Thayer, p. 219-220; 1799)

The emphasis of this term is on being in one's presence, before one's eyes, or in one's sight and hearing. We are in the presence of the Lord. We are in His sight and hearing at all times. Since the Lord is always watching our every motive, word, and act, we need to be cautious that we are never guilty of "striving about words" to no profit.

"logomacheo... (...fr. logos and machomai); to contend about words; contextually, to wrangle about empty and trifling matters..." (Thayer, p. 380)

As is evident from the definition this is a compound word joining fighting and warfare with words. This is similar to Paul's warning in his previous letter.

If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, 4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, 5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose 1Tim. 6:3-5

There will always be people seeking to set aside the clear teaching of Scripture by finding loopholes they can exploit. While the real meaning is obvious, they seek to twist the truth by arguing over words. Baptism is a burial, but many strive over that word. For the remission of sins means for the purpose of remission of sins, though some want to change the meaning of that word. We see strivings over the 1000 year reign, the earth will be here forever, Jesus is a god, not God. The meaning of *psalmo*. On and on it goes to the point where there is nothing but controversy. Nearly every doctrine has someone who wants to strive about it and turn it into a meaning the Lord never intended.

Yet because of the controversies they create we find ourselves needing to contend for them. There are two key thoughts here. The first is "to no profit." The preposition "to" generally means the place

over which.

“epi... upon the surface of... after verbs of abiding, remaining, standing, going, coming, etc; of doing anything... C. with the ACCUSATIVE... I of place; 1. properly; a. of the place above, over which, our up, on, on to... after verbs signifying motion and continuance... c. it is used of persons over whom anything is done, that thereby some benefit may accrue to them,...” (Thayer, 231-236; 1909).

Hence in this case the striving has a direction and a motion and it is not toward anything profitable but just the opposite. There is “no profit” to them. First, a stronger “no” is used.

“oudeis... and not one, no one, none, no; it differs from meideis as ou does from me... 1. with nouns... 2. absolutely, ... nothing whatever, not at all, in no wise...” (Thayer, p. 462; 3762)

It completely excludes whatever it modifies. There is none, nothing whatever that is fit for use or useful about it. In no wise is it fit for use or useful. There is nothing about the above that has any useful or redeeming value.

“chresimos... (chraomai), ... useful, serviceable, good for use, good, apt or fit in its kind, ... present advantage, ... useful for something, (Liddell and Scott Greek Lexicon. 5539).

With a complete and absolute negation, there is nothing useful or serviceable in this striving. It has no purpose, no value, no profit or use.

This is the critical key. While those fighting against these people are contending for the faith that those who strive about words to no profit are seeking to destroy. Those who fight against these people are striving for profit. They are contending “for the faith.”

Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. (Jude. 3).

Paul had to contend about the word “seed” in order to prove the Old law was done away in Christ. Jesus contended over the word “I am” to prove there is a resurrection from the dead.

Hence Paul’s condemnation here is not of contending earnestly for the faith. It is not about contending about the words of the gospel. It is not about seeking for the truth as for silver and gold and struggling to understand the meaning of every term. These are all profitable.

But those who want to turn aside after fables strive for an entirely different purpose and it is that purpose that creates the problem.

nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. 1Tim. 1:4

*But reject profane and old wives’ fables, and exercise yourself toward godliness. 1Tim. 4:7
and they will turn their ears away from the truth, and be turned aside to fables. 2Tim. 4:4*

not giving heed to Jewish fables and commandments of men who turn from the truth. Titus 1:14

to the ruin of the hearers.

Paul repeats the preposition to again stress the direction and motion this leads toward. This leads to “ruin.”

“katastrophe...2 Peter 2:6, of God: “he condemned Sodom and Gomorrah to destruction”; fig. in 2 Tim 2:14: to the destruction/confusion of the hearers; (Exegetical Dict. the NT :2692)

This is where our catastrophe came from. Just as God destroyed Sodom and Gomorrah, those who strive about words to no profit destroy the hearer. Those listening to such words end in catastrophe.

15 Be diligent to present yourself approved to God,

The term diligence is defined:

“spoudazo... I. intr. to make haste, 1. of things, to be busy, eager, zealous, earnest to do a thing, ... absol. to be serious or earnest, II. trans., 1. to do anything hastily or earnestly, to be zealously pursued, ...

2. Pass., also, of persons, to be *treated with respect*, to be *courted*, ...” (Liddell and Scott Abridged Greek Lexicon NT:4704)

While Paul warned Timothy against striving about words to no profit, he also encouraged him “*to be busy, eager, zealous, and earnest*” in his attempts to be approved to God. Far from striving about words to no profit, he is striving to “present” himself approved in the way he handles the Scriptures.

“*paristemi*,... 1... a. *to place beside or near... to set at hand; to present; to proffer; to provide*:... to place a person or thing at one’s disposal,... to present a person for another to see and question, ... *to present or show*... of the quality which the person or thing exhibits...” Thayer p 489)

The compound word (*para* - beside *istemi* to stand), basically means to place oneself beside or stand beside someone or something. In this case, Timothy is to stand himself beside God’s approval. Thus he presents, proffers and places himself at God’s disposal. He is to exert his energy, be zealous, eager, and busy in offering himself to God for His use as a worker who is “approved.”

“*dokimos*... *assayed, examined, tested*, properly of metals, ... 1. of persons, *approved, esteemed, notable*, Lat. *probus*, Hdt.; 2. of things, *excellent, notable, considerable*, 3. Adv. *really, truly, ...*” (Liddell and Scott Abridged Greek Lexicon. NT:1384)

It most common use was the testing of metals, like gold or silver, to see if they were pure. After a proper examination, they were certified as genuine and approved. When used of people, there is also a testing that approves and esteems. Timothy is give his greatest diligence so that as God tests his character and love for the truth, he will pass the test and be approved and esteemed. This is what Job, Abraham, Moses, David and countless others did. They sought to give their very best to God, and God approved and esteemed them. This is what Paul set before Timothy as a goal to give one’s greatest efforts to gain.

a worker who does not need to be ashamed,

All Christians are “workers,” seeking to do the good works God prepared for us to walk in (Eph. 2:10). To offer oneself approved of God and not be ashamed one must be a worker.

“*ergates*... a *workman*: esp. *one who works the soil, a husbandman*, ...2. Adj. *hard-working, strenuous*, II. *one who practices an art*, III. a *doer, worker*, (Liddell and Scott Abridged Greek Lexicon. 2010)

God wants *hardworking doers*. He seeks those willing to strenuously work toward this goal. FYet not just any worker. Jesus condemned the hard work of the Pharisees.

“*Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves. Mt. 23:15*”

Hard work can still lead to shame if it is not the proper work. If one doesn’t want to be ashamed as a worker for the Lord then it will all be based on our work in His word.

rightly dividing the word of truth.

The entire passage rests on the term “rightly dividing.” It is the antithesis of “striving about words to no profit,” and the means by which one “presents themselves approved to God.” Consider the following definitions:

“*orthotomeo*... 1. *to cut straight... tas hodous* to cut straight ways, i. e. to proceed by straight paths, hold a straight course, equiv. to do right... 2. dropping the idea of cutting, *to make straight and smooth*... i. e. to teach the truth correctly and directly... ” (Thayer, p. 453)

“*orthotomeo*... (*orthos* & *temno*) *to cut straight; to direct aright; to set forth truthfully, without perversion or distortion*...”

“*orthos*... (*oro*, *to raise up*) *erect, upright... plain, level, straight*...” Harpers Analytical Greek Concordance p 292

“*orthotomeo*... lit., to cut straight (*orthos*, straight, *temno* to cut), is found in II Tim. 2:15., “rightly dividing,” R.V., “handling aright” (the word of truth); the meaning passed from the idea of cutting or

dividing to the more general sense of rightly dealing with a thing. What is intended here is not dividing Scripture from Scripture, but teaching Scripture accurately..." Vine Exp Dict. Vol I; p. 327

"*orthotomeo*... This occurs only in the Gk. bible and even here only a few times: Prv. 3:6; 11:5; II Tim 2:15... 1. At root is a usage current in profane Gk. in which *temno hodon* means "to lay down a way," "to build a road,"... 2. In the LXX we do not find *temno hodon*, but twice *orthotomeo hodon* denoting "to open a way:" ... Prv 3:6... Prv. 11:5. In content this corresponds to the fig. use of *Temno hodon* elsewhere in Gk. lit. The use of *orthotomeo* for the simple *temno* is based on the underlying Hbr. ... the Heb. Expression ... "the straight way: on which Yahweh leads his people or the righteous... In his conduct Timothy must "speak the word of truth aright,:" i.e., follow it... he follows this word of truth aright in his own life, and thus confirms it.: (Kittel Vol 8 p 112-113

I quote the four authors to show the similarities and differences between their definitions. All of them agree that it refers to the cutting of a straight line. It's Old Testament background is that of a straight road or path to walk in. It's two uses in Proverbs are instructive:

*In all your ways acknowledge Him, and He shall **direct your paths.*** (Prov. 3:6).

*The righteousness of the blameless will **direct his way aright**, but the wicked will fall by his own wickedness.* (Prov. 11:5).

The straight paths which the servant of God must walk are the straight ways of the word of God. Another idea centers on the pattern God showed Moses on the Mount.

"See that you make all things according to the pattern shown you on the mountain." Heb. 8:5

Obviously, once Moses saw the pattern, he must cut straight to make it that way. In the same way the Scriptures offer the pattern of the church and it takes our greatest efforts to make sure we cut each doctrine straight and true.

16 But shun profane and idle babblings,

One cannot be approved of God and handle God's word properly if they give any respect to the foolish notions of those who teach error. The diligent hard worker of God will "shun" them.

periistemi ... in the active voice, means "to stand around" (*peri*, "around," *histemi*, "to stand"), Jn. 11:42; Acts 25:7; in the middle voice, "to turn oneself about," for the purpose of *avoiding* something, "to avoid, shun," said of profane babblings, 2Tim. 2:16; of foolish questions, genealogies, strife, etc., Titus 3:9 (Vine's NT:4026)

When we hear such babblings we turn around and walk away, hence we avoid and shun them. When you see this sort of thing beginning to materialize, shut it down and avoid it. This is the same concept as Jesus discussed in the Sermon on the Mount:

"Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces. (Mt. 7:6-7).

Sometimes it is not worth the time to even discuss things with people. When they only want to babble and speak foolishness, shun and avoid it. The term "vain" is defined:

"bebelos... 1. *accessible, lawful to be trodden*; prop. used of places; hence 2. *profane*, equiv. to ...[i.e. unhallowed, common], ... of men *profane* i.e. ungodly..." (Thayer, p. 100)

They are not spiritual, they do not have their source in the Scriptures, they are the arts of the enemy (satan) and they should be shunned. In their day it was the judaizing teachers, the growing menace of gnosticism, and the continuing mystic ideas of idolaters such as those in Athens.

Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods," because he preached to them Jesus and the resurrection. 19 And they took him and brought him to the Areopagus, saying, "May we know what this new doctrine is of which you speak? 20 "For you are bringing some strange things to our ears. Therefore we want to know what these things mean." 21 For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing. Acts 17:18-21

In our own day, the new age movement, the concept of reincarnation, secular humanism, or any of the mystic ideas of the far east that either add to or take from the Scriptures should be viewed as vain babblings by God's people. They are profane because they have no reliable source. The only reliable source of spiritual things is God. Satan has lied to the human race from the very beginning. The word of God is the only safe guide for us. The term "babbling" is defined:

kenophonis, fem. noun from *kenós* vain, and *phōnḗ* a voice. Empty or fruitless speaking. In 1 Tim 6:20 and 2 Tim 2:16, ... senseless or wicked discourses, speeches that are devoid of any divine or spiritual character, fruitless as far as the satisfaction of man's need of salvation and the molding of Christian life and character are concerned. (Complete Word Study Dictionary: NT: 2757)

Paul considered any discussion outside of the Scriptures on spiritual matters to be empty, vain, and useless. This is strong language and it is needed today as much as ever.

The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law. (Deut. 29:29).

God has given us all things that pertain to life and godliness and has forbidden us to seek for things outside of His word as a lack of faith. We either accept this limitation and remain faithful to God, or we do not. If we do not, then there is no limitation and our faith will soon be as shipwrecked as that of the two men Paul mentions in the next verse. Such an inquiry never ends, it just leads further and further away, but it goes no where for there is no other reliable source of truth and knowledge but God.

for they will increase to more ungodliness.

Paul gives the reason for the above admonition. It doesn't just lead to false ideas and false teaching. It leads to ungodliness. The conjunction "for" stresses this clearly.

"*gar*... a conjunction which acc. to its composition *ge* and *ara* (i.q. *ar*), is properly a particle of affirmation and conclusion, denoting *truly therefore, verily as the case stands*, ... the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, *for*..." (Thayer, p. 109-110; 1063)

The reason they must be shunned is that they are productive of no good. There is no redeeming value to them. They lead to an "increase" in ungodliness.

prokopto probably a nautical tt. for "to make headway in spite of blows," one of the many nautical metaphors in Gk. usage. Less likely is derivation from the work of the smith who "with the blow" of his hammer "lengthens out" iron. ... is originally used in a transitive sense: "to promote," "to further," the med. is used accordingly for "to get on," ... the intransitive active which ... means "to go ahead," "to make progress," "to thrive," (Kittel TWDNT 4298)

Ungodliness "makes headway," is "promoted" and "furthered," makes "progress" and "thrives" in an environment of striving about words to no profit leading to profane babblings. But that is not the only indictment here. Not only do they lead to ungodliness, but they lead to "more" of it. It is already there when these disputes occur. Just to treat God's word in this manner is ungodliness. Reverence to His word is clearly the most obvious manner in which we would reveal the depth of our godliness. Without it, there is no ungodliness at all, and the more influenced others are to get involved in it, the "more" ungodliness will thrive.

"*pleion*... 1. *greater in quantity*: the object with which the comparison is made being added in the genitive,... adverbially, *more*, i.e. *more earnestly*, ... *more widely, further*... *longer*, ... 2. *greater in quality, superior, more excellent*..." (Thayer, p. 516)

It will increase to a greater and greater quantity of "ungodliness."

"*asebeia*... (*asebes* q.v.) *want of reverence toward God, impiety, ungodliness*..."

"*asebes*,... *destitute of reverential awe towards God, contemning God, impious*..." (Thayer p 79)

The Greeks used the root "*sebeia*" to worship, then added two prefixes *eu-sebia* is to worship well and denotes sacred awe and *a-sebeia*, without worship, without any sacred awe and no reverence. Again it must be emphasized that the manner in which one treats God's word reflects the nature

of His godliness. If he treats God's word as sacred and refuses to speculate or argue about words to no profit he is manifesting godliness. If he continually seeks for new conflicts and is never settled in his trust and respect to God's word and especially to its limitations and silence, he is ungodly and the more he engages in such things the more his ungodliness will thrive and prosper.

17 And their message will spread like cancer.

The other consequence thing about such babblings is that they catch on. Yet their growth is illustrated with the worst possible type of progress. "Gangrene" or "cancer" are the greatest enemies of the human body. The more they grow the greater the damage.

gaggraina... (*grao* or *graino* to gnaw, eat), a *gangrene*, a disease by which a any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at least eats away the bones..." (Thayer, p.106)

Thus the more this "spreads" the more damage is done.

nome ... pasture; fodder ... Jn. 10:9: "He will go in and out and will find pasture"; 2 Tim 2:17 fig.: the false teaching "will eat away like a cancer." (Exegetical Dictionary of the NT:3542)

Although this can be a good eating (like sheep), in this context it is the worst possible news. When cancer is in remission we breathe a sigh of relief, but if we are told it is growing again, we know we are in great danger. So also the church. When there is none of this activity, the church can have healthy growth, but if this enters into the body, it must be cut away as quickly as possible, or it will continue to grow.

Hymenaeus and Philetus are of this sort,

Paul offers two such individuals living in his day that he knew Timothy, and possibly the congregation where he preached were familiar with. We only know what he says about them here, and possibly (if he is the same person).

This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, 19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, 20 of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

18 who have strayed concerning the truth,

"strayed concerning the faith" very accurately portrays what happens when one leaves the safe confines of the gospel and begins their search for information elsewhere. The term "strayed" is defined:

"aistocheo... "to miss the mark, fail" (*a*, negative, *stochos*, "a mark"), (Vine's NT:795)

astocheo one who misses his aim (*stóchos*, aim, target). To err, deviate in a figurative and spiritual sense, not to reach one's goal (1 Tim 1:6; 6:21; 2 Tim 2:18). (Complete Word Study Dictionary: NT 795)

This is the only thing we know about these two men. For all these centuries this is their legacy. They missed the goal of all who obey the gospel. Instead of seeking and finding the truth, they have missed it entirely and gone off into error. Anyone who seeks to gain God's favor and find the truth will deviate and miss that aim if they allow these profitless studies of words to lead them away.

saying that the resurrection is already past;

In this case their inquiry into other realms of thought had led them to reject the clear teaching of the Scriptures. The resurrection is a focal point in the New Testament. It is the bedrock upon which the deity of Christ is based. Paul had already dealt with the subject in great detail to the Corinthians many years earlier. To say that the resurrection is already passed after reading the first letter to the First Corinthians is to deny the inspiration of the Holy Spirit for that book. It is to deny the apostleship of Paul and reject all his other writings. This is what the quest for such knowledge had done to them, and now it was threatening the faith of others as well:

and they overthrow the faith of some.

The term “overthrow” is defined:

“*anatrepo*... overturn, cause to fall ... Used literally in John 2:15 of Jesus’ overturning the money-changers’ tables ... in 2 Tim 2:18: upset the faith of some Titus 1:11, of false teachers in Crete who “are upsetting whole families.” (Exegetical Dictionary of the NT: 396)

“*anatrepo*... , lit. to turn up or over (*ana*, up, *trepo* to turn), to upset, is used (a) literally, ... (b) metaphorically, in II Tim. 2:18, “overthrow (the faith of some); in Titus 1:11, R.V., “overthrow (whole houses),” A. V., “subvert...,” i.e., households. (Vine NT:396)

They turn the faith of others upside down. They upset it, ruin it, destroy it. Faith is a precious and yet fragile thing. it can be overthrown by a false teacher who places seeds of doubt on one subject. If that one subject is destroyed in their mind, then just like cancer or gangrene, it begins to work on other parts of their soul and soon there is nothing left.

19 Nevertheless the solid foundation of God stands,

Although there are some who are “*striving about words to no profit, to the ruin of the hearers*” and others are pushing “*profane and idle babblings*” which “*spread like cancer,*” “*overthrowing the faith of some,*” they cannot move the solid foundation of God. Paul sums this up with “*nevertheless.*”

méntoi; conj. from mén (3303), indeed, and the enclitic toí (5104), yet. Indeed, truly, certainly, especially in neg. clauses and answers. ... With the meaning of though, yet, (Jn. 4:27; 7:13; 12:42; 20:5; 21:4; 2Tim. 2:19; Jude 8). With the meaning of indeed therefore, therefore then (James 2:8). (Complete Word Study Dictionary: NT:3305)

Literally “*indeed yet*” but translated “*though, yet, nevertheless*” in our translations. Hence although he is in the midst of making these strong warnings and giving dire prophesies, there is no reason for discouragement. Peter made the same point in speaking of Paul’s writings.

also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. 17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 2Pet. 3:15-18

There will always be those who twist the scriptures to their own destruction. As long as we are aware of them and avoiding them, we remain in our own steadfastness, and have nothing to fear or be dismayed.

My sheep hear My voice, and I know them, and they follow Me. 28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand. Jn. 10:27-30

Yet in all these things we are more than conquerors through Him who loved us. Rom 8:37-38

Hence Paul’s warnings do not paint the full picture. There is more to this subject, more information that must be factored in and considered. Though it can eat as gangrene, though it can overthrow whole houses, though hearers can be subverted by false teaching, the firm foundation of God stands! . This is a strong affirmation of encouragement. The term “foundation” is a term used in the Scriptures to describe that which gives stability and permanence to anything.

“*themelios (thema [i.e. thing laid down]), laid down as a foundation, belonging to a foundation,... the foundation (of a building, wall, city)... of the apostles as preachers of salvation, upon which foundation the Christian church has been built, Eph. 2:20...*” (Thayer, p. 286-287; 2310)

It is evident from the definition that there is nothing to add. It means exactly the same thing in both languages. Firm or solid, the adjective that modifies it comes from a term that can mean firm and solid on the one hand and strong and immovable on the other.

“sterios... firm, solid, compact, hard, rigid... strong, firm, immovable... trop. in a bad sense, cruel, stiff, stubborn, hard...” (Thayer, p. 587)

Both ideas fit well with the foundation Paul is speaking of.

It might be a building, or it might be the convictions and truths upon which someone builds their lives. Jesus used the term this way at the conclusion of His sermon on the mount:

“Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: 25 “and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. (Mt. 7:24-25).”

Paul used it in a discussion with the Corinthians:

According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ. (1 Cor. 3:10-11).

The term “foundation” is defined:

Again, a foundation is the substructure of all buildings. No building can be any stronger than its foundation. No matter how elaborate the building, if it has a bad foundation it will not last long and it loses its value. The foundation of God is “firm:”

When building any structure this is the kind of foundation everyone wants to have. A firm, solid, compact, hard and rigid foundation will keep the home it is built upon safe. Any home built on this foundation will not be negatively impacted by it.

But Paul is not speaking about homes. He is speaking about people’s lives. He is speaking about what God has to offer people who put their trust and confidence in Him. In spite of the false teachers, and in spite of all the error and ungodliness that exists, God has a firm foundation to offer His people and they have nothing to fear. The term “stands” is defined:

“histemi... I. TRANSITIVELY... to cause or make to stand; to place, put set; 1. univ... to bid to stand by... b. trop. to make firm, fix, establish... to cause a person or thing to keep his or its place... to establish a thing, cause it to stand i.e. to uphold or sustain the authority or force of anything... 2. to set or place in a balance; to weigh... II INTRANSITIVELY... to stand... 1. prop. ... a. to stand by, stand near,... to stand, I. e. continue safe and sound, stand unharmed... b. to stand ready or prepared... c. to be of a steadfast mind... to persist, continue, persevere...” (Thayer, p 307-308)

God has a foundation, it is a firm foundation, and it stands. It stands firm, is fixed and established, God has caused it to stand, and it is now upheld and sustained by His authority and force. It is solid, firm and immovable. Do the Scriptures give us enough information to know what this foundation is, or is Paul speaking of an overall concept? There are many choices. God never changes and cannot lie, the scriptures cannot be broken and will remain firm until the end. The church is founded on the deity of Christ.

Simon Peter answered and said, “You are the Christ, the Son of the living God.” 17 Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. 18 “And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. Mt. 16:16-18

but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. (1 Tim. 3:15).

For no other foundation can anyone lay than that which is laid, which is Jesus Christ. (1 Cor. 3:11).

The deity of Christ and the His church are obviously a part of this foundation. So also are the apostles because they were given the task of revealing the Word of God which gives us this information.

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; Eph 2:19-20

having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, 24 because "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, 25 But the word of the Lord endures forever." Now this is the word which by the gospel was preached to you. (1 Pet. 1:23-25).

Everything that is firm and leads us to remain steadfast and faithful is part of this foundation. Those who put their trust and confidence in God, who take Him at His Word and follow it. Those who build their lives on the deity of Christ and keep themselves pure in His church are built upon a firm foundation.

having this seal:

The term "seal" has a great role to play in this sentence. It gives the substance and stability to our trust in the foundation. What is a seal? We will first study the definition of the term. Interestingly enough the Greek term has the same meaning among Greek speaking people and in the Scriptures as it does today in our own culture.

"sphragizo... To set a seal upon, make with a seal, to seal; a. for security:... b. Since things sealed up are concealed (as, the contents of a letter), sphragizo means trop. to hide... keep in silence, keep secret... c. in order to mark a person or thing; hence to set a mark upon by the impress of a seal, to stamp: angels are said... i.e. with the seal of God... to stamp his servants on their foreheads as destined for eternal salvation, and by this means to confirm their hopes, Rev. 7:3... Metaph... respecting God, who by the gift of the Holy Spirit indicates who are his... d. in order to prove, confirm, or attest a thing; hence trop. to confirm, authenticate, place beyond doubt..." (Thayer, Joseph Henry; op. cit., p. 609 # 4972)

"sphagis... a seal; i.e. a. the seal placed upon books... b. a signet-ring:... c. the inscription or impression made by a seal... d. that by which anything is confirmed, proved, authenticated, as by a seal, (a token or proof)..." (Thayer p 609; 4973)

1. A seal reveals security: Nothing can be tampered with.

Thayer tells us that they used the term to describe a seal of security. When the Jews wanted to be certain no one entered the tomb of Jesus they put a seal upon it.

So they went, and made the sepulchre sure, sealing the stone, the guard being with them. Mt 27:66

We do exactly the same thing today with our electric meters which is sealed. The electric company has placed a lead seal on the opening and we cannot get inside to see or tamper with what is in there. After the tampering scare a few years back most medicines we purchase today are also sealed. They have a plastic wrap around the top and when you screw off the cap there is another paper covering the top. We do this for security. It is sealed to be certain no one has tampered with it.

2. A Seal marks and shows ownership.

The second meaning of this word is a mark or a seal or a stamp that shows ownership. God used a stamp or mark of some sort to put a seal on his people to protect them and to show his ownership of them both in Revelation and in Ezekiel.

And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. Rev 7:2-3

And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. Rev 9:4

And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side. 4And

Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof. 5 And to the others he said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity; 6 slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at my sanctuary. Then they began at the old men that were before the house. Ezek 9:3-6

Once again, we use this today. When we check out library books . They have an embossed seal that they use to prove ownership. We also have vin numbers stamped on the frame of our cars. We often mark our possessions that have value with some means of identification. If we do then we have sealed them.

3 A Seal confirms authenticates and places beyond any doubt.

The third meaning and use for the seal in their day was to prove, confirm, or attest a thing; hence to confirm, authenticate, place beyond doubt. There are several uses of this in the Scriptures. The existence of the church at Corinth with the spiritual gifts they possessed was a seal of Paul's apostleship. Only apostles could confer those gifts and since they had them, Paul was an apostle.

If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord. 1 Cor 9:2

Abraham was God's faithful servant since he obeyed the call to leave his country. That was God's condition to give him all the blessings and he had already done it. But when he was 99, God gave him a seal. The sign of circumcision was the seal God gave to authenticate and place beyond doubt that he was righteous.

and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision; that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; Rom 4:11

A third example was the authentication that God's firm foundation will always stand. There is no way that it can crumble because the Lord knows those who are his. Since he knows who they are and clearly identifies them as those who do not continue in iniquity, Those who depart from iniquity and are known to belong to the Lord are standing on this firm foundation. That is the seal.

Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. 2 Tim 2:19

Once again, we have exactly the same thing today in a notary seal. When we have very important documents to sign and we want to have it proven beyond doubt that we signed them we go to a notary public and they place a seal on the documents after we sign them that authenticates or confirms that it is genuine and the signatures as real.

The firm foundation of God is standing. It is sealed:

1. This seal reveals security: Nothing can be tampered with. God knows those who are His.

2. A Seal marks and shows ownership. God knows who are His

3 A Seal confirms authenticates and places beyond any doubt. God knows who are His.

Consider again the firm foundation

I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Tim 3:15-16

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being fitted

together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit. Eph 2:19-22

We have been built on the foundation of the apostles and prophets, members of the church which is the pillar and ground of the truth. This is the firm foundation we live upon with Jesus being the Son of God undergirding the entire structure.

At the base of this great foundation are two inscriptions:

“The Lord knows those who are His,”

“Let everyone who names the name of Christ depart from iniquity”

Each of these form the seal in its entirety. One cannot exist without the other. The former leading to the latter and the latter being the basis for the former. The who are His, depart from iniquity, and He knows them because they have so departed.

“The Lord knows those who are His,”

The first portion of the seal is a great promise. It doesn't matter where you are, who you are with, what you are doing, or what is happening in your life. The Lord knows whether you are His or not. The term “know” is defined:

“ginosko... univ. 1. to learn to know, come to know, get a knowledge of;... 2 to know, understand, perceive, have knowledge of... II in particular ginosko, to become acquainted with, to know, is employed in the N. T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them... In classic usage... ginoskein, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience ...” (Thayer, p. 117-118; 1097)

Perhaps as important as the definition is the knowledge of the tense Paul used to state it. The Lord knows, understands, perceives and has knowledge of those who are His. False teachers may fool men and they may fool us. We do not always know whether someone belongs to the Lord or not. But God always knows those who are His. He knows whether we belong to Him or not.

We never have to be afraid that we will be lumped in with the wicked and the unbelievers.

And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven. Mk. 13:27

Even in the worst situation, the Lord knows who belongs to Him. WeeYou will not be lost in the shuffle if you faithfully serve and trust Him. He will always know where you are and He will take good care of you.

and, “Let everyone who names the name of Christ depart from iniquity.”

While the first inscriptions bids us look outward to the great and mighty omniscience of the Lord and put our trust in His ability, the second inscription brings introspection and contemplation. Everyone who names the name of the Lord in an intimate manner has a certain obligation. Consider Peters words along the same line:

Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 14 as obedient children, not conforming yourselves to the former lusts, as in your ignorance; 15 but as He who called you is holy, you also be holy in all your conduct, 16 because it is written, “Be holy, for I am holy.” 17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; (I Pet. 1:13-17).

But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life. Rev 21:27

No one who becomes a Christian can do so without naming the name of Christ.

that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. Rom 10:9-11

“Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. 33 But whoever denies Me before men, him I will also deny before My Father who is in heaven. Matt 10:32-33

But if we name His name as Lord, we must depart from iniquity. If we have not departed from iniquity then there is a serious problem. The term “depart” is defined:

“aphistemi... 1. transitively, to make stand off, cause to withdraw, to remove; trop. to excite to revolt... 2. intransitively, to stand off, stand aloof, in various senses... to go away, depart, from any one, ... to desert, withdraw from, one, ... to fall away, become faithless... to shun, flee from, ... Mid. to withdraw one’s self from absol. to fall away... to keep one’s self away from, absent one’s self from...” (Thayer, p. 89; 868)

It’s means to cause someone to withdraw or to remove themselves, to stand off or aloof from, to desert, to shun. It also means to keep one’s self away from, to absent one’s self from. With the aorist again, he sums up our action. It is a past action that still holds. It comes right up to the present moment. We would have to say “have departed” from iniquity. It was a decision made that we have never wavered from. There may be momentary lapses, but the decision to depart and hold ourselves away from was made and has never changed.

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: 13 neither present your members unto sin (as) instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members (as) instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under law, but under grace. 15 What then? shall we sin, because we are not under law, but under grace? God forbid. 16 Know ye not, that to whom ye present yourselves (as) servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; 18 and being made free from sin, ye became servants of righteousness. Rom 6:12-23

So the second seal has to do with our own responsibilities and decisions. We made that decision when we were baptized. We have kept that decision even if we do sin from time to time (1Jn 1:8-9) we have kept it as long as our primary goal everyday is to name the name of the Lord and hold ourselves as far as we can away from “iniquity.”

“adikia,...1. injustice, of a judge... 2. unrighteousness of heart and life... 3. a deed violating law and justice, act of unrighteousness...” (Thayer, p. 12; 93)

“adikia... denotes unrighteousness, lit., “unrightness” (a, negative, dike, right), a condition of not being right, whether with God, according to the standard of His holiness and righteousness, or with man, according to the standard of what man knows to be right by his conscience. ...” Vine, Vol II P. 260)

If we are not striving to live up to the standards of both God and man to the best of our ability, then the great seal is contrary to us. The seal is not blanket approval of all who come to the Lord and seek to build a house there. It is both a promise and a solemn obligation. It is not easy, but it is not impossible either.

20 But in a great house there are not only vessels of gold and silver, but also of wood and clay,

Although the NKJV uses “but,” most of the other translations (ASV; NASB; ESV) use the term “now” which notes a transition, but continues the thought of the previous verse.

dé; a particle standing after one or two words in a clause, strictly adversative, but more frequently denoting transition or conversion, and serving to introduce something else, whether opposed to what precedes or simply continuative or explanatory. Generally it has the meaning of *but, and, or also, namely*. (Complete Word Study Dictionary: NT :1161)

This is an illustration and elaboration on the foundation, the seal, along with the false teachers and

defection of members. He uses a great home. The term “great” is defined:

“*megas... great*; 1. predicated a. of external form or sensible appearance of things (or persons); in particular, of space and its dimensions-- as respects... bb compass and extent; *large, spacious... gg. measure and height... long... b. of number and quantity, numerous, large... used of intensity and degree... of natural events powerfully affecting the senses, i.q. violent, mighty, strong... 2 predicated of rank, as belonging to a. persons, eminent for ability, virtue, authority, power; ... univ. eminent, distinguished... something higher, more exalted, more majestic... b. things to be esteemed highly for their importance, ... 3. splendid, prepared on a grand scale...*” (Thayer, p. 394-395; 3173).

This is a “great” home, a mansion, a wealthy and well stocked home. It is filled with many different utensils. The term “vessel” refers to all the utensils in a household.

“*skeuos... a vessel or implement of any kind, Ar., Thuc., etc.:-pl. in collective sense, furniture, house-gear, utensils, chattels, Ar.:-esp. of military accoutrements, equipment, Thuc., Xen.: baggage, luggage, Lat. impedimenta, Ar., Xen.:- the tackling or gear of ships, ... (Liddell and Scott Abridged Greek Lexicon NT:4632)*

As one walks into a great mansion, they will see things common to all homes and they will see things that only exist in the homes of great value. In average homes you will not see these things, but in a great home they will be there. Gold vessels, silver, precious materials, antiques, beautiful workmanship. Things set out to show, placed in positions of honor so that all who enter the home will see them.

The house of God is also a great house. Many of the living stones are made of gold, silver, or diamond and emerald. We are in this great house, both as living stones and as implements of many kinds. These correspond in the spiritual realm to all the great men and women who’s names are recorded in the Bible. They are the vessels unto honor that God has used for some great task. But alongside of those precious and beautiful vessels there are also common vessels. Vessels that simply have to be there. In any home there is a some type of garbage can, some type of broom, mop, bucket, scrub brush, etc.

Paul spoke of this same concept in Romans using the same term to describe vessels of wrath fitted for destruction and vessels of honor prepared for glory.

*So then he hath mercy on whom he will, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? 21 Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? 22 What if God, willing to show his wrath, and to make his power known, endured with much longsuffering **vessels of wrath fitted unto destruction**: 23 and that he might make known the riches of his glory upon **vessels of mercy, which he afore prepared unto glory**, 24 (even) us, whom he also called, not from the Jews only, but also from the Gentiles? Rom 9:18-24*

The point is the same in both verses. Some men and women make themselves useful to God and are used for honorable purposes that will lead them to glory. Others refuse to be used by God so He finds other uses for them which like Pharaoh was not an honorable use at all.

some for honor and some for dishonor.

The term “honor” is defined:

“*time... (fr. tio, to estimate, honor,...)... (a valuing, rating)... 1. a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold... 2. honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence... veneration, ... deference, reverence... “ (Thayer, p. 624; 5092).*

These are the precious costly and wonderful works of man. They are made of gold, silver, precious stones, wood and stone. They represent the best that man can accomplish. They are beautiful. On the other side are the things of “dishonor:”

“*atimia... dishonor, ignominy, disgrace,... in a state of disgrace, used of the unseemliness and*

offensiveness of a dead body);... base lusts, vile passions, Rom 1:26..." (Thayer, p. 83)

These are the vessels used for the everyday tasks, cleaning floors, scrubbing, washing throwing away the garbage. They are things no one wants to touch. They are dirty and disgusting.

21 Therefore if anyone cleanses himself from the latter (from these - ASV; NASB; KJV), he will be a vessel for honor,

This "therefore" ties the foundation, the seals, and the illustration together.

"oun... a conj. indicating that something follows from another necessarily; [al. regarding the primary force of the particle as confirmatory or continuative, rather than illative...] Hence it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so...* a. in exhortations (to show what ought now to be done by reason of what has been said), i. q. *wherefore*,... b. in questions, *then, therefore*... c. in epanalepsis, i.e. it serves to resume a thought or narrative interrupted by intervening matter... It serves to gather up summarily what has already been said, or even what cannot be narrated at length... e. it serves to adapt examples and comparisons to the case in hand... " (Thayer, p. 463-464; 3767)

Paul was not speaking about great homes and the beautiful things they possess, but using it to draw this conclusion that "follows necessarily. He spoke of God's people and of their spiritual values and of holiness, of departing from iniquity, of the Lord knowing you belong to Him. He spoke of being built on the firm foundation, of the dishonor of Hymeneus and Philitus, and of the preparation that makes one a worker approved of God. In the section that begins in 2:14 Paul had spoken of both honorable and dishonorable things. The list might be as follows:

<u>Vessel unto Honor</u>		<u>Vessel Unto Dishonor</u>
2:14		Strive not about words to no profit Subverting the hearers
2:15	Handling aright the word	
2:16		Profane and vain babblings Increase to more ungodliness
2:17		Word eats like gangrene
2:18		Erred concerning the truth Faith of some overthrown.
2:19	Firm foundation of God stands God knows those who are His.	Christians depart from iniquity

The Christian must "cleanse" himself of the latter. The demonstrative pronoun (*touto*) refers to things that precede. Hence it can refer to any of the things on the right side of the above list. Most likely "depart from iniquity," or "shun profane babblings." Everything on the right side must be cleansed if one wants to be a vessel unto honor.

"*ekkathairo... to cleanse out, cleanse thoroughly...* to avoid defilement from one and so keep one's self pure, II Tim. 2:21 with acc. of the thing by the removal of which something is made clean... [A. V. *purge out*]..." (Thayer, p. 195 NT:1571)

As stated on the seal, those who are the Lords must depart from iniquity. As long as that iniquity remains within, we can't be a vessel unto honor.

Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? Rom 6:16-17

If we want to be a vessel for honor, then we absolutely must purge and cleanse ourselves thoroughly and completely, day by day. Hence as we continue to set aside the sin that so easily besets us, we are departing from iniquity. To be a true servant of Christ, we must be cleansed and purged of these latter things so we can be sanctified and useful.

sanctified and useful for the Master,

As we cleanse ourselves from the vile and unproductive doctrinal iniquity above, we remove ourselves from the world and become “*sanctified*.”

“*hagiazō... to make hagian, render or declare sacred or holy, consecrate. Hence it denotes 1. to render or acknowledge to be venerable, to hallow... 2. to separate from things profane and dedicate to God, to consecrate and so render inviolable... 3. to purify... a. to cleanse externally... to purify levitically... b. to purify by expiation, free from the guilt of sin... c. to purify internally be reformation of soul...*” (Thayer, p. 6; 37)

This is a close synonym to the term cleanse, but while cleanse deals with the beginnings of sanctification, this term deals with the result. result. The consecration and purification that leads to being sanctified or holy in the sight of God. Once we become sanctified through a proper doctrinal and moral outlook from the Scriptures, we are then “*useful*.”

“*Euchrestos... (eu and chraomai), easy to make use of, useful... (Thayer, p. 264)*

Such a Christian is easy to make use of by Jesus. Jesus is here called the “master:”

“*Despotes... a master, lord... God is thus addressed by one who calls himself his *doulos*... Christ is so called, as one who has bought his servants,... rules over his church... and whose prerogative it is to take vengeance on those who persecute his followers... *despotes* ... was strictly the correlative of slave, *doulos*, and hence denoted absolute ownership and uncontrolled power...*” (Thayer, p. 130; 1203)

We should seek to be pleasing to Him as our Great Lord and Savior.

prepared for every good work.

By making ourselves easy for the master to use, we become prepared when good works need to be done. The term “prepared” is defined:

“*Etoimazo... to make ready, prepare: absol. to make the necessary preparations, get everything ready... (Thayer, p. 255)*

Because they have made the necessary preparations, Jesus looks upon them as a well worn and broken in tool that is easy to use. Like a chisel in the hands of a master craftsman in wood, or a cutter in the master diamond cutters hand, some Christians present themselves to the Lord as a trustworthy and reliable tool that never lets Him down.

22 Flee also youthful lusts;

Though there appears to be a small break in the thought between 21 and 22, it is the same theme in moral instead of doctrinal format. Just as the things that affect the servant of the Lord in the doctrinal realm will remove them from useful service and place them into the vessels for dishonor pile, so also will morality. All Christian should be warned to feel the lusts of their youth. The term “flee” is defined:

“*pheugo... to flee, i.e. a. to flee away, seek safety by flight: absol. ... b. metaph. to flee (to shun or avoid by flight) something abhorrent, esp. vices: ... c. to be saved by flight, to escape safe out of danger... d. poetically, to flee away i. q. to vanish... (Thayer, p. 651; 5343)*

This is the fleeing of the stinging wasp, the biting spider or snake, the roaring lion in the field. It is the fleeing of terror from grave danger. Though in the physical realm, most people are quite aware that when they are face to face with a rattle snake, or a black widow spider, that they are in grave danger. In the spiritual realm, it is not quite so clear. One may stand in front of the fiercest spiritual death-dealing animalistic lusts and not even see their danger. The death from spiritual lusts is as deadly, and mortal, and as lethal as all other forms of death. You know a lot about your own spirituality by how you deal with your lusts. Paul commands the mature to flee them. The word Paul selects for “youthful leads me to believe that he calls them youthful, because we all get them in our youth:

“*neoterikos... (neoterōs, Q. V.), peculiar to the age of youth, youthful... (Thayer, p. 425)*

These are lusts peculiar to youth. Before we have full knowledge, we opened doors that never should have been opened, but remained forever closed. Rash and dealing with powerful emotions our youth is a time of gravest trial. The Scriptures indicate that those in their 40's are still considered young.

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king. 1Kings 14:21

But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him. 1 Kings 12:8-9

Hence the time of youth seems to span the age of accountability to somewhere around the age of 40 - 50, as this is about where Timothy is at the time of writing. Lusts are strong cravings for things that are forbidden by God:

“epithumia...desire, craving, longing... the desire directed towards... spec. desire for what is forbidden, lust...” (Thayer, p. 238-239; 1939)

They are listed in many passages in the New Testament:

For all that is in the world — the lust of the flesh, the lust of the eyes, and the pride of life — is not of the Father but is of the world. 1Jn. 2:16-17

“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 20 “These are the things which defile a man, but to eat with unwashed hands does not defile a man.” (Mt. 15:19-20).

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. (Gal. 5:19-21).

Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. 6 Because of these things the wrath of God is coming upon the sons of disobedience, 7 in which you yourselves once walked when you lived in them. 8 But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. (Col. 3:5-8).

Any of these things picked up in our youth should be run from as from any other dangerous thing.

but pursue righteousness,

Paul now uses a term with as strong a message put in the other direction. it is a powerful term for pursuing something in order to catch it:

“dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after, follow after... 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire... “ (Thayer, p. 153; 1377).

This was their common term for persecution because the persecutor was so zealous in chasing after those they wanted to harm. it was also used in the good sense of “to seek after eagerly, earnestly endeavor to acquire...” These are the things that all Christians who desire to be a vessel unto honor will be eagerly and earnestly seeking to acquire. They are the essence of what it is to be useful for our Master. He lists five attributes in this first part. Then continues with some further warnings. The first four of these terms are used many many times in the New Testament Scriptures. All God’s children ought to become experts on these as they are used so much. The term “righteousness” is defined:

“dikaiosune... the virtue or quality or state of one who is dikaios; 1. in the broad sense, the state of him who is such as he ought to be, righteousness... the condition acceptable to God... a. univ. ... the

doctrine concerning the way in which man may attain to a state approved of God... b. *integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting...* (Thayer, p. 149; 1343)

This term refers to our obligations to duty. Our duty to God and our duty to our fellow man is all that it ought to be. We are living up to our responsibilities and keeping all the laws.

The most fundamental explanation of righteousness is the one we have experienced from our youth. From our earliest memories we can remember a keen sense of justice and fairness (*righteousness*). We knew instinctively when an unfair judgment (*unrighteousness*) took something from us. We knew if we had been cheated, and would often cry out "***That's not fair!***" meaning "***That's not righteous!***" A tattletale brother or sister who gave only half the story or a matter of discipline where the teacher or parent saw only half the picture left a bitter taste when injustice (*unrighteous judgment*) had been done. We also remember the pleasant sensation of satisfaction and joy when we were treated fairly and justly (*righteously*). There is nothing more satisfying in the midst of injustice (*unrighteousness*) to find a second witness who clarifies the matter and brings vindication (*righteousness*)!

The first to plead his case seems just, Until another comes and examines him. Pr 18:17

The strength of these feelings in our heart reveal what is left of "*the image and likeness of God*" within us. When first created in His image and likeness we were incapable of anything less than full integrity, fairness and justice. We were righteous as He is righteous.

An important and revealing paradox about fairness is seen in the difference between how strongly we understand what is fair and just when we are cheated of it and how little concern we sometimes feel when we are unfair to another. Everyone becomes angry when treated unfairly or when they are the victim of injustice. Yet how much outrage is felt when they benefit when someone else is the victim of unfair and unjust treatment? While everyone hates to be cheated, many brag and consider themselves fortunate if they have benefitted from cheating another. Since it is selfishness that creates such a chasm in our understanding of righteousness, we must hunger and thirst for it if it is to ever become our possession. We have to feel the same sense of need for fairness and justice (*righteousness*) when we direct it toward another as we do when it is directed toward ourselves.

"*dikaios ... righteous, **observing divine and human laws**; one who is **such as he ought to be**... 1. in a wide sense, upright, righteous, virtuous, keeping the commands of God..." (Thayer, p 148-149; 1342)*

"*dikaiosune... the virtue or quality or state of one who is dikaios; 1. in the broad sense, the state of him who is such as he ought to be, righteousness... b. **integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting...***" (Thayer, p. 149; 1343)

tsedeg- justice, rightness, righteousness a) **what is right or just or normal**, rightness, justness (of weights and measures) b) righteousness ...5) **used of God's attribute** c) righteousness, justice (in case or cause) d) rightness (in speech) e) righteousness (as ethically right)

One who is "*righteous*" observes "*divine and human law*" and is therefore "*such as he ought to be*" in the sight of God. Since any partiality between the fairness and justice we seek to receive and that which we give to others is outrageous all who hunger for true righteousness seek the absolute standards dictated by God! This is the true "*integrity, virtue, purity of life, uprightness, correctness of thinking, feeling and acting.*" When we understand this fundamental element of righteousness, we will know that every sin cheats someone. Every sin is an act of unfairness and injustice. It robs someone of their possessions (stealing/coveting), integrity (false witness), life (murder), and family (adultery). Every law created by God was crafted to keep us from taking something that belongs to our neighbor or to our God. There must be no unfairness or injustice in the treatment of others. All God's statutes are based on this:

138 You have commanded your testimonies in righteousness and very faithfulness. . . 144 Your testimonies are

righteous for ever: give me understanding, and I shall live. . . 172 Let my tongue sing of your word; for all your commandments are righteousness. Ps 119:138, 144, 172

And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that He might preserve us alive, as at this day. 25 And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as He hath commanded us. Deut 6:24-25

Though it may sound simplistic it is actually very profound. Righteousness is defined and explained by God's Law. His testimonies, statutes and commands are the definitive standard of righteousness. This is profound because not one law was arbitrarily crafted to rule our conduct. All God's testimonies, statutes and commands are a clear reflection of God's own character. God's laws are the mirror of God character and as we follow them we become more like God himself. Paul spoken in a similar way about the Lord and the law of Christ

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. 2 Cor 3:18

God's laws reveal to us the manner in which God has always lived and how He expects those He has created to live. We were created "in His image and likeness." At that time we lived as He lived and thought as He thought. So His law reveals His own righteous character.

For Jehovah is righteous; He loves righteousness: the upright shall behold His face. Ps 11:7

Righteous are you, O Jehovah, and upright are your judgments. . . 142 Your righteousness is an everlasting righteousness, and your law is truth. Ps 119:137, 142

*8 O LORD God of hosts, who is like Thee, O mighty LORD? Your faithfulness also surrounds You ...
14 Righteousness and justice are the foundation of Your throne; lovingkindness and truth go before You. 16 In your name do they rejoice all the day; and in your righteousness are they exalted. Ps 89:8, 14, 16*

Since righteousness is God's way of life, the thoughts and emotions of righteousness are the pattern for our own. God is eternally righteous. He is eternally fair and just. It is "impossible for God to lie" and "there is no partiality with God!" The righteousness we hunger and thirst for is the true reflection of God's own character.

So blessed are those who hunger and thirst "to observe divine and human laws." Blessed are those who hunger and thirst to be "such as he ought to be" and were created to be. Blessed are those who hunger and thirst for "integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting."

If we are still struggling with the exact direction our hunger and thirst will take us to be righteous, there is an important parallel that will help us better understand. Our righteousness is based on God's own righteousness. When we seek to keep all God's laws of fairness and justice, it will be righteousness to us. We see an exact parallel to this in *agape*—love. The same testimonies, statutes and commands that define and reveal righteousness, all hang (depend, gain stability and strength) from *agape*—love.

Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." 38 This is the first and great commandment. 39 And the second is like it: 'You shall love your neighbor as yourself.' 40 On these two commandments hang all the Law and the Prophets." Mt 22:37-40

Think about it! The definition of *Agape-Love* is nearly identical to righteousness in its application. While "*agape*—love" always acts in the "best interests" of others, "righteousness" always treats others "fairly and justly." Therefore righteousness and love are synonyms: Two different ways of looking at the same commands. When we treat others fairly we are righteous and when we act in their best interests we act in love. God is righteous and God is love. When we act in love and we

act in righteousness we reflect God's character to others. So God's law, testimonies, statutes and commands reveal righteousness and love with the same words. Note the comparisons between righteousness, love, and commands. Also how they relate to our relationship to God and to the devil.

*In this the **children of God** and **the children of the devil** are manifest: Whoever does not **practice RIGHTEOUSNESS** is not of God, nor is he who does not **LOVE his brother**. 1 Jn 3:10*

*Therefore, **whatever you want men to do to you, do also to them**, for this is the Law and the Prophets. Mt 7:12-13*

*If you know that **He is RIGHTEOUS**, you know that **everyone who practices RIGHTEOUSNESS is born of Him**. 1 Jn 2:29*

*Little children, let no one deceive you. **He who practices RIGHTEOUSNESS is RIGHTEOUS, just as He is RIGHTEOUS**. 1 Jn 3:7*

*Beloved, let us **LOVE one another**, for **LOVE is of God**; and everyone who **LOVES is born of God and knows God**. 8 **He who does not LOVE does not know God, for God is LOVE**. . . . 2 **By this we know that we LOVE the children of God, when we love God and keep His COMMANDMENTS**. 3 **For this is the LOVE of God, that we keep His COMMANDMENTS**. And His **COMMANDMENTS** are not burdensome. 1 John 4:7-9; 5:2-4*

It is always difficult to take synonyms and see their minute differences. Righteousness is a word that specifically deals with the manner in which we treat our fellow man. If we are righteous then we seek to treat others fairly. We seek to be just and honorable. We never seek to take what is another's or in any way benefit from them at their cost. Our highest goal is for our God to see us as fair and just, manifesting integrity and a desire to always do what is best for others and never harm them.

faith,

Faith refers exclusively to our relationship to God, the Bible as His Word, and Jesus Christ as His Son. It is defined:

"pistis... faith; i. e. 1. conviction of the truth of anything, belief... in the N.T. of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with it... a. when it relates to God, PISTIS is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ... b. in reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God... c. univ. the religious belief of Christians; d. with the predominant idea of trust (or confidence) whether in God or in Christ, springing from faith in the same... 2. fidelity, faithfulness, .i.e the character of one who can be relied on..." (Thayer, p. 512-414; 4102)

Though faith refers to all avenues of collecting knowledge that bypasses our five senses, in the New Testament it refers exclusively to the convictions and strength of our believe in God.

6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him. (Heb. 11:6).

We cannot be useful to the master unless we eagerly pursue everything that leads to a stronger faith and flee from everything that tends to cause us to doubt.

love,

"agape,... a purely bibl. and eccl. word... in signification it follows the verb AGAPAO; consequently it denotes 1. affection, good-will, love, benevolence:... Of the love of men to men; esp of that love of Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed:... of the love of men towards God... of the love of God towards men... of the love of God towards Christ;... of the love of Christ towards men..." (Thayer, p. 4-5; 26)

This is the greatest term in the Bible. It is the most all encompassing and useful of all the virtues.

- * Upon love hangs the law and the prophets Matt 22:37-40
- * should Love with all our heart, soul, and mind, Mark 12:30
- * God had Love when he sent His Son into the world. John 3:16 Romans 5:8
- * If we have love we keep Jesus commands. John 14:15,21,24
- * If we show love all men will know we are his disciples. Jn. 13:34-35
- * Love caused Jesus to lay his life down. John 15:13
- * Love is a universal debt we owe to all men. Romans 13:8
- * Love fulfills the law. Romans 13:10
- * Love edifies the one who has love. 1 Cor 8:1-3
- * Without love knowledge and sacrifices are meaningless. 1 Cor 13:1-3
- * love suffers long and is kind. 1 Cor 13:4
- * Love is greater than faith and hope. 1 Cor 13:13
- * Love motivated Paul to greater service. II Cor 5:14
- * Love is one of the fruit of the Spirit. Gal 5:22
- * Love will fill us with all the fulness of God. Eph 3:19
- * Love promotes the unity of the Spirit. Eph 4:2
- * love is the bond of perfection and is to be put on above all. Col 3:14
- * Love is one of the purposes for preaching pure doctrine. 1 Tim 1:5
- * Love is to be followed after by the man of God. 1 Tim 6:11; 2 Tim 2:22
- * All that we do should be done in love. I Cor 16:14
- * God is love. I John 4:7-12

It is a marvelous and wonderful attribute.

peace

This term is defined:

“eirene,... 1. a state of national tranquility; exemption from the rage and havoc of war... 2. peace between individuals, i. e. harmony, concord... 3. security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous) ... 5. acc. to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is...” (Thayer, p. 182; 1515)

Peace is a two-fold virtue. It is the wonderful state of the Christian who has sought for peace with God and his fellow man and has gained it. It is also the goal of all contact with others, to bring peace to them.

Blessed are the peacemakers: for they shall be called sons of God. Mt 5:9

The universal need for the peacemaker is obvious in nearly every area of human interaction. It begins in the home when mothers and fathers bring peace to angry brothers and sisters. As people grow from infancy to adults, there is seldom a time where such guidance is unnecessary. In school, the teacher, principal, and coach must discipline the unruly to keep peace in the classroom. In sports where conflicts arise, a referee or umpire keeps the peace. When we add lawyers and judges in the courts, arbitrators and counselors in disputes, and elders and preachers keeping unity in the church we begin to see the magnitude of what a peacemaker can do.

Any relationship can escalate into a conflict. Most of the time conflicts are resolved by the peacemaker in all of us. But sometimes a mediator who can build a bridge of compromise, contrition and forgiveness is essential. Conflicts spark arguments, arguments hurt feelings, and hurt feelings often lead to minor skirmishes. Sadly what begins small can intensify into open war.

Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? 2 You lust and do not have. You murder and covet and cannot obtain. You fight and war. James 4:1-2

*Angry words are lightly spoken, Bitt'rest thoughts are rashly stirred
Brightest links of life are broken By a single angry word. Song # 112*

Enter the peacemaker! When “wars and fights” break out and people lash out because of “angry words lightly spoken” or “bitt’rest thoughts rashly stirred,” someone has to intervene and try to pick up the pieces before the “brightest links of life are broken.” Yet the best peacemaker doesn’t speak the “angry words,” or upon hearing them absorbs the sting refuses to allow this “brightest link” to break.

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; 13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. 14 But above all these things put on love, which is the bond of perfection. 15 And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Col. 3:12-16

True peacemaking begins in the heart. When we choose “tender mercies, kindness, humility, meekness, longsuffering;” over conflict. When we are willing to “bear with one another, and forgive one another” “even as Christ forgave you,” we are laying the foundation to become a “blessed peacemaker.”

In our world of anger, selfishness and lust, many put the worst possible motives on what others do or say. They see malice in a simple mistake or hear scorn when none was intended, leading to emotions and activities that destroy peace and harmony. The Holy Spirit identifies these things as deeds of the flesh and warned of grave consequences if we practice them.

*Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, **enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God. Gal. 5:19-21***

Every conflict offers two ways to become a peacemaker. If we are in the midst of these deeds of the flesh no matter how strongly provoked, we must control and remove them. If another is under their influence we absorb them and keep the conflict from escalating. Relationships take years to build and are too precious to lose. So we choose peace.

A soft answer turns away wrath, But a harsh word stirs up anger. Pr. 15:1

The Peacemaker

People who crush their old man to create peace are worthy of praise and honor and are highly useful to the Master. Although like meekness some see this as a weakness it is actually a powerful/mighty force for good bringing great rewards here, and great honor when we stand before Him in judgment. The word Jesus chose has three distinct meanings. Each of them is important and should be cultivated individually.

eireno-poiios ... a peacemaker... pacific, loving peace...” (Thayer p. 183; 1518)

eireno-poiios... a peace-maker, one who cultivates peace and concord. (Harpers Analytical p. 119)

eirenopoios “He who makes peace” in the Greek sense of the opposite of war... denotes the establishment of peace and concord between men... the reference is to those who disinterestedly come between two contending parties and try to make peace. These God calls His sons because they are like Him.” (Kittel Vol 2 p. 419; 1518)

In these three definitions we see three distinct realms to develop and cultivate to become a peacemaker.

1. Love peace and see peace as the highest and greatest good to be cultivated between every one.
2. A great love of peace leads to being willing to pay any price short of compromise to maintain it.

3. The peacemaker is always motivated in any conflict to try to create peace by intervention and mediation.

1. The Peacemaker Loves Peace

Peace is a fruit of the Spirit and a natural affection of those still possessing the image and likeness of God. At the same time it a desire and longing, a state of mind and heart, and an attribute.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. Gal. 5:22-24

Peace reigns between love and joy. It is a quality every bit as important as longsuffering or kindness. In the kingdom of God, is listed between joy and righteousness. We must learn to see it as an attribute.

for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Rom. 14:17

Those with peace (a quality of mind not state of action) despise strife and abhor conflict. While many in the world enjoy and have a lust for strife, God's children love peace. A love of conflict and violence permeates the heart of the ungodly. It is what motivated the Roman Circus to offer gladiators fighting to the death, and the Christian thrown to the lions. We see it today in the popularity of violent films and the strife and conflict in soap operas. Once begun, bloodlust is impossible to satisfy, so films become more and more violent and the scenes offer less and less to the imagination. This is the violence that filled the earth before the flood.

The earth also was corrupt before God, and the earth was filled with violence. 12 So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. Gen. 6:11-12

Before it turns violent, it is a perverse pleasure in conflict and strife. Either watching or creating it is evil.

A wrathful man stirs up strife, but he who is slow to anger allays contention. Pr. 15:18

Cast out the scoffer, and contention will leave; yes, strife and reproach will cease. Pr. 22:10

Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases. 21 As charcoal is to burning coals, and wood to fire, so is a contentious man to kindle strife. 22 The words of a talebearer are like tasty trifles, and they go down into the inmost body. Pr. 26:20-22

For as the churning of milk produces butter, and wringing the nose produces blood, so the forcing of wrath produces strife. Pr. 30:33

A perverse man scatters abroad strife; And a whisperer separates chief friends. Pr. 16:28

He that covers a transgression seeks love; But he that harps on a matter separates chief friends. Pr. 17:9

A worthless person, a wicked man, Walks with a perverse mouth; 13 He winks with his eyes, He shuffles his feet, He points with his fingers; 14 Perversity is in his heart, He devises evil continually, He sows discord. Pr. 6:12-14

These six things the Lord hates, Yes, seven are an abomination to Him: 17 A proud look, A lying tongue, Hands that shed innocent blood, 18 A heart that devises wicked plans, Feet that are swift in running to evil, 19 A false witness who speaks lies, And one who sows discord among brethren. Pr. 6:16-19

Anyone involved with these emotions and activities is not a peacemaker. If we are easily provoked or find perverse enjoyment in watching strife, then we do not love peace and are not spiritually minded. All true peacemakers abhor these things. They make us feel sick and are a disgusting

abomination to us. There is no place in the heart of one who loves peace for strife or even to be entertained by strife. To have unity and oneness of heart and soul with others is a wonderful blessing based on this precious emotion and attribute. It is wisdom coming from above.

But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. 18 Now the fruit of righteousness is sown in peace by those who make peace. Jas. 3:17-18

If we love peace, pursue peace, seek peace, are devoted to peace, and we abhor the corruption of strife and in seeking for peace then we become “peaceable, gentle, and willing to yield.”

2. The Peacemaker Pays any Price

With such peace within the heart, we have a precious possession to be guarded and protected. So when conflict arises we set aside any lust or desire created by mistreatment that leads to strife. No price is too high to keep peace and avoid conflict and strife.

If it is possible, as much as depends on you, live peaceably with all men. Rom.12:18

It is always possible for us to leave peaceably, unless we are forced to compromise integrity or truth. If forced to renounce faith or deny God it is no longer possible. But sacrificing our own dignity or self-importance though distasteful or difficult, is still possible. A genuine peacemaker will pay that price.

But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. 40 If anyone wants to sue you and take away your tunic, let him have your cloak also. 41 “And whoever compels you to go one mile, go with him two. Mt. 5:39-41

Most American Christians find it very distasteful to be slapped, called names, taken advantage of, or compelled to do something in order to keep peace. But if it feels better and more normal to fight back to keep “self-respect,” we are still of this world. It is not “self-respect,” but a desire for personal vengeance seeking control.

Repay no one evil for evil. Have regard for good things in the sight of all men. 18 If it is possible, as much as depends on you, live peaceably with all men. 19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord. 20 Therefore “If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.” 21 Do not be overcome by evil, but overcome evil with good. Rom. 12:17-21

This is the path of the true peacemaker. When confronted with evil, a peacemaker refuses to be overcome by it. When contempt, hatred, or abuse leads others to scoff, mock, and even verbally or physically abuse, we overcome it with good. God will take care of the abuse and mistreatment. He wants us to diffuse the conflict and keep it from growing if possible. If our efforts fail and they hate us anyway, the peacemaker still seeks peace.

My soul has dwelt too long with one who hates peace. 7 I am for peace; but when I speak, they are for war. Ps. 120:6-7

You have heard that it was said, You shall love your neighbor and hate your enemy. 44 But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, 45 that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. Mt. 5:43-45

The genuine peacemaker cannot be forced to create or increase strife. Strife is generated by the wicked, but not a son of God. The true peacemaker will love (*agape*) all enemies and do good to those who spitefully use and hate. In this respect Jesus did more than just preach, He lived it at His

trial and crucifixion.

who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; 1 Peter 2:23-24

Our “Prince of peace” said: “Father forgive them for they know not what they do.” The blessed peacemaker follows Jesus in this, pursuing peace like a prize or goal, even accepting wrong to possess peace. In many cases, it is better to allow ourselves to be cheated than to generate strife.

let us pursue the things which make for peace and the things by which one may edify another. Rom. 14:19

Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? 8 No, you yourselves do wrong and cheat, and you do these things to your brethren 1Cor. 6:7-8

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, 2 with all lowliness and gentleness, with longsuffering, bearing with one another in love, 3 endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4:1-3

3. The Peacemaker Intervenes and Mediates

This is the most difficult role of a peacemaker. Whenever the peacemaker sees conflict, we long to bring peace and harmony. When we see brethren who are feuding, families without peace, neighbors who are bitter toward each other, we long to resolve the conflict. When we hear of slander or strife in a jealous co-worker seeking to get ahead by slashing another, the peacemaker longs to intervene. But peacemaking in the quarrels of others is fraught with peril, and God offers important advice.

He who passes by and meddles in a quarrel not his own is like one who takes a dog by the ears. Pr. 26:17

When we see conflict, first and foremost our goal is to try and help resolve the conflict. But if the quarrel is not ours and they do not want help then our next duty is to do no harm. There is a fine line between the peacemaker and the “busybody” or “meddler in other men’s matters.” (1Tim 5:13; 1Pet. 4:15). If we hear of a quarrel that is not our own, we are rebuffed when trying to help bring peace, and there is no sin, we keep their secret and do not gossip.

Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases. Pr. 26:20

Yet there are times when a conflict must be resolved even though it is not our quarrel. Jesus was very clear that no matter who begins the conflict, both parties are responsible to end it as quickly as possible. Whether sin is involved, or just bad feelings, as much as it is within us, we need to be at peace.

Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Mt. 5:23-24

Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. Mt. 18:15

Whether our brother or sister has something against us because of something we did or they did, we are commanded to go and be reconciled, either by showing them their fault, by admitting ours or both. It must never be our fault that an issue cannot be resolved.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit. 11 Let him turn away from evil and do good; let him seek peace and pursue it. 1 Pet.

3:10-11

Pursue peace with all people, and holiness, without which no one will see the Lord: Heb. 12:14

When feuding brethren cross the line into sin or it creates turmoil in the church, or their friendship with the world makes them an enemy of God, then we may be forced to “*meddle in a quarrel not his own.*”

Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. James 4:4

Every sinner is an enemy of God and every attempt we make to bring peace makes us a peacemaker. God wants all men to be reconciled to Him and has given that task to His peacemakers.

Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. 20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 2 Cor. 5:18-21

God wants us to be actively involved in this work, the greatest work of the peacemaker. All of us “*were enemies and are now “reconciled to God”* through the efforts of a peacemaker (Rom 5:10-11). “*For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity”* “*thus making peace.*” Through his peacemakers, “*He came and preached peace to you who were afar off and to those who were near”* (Eph. 2:14-18).

All evangelism and church discipline is working as a blessed peacemaker.

They Shall be Called Sons of God

The desire to bring peace to those who have cut themselves off from others due to the terrible emotions of anger, wrath and bitterness is a quality so much in the image of God that Jesus reveals the true peacemaker is one of the sons of God. God is a peacemaker. He seeks for peace between Himself and fallen man, and He seeks for peace between man and man. God is the God of peace and Jesus the prince of peace.

*Now the **God of peace** be with you all. Amen. Rom. 15:33*

*Now may the **God of peace** Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. 1Th. 5:23*

*For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called wonderful, Counselor, Mighty God, everlasting Father, **Prince of Peace**. Isa. 9:6*

Jesus is the Mediator between God and man and when we join Him in this role of mediation we become God's sons.

For there is one God and one Mediator between God and men, the Man Christ Jesus, 1 Tim. 2:5

There are many opportunities for Christians to enter into this work. Every lost soul is in need of it. Preaching to the lost is seeking to bring peace between a sinner and God. Those who see conflict between a husband and wife, a parent and child, or friends and brethren and seek to help them resolve their difficulties are also peacemakers.

Whenever a peacemaker sees a conflict, he seeks to resolve it. Whether he caused it or is bearing the brunt of it, he seeks for reconciliation and forgiveness.

If it is possible, as much as depends on you, live peaceably with all men. Rom. 12:18

with those who call on the Lord

“*meta...* a preposition, akin to *mesos...* and hence prop. *in the midst of, amid*, denoting association, union, accompaniment;... I. With the GENITIVE, 1. *among, with...* 2. of association and companionship, *with...* a. after verbs of going, coming, departing, remaining, etc. with the genitive of the associate or companion...” (Thayer, p. 402-404; 3326)

This is not a lone activity. It is not something that we do by ourselves, it is something we do in union, and association and accompaniment with all others who call on the name of the Lord. We do it in fellowship by each one helping the others along in them. Those who “call on” the Lord are a very special group of people. This term is defined:

“*epikaleo...* 1. *to put a name upon, to surname...* Pass. with the force of a mid. ... *to permit one;’s self to be surnamed...* 2. ... *the name of one is named upon some one, i. e. he is called by his name or declared to be dedicated to him...* 4. *to call upon... to invoke;* mid. *to call upon one for one’s self, in one’s behalf: any one as a helper... as a judge, i. e. to appeal to one, make appeal unto...* 5. Hebraistically... *to call upon by pronouncing the name of Jehovah... an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name... I call upon (on my behalf) the name of the Lord, i. e. to invoke, adore, worship, the Lord, i. e. Christ... II Tim. 2:22;...*” (Thayer, p. 239)

Number 5 captures its essence in this passage. It is an expression that stresses our calling on his name in prayer, to adore, worship and ask Him for things. All who call on the Lord in this manner are our closest brethren, friends and co-workers. Everything possible should be done to help all who call on the name of the Lord to gain these things.

*And it shall come to pass That whoever **calls on the name of the Lord** Shall be saved.’ Acts 2:21*

*Then Ananias answered, “Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. 14 And here he has authority from the chief priests to bind all who **call on Your name.**” Acts 9:13-14*

*Then all who heard were amazed, and said, “Is this not he who destroyed **those who called on this name** in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?” Acts 9:21*

*And now why are you waiting? Arise and be baptized, and wash away your sins, **calling on the name of the Lord.**’ Acts 22:16 NKJV*

*To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place **call on the name of Jesus Christ our Lord**, both theirs and ours: 1 Cor 1:2*

out of a pure heart.

The term “out of” is defined:

“*ek...* It denotes as well exit or emission out of, as separation from, something with which there has been close connection; opp. to the preposition EIS into and EN in: *from out of, out from, forth from, from...*” (Thayer, p. 189; 1537)

The source of all the above attributes is a “pure heart.” If the heart is not pure, then, to that degree, all these other things will be tainted. The term “pure” comes from the same root as “cleanses” in 2:21. It is defined:

“*katharos...* *clean, pure*, (free from the admixture or adhesion of anything that soils, adulterates corrupts); a. physically... b. in a levitical sense; *clean*; i.e. the use of which is not forbidden, imparts no uncleanness... c. ethically; *free from corrupt desire, from sin and guilt... free from every admixture of what is false, sincere... genuine blameless, innocent...*” (Thayer, p. 312; 2513)

When joined to the term “heart:”

“*kardia...* fr a root signifying to quiver or palpitate;... prop. that organ in the animal body which is the

centre of the circulation of the blood, and hence was regarded as the seat of physical life:... 2. univ. *kardia* denotes the seat and centre of all physical and spiritual life; and a. the vigor and seat of physical life... b. the centre and seat of spiritual life, the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affection, purposes, endeavors [so in Eng. heart, inner man, etc.]... of things done from the heart i.e. cordially or sincerely, truly (without simulation or pretence... BB spec. of the understanding, the faculty and seat of intelligence... GG of the will and character... DD of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions... 3. used of the middle or central or inmost part of anything, even though inanimate..." (Thayer, p. 325-326; 2588).

This term stresses the great need to have the center and seat of our being absolutely all that it ought to be. There is no use in the church or anywhere for the pretender. For someone who has not worked to purge out of his heart all the youthful lusts. We must be making progress in this realm or we will never be useful for the master.

Blessed are the pure in heart: for they shall see God. Mt. 5:8

Purity is the natural state of everything God created. As long as things remain as God designed them, they remain pure and wholesome. This is true in both the material creation and within the heart and soul of man. God is our faithful Creator and has given us good and perfect gifts (Jas 1:16-18). The record of creation reveals that all that is in this world was very good. Everything is exactly as it should be. The world we live in, the body God gave us to enjoy it with and the heart and soul in His image and likeness are pure and clean. As long things are kept in this natural state, we have a purity that brings health, contentment, prosperity and peace.

Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Gen. 1:31

As with every designer, God has a complete understanding of what is essential for things to work perfectly. Everything creating danger or failure is carefully removed.

As Jesus reveals that the pure in heart are blessed, He is warning us against any impurity within the our heart that creates spiritual pollution or moral defilement. Even with the forgiveness His death purchased, and even with the grace God promised, there are still things that can destroy everything if we don't remove and purify them from our hearts. These impurities of "*flesh and spirit*" must be cleansed and purged if we are to be blessed.

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2Cor. 7:1

Pursue peace with all people, and holiness, without which no one will see the Lord: 15 looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; Heb. 12:14-16

It is of the highest importance that we learn to identify what is clean, pure and holy and to remove all that is polluted and defiled due to contamination. We must be morally pure, spiritually pure and doctrinally pure. To graphically illustrate the terrible damage spiritual, moral and doctrinal pollution creates, consider the parable of the material creation. The affects of pollution on our environment and our health are devastating.

Pollution in the Material Creation

We have all witnessed the terrible consequences of pollution. God created all chemicals and elements, including radiation, oil, and natural gas for man to take dominion and use. But if they are not carefully monitored and safely stored, catastrophic pollution is always possible. When oil spills into the ocean or a tanker carrying concentrated chemicals breaks open near a lake or stream, there is contamination on a massive scale. We have all seen birds and sea life coated in oil or dead fish floating on the water. We read about the terrible consequences of the meltdown in Chernobyl and the horrific deaths from radiation poisoning.

While the pristine beauty of God's natural order always strikes our senses in a pleasing manner pollution sickens the senses. A rugged beach, even with crashing breakers creates awe and reverence, while a sandy one with warm clear water and gentle waves brings a sense of comfort. A mountain peak capped in snow at sunrise, the beauty of a mature forest in the fall as the leaves turn create a sense of serenity and peace. Our senses glory in the sights and sounds of such things. Where ever the purity of God's original design and plan are evident our entire being rejoices and feels good to be there.

Because we enjoy the taste and benefits of pure air and water or healthy food, we despise and are disgusted with all pollution or uncleanness. It revolts our senses and sickens our heart when we come into contact with gross pollution that defiles the land. The sight, smell, or taste of such contamination leads to a sense of sickness and disgust. If it doesn't taste good, smell fresh, look clean, or feel right, we turn away in disgust.

How blessed are those things in the material creation that are still pure.

Pollution in the Heart and Soul.

In this respect the human heart and soul mirror the material creation. Before sin in the garden, our knowledge of good and evil was limited, just as it is with God. God knows evil exists, but He has never been soiled or polluted with it and has never experienced it, "*for God cannot be tempted by evil, nor does He Himself tempt anyone.*" (Jas. 1:13-14). So when man (male and female) was created in the image and likeness of God, he too had never been sullied and defiled with evil. This was the great lie of the serpent. Man knew as much about evil as a being created in the image and likeness of God needed to know. They knew the difference between good and evil, but had never experienced its pollution. Adam and Eve were truly blessed to be pure in heart. Yet by their own choice they polluted themselves. They sullied their heart, contaminated their conscience and lost their innocence. The affects of this defilement damaged their relationship as husband and wife along with the pure and clean fellowship they had with God.

Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. 8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 Then the Lord God called to Adam and said to him, "Where are you?" 10 So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." 11 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" Gen. 3:7-11

The pollution of evil in the heart and soul is every bit as defiling and destructive as pollution in a lake or stream. As massive pollution in a lake kills everything it contacts, so the knowledge of evil, gained by experience, will kill everything it contacts. Although every child is born with a pure spirit and soul, with the same emotions and image as Adam and Eve, the pollution and defilement of sin soon enters and begins the process of corruption and death.

But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. James 1:14-15

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned Rom 5:12

Paul described in detail how his own soul was polluted with the defilement of sin. As he became aware of the command not to covet, he knew it was God's law and he fought against feelings of covetousness. But as Adam and Eve, he was "*drawn away by his own lusts and enticed.*" Finally, when that "*evil desire*" was "*conceived in his heart, it gave birth to sin.*" At that moment, "*sin revived and I died.*" Thus the pollution of sin entered into Paul's soul and death was the result.

But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. 9 I was alive once without the law, but when the commandment came, sin

revived and I died. 10 And the commandment, which was to bring life, I found to bring death. Rom. 7:8-11

Through Ezekiel, God plainly revealed that each of us becomes impure, polluted and defiled because of similar decisions. We are not polluted because of what Adam and Eve did, or even because of what our own father and mother did. Each soul sins exactly as Paul and James described and each soul became defiled and contaminated because of that sin.

4 "Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; The soul who sins shall die. ... 20 The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. Ezek. 18:4, 20

Just as God made Adam and Eve in His image and likeness, so He also made us. We were all made upright, but each of us have sought out our own impurities and our own defiling ways.

Truly, this only I have found: That God made man upright, But they have sought out many schemes." Eccl. 7:29

No one stays pure. Each one chooses to open up areas that lead to pollution and defilement and the same terrible consequences of death and defilement come to all.

There is none righteous, no, not one; 11 There is none who understands; There is none who seeks after God. 12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one. 13 Their throat is an open tomb; With their tongues they have practiced deceit; The poison of asps is under their lips Rom. 3:10-13

This is what led Paul to warn Timothy and through him all of us about our youthful lusts.

Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. 2 Tim. 2:22

Every young man and woman makes choices and creates youthful lusts. Each child is drawn away by these lusts of the flesh and defiled. These youthful lusts remain in our heart, polluting and defiling us as they seek to regain control. We must flee them whatever they are. The great concern of our Lord as set forth in this beatitude rests in the terrible consequences of the pollution and contamination of sin. If sin is not cleansed and removed from our heart, there will be no blessing. Not even His death and all the love and mercy of God can help us if we do not continually cleanse ourselves and keep our heart pure.

The Pure in Heart

Both the material and spiritual/moral realms pollution and purity exist side by side. It is up to us to create a barrier that separates what pollutes, contaminates and defiles, from entering what is pure and clean.

"katharos... clean, pure, (free from the admixture or adhesion of anything that soils, adulterates or corrupts); a. physically... b. in a levitical sense; clean; i.e. the use of which is not forbidden, imparts no uncleanness... c. ethically; free from corrupt desire, from sin and guilt... free from every admixture of what is false, sincere... genuine blameless, innocent..." (Thayer, p. 312; 2513)

Purity is what is "free from anything that soils, adulterates or corrupts." Purity is what is "free from corrupt desire, from sin and guilt," and what is "free from every admixture of what is false." This definition fits perfectly with all we have seen up to this point in the lesson. What God originally created is "free" from all contamination, pollution and defilement. Those who are pure are those who have guarded, protected and kept themselves safe from those things that defile and corrupt.

Every emotion and desire that creates a need in us is a gift from God that is pure, wholesome and

“very good.” But they are all capable of being polluted and corrupted. Since God “*hates divorce*,” is a “*jealous God*” and will feel “*the wrath of God*” (Mal. 2:16; Ex. 34:14; Rom. 1:18), there is nothing inherently impure about hate, jealousy or wrath. Paul had a “*lust*” to “*depart and be with Christ*” (Phil. 1:23), so even lust itself is not defiling. But hate, jealousy, wrath and lust can easily be polluted and defiled. Wholesome ambition can be polluted into covetousness. Healthy sexual desire becomes defiling sexual lust when directed toward anyone but our own spouse. A godly desire for the punishment of the wicked can be contaminated into personal vengeance. Good drugs that bring healing and health can be corrupted into addictions that destroy all that is good.

If we want to be pure we must be careful about the pollution and corruption of all our emotions, desires, and needs. Anything that is wholesome and good can be contaminated and defiled. It can happen slowly over many years as Solomon’s wives turned away his heart, or it can occur in an instant as happened to David.

David’s Catastrophic Pollution

David’s glance on to Bathsheba’s rooftop as she bathed presented a catastrophic event in his heart and soul (2 Samuel 11). His mind was so polluted with lust and desire, that his heart seethed with its poison, and his good intentions and love for God were overwhelmed in an instant. Within moments he had violated two of the ten commandments and only a few weeks later violated a third.

Yet David was a man after God’s own heart. He was a man of faith, love and submission. He kept all God’s will. Yet the pollution of that glance overwhelmed it all. Though he quickly learned she was the wife of Uriah the Hittite (a trusted and valiant servant), and that the desire he felt for this woman was unlawful: “*You shall not covet your neighbor’s wife*” he did not repent. David was married at that time. The pollution could have been set aside and cleansed by repentance the moment he learned she was married. He could have then gone in to one of his wives. But the corrupted and polluted desire wanted a defiling fulfillment. This overwhelmed him and the pure and holy “*man after God’s own heart*” knowingly violated: “*You shall not commit adultery.*”

After the sin was committed and the desires sated, the pollution continued to build. David was not yet pure in heart. When he learned of her pregnancy, he sought to hide the sin by bringing Uriah home from battle. His heart was further polluted as he played the part of a hypocrite, treating the man he betrayed as though he were a friend. Instead of confessing his sin, he chose to hide it. He sought to entice the honorable Uriah to lay with his own wife, but the honor and integrity of Uriah thwarted him. He then stooped to making Uriah drunk in hopes that Uriah under the influence of alcohol would violate his conscience. All of this in an attempt to hide and cover his sin in lies and deception.

When all else failed, he did a terrible and vile thing that revealed the full depths of his polluted heart. It is hard to imagine even the most hardened man doing something so evil and disgusting. David sent his trusting and loyal servant Uriah back, carrying the very letter that asked Joab to put him in fiercest part of the battle and draw back to allow him to die (2Sam. 11:14-15). Though he did not lift his hand against Uriah, God charged him with breaking another of the ten commandments: “*You shall not kill.*”

You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon. 2 Sam. 12:9-10

David’s heart was no longer pure. The morally defiling poison of that chance glance into the home of another man’s wife created a terrible moral defilement within David’s heart. Many things died as David allowed that pollution to remain within his heart day by day.

When I kept silent, my bones grew old Through my groaning all the day long. 4 For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Ps. 32:3-4

David admitted that all the joy and gladness was quenched from his heart. He felt like his bones

were broken. His heart was defiled and the joy of salvation was gone (Ps. 51). He described the extent of his moral defilement as a heavy burden. It made him feel like he was bent over with it. He went about mourning all day long, felt emotionally numbed and badly crushed. He could not stop groaning because of the agitation he felt within his heart (Ps. 38). Truly these sins had devastating affects! It polluted his heart and soul, and killed what was good as it took control (Jas. 1:14-15).

God sent Nathan the prophet to reveal to David the extent of his pollution and defilement in hopes that even at that late moment when all seemed lost forever, something could still be done. If David had not listened to Nathan and repented, his pollution would have led even the man after God's own heart to eternal destruction. David came so very close to losing everything. Once again let us consider a parable in the material creation.

Cleansing Pollution and Defilement in the Material Creation

Over twenty years ago a train derailment in the mountains of Northern California led to a tanker car bursting open in a canyon with a mountain stream flowing through it. A lethal concentration of a dangerous pesticide entered the river. In an instant, every living thing in or near the water died. A noxious cloud of green poisonous gas soon formed, coating all the plants and animals in the area and killing them.

Before the ruptured tanker could be removed, many miles of the stream had become contaminated and it slowly began to seep into Lake Shasta. Above the accident everything was still pure and pristine, alive and healthy, all was well. But all the water flowing downstream was lifeless, bringing death to all it contacted, hopelessly polluted. Experts were perplexed. No solution seemed possible. How could this pollution be contained and removed? How could life be restored to that which was now dead? Yet God's natural order was already cleansing away the pollution. The melting snow in the mountains was scouring the bottom of the river and diluting the poisons.

Although all the affects of the derailment have not yet been completely erased, fish and other life now live in the water. God's great wisdom is seen in the resiliency of His creation to bounce back from such catastrophic death and pollution. God has placed resiliency and powerful healing forces into His creation. Most disasters only need the passing of time to restore God's creative beauty and serenity to them. Vegetation, insects, animals and water life all have a powerful ability to bounce back. Lakes, rivers and streams cleanse themselves and are replenished with fish and life. The land becomes fertile, green and lush again. Animals soon return and before long, things return to their natural state. We should praise God for the great power of redemption He has placed within His physical creation. God's healing and regenerative power is seen in how quickly things can return to their natural state.

Cleansing Moral Pollution and Defilement in the Heart

So it was with David. As Nathan walked into David's presence, he had a great and important task. He sought to cleanse a polluted heart and save a sinner's soul. He was armed with the love, mercy, and compassion of God. God had created the same cleansing, healing, and restorative powers for the human heart and soul that He did for His material creation. David's heart was as defiled and contaminated by moral pollution as that stream above, and Nathan was coming to scour and cleanse it. But the danger was great that for David nothing left was pure and that his mind and conscience were defiled.

To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. Titus 1:15

Yet David was cleansed just as the stream was cleansed and his defiled mind and conscience were cleansed because he listened and did exactly what needed to be done to be restored.

Blessed is he whose transgression is forgiven, Whose sin is covered. 2 Blessed is the man to whom

the Lord does not impute iniquity, And in whose spirit there is no deceit. 3 When I kept silent, my bones grew old Through my groaning all the day long. 4 For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Selah 5 I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions to the Lord," And You forgave the iniquity of my sin. Ps. 32:1-5

This is how everyone one of us began our life as a Christian. We were so polluted and defiled within our heart that we were all dead. Everyone of us needed God's healing and cleansing power.

And you He made alive, who were dead in trespasses and sins, 2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, 3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. 4 But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved) Eph. 2:1-5

let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Heb 10:22

Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, 23 having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, 1 Pet. 1:22-23

The writer of Hebrews described the cleansing power of Christ's blood as the means by which our conscience was cleansed and purged. "how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" (Heb. 9:14). Those of us who now have a pure heart should praise God for that cleansing power. Through the gospel we have been purged so completely that we are not even the same people. God described this in prophesy: "And I shall give them one heart, and shall put a new spirit within them. And I shall take the heart of stone out of their flesh and give them a heart of flesh, Ezek. 11:19

After a Gift of a Renewed and Purified Heart We Must Keep it that Way.

Blessed are the pure in heart for they shall see God.

Yet like David even after conversion and a long life of purity and holiness, keeping our hearts pure is still a high priority as pollution is always a frightening possibility. A seared conscience, a root of bitterness defiling the many, itching ears heaping up teachers after their own lusts, and those who allure through lewdness those who have escaped the pollution of the world and bring them back again like the sow to the mire must all be guarded against.

looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; Heb. 12:15-16

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 1 Tim. 4:1-3

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 2 Tim. 4:3-5

they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 20 For if, after they have

escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. 21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire." 2 Pet. 2:18-22

Jesus wanted us to make a pure heart a high priority. It is never enough to be cleansed! We have to stay cleansed. Like the stream that scours the bottom and cleanses itself daily, so also we must scour our hearts daily with introspection, repentance and confession leading to forgiveness, a good conscience and purity of heart.

but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. 8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 1 Jn. 1:7-9

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. 1Tim. 1:5-6

David found no cleansing, no purging and no healing until he did these things. The pollution in his heart continued to defile and pollute until he repented and confessed. *"When I kept silent, my bones grew old Through my groaning all the day long,"* but when he used introspection, repentance and confession, *"I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions to the Lord," And You forgave the iniquity of my sin."*

This is the difference! Our heart has a cleansing stream flowing through it. When *"The sacrifices of God are a broken spirit, A broken and a contrite heart — These, O God, You will not despise."* In this way, our heart is protected from the devastating possibilities each lust can lead to as sin seeks to become full grown and bring death.

Those who repent, confess, and feel remorse and contrition as soon as their hearts are defiled with sin have the cleansing power of Jesus blood healing and restoring their hearts. Those who do not repent immediately after they sin are allowing these defiling poison to remain. This is not walking in the light!

Those who live through an entire day of moral defilement without cleansing it are not walking in the light. If we can commit a sin without a broken and contrite heart (*godly sorrow leading to repentance - II Cor 7:7-11*) that compels us to beg God for forgiveness then our hearts are more like a swamp than a cleansing stream! David's defiling glance was compounded when he did not repent of his wicked thoughts and desires before they turned into deeds. They grew deeper when he did not repent of the adultery and grew to hypocrisy and murder. The defilement was not cleansed and removed until he repented and confessed.

Even as we read this, if we see in our own heart the devastation of a moral cataclysm, emptiness, desolation and devoid of spiritual life, never forget David! When things looked like they could never be fixed, he turned back to God and asked for a clean heart and the return of the joy of salvation . The wonderful end of that story was that God gave it to him! But this is not only for David. It is for all.

Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Cease to do evil, 17 Learn to do good; seek justice, rebuke the oppressor; defend the fatherless, plead for the widow. 18 Come now, and let us reason together, says the LORD, Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. 19 If you are willing and obedient, you shall eat the good of the land; Isa. 1:16-19

For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying

ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Titus 2:11-14

We left the water of baptism with all our sins washed away. Though they were as scarlet and as red as crimson, God has made our hearts as white and pure as snow and wool. By grace our hearts were made pure, but what have we done with our hearts since? Now and always above everything else, we must guard our hearts.

Keep your heart with all diligence, for out of it spring the issues of life. Pr. 4:23

Our heart is the source of all that springs forth in our life. Our thoughts, words and deeds are all directed by what we allow to enter it. If we keep it pure, then everything else will be pure. We should be more concerned about purity within our heart than purity in our food.

Thus Jesus offered great praise to those who will do everything necessary to keep their hearts pure and keep all impurities out. The first thing we have to do is keep a close eye on what enters the soul through our eyes and ears. Like the psalmist, we have to make the decision to keep ourselves away from all polluting sources.

I will set nothing wicked before my eyes; Ps. 101:3

This means we have to be careful with television, radio, movies, books, evil companions, etc. A pure heart must be so important that we are willing to sacrifice any other thing to keep it pure.

Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? 4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully. Ps. 24:3-4

The perverse in heart are an abomination to the LORD, but the blameless in their walk are His delight. Pr. 11:20

God sees the perverted (*twisted, distorted, crooked, perverse*) as an abomination (*a disgusting thing, abominable*). He delights (*pleasure, favor, goodwill*) in those who are upright (*complete, whole, entire, sound, healthful, wholesome, unimpaired, innocent, having integrity*). Thus the way we use our hearts which are the seat of our emotions and intellect will lead to a response in God. If we use our hearts for the pure and the clean things He has decreed, then our heart is as pure as the water melting from the mountain snows and we will be greatly blessed. But if we have become deceitful and corrupt in our dealings with others or insincere in our use of God's word, then that becomes a polluting element entering the heart and polluting it entirely.

The context of this passage goes all the way back to 2:14. It began with a warning: “*strive not about words to no profit,*” and avoid “*profane and vain babblings*” which led to “*subverting the hearers,*” “*eating like gangrene,* and *overthrowing faith.*” The way to avoid these things is to “*give diligence to handle God’s word properly.* A “*vessel unto honor*” must “*purge himself*” from the above to become a “*useful for the Master.*” He concluded the section with a warning to “*flee youthful lusts*” and “*follow after righteousness faith charity, peace, and a pure heart.*”

Paul now concludes the section by adding that a faithful evangelist must “*avoid foolish and unlearned questions*

<p>2:22 avoid foolish and unlearned questions 2:24 Lord’s Servant must not strive gentle to all, apt to teach, patient 2:25 In humility instructing those 2:26</p>	<p>Generate Strife who oppose themselves. Bring to Repentance & know the truth Under the snare of the devil Taken captive to do his will</p>
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In order to be a vessel unto honor, in order to be meet for the master’s use, and in order to be approved of God rightly dividing the word of truth, all of the above must be carefully pondered and considered. These things have been placed here now so that each evangelist can see which category best fits his work.

23 But avoid foolish and ignorant disputes,

In order to be a vessel unto honor, the faithful evangelist must purge himself of certain types of disputes. Paul uses the term “avoid” to describe a complete removal and seeking to keep away.

“paraiteomai... 1. to ask alongside..., beg to have near one; to obtain by entreaty; to beg from, to ask for, supplicate... 2. to avert... by entreaty or seek to avert, to deprecate ... b. to refuse, decline... c. to shun, avoid... to refuse, reject...” (Thayer, p. 482; 482)

Although this word can be used in the good sense of beg or entreat, in the letters to Timothy and Titus it is always used of averting refusing, declining shunning or rejecting.

But reject profane and old wives’ fables, and exercise yourself toward godliness. 1Tim 4:7

But refuse the younger widows; for when they have begun to grow wanton against Christ, they desire to marry, 1Tim. 5:11

Reject a divisive man after the first and second admonition, Titus 3:10-11

Although most teachers like “questions” from the audience, these types of questions must be avoided and rejected. The teacher must simply state that there is not need to answer this type of question. Even coming up with such a question should be avoided.

“zetesis... a. a seeking... b. inquiry... c. a questioning, debate: Acts 15:2; .. d. a subject of questioning or debate, matter of controversy: I Tim. 1:4... II Tim. 2:23; Titus 3:9...” (Thayer, p. 272; 2214)

There is no such thing as a bad question if the motive is right, and there is no such thing as a good question if the motive is wrong. Of course if there is any doubt as to the motive, Timothy would not shun such a question, but he should never ask one. It is the mark of a vessel unto dishonor to ask a question not to receive an answer, but simply to be disagreeable, or simply to stir up trouble:

The term “foolish” is defined:

“moros... foolish... without learning or erudition... imprudent, without forethought or wisdom... empty useless,... impious, godless, (because such a man neglects and despises what relates to salvation)...” (Thayer, p. 420)

Some people just enjoy conflict. They enjoy bringing up points of controversy that do not even need to be dealt with since they make no difference. Certainly there are times when one must take a

strong stand against error, but there are other times when it makes little difference and a conflict that leaves everyone feeling torn down instead of built up by coming to services occurs. There is no point to some of the foolish questions people ask. They are without forethought and wisdom. They are empty and useless. When a class is being taught, give some thought to whether an argument really needs to result from a point taught or whether it truly is only a foolish dispute. Another side of this foolishness is much stronger. This is the term “fool” that Jesus used in the Sermon on the Mount:

“You have heard that it was said to those of old, ‘You shall not murder,’ and whoever murders will be in danger of the judgment. 22 ‘But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire. Mt. 5:21-22”

We should also avoid questions that lead to impiety and godlessness. There are some questions that cannot be answered. There are some questions that are foolish to ask.

Other questions are “ignorant:”

“apaidetos... without instruction and discipline, uneducated, ignorant, rude... zeteseis stupid questions, II Tim. 2:28...” (Thayer, p. 53)

They are stupid, ignorant rude questions. There is nothing instructive about them, and they manifest a lack of discipline in their being asked. These types of questions never come from earnest truth seeking people. They come from scoffers and from mockers. They come from those who enjoy sowing discord among their brethren.

These six things the LORD hates, yes, seven are an abomination to Him: 17 A proud look, a lying tongue, hands that shed innocent blood, 18 A heart that devises wicked plans, feet that are swift in running to evil, 19 A false witness who speaks lies, and one who sows discord among brethren. Pr. 6:16-19

They also come from the confirmed unbeliever and the false teacher who seeks to destroy one’s confidence in the word of God. But regardless of the type of person they come from, they always lead to the same place:

Then they said to Moses, “Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? Ex 14:11-12”

Why has the Lord brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?” Num 14:3-4

Why have you brought up the assembly of the Lord into this wilderness, that we and our animals should die here? 5 And why have you made us come up out of Egypt, to bring us to this evil place? Num 20:4-5

The Pharisees did the same thing to Jesus.

Then the Pharisees went and plotted how they might entangle Him in His talk. Mt. 22:15-16

Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?” Mt. 22:17

Last of all the woman died also. 28 Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.” Mt. 22:27-28

“Teacher, which is the great commandment in the law?” Mt. 22:36

Are there such questions today? Why did Jesus make water into alcoholic wine? Ecclesiastes says there is a time to dance, but you preach it is a sin to dance? Where does it say in the Bible you can’t use instruments? When did the gospel really start? Jesus was a Jew under the Law, how do we know if His words are Law or gospel? Where did God come from?

knowing that they generate strife.

There are two forms of this verb. The present tense is *oida* and the “Know” is defined:

*“eido... lat. video... The tenses coming from *eido* and retained by usage form two families, of which one*

signifies *to see*, the other *to know*... 1. *to see* 1. *to perceive* (with the eyes)... 2. lat. *video*, *to perceive by any of the senses*... 3. *univ to perceive, notice, discern, discover*... 4. *to see*, i.e. to turn the eyes, the mind, the attention to anything; a. *to pay attention, observe*... b. ... *to see about something* i.e. to ascertain what must be done about it... c. *to inspect, examine*... d. *to look at, behold*... 5. *to experience, any state of condition*... 6. *to see i.e. have an interview with, to visit*... (Thayer, p. 172-174; 1492)

By using this term, Paul reminded Timothy of what he has already experienced. Both Timothy and Paul have seen this before in their travels together. They have seen it from the Jews seeking to bind the Law and from the Gentiles who were bringing in gnosticism. Such questions overthrow whole houses. Timothy knows this, but we don't until we experience them ourselves. These questions often "*generate*" strife.

"*gennao*... 1. properly: of men begetting children... Pass. *to be begotten*... *to be born*... 2. metaph. a. *univ. to engender, cause to arise, excite*... " (Thayer, p. 113)

The type of foolish and ignorant (stupid) questions spoken of above actually beget strife. The conflict did not exist prior to the questions, but it does after. They are the cause of strife, and the reason that it comes into being. The term "strife:"

"*mache*... *a fight, combat*; 1. of those in arms, *a battle*... 2. of persons at variance, disputants, etc., *strife, contention; a quarrel*..." (Thayer, p. 394)

When one argues doctrine on equal footing and common level ground, this can never happen. When discussions even reach the heated level of both sides striving to prove their points, it does not reach to this level. "*Contending earnestly for the faith*" is never wrong.

And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. Acts 15:1-2

But when the field is not level when a false teacher or one who does not love for the truth and will not be swayed by it, then it leads to fighting, strife, contention and quarreling. This is what happened to Moses at the waters of Meribah which led to his being forbidden to see the promised land.

And the people contended with Moses and spoke, saying: "If only we had died when our brethren died before the LORD! 4 "Why have you brought up the assembly of the LORD into this wilderness, that we and our animals should die here? 5 "And why have you made us come up out of Egypt, to bring us to this evil place? Num. 20:3-5

"Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals." 9 So Moses took the rod from before the LORD as He commanded him. 10 And Moses and Aaron gathered the congregation together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?" 11 Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank. 12 Then the LORD spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them." Num. 20:8-12

That would have never happened if the children of Israel had not uttered such foolish and ignorant questions. It was the questions that led to the quarreling and bickering and lead to the strife and contention that caused Moses to lose entrance into the promised land.

24 And a servant of the Lord must not quarrel

The servant of the Lord spoken of above who is meet for the master's use will never quarrel. Paul uses the common term for a "*slave*" in the Roman Empire to emphasize the relationship of this servant to his Lord:

"*doulos*... 1. *a slave, bondman, man of servile condition*... a. properly... b. metaph. aa. *one who gives himself up wholly to another's will*... gg. *doulos tinos* devoted to another to the disregard of one's own

interests..." (Thayer, p. 157-158; 1401)

All Christians are such servants of the Lord, and as such are not to quarrel.

*"A disciple is not above his teacher, nor a **servant** above his master. 25 "It is enough for a disciple that he be like his teacher, and a **servant** like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household! (Mt. 10:24-25).*

*So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable **servants**: we have done that which was our duty to do. (Luke. 17:10).*

*Do you not know that to whom you present yourselves **slaves** to obey, you are that one's **slaves** whom you obey, whether of sin leading to death, or of obedience leading to righteousness? 17 But God be thanked that though you were **slaves** of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. 18 And having been set free from sin, you became **slaves** of righteousness. Rom. 6:16-18*

All Christians are the slaves of Jesus and the slaves of righteousness. No such servant will ever seek to strive. It "must" never happen.

"dei... It is necessary, there is need of, it behooves, is right and proper; ... a. necessity lying in the nature of the case:... necessity brought on by circumstances or by the conduct of others toward us... c. necessity in reference to what is required to attain some end... d. a necessity of law and command, of duty, equity... l. e. necessity established by the counsel and decree of God..." (Thayer, p. 126: 1163).

There is absolute necessity in this "must." It is very important this never be done. It is counterproductive in every way. It creates strife in the church, ruins the reputation of the servant, and drives away the questioner. It is both "a necessity of law and command" and "necessity established by the counsel and decree of God."

So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; 20 for the wrath of man does not produce the righteousness of God. James. 1:19-20

All discussions about the Scriptures are good and wholesome, but when they reach the level of "quarreling," then they have gone too far. It was this "quarreling" that caused the Jews to crucify Jesus, it was this "quarreling" that caused the Jews to stone Paul and to chase him from city to city. When servants of the Lord Jesus do allow their emotions to become so strong that they begin to fight and quarrel.

"machomai... to fight: prop. of armed combatants, or those who engage in a hand-to-hand struggle... trop. of those who engage in a war of words, to quarrel, wrangle, dispute... of those who contend at law for property and privileges..."` (Thayer, p. 394)

This term is used both mentally and physically. In a Bible class, this would be the heated discussions that get out of hand, leading people to say things they which they had never said.

*I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world." 52 The Jews therefore **quarreled** among themselves, saying, "How can this Man give us His flesh to eat?" Jn. 6:51-52*

*And the next day he appeared to two of them as they were **fighting**, and tried to reconcile them, saying, 'Men, you are brethren; why do you wrong one another?' 27 But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? Acts 7:26-27*

*You lust and do not have. You murder and covet and cannot obtain. You **fight** and war. Yet you do not have because you do not ask. Jas. 4:2*

but be gentle to all,

Paul places this "gentleness" in strong contrast to the "fighting" by using the term "alla:"

"alla... an adversative particle... hence properly, other things sc. than those just mentioned. I But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, nay rather, yea moreover..." (Thayer, p. 27-28; 235)

The servant of the Lord must be gentle:

“*epios*... mild, gentle, was frequently used by Greek writers as characterizing a nurse with trying children or a teacher with refractory scholars, or of parents toward their children...” (Vine, Vol 1; p. 144-145; NT:2261)

“*epios*,... 1. of persons, *gentle, mild, kind*, 2. of sentiments, to have *kindly feelings, a milder mood*... Active *soothing, assuaging*, of medicines, II., etc. ... a day *favourable* for beginning a thing, Hes. (Liddell and Scott Abridged Greek Lexicon. NT:2261)

Servants of the Lord must always be trying to get along with others at all costs.

If it is possible, as much as depends on you, live peaceably with all men. Rom 12:18-19

They must strive to be mild and gentle, just like a nurse who is training up children that she loves. The Lord’s servant seeks for a “*milder mood*,” and like a good medicine, soothing and calming. When such questions are asked, they should be dismissed by the teacher as questions unworthy of our time. The servant of the Lord must also be:

able to teach,

This term was used by the Holy Spirit in the qualification of being an elder. Which gives even stronger to the view that it has nothing to do with one’s innate ability to teach, and only has to do with one’s knowledge of the Scripture and their desire to impart it to others.

“*didaktikos*, ... *apt and skilful in teaching*.” (Thayer, p. 144; 1317)

Christians may argue that they cannot do it, but not successfully.

As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison. 4 Therefore those who were scattered went everywhere preaching the word. Acts. 8:3-4

But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; 1Pet. 3:15

Walk in wisdom toward those who are outside, redeeming the time. 6 Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. Col. 4:5-6

There may differing degrees of abilities to teach. There may be some who are not blessed with the gift of easy discussion of ease in finding words, but all who love the Lord and are seeking to be an unashamed worker who handles the word aright in his own life can always explain it to others in his/her own way. We all need to become skilful in the teaching of the gospel if we are to be vessels unto honor.

patient,

Generally, there are two words for patient. The first is *makrothumeo* (*long suffering*) and *hupomeno* (*Enduring*). This is the only use in the NT. It is a complicated word that will take some time to fully understand.

“*anexikakos*... (*fr. the fut. of anechomai, and kakon*...), *patient of ills and wrongs, forbearing* II Tim. 2:24...” (Thayer, p. 44; 420)

anexikakos denotes “*patiently forbearing evil*,” lit., “*patient of wrong*,” (from *anecho*, A, No. 1 and *kakos*, “*evil*”), “*enduring*”; it is rendered “*forbearing*” in 2 Tim 2:24. (Vine’s 420)

anecho from *aná* (303), in, and *echo* (2192), to have. To hold up or back from falling, e.g., the rain (Sept.: Amos 4:7). To hold in or back, restrain, stop. In the NT, only in the mid., *anéchomai* ... (cf. Acts 18:14). *To hold oneself upright, to bear up, hold out, endure*. (I) Spoken of things, *to endure, bear patiently*, with the gen. as *afflictions* (2 Thess 1:4). See Sept.: Isa 42:14. Used in an absolute sense (1 Cor 4:12; 2 Cor 11:20). (II) Spoken of persons, *to bear with, have patience with in regard to the errors or weaknesses of anyone* (Matt 17:17; Mark 9:19; Luke 9:41; 2 Cor 11:1,19; Eph 4:2; Col 3:13; Sept.: Isa 46:4; 63:15). ...” (Complete Word Study Dictionary: NT 430)

“*kakos*... *bad* 1. *univ. of a bad nature; not such as it ought to be*. 2. [morally, i.e.] of a mode of thinking, feeling, acting; *base, wrong, wicked*:... neut. *kakon*, *to evil* i.e. what is contrary to law, either divine or

human, *wrong, crime... spec. of wrongs inflicted... 3. troublesome, injurious, pernicious, destructive, baneful...* (Thayer, p. 320; 2556)

Hence it means to sustain, bear with equanimity and endure the evils, wickedness, wrongs and crimes of others. The specific context here is that of the persecution and conflicts that will come due to our stand on the truth.

25 in humility

“*en...*a preposition taking the dative after it;... Eng. *in, on, at, with, by among*. I LOCALLY; 1. of Place proper; a. in the interior of some whole; within the limits of some space... 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts... c. of that which one either leads or brings with him, or with which he is furnished or equipped; esp after verbs of coming, (*en* of accompaniment), where we often say *with ...*” (Thayer, p. 209-212; 1722)

By means of humility all servants of the Lord are to seek to accomplish some very special goals. Humility will be the instrument and tool through which these things can be accomplished. The term “humility” is defined:

prautes ... The meaning of *prautes* “is not readily expressed in English, for the terms meekness, mildness, commonly used, suggest weakness and pusillanimity to a greater or less extent, whereas *prautes* does nothing of the kind. Nevertheless, it is difficult to find a rendering less open to objection than ‘meekness’; ‘gentleness’ has been suggested, but as *prautes* describes a condition of mind and heart, and as ‘gentleness’ is appropriate rather to actions, this word is no better than that used in both English Versions. It must be clearly understood, **therefore, that the meekness manifested by the Lord and commended to the believer is the fruit of power.** The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was ‘meek’ because he had the infinite resources of God at His command. Described negatively, **meekness is the opposite to self-assertiveness and self-interest**; it is equanimity of spirit that is **neither elated nor cast down, simply because it is not occupied with self at all.** (from Vine’s NT:4240)

Though the definitions above capture the meaning of the term, a look at its uses in the first century helps clarify and deepen them. It was used of things which soothe, calm and subdue. Like ointment in a wound, or calm words that soothe and angry man. It was also used of tamed and subdued animals. Those who will accept discipline and external control. the watchdog that can play gently with the owners child, yet attack an intruder. the horse that gently carries a man, yet can go into a full gallop at the word of its rider. It is also used of men to describe the perfect mean between too much anger, which cannot be controlled or subdued, and a spineless person who cannot take a stand for anything. It is used in many ways in the New Testament depending upon the context, but always these three areas stand out.

A. Moses Nos 12:3; 1-13 in regard to himself- calm

Ex 32:19-20, in regard to God he could wax hot.

B. Jesus Mt 11:29; Jn 2:13-17; I Pet 2:23

C. Jer 10:23 The height of meekness; having all our faculties under Gods control James 1:21;
Put the bit of God’s word in your mouth.

correcting those who are in opposition,

If all that is involved in the definition of the term “humility” or “meekness” is properly applied and used as the instrument though which we come across to such people, then we are going to be vessels unto honor properly doing what the Lord expects of us.

The term “correcting” is a term usually used for children. It is defined:

“*paideuo...* 1. as in class. Grk. prop. to train children.... pass. to be instructed or taught, to learn... to cause one to learn... 2. to chastise; a. to chastise or castigate with words, to correct: of those who are molding the character of others by reproof and admonition... b. in bibl. and eccl. use employed of God, to chasten by the infliction of evils and calamities...” (Thayer, p. 473; 3811)

We are to instruct, teach, train, and cause them to learn. If necessary, we are also to chastise or castigate with words in order to correct them, but never with the loss of humility and gentle forbearance. But this is only to be done to those who “place themselves in opposition.” This term is defined:

antidiatithemi ... signifies “to place oneself in opposition, oppose” (*anti*, “against,” *dia*, “through,” intensive, *tithemi*, “to place”), 2 Tim 2:25. ...” (Vine’s NT:475)

antidiatithemi ... , from *antí* (473), against, and *diatithemi* (1303), to dispose. In the NT, mid. ... to place oneself over against, to oppose oneself, be adverse, used as a part. noun in 2 Tim 2:25 meaning either those who directly oppose the gospel or those who are ill-disposed toward or unaffected by it. The latter meaning seems preferable because the Apostle directs Timothy to treat the *antidiatitheménous* , those whose attitudes are contrary or ill-disposed to the gospel, in a very different manner from the *anthistaménous* (436), opposers, those actually opposing the gospel, from whom he was to turn away (2Tim. 3:5,8)... “ (Complete Word Study Dictionary: NT 475)

Anti means “opposite, over against, and *tithemi* means to set, place or put. Hence, whatever position you take, they take the opposite. They oppose the stance that God has told us to take. That which God has set down in His Word, they oppose.

if God perhaps will grant them repentance,

“*mepote*... 1. a particle of negation; *not ever, never*:... 2. a prohibitory conjunction; *lest ever, lest at any time, lest haply*,... In the N. T. use of this particle the notion of time usual to *pote* seems to recede before that of contingency, *lest perchance*, so that it refers to the preceding verb and indicates the purpose of the designated action... after verbs of fearing, taking care... to take heed, lest etc... 3. a particle of Interrogation accompanied with doubt... *whether ever, whether at any time; whether perchance, whether haply*... with the subjunctive: 2Tim. 2:25” (Thayer, p. 412-413; 3379).

Though there is some doubt about the matter, one never knows whether or not they might reach them and God will “grant them repentance. Since grant is in the subjunctive, it is a contingency. How does God grant this? Is there something within Him that changes, or is it the conduct of the preacher that gives them the opportunity they might otherwise never have had.

“*didomi*... to give... A. absolutely and generally... B. In construction... I to give something to some one, - in various senses; 1. of one’s own accord to give one something, to his advantage; to bestow; give as a gift... 2. to grant, give to one asking, let have... 3. to supply, furnish, necessary things... 4. to give over, deliver, ... 5. to give what is due or obligatory, to pay: wages or reward... 6. DIDOMI is joined with nouns denoting an act or an effect... “ (Thayer, p. 145-147; 1325)

Repentance is one of the greatest gifts God has given to man. Though it simply means to change ones mind, It is amazing that God has granted so much power to this change. By keeping ourselves humble, we pull ourselves out of the situation and it is between them and God. In such a case, God may still be able through the power of the word of God to convince them (faith) that they need to change their minds.

“*metanoia*... a change of mind: as it appears in one who repents of a purpose he has formed or of something he has done,... esp. the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds.” (Thayer, p. 405-406).

This is what such an attitude will require. It is why the Lord’s servant will not quarrel with them, but instead with teach with humility hoping that this end will be brought about. Their attitude is so bad that only repentance can help.

so that they may know the truth,

The goal of all the above is set forth with the term “so that” which is defined:

“*eis*,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: *into, to, towards, for, among*. It is used II. *eis* after words indicating motion or direction or end; 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a

thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect... (Thayer, p. 183-186; 1519).

It is the same term used in Acts 2:38 and stresses the goal that it is reaching for. This is not simply the acquaintance they already have, but the knowledge necessary to bring about repentance. A rich enough knowledge of the truth that it develops into faith.

“*epignosis*... (*epiginosko* q.v.) *precise and correct knowledge*; used in the N.T. of the knowledge of things ethical and divine... “*epiginosko*...*to become thoroughly acquainted with, to know thoroughly; to know accurately, know well...* 2. *to know...* a. *to recognize... to recognize a thing to be what it really is...*” (Thayer, p 237; 1922-1921)

Since God’s word is “*truth*,” and faith comes by hearing the word, this knowledge of the truth will bring salvation.

26 and that they may come to their senses

“*Come to their senses*” is a single term in the original language.

ananepho “to return to soberness,” as from a state of delirium or drunkenness (*ana*, “back,” or “again,” *nepho*, “to be sober, to be wary”), is used in 2 Tim 2:26, “may recover themselves” (RV marg., “return to soberness,” KJV marg., “awake”), said of those who, opposing the truth through accepting perversions of it, fall into the snare of the Devil, becoming intoxicated with error; for these “recovery” is possible only by “repentance unto the knowledge of the truth.” (Vine’s NT:366)

“*ananepho*... *to return to soberness...* (*ek methes*,) Metaph.:II Tim. 2:26 ... to be set free from the snare of the devil and to return to a sound mind [“one’s sober senses”]...” (Thayer, p. 40)

It describes what occurs when one returns (*ana* - back again) to think sober and be wary again. The error and sin of this world can so overthrow the mind that it is under the influence so strongly that it does what alcohol does to the mind and no one can think clearly under that influence. With the proper attitude on the part of the teacher/preacher, there is still and always a chance to change even the most indoctrinated. Paul himself would be a great example of this and Stephen and those like him helped create this opportunity.

and escape the snare of the devil,

So many have been ensnared through error. Multitudes upon multitudes have been lost to the errors of this world that have grown up around the gospel, obscuring both the door and the path. But there is always a hope that some can be influenced to come out of that bondage and become free. It is that hope that should motivate all faithful servants of God to keep their own feelings out of the matter.

“*ek*... It denotes as well exit or emission out of, as separation from, something with which there has been close connection; opp. to the preposition *eis* into and *en* in: *from out of, out from, forth from, from...*” (Thayer, p. 189; 1537)

“*pagis*,... prop. that which holds fast... *a snare, trap, noose*; a. prop. of snares in which birds are entangled and caught,... as a snare, i.e. *unexpectedly, suddenly*, because birds and beasts are caught unawares,...b. trop. *a snare*, i. e. *whatever brings peril, loss, destruction*: of a sudden and unexpected deadly peril... of the allurements and seductions of sin...the allurements to sin by which the devil holds one bound...” (Thayer, Joseph Henry, op. cit. p. 472; 3803)

having been taken captive by him to do his will.

The definition of the term “*captive*” has created some difficulty.

zogreo lit. signifies “to take men alive” (from *zoos*, “*alive*,” and *agreuo*, “to hunt or catch”), Luke 5:10 (marg. “take alive”), there of the effects of the work of the gospel; in 2 Tim 2:26 it is said of the power of Satan to lead men astray. The verse should read “and that they may recover themselves out of the snare of the Devil (having been taken captive by him), unto the will of God.” This is the probable meaning rather than “to take alive or for life.” (Vine’s NT:2221)

Since this word means to take alive, and was used by Jesus to describe the power of the gospel,

it is hard for some to see how this same term could be used to describe what Satan has done.

For he and all who were with him were astonished at the catch of fish which they had taken; 10 and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." Lk. 5:9-10

Since those under his dominion are spiritually dead, and it is in the perfect tense (an action that occurred in the past and the affects are still in place), it is a difficult concept to grasp. How can an act that led to be taken captive by Satan as being taken alive? There is no simple answer. Alive may only refer here to life under the sun.

But she who lives in pleasure is dead while she lives. 1 Tim 5:6-7

Chapter Three

Paul now gives a prophecy of what will happen between the time of his writing until the second coming of Jesus. Things will not be any better with the gospel in the world than it was when God gave them up to the futility of their minds. Those who do not hear or who reject the gospel will not rise above the depravity and evil that man is prone to become. That this is the path most men choose to walk is made evident after Cain killed Abel, after the flood, throughout the history of the children of Israel both in their dealings with the other nations (Gentiles) and in their midst as they cycled from faithfulness to laxity then to unfaithfulness.

Within this prophecy, we also see the reason why the way leading to life will be both difficult and narrow. There will be such perversity that even those who are under the influence of the teachings of the gospel will still be greatly impacted by the world they live in. Think of Corinth if Paul had not been present to write the letters and then go and rebuke them. After the close of the first century, when inspiration ceased, the church quickly moved into Catholicism through the influence of Gnosticism.

It will be a brutal time and God's people need to gird up the loins of their minds and be prepared to see these things occur. These perilous times in the last days can only be overcome if we remain fixed, founded on the firm foundation of God. Yet the devil and his servants will make things very difficult.

But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast. 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. 2Cor. 11:12-15

Peter also described and warned against the terrible adversities, and misunderstandings that will occur. Things will be no different for Christians than they were for Jeremiah or the other prophets who faced ridicule and persecution for preaching the truth.

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. II Pet 2:1-2

Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; 15 and consider that the longsuffering of our Lord is salvation — as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. 17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 2Pet. 3:14-18

All this is involved in Paul's warnings, not just to Timothy, but to all evangelists. This section contains a list of sins that create the reason for such difficult time.

- | | |
|---------------------------|--|
| 1. lovers of themselves | 10. unforgiving |
| 2. lovers of money | 11. slanderers |
| 3. boasters | 12. without self-control |
| 4. proud | 13. brutal |
| 5. blasphemers | 14. despisers of good |
| 6. disobedient to parents | 15. traitors |
| 7. unthankful | 16. headstrong |
| 8. unholy | 17. haughty |
| 9. unloving | 18. lovers of pleasure rather than lovers of God |

1 But know this,

He begins with a command (Present Active Imperative) that Timothy is to come to “*know*” and keep that knowledge ever present in his mind. This is the most basic word in the Greek for gaining an understanding. It doesn’t matter if this is the first time, or already known. The basic idea is that there is an intelligent comprehension.

“ginosko... denotes in ordinary Greek the intelligent comprehension of an object or matter, whether this comes for the first time, or comes afresh, into the consideration of the one who grasps it (“to come to know,” “to experience,” “to perceive [again]”) or whether it is already present (“to perceive”). (Kittel TDWNT NT:1097).

It is very unlikely that this is the first time Timothy has seen or understood these things, he had been with Paul from the beginning of his second journey and had seen much of this already (see 3:10-15). Yet though it begins with “learning and coming to know” it is to end with perception and awareness. Many of those who read these warnings know they are there, but they do not truly remember them and become guarded and grounded in them. It is always a shock to see these things actually existing. We know from Scripture that such times and such people exist. But having a good and honest heart, the devout Christian always seeks to think better of others. But this is all swept away when such a time comes.

“Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. 12 Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. Mt. 5:11-12

Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man’s sake. 23 Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets. ... 26 Woe to you when all men speak well of you, For so did their fathers to the false prophets. Luke 6:22-23, 26

We read these words and we accept them as truth, but still when they happen to us we agonize over what we did wrong and worry that these things are a negative. To learn them by personal experience is to undergo the persecutions and then to rejoice and be happy. The things Timothy (and all other evangelists and Christians) must come to know and learn by experience are the long list of vocabulary words Paul uses to describe such people and such times.

that in the last days

Though there are many theories about the last days and multitudes today think they are just beginning, Scripture is firm about the beginning and end of the “last days.” Peter’s quote of the prophet Joel makes very clear that the last days were beginning the moment the day of Pentecost brought the sound of the mighty wind, the tongues of fire and the preaching of the gospel in the tongues of the men who were present.

“But this is what was spoken by the prophet Joel: 17 “And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. Acts 2:16-17

Since what was happening when Peter spoke was the fulfillment of what would happen in the last days, Peter was living in the last days.

*knowing this first: **that scoffers will come in the last days**, walking according to their own lusts, 4 and saying, “Where is the promise of His coming? 2Peter 3:3-4*

*has **in these last days spoken to us by His Son**, whom He has appointed heir of all things, through whom also He made the worlds; Heb. 1:2*

*Now **it shall come to pass in the latter days** That the mountain of the Lord’s house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it. Isa. 2:2*

*The anger of the Lord will not turn back Until He has executed and performed the thoughts of His heart. **In the latter days you will understand it perfectly.** Jer. 23:20*

The fierce anger of the Lord will not return until He has done it, And until He has performed the intents

of His heart. **In the latter days you will consider it.** Jer. 30:24

Afterward the children of Israel shall return and seek the Lord their God and David their king. They shall **fear the Lord and His goodness in the latter days.** Hos. 3:5

So the last days describe the Christian dispensation. From the moment Christ sat down at the right hand of God on the throne of David until the time when he delivers that kingdom to God.

Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 1Cor. 15:24-25

perilous times will come:

Though grounded on the firm foundation and knowing that the Lord knows those who are his, there will be times of “peril” for those who serve the Lord. The only other use of this term gives a sense of its intensity.

*And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding **fierce**, so that no man might pass by that way.* Mt. 8:28

“chalepos... 1. hard to bear, painful, sore, grievous, ... the severity of the wind, ... hardships, sufferings, ... 2. hard to do or deal with, difficult, life is a hard thing, ... c. inf., ‘tis hard, difficult to do, Hom. ... 3. dangerous, ... 4. of ground, difficult, rugged, ... a place difficult to take, II. of persons, hard to deal with, harsh, severe, stern, strict, Od.; a more bitter enemy, ... most difficult to deal with, most dangerous or troublesome, Id.: -of judges, severe, 2. of savage animals, ... 3. ill-tempered, angry, testy, (from Liddell and Scott Abridged Greek Lexicon)

The last days will have times that are “*painful, sore and grievous,*” and filled with “*hardships and suffering,*” filled with people who are “*hard to deal with, harsh, severe, stern, or strict.*” There will days that are “harsh, fierce and savage.” Man’s cruelty to man can sometimes take the breath away and there are many times in the history of the world since this prophecy was given to abundantly fulfill it.

Foxes book of Martyrs is filled with such times where Christians were treated terribly, first by the people of the heathen world and later from those who followed a Pope. But when will these times begin? Is there anything in the passage itself that might help us pinpoint the time frame the Spirit is speaking of? The verb chosen is used seven times in the NT and five of those times it is translated “*present.*” “*things present*” (Rom 8:38; 1 Cor 3:22), “present distress” (1Cor 7:26), etc.. It generally describes things that are already in place or will soon be.

“enistemi... to place in or among; to put in; ... (prop. as it were to stand in sight, stand near) to be upon, impend, threaten... close at hand...” (Thayer, p. 216; 1764).

It is “*standing in sight and near,*”, it is “*upon them,*” “*impending and threatening*” to burst upon them. Timothy must not think of hundreds of years in the future, but only just over the horizon. This is not new though. Paul had been speaking of these things since his early journeys with Timothy. The seeds were already there and working.

For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 2Th. 2:7

Whenever a society begins to degenerate to a level where the character of the people are like that of those described in the first chapter of Romans or here in Timothy, God’s people need to know (come to awareness and then have understanding) that the possibilities of such things occurring has arisen again. It is a time of peril and danger for the people of God. During such times persecution can become fierce.

And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; 29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, 30 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, 31 undiscerning, untrustworthy, unloving, unforgiving, unmerciful; 32 who,

knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them. Rom. 1:28-32

2 For men will be lovers of themselves,

The term “will be” is the future tense of the Greek verb of being, and like our own verb of being is placed between a person and an attribute to describe who and what they are. So these are the characteristics of the men who will create a fierce and difficult time for God’s people. He is not affirming that everyone will have these characteristics, but obviously the more who do the more perilous things will become.

The first characteristic is that they are “lovers of themselves.”

“philautos... loving one’s self; too intent on one’s own interests, selfish...” (Thayer, p. 653)

This is a description of those who are so interested in themselves: their plans, wealth and life that they have no care or concern for others. There is no sympathy, empathy, pity or compassion in such people. They cannot even conceive of the cares and concerns of others. Their world is self-centered. There is no room for God or their fellow man. Evolution has done much to create a self-centered attitude in our own generation.

As general as this term is, it appears that many Old Testament characters would easily fit it for a variety of reasons:

- * Cain for wanting to do it his way and thinking his own petty needs were more important than the life of his brother.
- * Esau for selling his birthright for the food to fill his hungry belly.
- * Saul for not fully following the will of the Lord.
- * The Jewish leaders who killed Jesus to save their position and way of life.

lovers of money,

God has already revealed that any one who loves money will fall into temptations as well as many foolish and hurtful lusts.

But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. 1Tim. 6:9-10

The love of money truly is the root of all kinds of evil. It makes for fierce times in the generations of men.

- * Balaam for selling out the people of God for money.
- * Ananias and Sapphira for seeking the glory without paying the price.
- * Judas who took money from the bag and finally betrayed Jesus for 30 pieces of silver.

boasters,

A boaster is a man who sets himself forth as more than he is.

“alazon... the one who “makes more of himself” than the reality justifies, “ascribing to himself either more and better things than he has, or even what he does not possess at all”; who “promises what he cannot perform”; ... Very often the orator, philosopher, poet, magician, doctor, cook or officer is called alazon” (TDWNT NT 213)

This is the person whose talk and demeanor creates a veneer of confidence, strength or ability, yet it is all empty for there is nothing behind it. Men who put forth such a facade are very dangerous when seen through. Such men are the false teachers we do battle against.

But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, 10 to whom they all gave heed, from the least to the greatest, saying, “This man is the great power of God.” 11 And they heeded him because he had astonished them with his sorceries for a long time. Acts 8:9-11

For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 2Pet. 2:18-19

- * Peter had a touch of this when he told the Lord that though all else forsook Him he would remain faithful.
- * Korah who boasted he was as holy as Moses.
- * Miriam and Aaron also did this.

Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman. 2 So they said, "Has the Lord indeed spoken only through Moses? Has He not spoken through us also?" And the Lord heard it. 3 (Now the man Moses was very humble, more than all men who were on the face of the earth.) Num. 12:1-3

proud,

"huperephanos... 1. showing oneself above others, overtopping, conspicuous above others, pre-eminent,... 2. especially in a bad sense, with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty..." (Thayer, p. 641)

This is different from the previous term. The former simply attempts to look good in the eyes of others by means of empty words. This term is much deeper. It refers to one who feels he is pre-eminent, that he is above others and therefore despises and treats them with contempt. It is a haughty arrogant man.

- * Pharaoh was such a man in seeking a conflict with God which it appears he actually thought he could win.
- * Many of the nations that fought against Israel felt scorn and contempt at Israel's claims to serve one true God.

blasphemers,

This term is simply given English letters to the old Greek term. It is defined:

"blasphemos... speaking evil, slanderous, reproachful, railing, abusive... a blasphemer..." (Thayer, p. 103; 989)

Generally, when speaking of God it is simply transliterated, and when speaking of our fellow man it is often translated with the terms "*revile, rail, speak evil, reproach.*" In this context it is difficult to know for certain which concept is being stressed. James helps simplify the matter by showing that both are evil.

But no man can tame the tongue. It is an unruly evil, full of deadly poison. 9 With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. 10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. James 3:8

A man that will speak evil of God or their fellow man is one that leads to perilous times for the righteous. Jesus warned of the reviling and casting of our name as evil. He also warned them strongly that if they will speak evil of him they will also speak evil of his followers:

- * The chief priests and Scribes would be good examples of such a terrible thing in their trial of Jesus and attempts to get false witnesses to say evil about Jesus that they knew was not true. Jezebel blasphemed both God and his prophets.

We see it today in those who refer to Christians as narrow minded, or thinking they are the only ones going to heaven.

disobedient to parents,

"apeitheis...impersuasive, uncompliant, contumacious..." (Thayer, p. 55)

Children who are uncompliant and cannot be persuaded to be submissive to their parents. God gave the strongest condemnation of such children in the law. They are worthy of death.

“If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them, 19 “then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. 20 “And they shall say to the elders of his city, “This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’ 21 “Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear. Deut. 21:18-21

When the righteous hear children speaking evil of and rebelling against their parents, it is a fearful time.

Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man’s foes (shall be) they of his own household. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after me, is not worthy of me. Matt 10:34-38

David’s son Absalom was an example of this for his lack of respect and open contempt.

unthankful,

“acharistos... (charizomai), ungracious; a. unpleasing... b. unthankful...” (Thayer, p. 90)

People who are ungrateful for the blessings and favors conferred upon them by others tend to make dangerous friends. They are unimpressed with even the deepest sacrifices and are unmoved by them. Such a person can never be loyal to anyone or anything. When people cannot be grateful for the things others do for them, perilous times are near.

because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. 22 Professing themselves to be wise, they became fools, Rom .1:21-22

“So it shall be, when the LORD your God brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build, 11 “houses full of all good things, which you did not fill, hewn-out wells which you did not dig, vineyards and olive trees which you did not plant-- when you have eaten and are full-- 12 “then beware, lest you forget the LORD who brought you out of the land of Egypt, from the house of bondage. Deut. 6:10-12

“lest-- when you have eaten and are full, and have built beautiful houses and dwell in them; 13 “and when your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied; 14 “when your heart is lifted up, and you forget the LORD your God who brought you out of the land of Egypt, from the house of bondage; Deut.8:12-14

“then you say in your heart, ‘My power and the might of my hand have gained me this wealth.’ 18 “And you shall remember the LORD your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day. Deut. 8:17-18

unholy,

This term carries a slightly different meaning than the word we normally associate as holy/unholy. While the usual word is used hundreds of times, this one is used in a positive and negative sense about ten times.

*“Hosios the derivation indeed of the word remains very doubtful... In classical Greek it is **far more frequently used of things than of persons**;... expressing **the everlasting ordinances of right**, which **no law or custom of men has constituted**, for they are anterior to all law and custom; and rest on the divine constitution of the moral universe and mans relations to this... the *hosios*... is **one who reverences these everlasting sanctities, and owns the obligation**;... When we follow *hosios* to its uses in sacred Greek, we find it, as was inevitable, gaining in depth and intensity of meaning; but otherwise true to the sense which it already had in classical language... If what has been said is*

correct, Joseph, when tempted to sin by his Egyptian mistress (Gen 34:7-12) approved himself *hosios*, in reverencing those everlasting sanctities of the marriage bond, which God had founded, and which he could not violate without sinning against him: "How can I do this great wickedness and sin against God?" He approved himself *hagios* in that he separated himself from any unholy fellowship with his temptress; he approved himself *hagnos* in that he kept his body pure and undefiled." (Trench, Richard Chenevix, op. cit., p. 327-334)

Since a holy man is one who recognizes his moral obligations to God, civil government and his fellow man, an unholy man sees no obligations to anyone.

"anosios... (a priv. and hosios, q.v.) unholy, impious, wicked..." (Thayer, p. 48; 462)

He is a person who refuses to live up to any moral, ethical, or religious obligations. Essentially he is a god to himself and does as he pleases. Evolution has made many such people today. As a higher form of animal they have cast off all shackles of morality and religion. They live as animals and are extremely destructive to the order of society and to the safety of others.

But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, 2 Pet 2:12

* Those who sought to break down Lot's after being struck blind were such men as these.

Haman also appears to be such a man.

3 unloving,

This term is created by placing an alpha-privative (negation) in front of the term for family love (*storge*).

"astorgos 794 signifies "without natural affection" (a, negative, and storge, "love of kindred," especially of parents for children and children for parents; ... (Vine's)

It is more precisely translated "**without natural affection.**" These are the people who can perform an **abortion** on their unborn children, who can **leave their parents in misery**, who can place them **in a rest home** when they could be cared for at home simply because they do not want to be bothered with them. They are the **child abusers** and **adult abusers**. Family affection is foreign to their minds.

* Those parents who offered their children in human sacrifice.

unforgiving,

The definition of this term also helps get a clearer idea of the meaning.

"aspondos... (sponda a libation, which as a kind of sacrifice, accompanied the making of treaties and compacts...) ... 1. without a treaty or covenant; of things not mutually agreed upon, e. g. abstinence from hostilities... 2. that cannot be persuaded to enter into a covenant, implacable..." (Thayer, p. 81 NT:786)

aspondos from the priv. a (1), without, and spondé (n.f.), libation or drink offering. The **absolutely irreconcilable person who, being at war, refuses to lay aside his enmity or to listen to terms of reconciliation. Implacable**, in a state of war (Rom 1:31; 2 Tim 3:3). See asúnthetos (802), covenant breaker (Rom 1:31). (Complete Word Study Dictionary: NT NT:786)

Worse than the *duodialutoi*, (Aristotle, Ethic. Nic. iv. 5, 10), who are only hard to be reconciled, **the aspondoi are the absolutely irreconcilable** ... those who will not be atoned, or set at one, who **being at war refuse to lay aside their enmity, or to listen to terms of accommodation; 'implacables**, (TDWNT NT 786) (Trench's Synonyms of NT NT: 786)

The complexity of the above definition has led the various translations to take a different approach to the term. The KJV translates "**truce breakers**" the ASV "**implacable**," the NAS "**irreconcilable**" and the ESV "**unappeasable**." The root idea of the term is a person who cannot be persuaded to enter into a covenant and who is therefore implacable. There are no mutual agreements between them and others. It would appear that the idea of the term is of someone who just can't get along with anybody. Previous understandings and agreements are not kept by such a person. They

simply do not take such things seriously. They will make agreements without any real attempt to keep them.

Demas, and all who do not keep their promise to God and remain faithful till death are such people. So also are all who give their word to something and then not carry through thus showing themselves unreliable.

* Jonah started out as such a man, but was forced to keep his commitments.

slanderers,

Another evil use of the tongue is summed up in the term “slanderer.”

diabolos (slanderer); adversary; devil ... 1. The adj. *diabolos* appears in the NT only in the Pastorals. **Slanderous speech**, a vice forbidden especially for the wives of *diakonoi* (1 Tim 3:11) but also for older women (Titus 2:3), is listed with unkindness and irreconcilability (2 Tim 3:3). 2. The LXX uses the noun *diabolos* to render the Hebrew designation for the adversary (*śāṭān*, , Job 1:6-8,12; 2:1-7; Zech 3:1,2, and elsewhere). *diabolos* appears 34 times in the NT with this meaning, of which 12 are in the Johannine literature, 6 in Matthew, 5 each in Luke and the deuterio-Pauline literature, 2 in Acts, and 1 each in Hebrews, James, 1 Peter, and Jude. (Exegetical Dictionary of the NT; NT:1228).

Anyone who creates or passes on information they know to be false about someone for whatever reason is a slanderer. Anyone who slants the truth in such a way as to make another look bad is also slanderer. Some people take great enjoyment in destroying the character of another in whatever way possible. It might stem from jealousy, anger, or simply taking delight in injuring others.

Therefore his calamity shall come suddenly; suddenly he shall be broken without remedy. 16 These six things the LORD hates, yes, seven are an abomination to Him: 17 A proud look, a lying tongue, hands that shed innocent blood, 18 A heart that devises wicked plans, feet that are swift in running to evil, 19 A false witness who speaks lies, and one who sows discord among brethren. Pr. 6:15-19

Like a madman who throws firebrands, arrows, and death, 19 Is the man who deceives his neighbor, and says, “I was only joking!” 20 Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases. 21 As charcoal is to burning coals, and wood to fire, so is a contentious man to kindle strife. 22 The words of a talebearer are like tasty trifles, and they go down into the inmost body. Pr. 26:18-22

As noted in the definition this is also the Greek translation in the Septuagint (LXX) for the Hebrew *śāṭān*. The scriptures proclaim the one who tempted Eve in the garden as a slanderer as he slandered God in his words to her.

Then the serpent said to the woman, “You will not surely die. 5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” Gen 3:4-5

There have been many slanderers in the Scriptures. Men and women who stoop to lies to bring about the downfall or loss of reputation of someone they hate.

Korah did it to Moses when he proclaimed you take too much on yourself.

The Pharisees did it to Jesus when they said he had a demon and was a Samaritan.

without self-control,

“akrates... denotes “powerless, impotent”; in a moral sense, unrestrained, “without self-control,” 2 Tim 3:3, (Vine’s NT:193)

A man or woman who **does not have lordship within themselves to control the impulses and desires that fill their soul**. They simply do whatever it is their desire to do because they do not have the control to stop it.

Those who blame their environment, their heredity, their social or racial background are looking everywhere but within themselves. The reason people do wicked things is because they do not exert the self-control to stop it.

Whoever has no rule over his own spirit is like a city broken down, without walls. Pr. 25:28

brutal,

*“anemeros (a priv and hemeros), **not tame, savage, fierce...**”* (Thayer, p. 45)

*“anemeros ... pertaining to **fierceness**, in the sense of being **wild** and **untamed** - ‘fierce, **vicious**, untamed.’ ‘for people will be ... lacking in self-control, they will be fierce and hate the good’ 2 Tim 3:2-3. (Lou & Nida NT 434)*

A brutal man or woman has **destroyed the mild and gentle of natural affection and replaced it with the brutality of the savage beast**: Untamed, savage and fierce. They are the quality of people that would do unspeakable acts of cruelty on their fellow man.

- * Herod was fierce in killing all the babies in Bethlehem in hopes of killing the Messiah.
- * The Caesar’s were fierce in the manner in which many Christians were killed in the first century.

despisers of good,

*“**aphilagathos...** (a priv. and *philagathos*), *opposed to goodness and good men,...* :”* (Thayer, p. 89)

These are people who have **lost the concept of goodness purity and wholesomeness**. They are **not simply apathetic to what is good, but are actually opposed to it**. These are the men and women who fill our courts with lawsuits to stop the good traditions that have made the country strong. The family, religion, and patriotism are all under assault today.

Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! Isaiah 5:20

4 traitors,

prodotes denotes “a betrayer, traitor”; the latter term is assigned to Judas, virtually as a title, in Luke 6:16; in 2 Tim 3:4 it occurs in a list of evil characters, foretold as abounding in the last days. (Vine’s NT:4273)

As noted in the definition this is the title that Judas was given. It is difficult to understand how a young and innocent child can grow up to become a traitor. Inherent in the term is the idea that someone has joined a group and proclaimed loyalty and fidelity then at the right moment for money, or power betrays them to death, imprisonment or some other problem. David felt it first and later Jesus.

Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up his heel against me. Ps. 41:9

headstrong,

propetés adj. from *propíptæ* (n.f.), **to fall forward**, which is from *pró* (4253), forward, and *pípto* (4098), to fall. Rash, careless (Acts 19:36; 2 Tim 3:4). The word signifies the character of someone who **rushes headlong or out of control into matters**. (Complete Word Study Dictionary: NT 4312)

*“propetes... pertaining to **impetuous and reckless behavior** - ... ‘so then, you must **calm down and not do anything reckless**’* (Lou and Nida NT 4312)

Those who refuse to listen to reason or to wait until the next day to see if they still feel the same way. Whatever the emotion, these people rush and fall into it. Paul spoke of this regarding the love of money and it is what Balaam fell into overnight.

But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. 1 Tim 6:9-10

Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah. Jude 11

They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who

loved the wages of unrighteousness; 16 but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet. 2Pet. 2:15-16

You can't trust such people because you never know what they might do next. They have no self-control, and whatever the next emotion might be, they will be running of into some new problem.

* Those who wandered forty years in the wilderness and murmured against God and Moses.

haughty,

*"tuphoo... (tuphos, smoke; pride) prop. to raise a smoke, to wrap in a mist; ... used only metaph. 1. to make proud, **puff up with pride, render insolent**; pass. to be **puffed up with haughtiness or pride**, ... 2. to blind with pride or conceit, to render foolish or stupid..."* (Thayer, p. 633; 5187)

tuphoomai (pass. of *tupho* "**becloud**") (Exegetical Dictionary of the NT NT:5187)

tuphoomai (a figurative extension of meaning of GREEK *tuphoomai* ... '**to be crazy, to be demented,**' not occurring in the NT) to be **so arrogant as to be practically demented** - 'to be **insanely arrogant, to be extremely proud, to be very arrogant.**' (Lou and Nida NT 5187)

There is little difference between this term and the one found earlier and translated pride. This term stresses those who are **puffed up with hot air**. They **think they are greater than they are**. They **feel their worth and might to a greater degree than even exists**. They are arrogant, proud and therefore insolent and rude to those in authority. Their arrogance is not based on anything in reality. They are insanely arrogant in their outlook toward life and their relationship to others.

Trust in the LORD with all your heart, and lean not on your own understanding; 6 In all your ways acknowledge Him, and He shall direct your paths. 7 Do not be wise in your own eyes; fear the LORD and depart from evil. Prov. 3:5-7

Datham and Abiram were haughty as others ran away from their tents after Moses had warned of their coming death.

lovers of pleasure

"philedonos... (philos and hedone) loving pleasure..." (Thayer, p. 654; 5369)

a. The word *hedone* derives from the same root as *hedus* "sweet," "pleasant," "delightful" ... and it shares with this adjective the original sense of what is pleasant to the senses, namely, to the sense of taste. ... The narrower basic meaning, which relates to what tastes good, was accompanied for many centuries by a subsidiary semasiological strand according to which *hedone* denotes that which causes pleasure to the senses. The specific sense of "pleasant taste" in first found in Ionic nature philosophy... Sensual pleasure..." (TDWNT NT:5369)

These are the people who live the philosophy the Paul spoke of only in derision.

If the dead do not rise, "Let us eat and drink, for tomorrow we die!" 1 Cor. 15:32

They life to fulfill the lust of the flesh the lust of the eyes and the pride of life. There is nothing more to life for such people than to live for today or to live for the weekend. These are the hedonists who loudly proclaim "if it feels good do it." They do not allow any inhibition to keep them from doing whatever gives them pleasure.

rather than lovers of God,

They would "rather" give themselves over to pleasure than they would love God and deny it.

*"mallon... more, to a greater degree; rather; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, more, more fully... b. In comparison it often so stands that 'than before' must be mentally added, [A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered *rather, sooner...*"* (Thayer, p. 387-388; 3123).

"philotheos... (philos and theos), loving... God..." (Thayer, p. 654)

Their priorities are skewed. They act as if this life is all there is and reject any notion of the existence

of God, let alone giving Him glory and obedience. Far from those listed in Hebrews 11 who truly loved God more than life.

These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. Heb 11:13-16 Titus 2:11-12

While God seeks our denial of such worldly lusts and pleasure these would rather reject God in order to chase them.

For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, Titus 2:11-12

This is what God designed this ability to love for. So we could love and serve Him. Some selfishly squander this wonderful emotion on themselves. Seeking for pleasure wherever it may be found.

5 having a form of godliness

This is an amazing addition to this list. Everyone of these things is so contrary to God's character and His word that those who possess them ought to know they are immediately disqualified from any relationship with Him. Look at them again:

- | | |
|---------------------------|--|
| 1. lovers of themselves | 10. unforgiving |
| 2. lovers of money | 11. slanderers |
| 3. boasters | 12. without self-control |
| 4. proud | 13. brutal |
| 5. blasphemers | 14. despisers of good |
| 6. disobedient to parents | 15. traitors |
| 7. unthankful | 16. headstrong |
| 8. unholy | 17. haughty |
| 9. unloving | 18. lovers of pleasure rather than lovers of God |

How could anyone who possesses characteristics like this “possess” any form of godliness?

“echo... I. Transitively. 1. to have i.q. to hold; a. to have (hold) in the hand: ... b. in the sense of wearing... c. trop. to have (hold)possession of the mind; said of alarm, agitating emotions... d. to hold fast, keep... 2. to have i.q. to own, possess; a. external things such as pertain to property, riches, furniture, utensils, goods, food, etc. ...” (Thayer, p. 265-268; 2192).

They truly believe that they are holding it in their hands. They believe they own and possess godliness. Paul revealed through the Holy Spirit that what they actually did possess is a form of godliness. The term “*form*” is a complicated word that takes some time to work out.

*morphósis ... from morphóo (3445) ,... **to form. Formulation, impression, embodiment.** As a verbal noun, signified by the - sis ending, it denotes primarily the process or activity of forming or shaping. Secondarily, it can denote **the thing formed or shaped** and is equivalent to the Classical term *móρφωμα* ...” (Complete Word Study Dictionary: NT:3444)*

*... the **embodiment of the essential features and qualities of something** - ‘embodiment, full content, essential features.’ ...” (Lou & Nida NT:3446)*

The context lends itself to the term meaning something only on the outside with nothing within. Since it is only used twice as a verbal noun, we don't have a lot to work with. It is used here, and again in Romans to describe those Jews whose hypocrisy had led the name of God to be blasphemed.

*an instructor of the foolish, a teacher of babes, **having the form of knowledge and truth in the law.** 21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? 22 You who say, “Do not commit adultery,” do you commit adultery? You who*

abhor idols, do you rob temples? 23 You who make your boast in the law, do you dishonor God through breaking the law? 24 For **“the name of God is blasphemed among the Gentiles because of you,”** as it is written. Rom 2:20-24

Stephen expressed very accurately the true character of those who held this “*form of knowledge and truth in the law:*”

*“You men who are **stiff-necked and uncircumcised in heart and ears** are always resisting the Holy Spirit; you are doing just as your fathers did. 52 Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; 53 **you who received the law as ordained by angels, and yet did not keep it.**” Acts 7:51-53*

Although they believed they held to the form of knowledge and truth, the sad reality was far different. They were stiff-necked, uncircumcised in heart and ears, and the name of God was blasphemed because of them.

In exactly the same way, these ungodly people who are the very reason for the perilous times in this world also believe they hold a form of godliness. But their form leads to the same end that the Jews did. After describing the character of those false teachers Timothy would be facing, Paul spoke of the prevailing attitude of ungodly men toward true godliness:

*If anyone teaches otherwise and **does not consent to wholesome words**, even the words of our Lord Jesus Christ, and to the doctrine **which accords with godliness**, 4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, 5 useless wranglings of men of corrupt minds and destitute of the truth, who **suppose that godliness is a means of gain**. From such withdraw yourself. 1Tim. 6:3-5*

They believe that godliness is just another way to gain. They see its power over the hearts and souls of others and seek to bend it to their own will. It comes from the same motivation and ends in the same result.

*there will be **false teachers among you**, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, **because of whom the way of truth will be blasphemed**. 3 By covetousness **they will exploit you with deceptive words**; 2Pet. 2:1-3*

Thus perilous times will also affect the truth of God’s word. These ungodly and unloving men will also counterfeit the church, discipleship to Jesus and godliness. Thus they only possess the form, not the essence of

“eusebeia... from eu, well, and seboimai, to be devout, denotes the piety which, characterized by a Godward attitude, does that which is well-pleasing to Him...” (Vine, W. E. Expository Dictionary. Vol 2 p. 162).

“eusebeia... reverence, respect; in the Bible everywhere piety towards God, godliness...” (Thayer, p. 262; 2150)

True godliness is a Godward attitude of reverence and respect that always seeks to do what is well pleasing to Him. These people have no interest in any of this. If they did they would not do the things they were doing. Jesus strongly condemned the Pharisees for this.

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. Mt. 23:25-28

but denying its power.

This is what makes their form of godliness useless. What makes it a picture with no substance. Like trying to eat a bowl of cereal that is only a picture. They deny it’s power.

“arneomai... 1. to deny, i. e. [... to say...not, contradict]... 2. to deny, with an acc. of the pers., in various senses...a. ... of the followers of Jesus who, for fear of death or persecution, deny that Jesus is their master, and desert his cause [to disown]... 3. to deny i.e. *abnegate, abjure*;... to renounce a thing, forsake it... 4. not to accept to reject, refuse something offered...” (Thayer, p. 74; 720)

This is not the outright denial of Peter, but the denial of authority and power.

*But again he **denied** with an oath, “I do not know the Man!” Mt 26:72*

*But if anyone does not provide for his own, and especially for those of his household, he has **denied the faith** and is worse than an unbeliever. 1Tim 5:8*

*To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. 16 They profess to know God, but **in works they deny Him**, being abominable, disobedient, and disqualified for every good work. Titus 1:15-16*

*who will secretly bring in destructive heresies, **even denying the Lord who bought them**, and bring on themselves swift destruction. 2 Peter 2:1-2*

*ungodly men, who turn the grace of our God into lewdness and **deny the only Lord God and our Lord Jesus Christ**. Jude 4*

Those who proclaim their love to the Lord, deny Him with their actions and deeds. One can proclaim devotion, but if their actions deny the teaching, their words refuse to submit to Him, and they turn God’s grace into a free ticket to sin (lewdness), they deny Him.

In exactly the same way, these people hold a form of godliness, but they deny it’s power by refusing to allow it to accomplish its work in their lives.

“dunamis...strength, ability, power; a. univ. inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth...” (Thayer, p. 159; 1411)

Their godliness is not a moving force in their life. It is only a garment they put on and put off depending on mood and feelings. Whether it be the pharisees in Jesus’ day, or the false preachers, teachers and members in our own day, when people pretend to be godly, but deny the power of godliness to force them to be all that God demands, it is a dangerous situation. Those in religions today who profess godliness, but refuse to condemn adultery, abortion, unscriptural divorce, drunkenness, covetousness (gambling and greed) and homosexuality have a form of godliness, but deny it any power to work changes in their lives.

This is the direction many religions are moving toward. They still hold all the forms of godliness, but do not believe in inspiration or any of the miracles in the Scriptures.

And from such people turn away!

Once a true Christian has determined that those we are seeking to teach, or even those who are in our midst have such an attitude, there is only one that to be done. “*Turn away from*” them.

“apotrepo... to turn one away from a thing, ... 2. to turn away, turn back, ... 3. to turn aside, avert, prevent, ... 4. to turn from others against one, ... 2. to turn away, turn a deaf ear, ... 3. to turn away from, like Lat. aversari, Aesch., Eur. (Liddell and Scott NT:665)

It is evident after reading this definition that this is a strong term for avoiding and removal. While we initially treat all people we meet as possible converts and possible friends, seeking to convert all regardless of their previous spiritual flaws, problems or error. But as time goes by some are proven to be not only unconvertible, but actually dangerous to the cause of the Lord. When once it is determined that such is the case, then they are to be turned away from and avoided. Never again are they to be given a position of honor or love. They must be shunned because of what they can do to a family or an entire church.

Be not deceived: Evil companionships corrupt good morals. 1Cor. 15:33

For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. Titus 1:10-11

If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; 11 for he who greets him shares in his evil deeds. 2Jn. 10-11

This is not church discipline. It is self-preservation.

6 For of this sort are those

How far back does this “for” go?

“gar... properly a particle of affirmation and conclusion, denoting truly therefore, verily as the case stands, ... the reason and cause of a foregoing statement is added or some previous declaration is explained, II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: for, I. q. that is, namely...” (Thayer, p. 109-110; 1063)

Since Paul was giving the reason and cause for the preceding, is he still speaking of perilous times, or for the reason we must turn away from these people? Though it could easily be both, the gravest danger is that they can creep into our midst and wreak havoc on the church. Because of the danger they pose, we must protect ourselves and the weak in the congregation from them. After Jude urged us to contend earnestly for the faith he warned that we needed to keep a close eye out for such men.

Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. 4 For there are certain men crept in privily, (even) they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ. Jude 1:3-4

The specific problem is that it is “out of” them that the circumstances that follow occur. If they were turned away from and warned against, their peril to the congregation can be minimized

“ek, ... It denotes as well exit or emission out of, as separation from, something with which there has been close connection;... From out of, out from, forth from, from... II Of the ORIGIN, SOURCE, CAUSE;...” (Thayer, p. 189-192)

It is the “*form of godliness*” that poses the danger. If they were content to live in the ungodliness that made up their character, Christians could easily see the danger they pose and minimize it. But because of their modifying the gospel, they pose a grave danger to a certain segment in the church.

who creep into households

By using the term “*creep*” as Jude above, Paul also made it clear that these people are very skilled at being invisible and that their goal is not honorable or in the best interests of those who are being invaded.

enduno properly, “to envelop in” (*en*, “in,” *duno*, “to enter”), “to put on,” as of a garment, has the secondary and intransitive significance of “creeping into, insinuating oneself into,” (Vine’s NT:1744)

enduno ... to enter secretly and with ulterior motives - ‘to enter in secretly, to slip into.’ ‘some of them slip into homes’ 2 Tim 3:6. In order to render the meaning of *enduno* in 2Tim. 3:6, it may be necessary in some languages to be somewhat more explicit, for example, ‘they enter into houses without being seen’ or ‘they enter into houses without people knowing what they really intend to do.’ (Lou & Nida NT:1744)

They seek to get themselves accepted into a household as a friend and part of the family. They creep in very craftily since if it were obvious what their true intentions and characteristics were they would be barred from entering. But these get into the household and become a trusted friend. This was the same concern Paul wrote of to Titus.

For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, 11 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre’s sake. Titus 1:10-11

It is the household and not the church that these people enter. These are the door knockers who

go from house to house as the Mormons or JW's.

and make captives of gullible women

After they creep get into a home, they will take "captives."

aichmalotizo practically synonymous with (*aichmaloteuo* "to be a prisoner of war") denotes either "to lead away captive," Luke 21:24, or "to subjugate, to bring under control," said of the effect of the Law in one's members in bringing the person into captivity under the law of sin, Rom 7:23; or of subjugating the thoughts to the obedience of Christ, 2 Cor 10:5; or of those who took captive "silly women laden with sins," 2 Tim 3:6. (Vine's NT:162)

This is a strong term used of captivity or subjugation. They use persuasive speech to create a captivity that can't be broken. Peter also warned of this.

For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. 21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire." 2Pet. 2:18-22

This enslavement leads to the loss of liberty and freedom the Lord bought for them on the cross. They become entangled again and overcome. They are enslaved either spiritually, emotionally or intellectually. Using their powers of persuasion and hiding their true characteristics, they gradually gain control.

It is interesting that in this one location in the Scriptures God especially warns of "*gullible woman*."

"gunaikarion ... (a diminutive, ... of gune - a 'woman,') an adult woman of foolish and/or frivolous character - 'foolish woman, frivolous woman.'..." (Lou & Nida NT 1133)

No where else in the Scriptures does God single out women as He does here. These are weak or weak-willed women. As lust with the eyes for women that is also adultery is more peculiar domain of men (Mt 5:27), this weakness is the peculiar domain of certain women.

A woman of wisdom and spiritual strength will not be at risk, but those who are weak and silly can be flattered and become ensnared. Just as some men have eyes full of adultery and cannot cease from sin (2Pet 2:14), so also there are silly and weak women who can be taken captive through flattery and deception. They are especially prone to the wiles of such men. Consider Eve who became prey to the wiles of the devil and was completely deceived by his words. Not all women have this weakness, but enough do that God warns of it here. It is not women, but small women with a foolish or frivolous character. This is both a warning to women about a weakness peculiar to that sex, and a tool for preachers and elders to condemn a certain type of person.

loaded down with sins,

Another characteristic of the type of woman the Spirit described is that they are "loaded down" with sins.

"soreuo... (soros, a heap);... to heap together, to heap up... to overwhelm one with a heap of anything: trop. hamartias, to load one with the consciousness of many sins..." (Thayer, p. 612)

These are sins that have been heaped up and consequently left one loaded down with. These are sins that have not been properly dealt with. People are very susceptible to the wiles of a false teacher when they have a consciousness of sin, but do not have the strength and desire to do anything about them. They want to feel good while continuing in sin. This leaves them vulnerable to itching ears.

led away by various lusts,

Another warning particularly for women to take to heart. It is possible for a women through the vanity of the pride of life or covetousness, or other lusts to be “*led away*.”

“ago... to drive, lead. 1. properly... a. to lead by laying hold of, and in this way to bring to the point of destination... 2. tropically; a. to lead, guide, direct... c. to move, impel, of forces and influences affecting the mind...” (Thayer, p. 9-10; 71).

There is such a large variety of lusts that can do this that Paul uses a word that encompasses everything.

“poikilos... various i.e. a. of divers colors, variegated... b. of divers sorts... (...manifold)” (Thayer, p. 527)

Any lust can lead to this end. All the things listed above, or those listed in the first chapter of Romans, or Galatians 5 and Ephesians 4-5 can do this. Every lust of the flesh, every lust of the eye and all that is involved in the pride of life will impel one to do things they ought not and bring them under the power of an unscrupulous man. Every shade and hue of lust can bring a woman under the power of wickedness.

Although here along Paul applies this to a group of silly women, we all need to be very much aware of this danger. Not only does this danger come from without, but sometime people are seeking for it. Everyone must keep close watch on their attitude toward sin lest they become easy prey.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 2Tim. 4:3-5

It is her desire, craving and longing for what is forbidden that becomes the bridle that will allow unscrupulous men to take her and then her whole household into captivity.

7 always learning

Another characteristic that women must be aware of is the desire to “learn.”

“manthano,... to learn, be apprised; a. univ: absol. to increase one’s knowledge,... to be increased in knowledge,... b. to hear, be informed... c. to learn by use and practice;... to be in the habit of, accustomed to...” (Thayer, p. 389; 3129).

Learning itself is not the problem. Learning is a good thing if it is directed into the right sources. But there are some who can learn, but never come to the truth. Jesus spoke of this to the Jews.

Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed. 32 And you shall know the truth, and the truth shall make you free.” Jn. 8:31-32

If a quest for knowledge is limited to Jesus words, one can know the truth and be made free. But if their quest for knowledge leads them to the wisdom and teaching of men, then their learning will lead them further and further from the truth. We all need to be careful about our quest for knoweldge.

“Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. Rev 2:24-25

Those who are always seeking to gain more information from the wrong sources will be ensnared.

and never able to come to the knowledge of the truth.

They are never “able” to find the truth.

“dunamis...strength, ability, power; a. univ. inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth...” (Thayer, p. 159; 1411)

No one has the strength and ability to find the truth unless they are truly seeking for it in the right place.

Sanctify them by Your truth. Your word is truth. Jn. 17:17

Those who love the truth and want to learn the truth will find it, but those who have no love for the truth can learn and learn and learn and never come to it.

and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. 11 And for this reason God will send them strong delusion, that they should believe the lie, 12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. 2Th. 2:10-12

The terrible power of lusts are clearly revealed here. It is when we want to do what is wrong that we come to the darkness and never want to leave it.

And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. 21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.” Jn. 3:19-21

All must fear their lusts and destroy them lest they be used to destroy us, either by Satan or by those sent by him.

For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. 2Cor. 11:13-15

If we guard ourselves against this danger, we can find the light. But if we lose interest in the truth, we can become so blind that we no longer see that it even exists.

But even if our gospel is veiled, it is veiled to those who are perishing, 4 whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. II Cor. 4:3-4

Thus true “knowledge” eludes them. One can reveal it to them, but they cannot see it.

“epignosis... (epiginosko q.v.) precise and correct knowledge; used in the N.T. of the knowledge of things ethical and divine... “epiginosko...to become thoroughly acquainted with, to know thoroughly; to know accurately, know well... 2. to know... a. to recognize... to recognize a thing to be what it really is...” (Thayer, p 237; 1922-1921)

The deep and full knowledge of one who recognizes things for what they really are. This is the knowledge Paul and Timothy possess and were seeking to impart to others. It is what Jesus affirmed many times in his ministry.

Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me. John. 14:6

Those who have been taken captive and are being led about by their lusts will never find this truth. For this reason, we must be vigilant.

8 Now as Jannes and Jambres resisted Moses,

Though many have guessed, Deut 29:29 keeps us from pursuing this matter. The only thing we know about these men is what is revealed right here.

“The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law. Deut. 29:29

We know that these two people resisted Moses. We know that since it is being used here as a comparison, it was very similar to what the men just describe were doing, but that is all. Some have “guessed” that it was the Egyptian magicians who deceived Pharaoh and their folly became evident after the ten plagues and destruction of Egypt’s army. This could be true, or it could have also been an incident like that of Korah where they sought to withstand Moses and their folly became evident. The truth is that we just don’t know.

The point being made is not centered on knowing who they were, but that such men have existed before, resisted God’s spokesmen before and been stopped before.

The term “as” is actually two Greek terms. By examining them we get a little clearer picture of how these men are being used here. The first is a demonstrative pronoun and the second a noun.

“*hos*... I. a demonstrative pronoun, *this, that, ...* II a relative pronoun *who, which, what*; 9. Joined to a preposition it forms a periphrasis for a conjunction... II Th. 2:10; *for which reason, wherefore...*” (Thayer, p. 454-456; 3739)

“*tropos*... 1. *a manner, way, fashion... as, even as, like as, ...* 2. *manner of life, character... turn of mind...*” (Thayer, p. 631; 5158).

Hence it was in this manner or in this way. In exactly the same way that Jannes and Jambres withstood Moses, so also are these men seek to withstand God today, just as they “resisted” Moses.

“*anthelemi*... *to set against... to set one’s self against, to withstand, resist, oppose...*” (Thayer, p. 45)

This is the crux of the verse. They set themselves against to withstand Moses. They opposed his work and sought to stop what he was doing. Since the Spirit is vague it doesn’t matter how they went about it. In whatever way they sought to deceive the people or discourage them from following Moses they were withstanding and resisting him. This is exactly what these will do.

so do these also resist the truth:

The term “so” shows the a direct comparison.

“*houto*... *in this manner, thus, so*; 1. by virtue of its native demonstrative force it refers to what preceded; *in the manner spoken of; in the way described; in the way it was once; in this manner; in such a manner; thus so...* it refers to similitudes and comparisons and serves to adapt them to the case in hand...it takes the (Thayer, p. 468-469; 3779)

Anyone who does what Paul revealed above is exactly like Jannes and Jambres. Whenever a false religion comes along teaching error, it is as bad as what these men did to Moses. They are resisting same word as “withstand” - “*setting against, withstanding, resisting opposing*” the truth.

We see this all around us in these perilous times. False religions setting their doctrines against the Scriptures and resisting the truth even when it is shown to them.

men of corrupt minds,

God’s eyes, such men have “corrupt” minds.

“*kataphtheiro*...1. *to corrupt, deprave...* corrupted in mind, II Tim. 3:8; 2. *to destroy; pass. to be destroyed, to perish...*” (Thayer, p. 338; NT:2704)

“*kataphtheiro* ... , from *katá* (2596), an intens., and *phtheíro* (5351), to corrupt, destroy. To spoil utterly, corrupt, lay waste. Referring to the mind in a moral sense, to deprave (2 Tim 3:8). To destroy, used in the pass. meaning to perish (2 Peter 2:12; Sept.: Gen 6:17; Ex 18:18; 2 Chr. 24:23). (Complete Word Study Dictionary: NT 2704)

The reason they are corrupted was dealt with in the various characteristics discussed in the first part of the chapter. It has ruined their minds as well as their conscience.

through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; 1Tim. 4:2

disapproved concerning the faith;

Such men are rejected regarding the faith.

adokimos signifying “not standing the test, rejected” (*a*, negative, *dokimos*, “approved”), was primarily applied to metals (cf. Isa 1:22); it is used always in the NT in a passive sense, (*a*) of things, Heb 6:8, “rejected,” of land that bears thorns and thistles; (*b*) of persons, Rom 1:28, of a “reprobate mind,” a mind of which God cannot approve, ... 2Tim 3:8 of those “reprobate concerning the faith,” i. e., men whose moral sense is perverted and whose minds are beclouded with their own speculations; in Titus 1:16, of the defiled, who are “unto every good work reprobate,” i. e., if they are put to the test in regard to any good work (in contrast to their profession), they can only be rejected. In the Sept., Prov 25:4;

Isa 1:22. (Vine's NT 96)

They have failed all the tests. There is nothing about them that God will accept. There is no good thing they might accomplish that would lead them to be acceptable to God.

9 but they will progress no further,

Though for a time they will have control and will appear to be in power, their "progress" will be hindered.

"pro-kopto,... to beat forward; 1. to lengthen out by hammering (as a smith forges metals); metaph. to promote, forward, further... 2. to go forward, advance, proceed...metaph. to increase, make progress."
(Thayer, p. 540; 4298).

What appears to be advances and strengthening is only working for God's glory. God allows deception to protect His true people from the wicked who would seek to control all. God will never allow these people to take control or ruin His own plans. He limits the extent of their power.

For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, (are called): 27 but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; 28 and the base things of the world, and the things that are despised, did God choose, (yea) and the things that are not, that he might bring to nought the things that are: 29 that no flesh should glory before God. 1Cor. 1:26-29

and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God sendeth them a working of error, that they should believe a lie: 12 that they all might be judged who believed not the truth, but had pleasure in unrighteousness. 2Th. 2:10-12

Only among those who are arrogant, have no interest in truth and take pleasure in unrighteousness will their progress be seen, but even then it will be limited.

for their folly will be manifest to all,

Using another "*gar*" the reason and cause of the foregoing is now set forth. The reason their progress will be limited is that at some point their "folly" will be manifest to all.

"anoia... [I. e. anoos without understanding], want of understanding, folly..." (Thayer, p. 48)

This is what happens so often. During Paul's day the Greek philosophers taught many and deceived on the basis of the false God's of the day. Some were deceived with Zeus and Hermes. Yet where is the power of that error today? Today it is evolution, but some day evolution will be as discredited as the false religions of Paul's own day. Soon their folly will be "evident."

"ekdelos... evident, clear, conspicuous..." (Thayer, p. 193)

as theirs also was.

Jannes and Jambres were fully exposed before the death of Moses. So also will these be. Eventually men will see the folly of such men. The followers may or may not see it, but all others will. Many today see this in the Pope in Rome, in Jim Jones, in Jimmy Swaggart and in Jim and Tammy Bakker. Some still cannot see, but their influence has been severely damaged.

No time is given for this to occur. When Paul spoke of the apostasy, he revealed it would not be until the Lord's return that it would be destroyed and thus its folly finally revealed.

Introduction:

While there will be "*perilous times in the last days*" and some will "*have a form of godliness but deny its power,*" Timothy is commended for carefully following Paul. Paul has already encouraged Timothy to "*Hold fast the pattern of sound words which you have heard from me,*" in faith and love

which are in Christ Jesus. (2Tim. 1:13-14).

Paul will now elaborate on something he told the Philippians not too long before these words. First, he told them that they should follow his example because they had him as a pattern.

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil. 3:17

The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you. Phil. 4:9

This pattern was such an important part of our work as Christians that Paul later said that if they did the things they had heard and seen in Paul, God would be with them. The closer we follow the doctrines and lifestyle of Paul, the more God can be in fellowship with us. This was not just Paul, all the apostles were sent forth into all the nations to make disciples and teach them to observe everything Jesus had commanded them.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Matt 28:18-20

It is obvious that as they were teaching them to observe they were also observing them. When the Holy Spirit recorded the things in their lives both in Acts and in their epistles, we should observe those things also.

Specifically, Paul's actions (as recorded in Scripture without rebuke) are just as important to the Christian as any command he gave or doctrine he taught. While Paul was teaching the disciples all that Christ had commanded he too was observing all things that Christ had commanded. This is made even clearer in his writings to the Corinthians. In his first letter, he told them that as their father in the faith, they needed to imitate him, because his ways were taught in every church.

For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Therefore I urge you, imitate me. 17 For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church. 1Cor. 4:15-17

Imitate me, just as I also imitate Christ. 1Cor. 10:33

Paul also rebuked the false teacher who sought to separate his life from his letters. Whatever he was in his letters, he was also in deed when present with them. There was no discord between what Paul taught and what he lived. He was a sincere servant of God struggling to live the same things he taught others.

"For his letters," they say, "are weighty and powerful, but his bodily presence is weak, and his speech contemptible." 11 Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present. 2Cor. 10:10-11

Paul is about to sum all this up for Timothy. He again gives great assurance that by closely following these things, we can be assured that we are doing exactly what God wants us to do.

10 But you have carefully followed

Again as noted above, with the term "*but*," Paul placed his life and teaching in contrast with those who only have a form of godliness but have denied it any power to work in their life.

"de... a particle adversative, distinctive, disjunctive, but, moreover... It is used 1. univ. by way of opposition and distinction; it is added to statements opp. to a preceding statement..." (Thayer, p. 126; 1161)

Since perilous times will result in proud, wicked, and evil men seeking to use the power of Christ's death for their own ends, we need a pattern and the fruits to identify the false from the true. That is what Paul has given us here. Safety and protection come not only from Paul's teachings, but also from his lives.

The term “*carefully followed*” is the attempt by the NKJV to emphasize the compound term. The root verb was used many times in the gospels to describe the disciples of Jesus as His followers.

akoloutheo to be an *akolouthos*, “a follower,” or “companion” (from the prefix *a*, here expressing “union, likeness,” and *keleuthos*, “a way”; hence, “one going in the same way”), is used (a) frequently in the literal sense, e. g., Matt 4:25; (b) metaphorically, of “discipleship,” e. g., Mark 8:34; 9:38; 10:21. It is used 77 times in the Gospels, of “following” Christ, and only once otherwise, Mark 14:13. (Vine’s, 190)

And Jesus said to Simon, “Do not be afraid. From now on you will catch men.” 11 So when they had brought their boats to land, they forsook all and **followed** Him. Luke 5:10-11

Then He said to them, “Follow Me, and I will make you fishers of men.” 20 They immediately left their nets and **followed** Him. Mt. 4:19-20

As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, “**Follow Me.**” So he arose and **followed** Him. Mt. 9:9

Paul placed a preposition in front of this term for following. The preposition draws an even closer tie to this following.

“*parakoloutheo*... 1. to follow after; so to follow one as to be always at his side... to follow close, accompany... 2. metaph. a. to be always present, to attend one wherever he goes... b. to follow up a thing in mind so as to attain to the knowledge of it, i.e. to understand, [cf. our follow a matter up, trace it course, etc.] to examine thoroughly, investigate... c. to follow faithfully sc. a standard or rule, to conform one’s self to...” (Thayer, p 484; NT 3877)

parakoloutheo lit. signifying “to follow close up, or side by side,” hence, “to accompany, to conform to” (*para*, “beside,” and *akoloutheo* (to follow), ...) NT 3877)

Timothy became a follower of Paul as Paul followed Christ. They walked “*side by side*” for many years serving the Lord. Whatever Paul did, Timothy did, wherever Paul went, Timothy followed. This is what Timothy has done with Paul’s life. He has taken very careful note of Paul’s admonitions to other Christians. So as Paul leads the way down the strait and narrow way leading to life, Timothy is side by side with him. So as we walk side by side with Timothy who is walking side by side with Paul we too are safe!

Imitating Paul, following his example, and doing the things we learned, received, heard and saw in him will guarantee us that God will be with us. Paul was inspired by the Holy Spirit, therefore the things we have learned, received, heard and saw in him are also inspired and therefore safe to follow. What Timothy was doing was more than just a manifestation of a strong love and respect for Paul. It was the spiritually wise thing to do. We have to follow others, it is our easiest means of growing. We can follow Christ, and we can follow Paul as by inspiration he followed Christ. He then listed to Timothy all the things he had the opportunity to follow Paul:

- | | | |
|----------------------|------------------|-----------------------|
| 1. my doctrine | 5. longsuffering | 9. afflictions |
| 2. my manner of life | 6. love | — at Antioch, Iconium |
| 3. my purpose | 7. perseverance | Lystra the Lord |
| 4. faith | 8. persecutions | delivered |

When Paul spoke of what they had “*learned and saw in me,*” telling the Corinthians that when Timothy came he would “*remind them of “all his ways,”* and “*you have us as a pattern,*” these nine areas are all under consideration and should be carefully followed.

my doctrine,

The very first and most important area where Timothy kept himself with Paul is all that he taught:

“*didaskalia*... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine...” (Thayer, p. 144; 1321)

The instructions of the inspired apostles and prophets are the only path to truth. As Jesus made clear before his death, the Holy Spirit would guide them into all truth and bring to their remembrance all Jesus had taught them. They took the role Moses had in the OT. He was the

means by which the OT Law was dispensed to Israel during the OT dispensation. They are the means by which the law of Christ is dispensed to the world under the NT dispensation. The entire NT was written by the apostles and the prophets, and our fellowship and relationship with God is directly related to how closely we follow their doctrine.

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 1Cor. 14:37

We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. 1Jn 4:6

Paul does not speak of my in the sense of possession or origin, but only of source. It came through Paul and therefore everything Timothy heard from Paul was from “him” or “my” depending upon the pronoun.

how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: Eph. 3:3-6

Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), 2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior 2Pet. 3:1-2

Since Jesus sent them forth to make disciples and to teach “*all things I have commanded you*” (Mt 28:18-20), and with the help of the Holy Spirit they perfectly accomplished it, when we follow their doctrine and hear them we are of God. So Timothy knew and so do we that we are not deceived or under the influence of evil men.

manner of life,

Not only did Timothy follow all that Paul taught, but also all the personal applications of this teaching to Paul’s life. This term comes from the root of leading and thus a life led; and way of life.

“agoge... 1. properly, a leading. 2. figuratively, a. trans. a conducting, training, education, discipline... b. intrans. the life led, way or course of life...” (Thayer, p. 10; 72)

agoge from ago, “to lead,” properly denotes “a teaching”; then, figuratively, “a training, discipline,” and so, the life led, a way or course of life, conduct, 2 Timothy 3:10, RV, “conduct”; KJV, “manner of life.” (Vine’s 72)

The examples of lifestyle of the apostles are just as binding as their commands and letters. Paul made this point strongly to the Corinthians and the Philippians.

“For his letters,” they say, “are weighty and powerful, but his bodily presence is weak, and his speech contemptible.” 11 Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present. 2 Cor 10:10-11

The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you. Phil 4:9

Everything Paul did in his life should be carefully imitated. The things did are proper and fit for us to follow. His occupation, sincerity, zeal for the Lord.

purpose,

“prothesis... 1. the setting forth of a thing, placing of it in view... the shewbread... 2. a purpose...” (Thayer, p. 539; 4286)

This is the term often used to describe God’s purpose (Rom. 8:28; 9:11; Eph. 1:11; 3:11; 2Tim. 1:9). Just as God had a plan and set goals to bring it about, so also did Paul also did these things. From the moment he was called as an apostle he had made it his aim or his purpose to do as much as he possibly could for the Lord. The included both personal consecration and the desire to influence others to follow the Lord. His plans for the future. His reasons for living. The most comprehensive portion of his purpose was revealed in Philippians.

Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. 13 Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, 14 I press toward the goal for the prize of the upward call of God in Christ Jesus. 15 Therefore let us, as many as are mature, have this mind; ... 17 Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil 3:12-17

Other things are also mentioned in Phil. 1:21; Gal. 2:20; 1Cor. 9:19-23

faith,

Paul's faith and trust in the Lord and in God are worthy of those in Hebrews eleven. Though Timothy had not seen all that Paul had seen he imitated and walked with him in his faith because he was moved by his testimony and the miracles that had been performed. Paul's relentless faith and trust in the Lord no matter what the obstacles or punishments were a powerful example and ought to be to us as well.

longsuffering,

One of the most important emotions that God reveals to us about himself is this longsuffering and it is one of the most important that we must learn to imitate. It literally means "long-tempered." One who is longsuffering does not allow his emotions to be impacted by a single activity in the life of another.

"makrothumia,... "forbearance, patience, longsuffering" (makros, "long," thumos, "temper"), is usually rendered "longsuffering," Romans 2:4; 9:22; 2 Corinthians 6:6; Galatians 5:22; Ephesians 4:2; Colossians 1:11; 3:12; 1 Timothy 1:16; 2 Timothy 3:10; 4:2; 1 Peter 3:20; 2 Peter 3:15; "patience" in Hebrews 6:12 and James 5:10. (Vine's 3115)

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 2 Pet 3:9

As God, so Paul and then Timothy refused to take any one action as the sum total of the individual. That being so, it is easier to tolerate and not allow our own emotions of anger, judgment, vengeance or disgust to be triggered by a few days or a few actions of another. Instead of making judgments, forming opinions, we wait hoping through influence and patience to change the person.

I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, 2 that I have great sorrow and continual grief in my heart. 3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, Rom 9:1-3

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. Rom 10:1-3

love,

Paul's *agape-love* was seen each day of his life. He always sought to act in the best interests and help of everyone. It often cost Paul, like it did Jesus to show such care and concern in the soul and the eternal destiny of others. Much of Paul's persecution and difficulties came because he cared so much for the soul's, that he did not consider their own feelings about their lives to have any bearing on what he said to them. They needed to hear the truth of the gospel and Paul would tell it to them whether they wanted to hear it or not.

perseverance,

Paul never quit, he never gave up never grew weary. He kept on going no matter what the obstacle or difficulty. He never gave up on himself

Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified. 1 Cor 9:25-26

He never gave up on God, Jesus or others. He was steadfast, constant and always endured.

“hupomone... 1. steadfastness, constancy, endurance... in the N. T. 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... 2. a patient, steadfast waiting for... 3. a patient enduring, sustaining...” (Thayer, p. 644; 5281)

Though life was very difficult for the apostles and those who followed them, they never stopped doing what was necessary.

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! 11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. 12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. 1 Cor 4:9-20

Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, 14 I press toward the goal for the prize of the upward call of God in Christ Jesus. 15 Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Phil 3:13-15

11 persecutions,

One of the recurring actions of each of Paul's entrance into the cities of the Roman empire was persecution. Sometimes from the Jews and other times from the Romans. This term describes the visceral response some have to something they do not want to hear and determine to destroy the messenger.

“diogmos... (dioko), persecution...” (Thayer, p. 153; 1375)

“dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after, follow after... 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire...” (Thayer, p. 153; 1377).

The types of persecutions Paul endured are listed by Paul to the Corinthians.

Are they ministers of Christ?-- I speak as a fool-- I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. 24 From the Jews five times I received forty stripes minus one. 25 Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; 2 Cor 11:23-25

Timothy was right there with Paul paying the price for convictions and love of men's souls.

afflictions,

The persecutions often lead to affliction. There was great suffering in the life of Paul and Timothy was there with Paul to endure them with him.

“pathema,... 1. that which one suffers or has suffered;... a. externally, a suffering, misfortune, calamity, evil, affliction ... b. of an inward state, an affection, passion...” (Thayer, Joseph Henry; op. cit., p. 472; 3804)

We read of many of these in the book of Acts as he goes on to say himself in the next few words.

which happened to me at Antioch,

These events preceded Timothy's conversion. But he knew about them before his conversion and before he chose to go with Paul. Timothy went with Paul with his eyes wide open to the things that would follow.

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on

the Sabbath day and sat down. 15 And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men and brethren, if you have any word of exhortation for the people, say on." (Acts. 13:14-15).

But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul. (Acts. 13:45).

at Iconium,

Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren. 3 Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands. 4 But the multitude of the city was divided: part sided with the Jews, and part with the apostles. 5 And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them, 6 they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region. (Acts. 14:1-5).

at Lystra--

And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. (Acts. 14:8).

Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. 20 However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe. (Acts. 14:19-20).

what persecutions I endured.

Summing up all that happened at Antioch, Iconium, and Lystra regarding all the persecutions he had endured. This is a different word from perseverance. Here it is seen as a weight Paul was carrying and would not drop. He would carry it all the way to the end no matter what the outcome.

"*hupophero... to bear by being under, bear up (a thing placed on one's shoulders); trop. to bear patiently, to endure...*" (Thayer, Joseph Henry; op. cit., p. 646; 5297)

And out of them all the Lord delivered me.

This was a matter of history. Throughout the first, second and third missionary journey the Lord had delivered him from all the troubles and trials he had endured. Terrible things had happened to Paul, but his life was always spared.

"*hruomai;... to cause to escape, to deliver... to draw out... prop. to draw to one's self, to rescue, to deliver...*" (Thayer, p. 564; 4506).

This was the promise Jesus made to him before he started his work.

But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. 17 I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'
Acts 26:16-18

Though this time was different, Paul was neither ashamed or fearful.

12 Yes, and all who desire to live godly in Christ Jesus

As Timothy had carefully followed Paul's persecutions and shared in many of them, so also will all who desire to live godly. These vocabulary words are important to understand because if we have never been persecuted, we have missed some part of their components. It begins with "desire."

"*thelo,... (derived apparently fr. helein with a fuller aspiration, so that it means prop. to seize with the mind; ...) TO WILL, (have in mind,) intend; i.e. 1. to be resolved or determined, to purpose ... 2. to desire, to wish:... 3. i. q. to love foll. by an inf., to like to do a thing, be fond of doing... 4. in imitation of*

the Hebr. ... to take delight, have pleasure... the will which proceed from inclination... " (Thayer p 285-286; 2309)

Since it is a preposition, it could also be translated "*the willing ones.*" Those who are always willing wanting, intending and desiring to be godly. They are constantly resolving, determining and purposing to be godly. If all of this is true in regard to becoming godly then persecution will follow.

One would think that anyone who sought to be pious and godly toward God would be honored and looked upon with respect, but throughout history this has not been the case. The godliness Jesus brought from heaven is a godliness that brings light into darkness and while a few will rejoice and come to the light the majority will hate the light and seek to put it out.

"And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. 20 "For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. 21 "But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God." Jn. 3:19-21

"If the world hates you, you know that it hated Me before it hated you. 19 "If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. 20 "Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. 21 "But all these things they will do to you for My name's sake, because they do not know Him who sent Me. 22 "If I had not come and spoke n to them, they would have no sin, but now they have no excuse for their sin. 23 "He who hates Me hates My Father also. Jn. 15:18-24

Just to be a devout Christian is to set one's self up for trouble. Godly is an adverb used to modify the life one is living. It is a "godly" life.

"eusebōs... adv. from eusebēs (2152), devout, godly. Piously, religiously (2 Tim 3:12, in a holy manner; Titus 2:12 coupled with dikaíos [1346], righteously, attributing to God those things which rightfully belong to Him), rendering to God the reverence and worship emanating from a holy life. Noun: eusébeia (2150), godliness; theosébeia (2317) in which the adv. eú (2095), well, or as an adj., good, is replaced by Theós (2316), God, meaning God-piety (1 Tim 3:16). In this connection see the verb sébomai (4576), to worship either God or other objects of respect, and the verb sebázomai (4573), to worship religiously; also the subst. sébasma (4574), an object of worship or veneration, but not necessarily the true object of worship, God Himself. (Complete Word Study Dictionary: NT 2153)

A godly life is one where God and a relationship with God takes top priority. His commands are always in the mind and working in our life. Such a godly person is going to be seeking to give answers to everyone who asks and is outspoken on God's positions on things. This type of person is going to be persecuted

will suffer persecution.

"dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after, follow after... 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire

Jesus not only warned his disciples that this would be the case, but He made it one of the conditions of a blessed life.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. 11 "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. 12 "Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. Matt 5:10-12

Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake. 23 Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets. ... 26 Woe to you when all men speak well of you, For so did their fathers to the false prophets. Lk. 6:22-23, 26

13 But evil men and impostors

One of the reasons it is so important about closely following Paul's life and Timothy's efforts to do so is seen in the stark options we have. Paul is a Holy Spirit approved, chosen, selected and validated example of what Jesus wants from His people. No guile or error can ever creep in because it is certified in Scripture.

The only other people we have to follow will be those who choose to follow Paul and his example, or to come under the influence of evil men and imposters. The very possibility that this could occur should create an even greater desire to use not only the doctrine, but also the examples of the apostles and prophets the Holy Spirit has chosen to reveal to us.

These evil men and imposters are those who "*suppose that godliness is a way of gain.*" (1Tim. 6:5) Anyone who would seek to deceive those who want to serve God and lead them into error and the loss of their souls are evil.

There are two terms in the Greek language to speak of evil. This one is more sinister than the other. This is the word they used for those who "delight to do evil," and enjoy corrupting and destroying others. It is difficult for godly people to even imagine that such people exist. People can be mistaken or deceived, but the idea of those who knowingly teach things to destroy others is beyond the comprehension of good people.

kakos [NT:2556] frequently means evil rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning evil in a moral sense. ... *poneros* [NT:4190] is a word at once **stronger and more active**, it means **mischief-making, delighting in injury, doing evil to others, dangerous, destructive.** (Berry's Synonyms of the NT 4190)

But the *poneros* is, as Ammonius calls him, o *drastikos kakou* = **the active worker out of evil**; ... 'aptness to do shrewd turns, to delight in mischiefs and tragedies; a loving to trouble our neighbour and to do him ill offices; crossness, perverseness, and peevishness of action in our intercourse' ... the *kakos* may be content to perish in his own corruption, but **the *poneros* is not content unless he is corrupting others as well, and drawing them into the same destruction with himself.** 'They sleep not except they have done mischief, and their sleep is taken away except they cause some to fall' (Prov 4:16). (Trench's Synonyms NT 4190)

Those who corrupt and destroy others will grow worse and worse. Balaam was such an evil person who knew God and knew God wanted to bless Israel, but for the sake of dishonest gain and honor, he used his knowledge of God's righteousness and the weaknesses of the men in Israel to create a plan to destroy Israel. He is not alone, but the forerunner of many who will follow after him.

These are the ravenous wolves in sheep's clothing. The ones who cheat and deceive with a seared conscience. They are everywhere and we must be able to recognize them. One of the best ways to do that is to compare their lives against that of Paul and others.

This word for *imposter* is only used here in the NT. In idolatrous efforts it was one whose howling and bewailing caught the attention of others and led them to believe there was some power or wisdom. Thus they deceived and took power over others.

go-es ... to bewail, howl 1. a *wailer, howler*. ... 2. a *juggler, enchanter* (because incantations used to be uttered in a kind of howl). ... 3. a *deceiver, impostor*. 2 Timothy 3:13; (Thayer NT:1114)

The Greeks saw this term as a synonym for the *sorcerer* (*pharmakeús*) who used drugs to deceive and the *sophist* who used words. These are men who seek to convey to others something that is not true.

góes ... A conjurer, an enchanter. Plato mentions *góes*; in company with *pharmakeús* (5332) which word is akin to pharmacist or druggist, meaning an enchanter with drugs, and *sophistes*, a cunning cheat. In the NT, by implication *góes* is a deceiver, an impostor (Complete Word Study Dictionary: NT:

We see this in men like Simon the sorcerer or Elymas.

But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, 10 to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." 11 And they heeded him because he had astonished them with his sorceries for a long time. Acts 8:9-11

But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith. 9 Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him 10 and said, "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? 11 "And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand. 12 Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord. Acts 13:8-14

Imposters today are more subtle. Such men seek to twist the word of God and lead others astray.

and account that the longsuffering of our Lord is salvation-- as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. 17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 2 Pet 3:15-17

For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. 2 Cor 11:13-15

will grow worse and worse, deceiving and being deceived.

These men will "grow."

"pro-kopto,... to beat forward; 1. to lengthen out by hammering (as a smith forges metals); metaph. to promote, forward, further... 2. to go forward, advance, proceed...metaph. to increase, make progress." (Thayer, p. 540; 4298).

This is a term used not for the growth of plants or animals, but the increase and advancing of progress. This has led to the question of whether this is a growth within the men as they progress from worse to worse, or the movement as more and more such men arise. There will be more and more and it will get worse and worse. Even the term "worse" doesn't really answer this question because it too can be of the persons getting worse and worse or of things become more inferior over time.

cheiron ... 1. of persons, worse, meaner, inferior, ... in moral sense, worse than others, a knave, Soph., Thuc., etc. ... 2. worse in quality, inferior, II.; of things, inferior, ..." (Liddell & Scott NT:5501)

The historical fulfillment of this is easily charted as Gnosticism led to Catholicism, and Catholicism gave way to denominations and denominations to cults and sects. As others see the value of such deception, they too will join the ranks of those who seek to deceive others for their own gain. That people will also become worse and worse is also true as we watch the corruption of sin leading into death. From the context of perilous times, it seems to me the former is the most likely meaning.

"Deception" will abound.

"planao... to cause to stray, to lead astray, lead aside from the right way; a. prop. to go astray, wander, roam about... b. metaph. to lead away from the truth, to lead into error, to deceive... pass. to be led into error, [R. V. be led astray]... esp through ignorance to be led aside from the path of virtue, to astray, sin... to wander or fall away from the true faith, of heretic... to be led away into error and sin..." (Thayer, Joseph Henry; op. cit., p. 514; 4105)

The same vocabulary word is used, but the grammar changes from a present active to a present passive participle. Hence not only are they deceiving and leading others astray, but they also are

being deceived. They have lost contact with truth and the source of truth and are now not only actively deceiving others, but so far into it that they themselves are also deceived. They are the blind who don't know they are blind. Those whom Jesus never knew demanding Jesus acknowledge them because of the miracles they had performed (which were not miracles at all). There will be so much cynicism and hypocrisy that no one can even see truth and all believe that what they are doing is right. We see this today with the slogan it doesn't matter what you believe as long as you are sincere.

14 But you must continue in the things which you have learned

Paul has commended Timothy for carefully following the example of the apostles. But even after becoming aware of the imposters and evil men who are to come, Paul goes back to that first point. Just continue doing what you are doing. He only needs to abide and remain in them. He must never allow his stance to be wrested from him either by persecution, greed, or deception and betrayal. There is one right door and one right path and Timothy has been on it as long as he has been with Paul. He must simply “*remain*” and “*continue*.”

meno ... to stay stand fast, abide, in battle, Hom., Aesch.; ... 2. to stay at home, stay where one is, not stir,... 3. to stay, tarry, Hom., etc. ... 4. of things, to be lasting, remain, last, stand, 5. of condition, to remain as one was, ... 6. to abide by an opinion, conviction, etc., (Liddell and Scott Abridged Greek Lexicon NT:3306)

Regardless of the length of time or circumstances that arise, Timothy must remain with what he has learned. This is the word that is closely related to being a disciple or learner. Timothy has become a learner through Paul. He has been taught the truth of the gospel and has continued in it. But soon there will be so much error that his only hope is to remain under the teachings now found in the NT.

“manthano,... to learn, be apprised; a. univ: absol. to increase one’s knowledge,... to be increased in knowledge,... b. to hear, be informed... c. to learn by use and practice;... to be in the habit of, accustomed to...” (Thayer, p. 389; 3129).

manthano ... denotes (a) “to learn” (akin to mathetes, “a disciple”), “to increase one’s knowledge,” or “be increased in knowledge,” frequently “to learn by inquiry, or observation,” (from Vine’s NT:3129

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 2 Pet 2:1-2

and been assured of,

There is a very important line of reasoning here that we need to follow both in heart and in life. Paul was an eyewitness of Jesus after his resurrection and could personally attest to all that he preached. Through miracles, he proved the truth of all that he said. Timothy has therefore been assured of them by both these powerful proofs.

pistoo ... to make trustworthy, ... to bind him by oaths, ... II. Passive. to be made trustworthy, give a pledge or warrant, to bind oneself to another by oath, ... 2. to feel trust or confidence, i.e. to trust, to be persuaded, III Middle to give mutual pledges of fidelity, exchange truth, ... 2. to confirm, prove, make good, guarantee, (Liddell and Scott Abridged Greek Lexicon. 4104)

Since he was so convinced by them, we too can look at such things and make our own decision to be like Timothy. Timothy was “firmly persuaded” and had great assurance that what he had been doing was right and proper. He needed to hold fast to it as do we.

knowing from whom you have learned them,

Paul adds an additional word for knowledge that emphasizes how it was gained. This is the word that has come directly into our language by the word “video.” Timothy had learned by seeing and observing. By these observations he had perceived, discerned and discovered the truth.

“eido... lat. video... The tenses coming from eido and retained by usage form two families, of which one signifies to see, the other to know... I. to see 1. to perceive (with the eyes)... 2. lat. video, to perceive

by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit..." (Thayer, p. 172-174; 1492)

For decades Timothy had been with Paul and seen all that had become his knowledge.

"*manthano*,... to learn, be apprised; a. univ: absol. to increase one's knowledge,... to be increased in knowledge,... b. to hear, be informed... c. to learn by use and practice;... to be in the habit of, accustomed to..." (Thayer, Joseph Henry; op. cit., p. 389; 3129).

15 and that from childhood you have known the Holy Scriptures,

Unlike many of the Gentiles, and those of us today who did not have this blessing, Timothy could look back to his earliest memories of "*childhood*."

brephous .. a. an unborn child, embryo, fetus: Luke 1:41,44; ... b. a new-born child, an infant, a babe (so from Pindar down): Luke 2:12,16; 18:15; Acts 7:19; 1 Peter 2:2; ... from infancy, 2 Timothy 3:15 (Thayer 1025)

This word describes those most early moments when perceptions and convictions are formed. Timothy had been taught the foundation of the things Paul was now preaching since his infancy. The faith of his grandmother and mother had been given to him by hearing the word of God. They had taught him their heritage and history. His ancestors of faith found in the Scriptures. The creation and Adam and Eve. Enoch, Noah, Abraham, Isaac, Jacob and Joseph. On and on it went, the stirring stories of sacrifice and obedience. Timothy was greatly blessed in this regard and Paul could use this to strengthen him. Since it did not begin with Paul, but in his earliest days of youth, all mothers and grandmothers today need to do the same for their children.

Timothy had the benefit of "*knowing*" the Sacred Scriptures. The root meaning of the term is "*to see*," then "*to come to know*," and then "*the knowledge of seeing every side*" and the wisdom that has come with it. This comes from the perfect tense which is something one has learned in the past, but the knowledge gained at that time has continued with them right up to the present moment, leading and directing them in whatever direction that knowledge would do. In this case, Timothy has been allowed to do that with the Scriptures. The knowledge from his youth has been leading and directing him.

"*eido*... lat. *video*... The tenses coming from *eido* and retained by usage form two families, of which one signifies *to seed*, the other *to know*... I. *to see* 1. *to perceive* (with the eyes). 2. lat. *video*, *to perceive by any of the senses*... 3. univ *to perceive, notice, discern, discover*... 4. *to see*, i.e. to turn the eyes, the mind, the attention to anything; a. *to pay attention, observe*... II "*oida*,... 1. like the Lat. *novi* it has the signification of a present *to know, understand*; and in the plpf. the signif. of an impf. 1. *to know*,... 2. *to know* I. e. *get knowledge of, understand, perceive*; a. any fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by an inf. in the sense of *to know how* (Lat. *calleo, to be skilled in* ...Phil 4:12)..." (Thayer, p. 172- 174; 1492).

As Paul went everywhere, he used the OT Scriptures to validate all that he taught and because Timothy had this knowledge, it further validated it.

Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 And He opened their understanding, that they might comprehend the Scriptures. Lk. 24:44-45

*But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, **believing all things which are written in the Law and in the Prophets.** Acts 24:14*

*Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, **saying no other things than those which the prophets and Moses said would come** — Acts 26:22*

*So when they had appointed him a day, many came to him at his lodging, to whom he explained and **solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.** Acts 28:23-24*

*But now the righteousness of God apart from the law is revealed, **being witnessed by the Law and the Prophets**, 22 even the righteousness of God, through faith in Jesus Christ, Rom. 3:21-22*

This passage is very similar to the one above. Just as Paul's life and example are an important part of the path the Christian ought to walk, so also are the Law and the Prophets. Timothy was blessed to have been given these things by his mother and grandmother, but we can all be blessed by them whether they are learned in our youth, or after our conversion. Nothing Paul was teaching had a discordant note regarding the Law and Prophets, which are the "Holy" Scriptures. The translations also used "sacred," since this word has nothing to do with "hagios," which is most often the translation of holy, and is only used twice in the New Testament.

hierō ... (its primary sense is thought to be mighty; cf. Curtius, § 614; Vanicek, p. 88; yet see Schmidt as below; fr, Homer down), sacred, consecrated to the deity, pertaining to God: ... grammata ... sacred Scriptures, because inspired by God, treating of divine things and therefore to be devoutly revered, 2 Timothy 3:15 hiera... the holy things, those which pertain to the worship of God in the temple, 1 Corinthians 9:13, cf. ... (Thayer's 2413)

The term translated Scripture is the simple word for writings, looking at it as a compilation of letters and thus any book, letter, document. It has found its way into our language in the word grammar. The term *scripture* is Middle English and is derived from the Latin *scriptura* from which we also get *script* and *scribe*.

*gramma ... that which has been written; 1. a letter i. e. the character: Luke 23:38 ... 2. any writing, a document or record; a. a note of hand, bill, bond, account, written acknowledgment of debt ... b. a letter epistle... the sacred writings ... 2 Timothy 3:15 ... equivalent to the written law of Moses, Romans 2:27; ... John 5:47. Since the Jews so clave to the letter of the law that it not only became to them a mere letter but also a hindrance to true religion, Paul calls it *gramma* in a disparaging sense, and contrasts it with *to pneuma* ... i. e. the divine Spirit, whether operative in the Mosaic law, Romans 2:29, or in the gospel, by which Christians are governed, Romans 7:6; 2 Corinthians 3:6 ... *ta grammata* like the Latin *litterae*, English *letters*, equivalent to learning: Acts 26:24; ... of sacred learning, John 7:15. ... *grammata* are used by the Greeks of the rudiments of learning; cf. Passow, i. p. 571; (Thayer's 1121)*

which are able to make you wise for salvation through faith which is in Christ Jesus.

Paul now adds the OT Scriptures to the gospel as what is also gives power to being made wise unto salvation. There is a power in these words that no one should underestimate. If we want to be undeceived by evil men and imposters, we must learn the principles and characters of these Scriptures.

"dunamai... to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful..." (Thayer, Joseph Henry; op. cit., p. 158-159; 1410)

The power of these scriptures is described by Paul both by the number of quotations in his writings and in direct reference to them in other places.

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Rom 15:4

Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. 11 Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come. 1 Cor 10:6, 11

There is so much power in these Scriptures and they are alluded to often even in the NT. Characters and doctrines are founded upon them. It is of critical importance to our doctrinal stance in the NT to review these principles. The issues of those who came out of Egypt are our issues (1Cor 10; Heb 2-4). The character of those people is our character (Heb 11). The evil that some did is the danger of our evil such as done by Cain, Balaam and Korah (Jd 1:11). This wisdom and understanding to be gained is too often ignored or underestimated. But they truly will make us "wise."

sophizo ... to make wise, instruct, N.T. 2. Pass. to be clever or skilled in a thing, c. gen., skilled in

seamanship, Hes.: -absol. to *pursue wisdom, be well instructed*, Xen. 3. Med. *to teach oneself, learn*, (Liddell and Scott Abridged Greek Lexicon. NT:4679)

sophizo ... (derivative of *sophia* 'specialized knowledge, skill,' 28.8) to have specialized knowledge involving the capacity to produce what is cleverly or skillfully made - 'to know how to create skillfully, to know how to contrive cleverly.' 'it was not any cleverly contrived myth that we were repeating when we brought you knowledge' 2 Peter 1:16. (Lou and Nida NT:4679)

sophizo ... In the three passages in the Ps. in which we have the active of the reference is to being made wise by the Law of God, cf. esp. 18:8 : "The law of the Lord is perfect, converting souls (to God); the testimony of the Lord is sure, *sophizo nephia* (Kittel TDWNT)

sophizo ... 1. *to make wise, teach*: ... 2 Timothy 3:15 ... 2. Middle in Greek writings from Herodotus down, mostly as a deponent, *to become wise, to have understanding*... " (Thayer's 4679)

This is a term describing those things that can make one clever or skilled. It is "*specialized knowledge*" and "*skill*." It is the love of this that makes up the word *philosophy* - *philos* love and *sophos* wisdom. It was used in the *Septuagint* to translate the term wise.

The law of the Lord is perfect, converting the soul; The testimony of the Lord is sure, making wise the simple; Ps. 19:7

16 All Scripture is given by inspiration of God, and is profitable

While Timothy knew the sacred scriptures (*grammata*) Paul now sums up every class and every kind of writing (*graphe*). Anything written is *graphe* (graphite).

"*graphe*... a. *a writing, thing written*... *pase graphe every Scripture* sc. of the O. T. ... Plur. *graphai hagiai*, holy scriptures, the sacred books (of the O. T.)... b. .. *The Scripture... the holy scripture* (of the O. T.), -- and used to denote either the book itself, or its contents... once, *hai graphai* comprehends also the books of the N. T. already begun to be collected into a canon, ... c. *a certain portion or section of holy Scripture*... " (Thayer, p. 121; 1124)

While the generic aspects of this word take in every thing that is written, the types of writings Paul described are those that are "*God breathed*" or "*inspired by God*."

theopneustos ... "inspired by God" (Theos, "God," pneo, "to breathe"), is used in 2 Tim 3:16, of the Scriptures as distinct from non-inspired writings. (Vine's NT:2315)

Made up of two words, *God* and *breathed*, we use our own words of inspiring and expiring as we breathe. A look at the use of the term *breathe* gives us some insight into its full meaning. It is the root for *spirit* meaning our *eternal spirit* and the *Holy Spirit*. Thus breath and breathe provide our entire comprehension of the meaning of spirit and of life. The concept is first used in Genesis, and continues throughout the OT. It is when God's breathed that man became a living being. Yet not only man, but every living creature is God breathed.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. Gen. 2:7

And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. Gen. 6:17-18

Even the *spoken word* must be breathed.

By the word of the Lord the heavens were made, And all the host of them by the breath of His mouth. Ps. 33:6

The concepts are so closely tied that it is evident that Scripture is just like man. Man is God breathed, Scripture is God breathed and both are alive.

For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb 4:12-13

All writings that are God breathed are Scripture. Though the words have come from the mouth and pens of men, God made it very clear that it did not originate with them but Him. Only writings that

are breathed out by God and not by man.

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; 20 knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. 2 Pet 1:19-21

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. 13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 1 Cor 2:12-13

"But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. Mark 13:11

Hence to be God breathed means not only that man had nothing to do with it from start to finish, but more importantly that because it is God breathed it has life and power. There is no comparison between the living God breathed writings and those of men. These God breathed writings are now the seed that brings the new Birth.

Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, 23 having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, 24 because "All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, 25 But the word of the Lord endures forever." Now this is the word which by the gospel was preached to you. 1Pet. 1:22-25

Man did not devise think it up, he did not use his intellect to understand it and he did not use his own words to speak or write it. God took the initiative from beginning to end. Because of these fundamental truths. There is no flaw and no mistake in these sacred writings and therefore they are "profitable" in every possible way. This is a term that can mean aid and assistance, to profit and advantage, and benefit or service.

ophelimos... (opheleo), ... aid, succour, assistance, esp. in war, Thuc.; ... II. utility, use, profit, advantage, benefit, Hdt., Soph.; c. gen. ... for service to them, for their benefit, Plat. 2. a source of gain or profit, a benefit, service, Id., etc. 3. spoil, booty, game, (Liddell and Scott Greek Lexicon.NT:5622)

God breathed writing have the power and ability to do this. It will give comfort and assistance on the one hand and advantage and benefit on the other. When teaching, reproving, correcting and instructing others in righteousness there is nothing that can accomplish this profitably except the words that are God breathed.

for doctrine,

Since doctrine is the teachings that are taught in the church, they must be found in the Scriptures.

didaskalia... 1. teaching, instruction: Romans 12:7; 15:4 2. teaching, i. e. that which is taught, doctrine: Ephesians 4:14; 1 Timothy 1:10; 4:6; 6:1,3; 2 Timothy 4:3; Titus 1:9; 2:1,10; plural ... teachings, precepts (from Isaiah 29:13), Matthew 15:9; Mark 7:7; ..." (Thayer's 1319)

Any doctrine, teaching or thought that is not in the Scriptures has no profit. This is how Jesus used this term in condemning all human doctrine. Later in this same book, Paul condemned any doctrine that only scratches the ears of the hearers.

*"These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me. 9 And in vain they worship Me, Teaching as **doctrines** (didaskalia) the commandments of men." Mt. 15:8-9*

For the time will come when they will not endure sound doctrine (didaskalia), but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 2Tim. 4:3-4

No teachings in classes or sermons that does not come from the Scriptures makes our worship vain and leads us away from the truth.

for reproof,

Because all have sinned and fallen short of God's glory. Because the fleshly lusts have created terrible acts and thoughts that must be removed, because the light is shining in the darkness and man's works are evil, there must be reproof and correction. Reproof describes the means and process and the correction the outcome. Neither of these have to be negative or harsh.

It was done by Jesus in the sermon on the mount, and to the Pharisees in Mt 23. So depending on the circumstances, it can be a gentle push, or a powerful and shaming rebuke. The central idea of this term is to rebuke with the authority of the Scriptures bringing about a conviction that a change needs to be made. There is so much in the Scriptures to do this and all we need to do is read and preach on them to accomplish this.

"elegcho... 1. to convict, refute, confute, generally with a suggestion of the shame of the person convicted... TINA of crime, fault, or error; of sin... contextually, by conviction to bring to light, to expose... 2. to find fault with, correct; a. by word; to reprehend severely, chide, admonish, reprove... contextually, to call to account, show one his fault, demand an explanation... b. by deed; to chasten, punish..." (Thayer, p. 202-203; 1651)

"elengmos... (elegcho), ... correction, reproof, censure: 2 Timothy 3:16 for Hebrew... chastisement, punishment, 2 Kings 19:3; Psalms 149:7; (Isaiah 37:3; etc.). Not found in secular writings. (Thayer's NT:1648)

elencho 1. Though the NT usage is simple and straightforward, outside the NT it is very complicated. In Homer elencho still means "to scorn," "to bring into contempt." Later it means a. "to shame" by exposure, opposition, etc.; b. "to blame"; c. "to expose," "to resist"; then d. "to interpret," "to expound"; and finally e. "to investigate." 2. The use of elencho in the NT is restricted. ... It means "to show someone his sin and to summon him to repentance." (Kittel, NT:1651)

Some uses of the term in the Scriptures help us see the scope of this term. Jesus used it in his instructions of going to a brother who has sinned. He must be brought to shame and shown his fault. Those in the darkness don't want to be shamed or shown their fault so they hate the light and won't come to it. As Christians we must not have fellowship with that darkness, but expose it for the evil that it is. Clearly all of this is done with Scriptures.

*"Moreover if your brother sins against you, go and **tell** him his fault between you and him alone. If he hears you, you have gained your brother. Mt. 18:15*

*For everyone practicing evil hates the light and does not come to the light, lest his deeds should be **exposed**. 21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God." Jn. 3:20-21*

*And have no fellowship with the unfruitful works of darkness, but rather **expose** them. 12 For it is shameful even to speak of those things which are done by them in secret. 13 But all things that are **exposed** are made manifest by the light, for whatever makes manifest is light. Eph. 5:11-13*

*And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the Lord, Nor be discouraged when you are **rebuked** by Him; Heb. 12:5*

*I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. 19 As many as I love, I **rebuke** and chasten. Therefore be zealous and repent. Rev 3:18-19*

for correction,

While rebuking is the process, the end result of the proper use of the sacred writings will restore and lead back to being correct.

epanorthosis lit., "a restoration to an upright or right state" (epi, "to," ana, "up, or again," and orthoo, "to make straight") hence, "correction," is used of the Scripture in 2 Tim 3:16, referring to improvement of life and character." (Vine's Expository Dictionary NT:1882)

epanorthosis ... to cause something to be or to become correct, with the implication of a previous

condition of faults or failures - 'to correct, correcting faults.' 'all Scripture ... is useful ... for correcting faults' 2 Tim 3:16. (Lou & Nida NT: 1882)

It is unfortunate that we do not have an English word to accurately capture this concept. Correction only gives us a process, while this word describes a completed act. It is correction that ends with restoration with all the faults and flaws corrected. This passage is teaching along the lines of Scripture being "the power of God unto salvation." It is more than simple human effort that can bring this restoration and correction to our soul. Only Scripture has the ability to give us the instructions that will lead God to act and actually do the restoration for us. This is true both before we become a Christian where Scripture has the power to guide us to a restoration of our soul and spirit.

And you He made alive, who were dead in trespasses and sins, ... 4 But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), Eph. 2:1, 4-5

It is also true after we become a Christian as we follow the instructions of the Scripture to once again be restored to the divine nature.

as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, 4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, 6 to knowledge self-control, to self-control perseverance, to perseverance godliness, 7 to godliness brotherly kindness, and to brotherly kindness love. 8 For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. 10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; 2Pet. 1:3-11

for instruction in righteousness,

This is the general term for education and training that goes into rearing a child from infancy to a fully capable adult. Taking us from milk to meat, from babes to mature, from unskilled in the word of righteousness to senses exercised to discern good and evil. It includes the same teaching and discipline that children need. A perfect blend of positive instruction and admonition.

"paideia... the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment) ...it includes also the care and training of the body..." (Thayer, p. 472; 3809)

When leave the world to enter Christ through the new birth given to us in baptism, we arise from the water as spiritual babes who need to pure milk of the word to grow thereby.

as newborn babes, desire the pure milk of the word, that you may grow thereby, 3 if indeed you have tasted that the Lord is gracious. 1 Peter 2:2-3

The Scriptures give us both the milk and the meat of the word. All education and training must come from Scripture because only God knows what these new spiritual babes really need.

For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. 14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. Heb 5:12-14

Yet added to this is the discipline and admonition we also receive from Scripture.

Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. 1Cor, 10:11

All Scripture does one or the other. It points out unrighteous acts and shows God's wrath and punishment. It points out righteous acts and commends them and extols them to us. Through both

chastening and positive instruction, Scripture guides us into all the truth of righteousness.

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith." Rom 1:16-17

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. Rom. 3:21-22

17 That the man of God may be complete,

These God-breathed and inspired Scriptures were given for a specific purpose (*hina - purpose and end, to the intent, for the purpose, in order that.*). They bring “completion”

The phrase “*man of God*” is used many times in the Old Testament to describe a prophet or someone specifically sent by God. Moses is the first one called “*a man of God.*” (Deut. 33:1). Samuel and David were both called “*a man of God.*” (1Sam. 9:7-8; 2Chr 8:14). It is also used throughout the times of the kings to describe unnamed prophets who had been sent by God with a message. It is only used twice in the New Testament. Here and the first letter to Timothy.

But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. 12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 1Tim. 6:11-12

It is difficult to prove conclusively that this is a special term for preachers, elders, or even men. Paul used the general term “*anthropos*” which is better understood as mankind and has nothing to do with gender. Some see this phrase here as focused primarily on preachers while others see this as both men and women who are of God and who can use the Scriptures both for themselves and to help others.

What we do know is that whether it is all Christians or preachers and elders, the Scriptures will “*perfect*” and “*complete*” them.

artios ... to fit ... 1. fitted. ... 2. complete, perfect (having reference apparently to 'special aptitude for given uses'); so 2 Timothy 3:17 (Thayer's 739)

artios ... complete, perfect of its kind, suitable, exactly fitted; ... 2. c. inf. prepared, ready, to do a thing, Hdt. ... II. of numbers, perfect ... III. Adv. arti s just, now first, (Liddell and Scott NT:739).

artios ... occurring only once in the N. T. (2 Tim 3:17), and there presently explained more fully as *exartizo* If we ask ourselves under what special aspects completeness is contemplated in *artios* it would be safe to answer that it is not as the presence only of all the parts which are necessary for that completeness, but involves further the adaptation and aptitude of these parts for the ends which they were designed to serve. The man of God, St. Paul would say (2 Tim 3:17), should be furnished and accomplished with all which is necessary for the carrying out of the work to which he is appointed. (Trench's Synonyms of the NT:739)

As Trench notes, this perfection is not only “*the presence only of all the parts which are necessary for that completeness,*” but the Scriptures also have the ability to adapt that completeness to each individual. Thus Scripture contains everything and nothing is lacking or wanting. There is nothing outside of inspired Scripture that can accomplish the goal of perfection! Only Scripture is necessary and only Scripture should be used.

thoroughly equipped for every good work.

Not content to leave it with the innate perfection that Scripture can give to each individual, the Holy Spirit uses the same term again, but intensifies it. To the same word “*artios,*” is added an intensive to take it to its farthest degree. The Scriptures “*thoroughly*” and “*completely furnish.*”

exartizo (see *artios* 2) rare in secular authors; to complete, finish; a. to furnish perfectly: ... 2 Timothy 3:17 ... to finish, accomplish (as it were, to render the days complete): Acts 21:5 (Thayer's 1822)

exartizo ... “to fit out, to prepare perfectly, to complete for a special purpose” (ex, “out,” used

intensively, and *artios*, perfect, lit., "exactly right") is used of "accomplishing" days, Acts 21:5, i. e., of "terminating" a space of time; of being "completely furnished," by means of the Scriptures, for spiritual service, 2 Timothy 3:17. (Vine's Expository Dictionary, NT: 1822)

exartizo ... to make someone completely adequate or sufficient for something- '... to furnish completely, to cause to be fully qualified, adequacy.' ... 'completely qualified for every good deed' 2 Tim 3:17. ... 'everyone who is thoroughly qualified will be like his teacher' Luke 6:40. (Lou & Nida, NT:1822)

With this term, God is seeking to help us understand that when it comes to good works, we have to rely completely on Scripture. Only Scripture that can thoroughly and completely furnish us for every good work. If we seek for good works outside of Scriptures we will fail, because only God knows the good works He prepared for us to do.

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Eph. 2:10

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. 1Pet. 4:11

Good Works

God, who is rich in mercy, ... even when we were dead in trespasses, made us alive together with Christ... For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Eph. 2:1-10).

Introduction: The power God wrought when we obeyed the gospel (Rom 1:16), is compared to a resurrection (*we were dead but made alive*) and a creation (*created in Christ*). As "*we were buried with Him through baptism,*" "*just as Christ was raised from the dead,*" "*even so we also should walk in newness of life*" (Rom. 6:4-7). God has made clear His purpose in restoring us. We are to "**walk in newness of life**" and do "**good works God prepared beforehand that we should walk in them.**" When we fulfill this, we are "*His own special people,*" "**zealous for good works**" because "*those who have believed in God should be careful to maintain good works.*" (Titus 2:11-14; 3:4-8).

God was rich in mercy when He gave us this second chance. We are "*His workmanship*" and "*were created in Christ*" for these "*good works.*" Our gratitude and relief should lead us to be **zealous of**, and **careful to maintain good works**.

What are these "good works" God prepared beforehand for us to walk in? The English "*prepared beforehand*" translates a single Greek word: "*Ready in advance,*" "*prepared in advance,*" and "*determined/purposed in advance.*" These are **not good works we devise**, but **good works He prepared!** We will need more than human ingenuity and imagination to do them (1Cor. 2:9-11).

God revealed it will take "**all Scripture given by inspiration of God,**" to be "**thoroughly equipped for every good work**" (2Tim. 3:15-17). Without consulting the Scriptures, we cannot be "*thoroughly prepared,*" "*furnished completely,*" or "*fully qualified.*" David discovered this when he planned the "*good work*" of moving the ark to Jerusalem. Although he thought it good, "*the LORD our God broke out against us.*" Uzzah lost his life, and the ark's travel to Jerusalem was stopped, "*because we did not consult Him about the proper order*" (1Chr. 15:13). Their good work included an ox cart while God's good work required the Kohathites to carry it on their shoulders. This small modification changed the good work into an evil one. We must learn from this and search the Scriptures to assess our good works. Jesus said, only if we do "*the will of My Father in heaven,*" will we escape the condemnation "*I never knew you; depart from Me, you who practice lawlessness!*" (Mt. 7:21-23)

In order to "*do the will of My Father in heaven,*" we must first be "**filled with the knowledge of His will in all spiritual wisdom and understanding.**" Only then can we be equipped and thoroughly prepared to "*please Him in all respects.*" Without this, we are not "**being fruitful in every good work**" (Col. 1:9-11). King Saul was given the good work of punishing the Amalekites for their sins.

When he changed (very slightly in his view) what God asked him to do to better suit himself, God rejected him as King and instead sought out “*a man after his own heart who would **do all His will.***” (1Sam 15; Acts 14:22). True good works can only be performed when “*filled with the **knowledge of His will,***” and in full respectful submission.

The “*ordinances of divine service*” of the Old Covenant were done away when “*Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation*” (Heb 9:1, 11). We now have “*boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us,*” and are to “*consider one another in order to **stir up love and good works***” (Heb. 10:19-20,24).

These “good works” can only be found in “the Holy Scriptures” that “*make one wise to salvation.*” Hence, in order to do the “*good works God prepared beforehand,*” we must consult the blueprints God gave. Even those “*who serve the copy and shadow of the heavenly things,*” were warned “*See that you make all things according to the pattern shown you on the mountain*” (Heb. 8:5). Nadab and Abihu lost their lives because the good work God had revealed to them was not done “*according to the pattern.*” He saw it as an insult to His holiness and glory when the “*offered profane fire before the LORD, which He had not commanded them*” (Lev. 10:1-3). God not only defines the good works we should walk in, but often gives specific instructions about how they should be carried out. Worship, organization, terms of membership, code of conduct, etc. are all the good works God wants us to walk in.

Conclusion: The Most Holy Place was the most beautiful place in the tabernacle. Gold covered walls, “*a veil woven of blue, purple, and scarlet thread, and fine woven linen with an artistic design of cherubim,*” “*the cherubim of glory overshadowing the mercy seat,*” and “*the ark of the covenant with the tablets of the covenant.*” (Ex. 26:31; Heb. 9:5). Its value was priceless.

Yet God decreed it only be entered once a year, by one person (the High Priest). The rest of the time it sat empty. While many might consider this a waste, it was God’s will, God’s good work, that needed to be obeyed. It was priceless as a testimony to God’s holiness and served no other purpose. Today when a church building sits idle, some consider it a waste. Yet because it was purchased with the Lord’s money, it must be used for the Lord’s good works.

Some have done what Saul did, changing the good works to suit themselves, by modifying the building as an eating place. Others have followed Nadab and Abihu and do things that were never commanded, by making this building a place of recreation. Multitudes have followed the bad example of David, not seeking to do God’s will after the proper order when they devise other uses. If we are wise, we will remember that God’s good works can only be done when we do them after His will, not after our imagination. If we do not do the Father’s will, Jesus will say, “*I never knew you.*”

Chapter Four

The fourth chapter is an arbitrary break. The chapters were added to the Scriptures many years after they were written to help others find Scripture more easily. Sometimes there is a clear break to place a new chapter. Other times the break is unfortunate as there is actually no break in thought. Such is the case here. If the break were at 3:16, it would read like this.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. 2Tim 3:16-4:5

The previous chapter set in sharp contrast the peril that comes from false teaching and the perfect standard by which to measure truth. It also set in contrast the imposter that will grow worse and worse and the power of the Sacred Scriptures to make a man of God complete so he can do the work of an evangelist.

1 I charge you therefore (only in TR; Not in NA 27) **before God and the Lord Jesus Christ,**

Timothy is not an evil man or an imposter. He is one who has carefully followed Paul's teaching and example. It is now up to Timothy. Paul will soon reveal the time of his departure has come. As each generation passes from the earth, the younger generation must take the yoke. Here Timothy must continue walking the path blazed by Jesus and followed by Paul. Paul loved Timothy and wanted him to succeed so he gave him this charge.

diamarturomai ... a strengthened form of *marturomai* (*dia*, "through," intensive), is used in the middle voice; primarily it signifies to testify through and through, bear a solemn witness; hence, "to charge earnestly," 1 Tim 5:21; 2 Tim 2:14; 4:1." (Vine's NT:1263)

diamartúromai; ... , mid. deponent from *diá* (1223), an intensive, and *martúromai* (3143), to witness, bear witness. ... To bear witness, testify earnestly or repeatedly, or to charge as it were before witnesses, to affirm (Acts 20:23; Heb 2:6).... To charge anyone, exhort earnestly (1Th. 4:6; 2Tim 2:14; 4:1). (Complete Word Study Dictionary: NT: 1263;)

This is such an important duty, Paul used a strong term that emphasized the solemn nature of the testimony or affirmation. Paul is testifying through and through bearing solemn witness. Timothy would understand I charge you earnestly. Yet although his writings are the commandment of the Lord, he is not content to simply use his own authority. He puts Timothy **before** God and Christ.

This takes us in two important directions. Paul gave the charge in the sight of God and Jesus and Timothy is receiving the charge in the same presence. Hence this is a charge all should recognize as very important. To this day we are still **before** God and Christ.

"enopion... (i.q. *ho en opi on*, one who is in sight...) ... *before*, in the sight of any one... 1. of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes... 2. before one's eyes; in one's presence and sight or hearing..." (Thayer, p. 219-220; 1799)

This is the true peer pressure that God gave us the emotion for. When we are in the presence of those who must be reprovved and rebuked, we must never forget we are also in the presence of God and Jesus Christ. One or the other will be displeased with the actions. If we allow the peer pressure of men to sway us then we rebel against God and bring down his wrath. If we allow the peer pressure of God to move us to do it exactly as He said, we will bring down the wrath of those who are listening. It is our faith that will make the difference. There will always be pressure. From God and from men. Since it is a difficult thing to hurt the feelings of those who are in sin, occasionally one is tempted to let things slide. This passage removes the possibility of any sensible evangelist succumbing to this temptation. Two passages come to mind here. They describe the two

temptations men face when they have to do what Paul is asking Timothy to do. One deals with the loss of glory and the other with fear.

Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; 43 for they loved the praise of men more than the praise of God. Jn. 12:42-43

And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. Mt. 10:28

We must never forget that praise and fear must go both ways. Our fear of God and our desire for His praise and glory must be greater than that of man. When things wax worse and worse and the grievous times come, these will be important words to remember. All preachers need to keep this in mind when they get into difficult situations that God and Jesus are also present and the choices made will please or offend them just as easily as they will please or offend men. That is always the choice one is making and it is wise to remember it.

When we remember that God and Jesus are watching us, and that they will judge the living and the dead, the consequences of what man can do become proportionately less.

Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, I will never leave you nor forsake you. 6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?" Heb. 13:5-6

who will judge the living and the dead

The verb "will" is a little more than just an affirmation about the future. It stresses both the imminence and the reality of the coming judgment.

"mello... to be about to do anything; so ... 2. joined to an infin. a. to be on the point of doing or suffering something... b. to intend, have in mind, thing to... c. as in Grk. writ. fr. Hom. down, of those things which will come to pass (or which one will do or suffer) by fixed necessity or divine appointment... d. in general, of what is sure to happen..." (Thayer, p. 396-397; 3195)

God is right on the point of doing it. As a present participle it could be translated is *intending*, "about to be doing." Paul is not giving clues to the second coming of Jesus Christ. He is affirming that we are just a vapor with no assurance of tomorrow. Since it is appointed once to die then the judgment, we should all be well aware that we are in the sight of those and our judgment by them is imminent. The judgement day is always just one heartbeat away for every human being. The last heartbeat is the only one we have any real assurance we are will get. God is intending and imminently will judge those who are still alive and those who are already dead. Paul wanted Timothy, and all of us as well, to be solemnly reminded. Paul will be gone. The years will pass and his memory will fade, but God will still judge:

"krino... 1. to separate, put asunder; to pick out, select, choose... 2. to approve, esteem... 3. to be of opinion, deem, think... 4. to determine, resolve, decree... 5. to judge; a. to pronounce an opinion concerning right and wrong... Pass. to be judged, i.e. summoned to trial that one's case may be examined and judgement passed upon it,... b. to pronounce judgment; to subject to censure; of those who act the part of judges or arbiters in the matters of common life, or pass judgment on the deeds and words of others..." (Thayer, p. 361-362; 2919)

He will be choosing and separating, along with approving and condemning. This event is not far away, but is only one heart beat away.

And as it is appointed for men to die once, but after this the judgment, Heb 9:27

For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? 18 Now "If the righteous one is scarcely saved, where will the ungodly and the sinner appear?" 19 Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator. 1 Pet 4:17-19

at His appearing and His kingdom:

These are the final two things Paul used to emphasize the importance of the charge he gave. He

began with his own testimony, and then added God and Jesus who witnessed and would judge at second coming and the fulfillment of the kingdom of God for His people. Jesus Christ, who is now passively witnessing will someday *appear* in the heavens and usher in the great kingdom of God.

“epiphaneia... an appearing, appearance... often used by the Greeks of a glorious manifestation of the gods, esp. of their advent to help...” (Thayer, p. 245-246; 2015)

Scripture has a lot to reveal about this appearing.

“Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice 29 “and come forth-- those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. Jo 5:28-29”

Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed-- 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 1 Cor 15:51-52”

For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 1Th. 4:15-17”

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. Rev 1:7”

At the same time that the Lord returns and the judgment day begins, God will also reveal the kingdom prepared from the foundation of the world.

“basileia... 1. royal power, kingship, dominion, rule... of the royal power of Jesus as the triumphant Messiah...2. a kingdom i. e. the territory subject to the rule of a king...” (Thayer, p. 97; 932)

The true kingdom which we now have entered and see by faith will begin in all its glory when the Lord returns:

“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. 32 “All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. 33 “And He will set the sheep on His right hand, but the goats on the left. 34 “Then the King will say to those on His right hand, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: Mt. 25:31-34”

for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. 2Pet 1:11”

Timothy and all other evangelists must never forget these things. They are Paul’s final testimony. They will help all of us stay faithful and continue the work. There is so much riding on his fulfilling his responsibilities in a way that will please God and the Lord Jesus.

2 Preach the word!

The word used here that is translated preach is a common word for the proclamation of the gospel. It sums up all that John and Jesus did as they did their work of preaching the gospel. It can be done from house to house or when the church has come together. It can be one on one in conversation or in a class setting. Timothy is to preach the Scriptures described in the previous passage. It is God’s message for man that makes us complete and furnished unto every good work. This is the most common word for “*preaching*” with authority.

“kerusso... to be a herald; to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed; a. univ. to publish, proclaim openly... b spec. of the public proclamation of the gospel and matters pertaining to it, by John the Baptist, by Jesus, by the apostles and other Christian teachers...” (Thayer, p. 346; 2784)

The word of God is a great message from the Mighty Creator of the heaven and the earth. It is His final word of mercy and obligation that man will ever receive. Timothy is to preach it as such. It is

to be proclaimed in a manner worthy of its content and source. The manner in which one does this was described by Jesus.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Mt 28:18-20

Note that this is to be done until the end of the age! Jesus is the authority and the words given by the apostles and prophets are what is to be taught. All disciples must observe all that Jesus commanded. This is the charge being given to Timothy and to all evangelists.

Be ready in season

When we see "ready," we think of being prepared, but there is a little more to the Greek word. Literally to stand above, or place over, it was used to describe those who are standing by, being present, or being at hand. In other words they are available and accessible at all times.

"ephistemi... to place at, place upon, place over... to stand by, be present... l. q. to be at hand l. e. be ready... to be at hand l. e. impend..." (Thayer, p. 265; 2186)

He is to be standing by, present, ready to preach in and out of season. Both in season and out of season have the same root word of "time"

"kairos... 1. due measure; nowhere so in the bibl. writ. 2. a measure of time; a larger or smaller portion of time; hence a. univ. a fixed and definite time:... b. opportune or seasonable time... c. the right time... d. a (limited) period of time... e. as often in Grk. writ., ... is equiv. to what time brings, the state of the times, the things and events of time..." (Thayer, p. 318-319; 2540)

So we are dealing with opportune and seasonable time. It can be the right time or a fixed time. To this is added "eu -good" or "a-alpha-privative - not" hence it can be either a good time or a "not" time.

"eukairos... lit., "well-timed" (eu, "well," kairos, "a time, season"), hence signifies "timely, opportune, convenient (Vine's Expository Dictionary 2122)

Hence a good time, well timed. For the preacher this would be "when they want to hear it" "have interest in it." Be ready to preach it when they like it and they want it, when they are motivated to hear it and will listen with appreciation and enjoyment.

So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God. Acts 10:33

These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. Acts 17:11

It is easy to preach and be bold at such times and with such audiences. Timothy is also to be ready when it is not like this.

and out of season.

But, also be ready out of season:

"akairos... pertaining to the lack of a favorable opportunity for doing something - 'unfavorable, when the time is not right.' (Lou & Nida Greek-English Lexicon NT: 171)

This is when they do not want to hear it. When it is not the right time to preach it or give it to them. For some people there is never a right time. They have their lives in such a shambles that there just isn't going to be a good time for them. Some brethren are like that. There are some subjects that it is never the right time to preach on. Timothy is to preach the whole counsel of God when they want it and when they don't.

The desires and expectations of the audience are not the ultimate barometer of the type of preaching. Some do not like negative preaching, but everyone needs it! Timothy is warned that his decisions must be based on being in the sight of God and not on the quality of audience. While inspired, Stephen revealed how to preach to an audience that does not want to hear.

Convince,

The term convince is translated reprove in the KJV, ASV, and NAS. Because of the strength of the term and its other uses in Scripture, I believe the other translators caught the intent of the word better.

“elegcho... 1. to convict, refute, confute, generally with a suggestion of the shame of the person convicted... of crime, fault, or error; of sin... contextually, by conviction to bring to light, to expose... 2. to find fault with, correct; a. by word; to reprehend severely, chide, admonish, reprove... contextually, to call to account, show one his fault, demand an explanation... b. by deed; to chasten, punish...” (Thayer, p. 202-203; 1651)

“elegcho... to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing - ‘to rebuke, to reproach, rebuke, reproach.’ (Lou & Nida Greek-English Lexicon 1651)

This term is generally used of those who are in the wrong and need to be moved out of it. There does not need to be a sting in the voice, but within the term itself is the idea of shaming, exposing, finding fault reprehending and showing one his fault. Using the Scriptures in classes and sermons to bring these things to light does not need to be a personal rebuke, but a method of preaching. Peter used it in Acts 2 and Stephen and Acts 7. Paul used it in his epistle to the Corinthians. It is making personal application of truth to the lives of the hearers. Sermons and classes that do not bring the sins and shortcomings of the hearers to their attention is failing to use the word for its intended use.

“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. Mt 18:15”

rebuke,

This is a stronger term than the previous one. While that one demands that we bring to the attention of the hearer the areas of weakness he might have, this one demands more. When used negatively as it is here, it means to censure sharply, chide, rebuke, reprove. In the Septuagint, the translators used this word to translate the Hebrew term *“for the powerful divine word of rebuke and threat”*

“epitimaō... to show honor to, to honor... 2. to raise the price of... 3. to adjudge, award,... 4. to tax with fault, rate, chide, rebuke, reprove, censure severely,... elsewhere in a milder sense, to admonish or charge sharply...” (Thayer, p. 245; 2008)

“epitimaō... epitimaō corresponds to the twofold sense of timao, to accord “honor” on the one side, “blame” or “punishment” on the other. In the latter sense the word comes to mean “to blame,” “to reprove,” both in class. and Hellenistic Gk. It takes on a special emphasis in the LXX in terms of the OT thought of the Word of God which evokes the works of God... epitimaō becomes a technical term for the powerful divine word of rebuke and threat... God’s rebuke shakes heaven (Job 26:11) and moves the earth and the sea (II Kings 22:16; Ps. 17:15; 103:7). He threatens the Red Sea and it dries up to let the people of God pass over (Ps. 17:15; Is 50:2) His word of command whips up the storm so that men cry to heaven in their distress... But for the most part God’s reproof is directed against men, ... against the apostate people itself, so that it wastes and perishes... It is only with restriction that epitimaō is used of human threats and reproof... Again and again human threatening and reproof is shown to be presumptuous and overhasty. Epitimaō is not for man, but for God... If men have any right of epitimaō among themselves, it can only be in terms of judicial, paternal or fraternal correction... The NT maintains the same tradition by 1. forbidding rebuke except as brotherly correction and 2. treating effective threatening and reproof as the prerogative of God and His Christ alone. ... epitimaō is a prerogative of lordship. Primarily, therefore, it belongs to God. ...” (Kittel, Vol 2 p 623-627)

This is what John did to Herod, what Jesus did to the Pharisees, and the thief on the cross to his fellow.

But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation? 41 “And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.” Luke 23:40-41”

He said to them, "But who do you say that I am?" Peter answered and said, "The Christ of God." 21 And He strictly warned and commanded them to tell this to no one, Luke 9:20-21

Sometimes it is not enough to reprove and convince in general terms. Sometimes the specific problems of the audience must be addressed and God's wrath over such conduct strongly described. This is what Paul did in the Galatian letter.

exhort,

By far, this is what most of the teaching of the Scriptures involves. Deuteronomy is filled with exhortations, Jesus used many exhortations as did Paul and the rest of the apostles. It describes using truth in a stirring and uplifting way to motivate.

"parakaleo... I. to call to ones side, call for, summon:... II. to address, speak to;... which may be done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. to admonish, exhort;... 2. to beg, entreat, beseech; ...3. to console, to encourage and strengthen by consolation, to comfort;...4. to encourage, strengthen;...5. it combines the ideas of exhorting and comforting and encouraging;... 6. to instruct, teach..." (Thayer, p. 482-483; 3870)

When the word is preached. This is the way to preach it. Making direct applications in the lives of others either building them up, or reproving and rebuking them if they are set on destructive behavior. The church is a place where men are to be made better. These are the means by which to do each of them.

with all longsuffering

"makrothumia,... 1. patience, endurance, constancy, steadfastness, perseverance,...2. patience, forbearance, long-suffering, slowness in avenging wrongs..." (Thayer, p. 387; 3115)

The best commentary on the concept of longsuffering begins with God's dealings with us. God is longsuffering with the very worst of our race. He tolerates and waits with a hope that at some point they might come to repentance. This was the longsuffering given to Saul of Tarsus, and all of us who look back on our life before becoming Christians. Just as God is longsuffering, so ought we to be. Many passages emphasize this truth. God tolerates and forebears the worst of insults. As Jesus was dying on the cross we see God's longsuffering in all its glory when Jesus said "*Father forgive them they know not what they do*" (Lk. 23:34). If God can show this much longsuffering and delaying of punishment and wrath so can and must we.

*The Lord is not slack concerning His promise, as some count slackness, but **is longsuffering toward us, not willing that any should perish but that all should come to repentance.** 2 Peter 3:9*

Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? 5 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, Rom 2:4-6

*What if God, wanting to show His wrath and to make His power known, **endured with much longsuffering the vessels of wrath prepared for destruction, 23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, Rom 9:22-24***

*when once **the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 There is also an antitype which now saves us — baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), 1 Peter 3:20-21***

*and **consider that the longsuffering of our Lord is salvation** — as also our beloved brother Paul, according to the wisdom given to him, has written to you, 2 Peter 3:15-16*

Thus any message that contains a rebuke, or convicts someone of sin but never allow frustration of a lack of this patience of God. It is in the sight of God that these things are being done and we need to do it exactly as God would do it. Even the hatred and persecution they so often heap

upon the messenger is actually directed toward God. It was Moses who first found the bitterness of taking personally the insults directed toward God personally. It cost him the promised land. Timothy is to keep his strong passions in a remote part of his being. They are not useful in the service to the Lord, and can actually become a hindrance.

and teaching.

These people are to be convinced, rebuked and exhorted with “*teaching*.” We are not to use persuasive speech or human wisdom, we are not to water it down with our own ideas. We are to teach it exactly as it is taught in the Scriptures. Let the passages do the rebuking, let the Scriptures convince them of fault. Let the Scriptures exhort them. Let it be the teaching of the Word and not the personality of the evangelist:

“*didache*... 1. *teaching*, viz. *that which is taught* ... with the gen. of the object, *doctrine, teaching, concerning something*...” (Thayer, p. 144-145; 1322)

3 For the time will come when they will not endure sound doctrine,

The reason for the necessity of the above is now stated clearly (*gar* - the reason and cause of a foregoing statement). Just as we had (*eu-kairos*) good time and no time (*a-kairos*), now we have the term to which these prefixes are joined.

“*kairos*... 1. *due measure*; nowhere so in the bibl. writ. 2. *a measure of time*; a larger or smaller portion of time; hence a. univ. *a fixed and definite time*:... b. *opportune or seasonable time*... c. the right time... d. *a (limited) period of time*... e. as often in Grk. writ., ... is equiv. to what time brings, the state of the times, the things and events of time...” (Thayer, 2540)

There is a fixed and definite time coming when these things will occur. Is this a prophecy for all future generations or a direct application only to Timothy? Since there is nothing new under the sun, all succeeding generations have found preachers continually facing this difficulty. Paul had seen it at Ephesus in the elders there as well as in the churches on his second journey.

For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 2Th 2:7

Again, though this occurred in the first century, we are still seeing the wisdom of God in giving local churches the autonomy to rise above what others are doing. There are times when brethren in other churches will no longer “*endure*” the sound preaching found in the Scriptures. The power of the Scriptures is so great that some simply can’t endure, hold up or bear with it any longer.

anecho, “to hold up” (*ana*, “up,” *echo*, “to hold or have”), always in the middle voice in the NT (*anechomai*), is rendered “endure” in 2Thess. 1:4, of persecutions and tribulations; in 2 Tim 4:3, of sound doctrine... “to bear with, endure”; it is rendered “forbearing (one another)” in Eph 4:2 and Col 3:13 ... “to hold up against a thing and so to bear with” (Vines Expository Dictionary NT: 430)

As those listening to Stephen or Jesus, the time comes when the emotions boil over, and they can’t bear to hear it anymore. In some cases it is done by attacking and stopping the messenger.

When they heard these things they were cut to the heart, and they gnashed at him with their teeth. ... 57 Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; 58 and they cast him out of the city and stoned him. Acts 7:54, 57-58

So all those in the synagogue, when they heard these things, were filled with wrath, 29 and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. Lk. 4:28-30

Other times, like here, the true message is ignored and replaced with something they like better.

People will be unable to hold up under that type of preaching of sound doctrine. They cannot sustain or bear it. They do not want to hear sound and healthy doctrine and teaching.

Thus says the Lord: “Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; Then you will find rest for your souls. But they said, ‘We will not walk in it.’ 17 Also, I set watchmen over you, saying, ‘Listen to the sound of the trumpet!’ But they said, ‘We will not listen.’ Jer

6:16-17

Then they said, "Come and let us devise plans against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words." Jer 18:18

"An astonishing and horrible thing Has been committed in the land: 31 The prophets prophesy falsely, And the priests rule by their own power; And My people love to have it so. But what will you do in the end? Jer 5:30-31

If a man walking in a spirit of falsehood do lie, (saying), I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. Mic 2:10

That which is healthy and good for the soul they can't endure so they will replace them with fables just as Israel did before them. He joins a word that is generally used of physical health and joins it to the doctrine that is found in the Scriptures.

"hugiaino... to be sound, to be well, to be in good health prop ... metaph. is used of one whose Christian opinions are free from any admixture of error... the sound I. e. true and incorrupt doctrine..." (Thayer, p. 634; 5198)

"didaskalia... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine..." (Thayer, p. 144; 1321)

It is not the preacher or the personality or the delivery. This is what they will claim, but it is not true. It is one simple truth. They no longer want to hear the teaching that will make them healthy.

but according to their own desires,

Instead of allowing the gospel to be their standard of right and wrong, they will enthrone their own desires and cravings.

"epithumia... desire, craving, longing... the desire directed towards... spec. desire for what is forbidden, lust..." (Thayer, p. 238-239; 1939)

epithumia, NT:1939) denotes "strong desire" of any kind, the various kinds being frequently specified by some adjective (see below). The word is used of a good desire in Luke 22:15; Phil 1:23, and 1 Thess 2:17 only. Everywhere else it has a bad sense. In Rom 6:12 the injunction against letting sin reign in our mortal body to obey the "lust" thereof, refers to those evil desires which are ready to express themselves in bodily activity. They are equally the "lusts" of the flesh, Rom 13:14; Gal 5:16,24; Eph 2:3; 2 Peter 2:18; 1 John 2:16, a phrase which describes the emotions of the soul, the natural tendency towards things evil. Such "lusts" are not necessarily base and immoral, they may be refined in character, but are evil if inconsistent with the will of God. (Vine's NT:1939)

epithumia epithumeo ... are derived from thumos first "spirit, courage, wrath, sense" (Frisk, Wörterbuch I, 693), then also "passion, passionate desire," in which the formation of the word is based on the motif of desire and striving in thumos ... (Exegetical Dictionary of NT NT:1939)

It is their own desires, cravings and longings that become the criteria by which they want to hear doctrine preached. Any healthy sermon that teaches self-control and denial or rebukes and reproves lust and desire will be anathema to these people. They have enthroned their own desires and no longer want to hear anything that would condemn what they want to do. God has dealt with this since the days of Cain. Men who reject his commands in favor of their own ideas and walk in their own lusts. It happened to Israel over and over through the Judges and Kings and it will continue to happen in the last days.

Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! 21 Woe to those who are wise in their own eyes, and prudent in their own sight! 22 Woe to men mighty at drinking wine, woe to men valiant for mixing intoxicating drink, 23 Who justify the wicked for a bribe, and take away justice from the righteous man! Isa. 5:20-23

because they have itching ears, they will heap up for themselves teachers;

The reason for the above problem is that their ears itch to hear the things they want to hear and they will search high and low until someone tells them what they want to hear and then the search

is over.

“kneitho... to scratch, to tickle, make to itch; pass. to itch... I. e. desirous of hearing something pleasant...” (Thayer, p. 351; 2833)

kneitho (an idiom, literally ‘to itch with respect to hearing’) to have one’s ears tickled by what is heard - ‘to have itching ears, to desire to hear what one wants to hear, to be desirous of hearing.’ ... they will heap up for themselves teachers, since they desire simply to hear what they want to hear’ 2Tim 4:3. (Lou & Nida NT: 2833)

When lust rears its ugly head one of two things will occur. We will put it to death and remove it from our heart as the Scriptures demand, or we will allow it to remain and strengthen.

Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. Jas. 1:13-15

If we allow it to remain long enough, we will begin to rationalize and justify our conduct. After this, the first preacher who can devise a plan whereby they can fulfill their own desires and cravings and still have seeming approval from Scripture will be their preacher. God strongly condemned this attitude, but it is still a sad reality that all preachers of the gospel must recognize and contend with. What Jeremiah faced will happen again.

An astonishing and horrible thing has been committed in the land: 31 The prophets prophesy falsely, and the priests rule by their own power; and My people love to have it so. But what will you do in the end? Jer 5:30-31

This is the problem God’s people often faced. Falling into Idolatry was not always done because of a desire to depose God, but a desire to fulfill the lusts these idols would allow but God condemned. Nothing has changed today.

Even today we see this all around us. This has become a major problem today as Peter prophesied long ago.

And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 2Pet. 2:2

There are so many following this line of reasoning that the way of truth actually revealed in the Scriptures is blasphemed as being false and in error. Preachers who scratch the ears of those who are doing what the Scriptures clearly condemn are held in high esteem while those who preach the truth are looked down upon. While Israel had these desires, the true prophets were persecuted and killed while the others were extolled.

If a man walking in a spirit of falsehood do lie, (saying), I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. Mic 2:10

Today preachers who preach covetousness, abortion, homosexuality, divorce, no accountability, once saved always saved are very popular. The churches that are growing the fastest have the preachers who loose doctrinal and moral standards and allow a more casual understanding of God’s authority.

Some people are always looking for easier ways than God allows and they will search for and “heap up” teachers. This term is best understood by first looking at the root and then adding the prefix.

soreuo “to heap one thing on another,” is said of “heaping” coals of fire on the head, Rom 12:20 (for the meaning see COALS); in 2 Tim 3:6 it is used metaphorically of women “laden” (or overwhelmed) with sins. See LADEN. In the Sept., Prov 25:22. (Vines NT: NT:4987)

episoreuo “to heap upon” or “together” (epi, “upon,” and *soreuo*), is used metaphorically in 2Tim 4:3 of appropriating a number of teachers to suit the liking of those who do so. The reference may be to those who, like the Athenians, run about to hear and follow those who proclaim new ideas of their own invention. (Vine’s NT:2002)

The more teachers who will confirm their error and the more different ways they can devise to do

so the happier these people will become.

4 and they will turn their ears

This is a painful thing. These are people who were listening to truth, but in time, the cares of the world choke out the word and they “turn” their ears in another direction.

“apostrepho... 1. to turn away... to remove anything from any one... simply to turn him away from allegiance to anyone, tempt to defection... 2. to turn back, return, bring back... 3. intrans. to turn one’s self away, turn back, return... 4. mid., ... to turn one’s self away from... Titus 1:14; in the sense of deserting...” (Thayer, p. 68; 654)

apostrepho, denotes (a) “to cause to turn away (apo), to remove,” Rom 11:26; 2 Tim 4:4 (1st clause); metaphorically, “to turn away from allegiance, pervert,” Luke 23:14; (b) “to make to return, put back,” Matt 26:52, (c) in the passive voice, used reflexively, “to turn oneself away from,” Matt 5:42; 2 Tim 1:15; Titus 1:14; Heb 12:25; in the active voice, Acts 3:26. (Vine’s NT:654)

The term strongly emphasizes desertion, changing allegiance, defection and turning back. These were loyal servants of Jesus who simply tired of it all and decided to hear something else. They removed their ears from truth and turned them in a different direction.

*Not giving heed to Jewish fables, and commandments of men, that **turn from the truth.** Titus 1:14*

*See that you refuse not him who speaks. For if they escaped not who refused Him that spoke on earth, much more shall not we escape, if we **turn away from Him that speaks** Heb 12:25*

away from the truth, and be turned aside to fables.

Because the truth condemns their cravings and longings, they soon find the means to turn from the truth that condemns to fables that justify. Though the fables are false and lies they are still more palatable than the truth God has revealed to man.

This has always been one of the most astounding things that the people of God have done. In the days of the prophets, the people were continually leaving the truth of the Law of Moses to turn aside unto the fables of idolatry. The folly of this is so evident today, that it sickens to think of bowing down to a piece of stone or wood and giving it homage. Yet that is exactly what people are doing today when they leave the truth of the gospel to listen to evolution or denominational Christianity. It is a fable. Mormonism is a fable, Jehovah Witness doctrine is a fable, the foolish notions of what will happen at the end of the world with the Anti-Christ and the rapture are fables. The Lord uses a strong term to describe this “turning aside” from truth to fables.

*“ektrepo... 1. to turn or twist out; pass. in a medical sense in a fig. of the limbs... lest it be wrenched out of (its proper) place, dislocated, R.V. Marg. *put out of joint*], ... to turn aside, go astray... 2. to turn off or aside; pass. in a mid. sense... to turn one’s self aside, to be turned aside... to turn aside... to turn away from, to shun a thing, to avoid meeting or associating...” (Thayer, p. 200 NT:1624)*

ektrepo “to cause to turn aside” (ek, “from,” trepo, “to turn”), is used in the passive voice, with middle sense, in 1 Tim 1:6; 5:15; 6:20, RV, “turning away” (KJV, “avoiding”); 2 Tim 4:4 (2nd clause); Heb 12:13, “be (not) turned out of the way” (RV, marg., “put out of joint”); some adhere to the meaning “to turn aside, go astray”; the interpretation depends on the antithesis which follows, “but rather be healed” (RV), which is not the antithesis to “turning aside” or being “turned” out of the way; accordingly the marg. is to be preferred (the verb is often used medically). In the Sept., Amos 5:5. (Vine’s NT:1624)

and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed. Heb 12:13

Such people are twisting, dislocating, and going astray. To leave the truth in order to come to fables takes powerful force. A fable is the exact opposite of truth. It is fiction, invention, and falsehood.

*“muthos... 1. a speech, word, saying. 2. a narrative, story; a. a true narrative. b. a fiction, a fable; univ. an invention, falsehood... the fictions of the Jewish theosophists and Gnostics, esp. concerning the emanations and order of the eons, are called *muthoi* [AV. *fables*] ...” (Thayer, p. 419; 3554)*

muthos... a legendary story or account, normally about supernatural beings, events, or cultural heroes, and in the NT always with an unfavorable connotation - ‘legend, myth, tale, story, fable.’ ... ‘we have

not depended on cleverly contrived myths in making known to you the mighty coming of our Lord Jesus Christ' 2 Peter 1:16. The term *muthos* may often be translated simply as 'untrue stories' or 'false tales.' (Lou & Nida NT:3454)

But it is untrue stories and false tales that tickle the ear and excite the mind of these people. Those who develop fables to convince the minds of those who crave are welcome indeed. Those who love the truth are protected and grow out of this danger, but those with itching ears are captivated by them.

that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, Eph 4:14

Sadly such men are wicked and use the power they gain for corrupt things. But to get what they want the wicked accept such bondage.

5 But you be watchful in all things,

The evangelist has to keep a clear and sober head in all this. He cannot be swayed into it, nor can he allow it to cause him to become bitter, angry, or despondent. He must be soberly watching with a calm and collected spirit. He must be dispassionate and circumspect. Preaching the truth in love to those who want to hear and and dealing with those who do not with love and longsuffering.

"epho... to be sober; in the N. T. everywhere trop. to be calm and collected in spirit; to be temperate, dispassionate, circumspect ..." (Thayer, 425: 3525)

This is a word whose primary meaning centers on the affects of alcohol. But in this context it means any emotion that leads one to no longer be able to think rationally. It could be fear, frustration, perplexity, etc. Anything that keeps us from thinking clearly and soberly.

nepho 'to be sober, to not be drunk,' probably not occurring in the NT; see 88.86) to be in control of one's thought processes and thus not be in danger of irrational thinking - 'to be sober-minded, to be well composed in mind.' ... 'but we should be awake and sober-minded' 1 Thess 5:6. It is also possible to understand *nepho* 1 Thess 5:6 as meaning 'self-control,' as a characteristic of moral behavior ... (a figurative extension of meaning of *nepho* 'to be sober,' ... to behave with restraint and moderation, thus not permitting excess - 'to be self-controlled, to be restrained, to be moderate in one's behavior, to be sober.' 'you must keep control of yourself in all circumstances' 2 Tim 4:5; ... 'those who are drunk get drunk in the night; we belong to the day and we should be sober' 1Th. 5:7-8. ... in the NT as applying to a broader range of soberness or sobriety, namely, restraint and moderation which avoids excess in passion, rashness, or confusion. (Lou & Nida NT:1594)

He will not allow apostasy and wickedness of those in this world or in the church to keep him from doing his necessary duties. He must keep a clear head and keep his eyes open to protect himself from the ravages of these things and to protect those who do love the truth from the terrible fables devised by the wicked.

For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. 21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire." 2 Pet 2:18-22

endure afflictions,

He is to endure the trials and tribulations brought upon him for this work. This term is generally used of the hardships of those who must fight as soldiers, and it perfectly fits what the soldier of Christ must endure as he serves his Lord in the wickedness of this world. Literally the pathos of evil. The strong emotions that evil or persecution can create within us must be suffered and endured.

“kakopatheo... to suffer (endure) evils (hardship, troubles; to be afflicted... used freq. of the hardships of military service...” (Thayer, p. 320)

Every evangelist must reckon this to be their lot in life. They have chosen an activity that places them publicly on God’s side. By preaching the truth they leave themselves open to afflictions and sorrows but they must be prepared to endure them.

do the work of an evangelist,

This phrase accurately conveys the teachings of I & II Timothy and Titus. Paul is explaining to these two men what the work of an evangelist consists of. It is the “work” Paul has told these young men to do in these epistles.

“ergon... 1. business, employment, that with which anyone is occupied... 2. any product whatever, any thing accomplished by hand, art, industry, mind... 3. an act, deed, thing done: ...” (Thayer, p. 248; 2041)

The business, employment and things which the evangelist is to occupy himself with is to preach the word and be urgent at all times to reprove, rebuke and exhort with all longsuffering and teaching. These are the things an evangelist who is bringing the good tidings is to do.

“euaggelistes..., a bibl. and eccl. word, a bringer of good tidings, an evangelist... This name is given to the N. T. to those heralds of salvation through Christ who are not apostles...” (Thayer, p. 257; 2099)

“euaggelistes the bringer of good tidings, an evangelist, preacher of the gospel, N.T. From euangelos (Liddell and Scott NT:2099)

euangelistes lit., “a messenger of good” (*eu*, “well,” *angelos*, “a messenger”), denotes a “preacher of the gospel,” Acts 21:8; Eph 4:11, which makes clear the distinctiveness of the function in the churches; 2 Tim 4:5. Cf. euangelizo, “to proclaim glad tidings,” and *euangelion*, “good news, gospel.” Missionaries are “evangelists,” as being essentially preachers of the gospel. (Vine’s NT: 2099)

The role and work of evangelists takes a little effort since there is no single passage like that of the apostles and prophets. We see here that they were a gift Jesus gave to His body (church) to equip saints, for the work of ministry so that the body of Christ would be edified. They are listed as gifts of the church along with the apostles and prophets, shepherds and teachers.

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ
Eph. 4:11-13

There are only three passages in the New Testament that mention them. The second passage is:

*On the next day we who were Paul’s companions departed and came to Caesarea, and entered the house of **Philip the evangelist**, who was one of the seven, and stayed with him.* *Acts 21:8-9*

The Holy Spirit used the prophet Luke to reveal to us that Philip was an evangelist. Since we have an account of the work he did in Acts 8, we can get a better understanding of what evangelists do. After Saul laid waste the church in Jerusalem, there were none remaining except the apostles.

At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. *Acts 8:1-2*

One should not underestimate the upheaval this created. The enemies of the church were seeking to destroy it and as a result of Paul’s work, the local church at Jerusalem was scattered and except for the apostles existed no more.

Philip the evangelist did what many others were doing, he went preaching the word.

Therefore those who were scattered went everywhere preaching the word. 5 Then Philip went down to the city of Samaria and preached Christ to them. *Acts 8:4-5*

Some have rightly observed that everyone was preaching the word. Does that mean that everyone who preaches the word is an evangelist? The obvious answer is no. Since there is a gift that Jesus gave to the church which was similar to the apostles, prophets, shepherds and teachers, this was

not something everyone did. This was an office with specific responsibilities that was done by those who gave their lives to it.

A doctor is a man who dedicated his life to practicing medicine. He became qualified to do that work. Many people can put on a bandage or give medicine for a headache, but they are not doctors. They can do some of the things doctors do, but though they are helping someone with an injury or illness, they are not a doctor unless they go through the training and become qualified to be a doctor.

Philip the evangelist went down to the city of Samaria and preached Christ to them. This is what he did as an evangelist and it is clearly a part of the work an evangelist is to do. As he preached God's word, many obeyed the gospel and a new church began in the city of Samaria.

But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. 13 Then Simon himself also believed; and when he was baptized he continued with Philip, Acts 8:12-13

This clearly identifies and defines one of the things that clearly falls under the work and role of an evangelist. Just as **Philip the evangelist** went to Samaria and through his preaching and baptizing a new local church began, so have multitudes of evangelists since that time. Whenever a man dedicates his life to preaching God's word and properly prepares himself for that task, he becomes an evangelist. It is these men who have gone all over the world since that time until today preaching like **Philip the evangelist**. In this way, the gospel has an office/gift from Jesus to move it from place to place.

Remember that Jesus knew the apostles and prophets were only temporary as far as being living men. They were only to remain until the word of God would be fully revealed. They then became part of the permanent foundation of the church with Jesus as the chief cornerstone. But they would not be doing the work of preaching and carrying the gospel into all the world after that time. It is to the evangelists that Jesus gave this work. They are the ones who fulfill what Jesus first commanded His apostles to do.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Mt. 28:18-20

Jesus never intended that apostles do this. He gave the apostles and prophets to lay the foundation. This work clearly falls to the evangelists and Philip the evangelist is clearly and example.

Timothy and The Work of An Evangelist

The most important passage in understanding the work of an evangelist was given to Timothy at the end of Paul's life. After reading this passage it becomes obvious that the books of Timothy and Titus both reveal the work of an evangelist which will include preaching and teaching.

*I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 **Preach the word! Be ready in season and out of season. Reprove, rebuke, exhort, with all longsuffering and teaching.** 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 **But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.** 6 For I am already being poured out as a drink offering, and the time of my departure is at hand. 7 I have fought the good fight, I have finished the race, I have kept the faith. 2Tim. 4:1-8*

As we consider this passage two things come to the forefront. As Paul wrote his last letter and passed on his work to others, he gave two important duties to Timothy. The first: "**Preach the**

word! Be ready in season and out of season. Reprove, rebuke, exhort, with all longsuffering and teaching." The Second: **"But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry."**

In these two duties we begin to grasp the comprehensive nature of what the gift of an evangelist was designed to accomplish. It is clear that he was to apply the writings of the apostles and prophets to all the brethren. He was to preach that word and that word alone. He was to see the distinction between the sound doctrine of God's Word and the fables of those who had itching ears and were seeking teachers to preach them to them. To accomplish this, he was to reprove, rebuke and exhort with all long suffering and teaching.

He was also to be ready, in season and out of season. This term is used in Septuagint version of Ecclesiastes and helps us understand its scope.

*To everything there is a **season**, A time for every purpose under heaven: 2 A time to be born, And a time to die; A time to plant, And a time to pluck what is planted;" Eccl 3:1-9*

Hence it is in season when it is time. When the time of the year comes to plant, it is the season to plant, then comes the season to harvest. Hence when the time comes that a certain false doctrine has taken root in the church it is the season to preach on that doctrine. Every portion of Scripture becomes timely and in season when the brethren need to hear it. When unbelievers are in the audience, it is in season to preach on what one must do to be saved. When a brother has come forward for drinking or stealing, it is in season to preach on drinking or stealing. Hence we preach in season when there is a direct need to hear that topic.

Out of season is just the opposite. There is no timely reason to preach on it. It is not something that is troubling the brethren or has caused a problem. It is simply a subject in Scripture that is not timely at the moment, but still needs to be preached on lest it become a problem.

Timothy was an Evangelist

Since Paul told Timothy to do the work of an evangelist, he was an evangelist. Note the progression. First, Paul gave Timothy the charge that he must keep at all times as an evangelist.

1 I CHARGE YOU therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 **PREACH the word! BE READY in season and out of season. REPROVE, REBUKE, EXHORT, with all longsuffering and teaching.**

Second, Paul described have the problems that would arise again and again to evangelists when brethren become weak and seek to follow error.

3 For the time will come when THEY WILL NOT ENDURE SOUND DOCTRINE, but according to their own desires, because they have itching ears, THEY WILL HEAP UP FOR THEMSELVES TEACHERS; 4 and THEY WILL TURN THEIR EARS AWAY FROM THE TRUTH, and be TURNED ASIDE TO FABLES.

Third, Paul again returned to Timothy to explain what he should continue to do regardless of what the brethren are doing. They can and will become but Timothy the evangelist must continue to faithfully do the work of an evangelist.

5 But YOU be WATCHFUL IN ALL THINGS, endure afflictions, DO THE WORK OF AN EVANGELIST, FULFILL YOUR MINISTRY.

Finally, Paul speaks of himself and his role as an apostle. The time of his departure had come and no one would come to fill the office he had been given. That office would continue unbroken to the end of time as people read the writings he had done as an apostle.

6 For I am already being poured out as a drink offering, and the time of MY departure is at hand. 7 I have fought the good fight, I have finished the race, I have kept the faith. 2Tim. 4:1-8

Timothy on the other hand is to continue to make evangelists by giving to them what Paul had given to Timothy.

You therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. 2 Tim 2:1-3

Hence the office of an evangelist is to preach the word, be watchful in all things, do the work of an evangelist, fulfill his ministry and seek for and prepare others to do the same. This is the primary mandate for the work of an evangelist. All Timothy has to do is take the things he received from Paul and commit them to faithful men so they can do the same.

DO THE WORK OF AN EVANGELIST, FULFILL YOUR MINISTRY.

Since the work of an evangelist is tied to him fulfilling his ministry, all we have to do is look at the things Paul has asked Timothy to do in the letters addressed to him and we will know exactly what he needed to do to fulfill his ministry and do the work of an evangelist. Although there are many things written in the letters of 1st and 2nd Timothy, those things that are specifically directed to Timothy are clearly a part of his ministry and the work of an evangelist.

1. Charge certain persons not to teach any different doctrines.

As I urged you when I was going to Macedonia, remain at Ephesus that you may charge certain persons not to teach any different doctrine, 4 nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. ... 18 This charge I entrust to you, Timothy, my child, 1Tim. 1:3-6; 18

When Paul left Timothy at Ephesus, he saw great storm clouds of error surrounding the church. Already there were men in their midst who were teaching doctrines that were not found in Scripture. He charged Timothy to charge them not to teach these things. He would do this first by seeking to show them their error so they could repent and to teach the brethren the truth so they could see through their false teaching.

2. Conduct yourself in the House of God which is the church.

These things I write to you, though I hope to come to you shortly; 15 but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1Tim. 3:14-16

Paul had just finished teaching about the conduct of men and women when the church assembled. He had given also the qualifications for elders and deacons. He has written these things to Timothy as an evangelist so he can have the authority to preach these things and fulfill his ministry.

3. Put the brethren in mind of these things.

If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. 7 But reject profane and old wives' fables, and exercise yourself toward godliness. 1 Tim 4:6-8

Warnings against apostasy, whether imminent or just proactive is one of the most important duties of an evangelist. Bible Authority, examples like Nadab and Abihu; Cain, Korah, and Balaam are all of the highest importance to the brethren. They must be able to protect themselves against error.

Those evangelists who are actively involved in preaching and teaching are "**Good ministers of Christ Jesus.**" They are "**nourished in the words of the faith and of the good doctrine**" because they have become strong and mature (no longer drinking milk) (Heb 5:12-14).

Many common (not holy) doctrines had already been devised and soon many more would follow. The Greek, Persian and Egyptian philosophers would seek to modify Scripture enough to find their doctrines within them. Soon it would be taught that flesh is evil and spirit is good. That severity to the flesh (abstaining from marriage and commanding to abstain from meats) was in the Scripture. Soon they would worship Mary as the mother of God, believe that relics, medallions, and even articles of clothing from martyrs had some power with God. Superstitions would grow as knowledge of Scripture lessened. It is the duty of all good ministers to reject all such things.

The good minister is also focused on spiritual exercises to make himself stronger. Prayer, reading, worship, thanksgiving, crucifixion, putting off, putting on, etc are all a daily part of his exercise program.

4. Exercise, Command and Teach

For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. 9 This is a faithful saying and worthy of all acceptance. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. 11 These things command and teach. 1Tim. 4:10-11

This is truly the goal and purpose to which all faithful servants of the Lord strive for. Our long term goals are to be successful, get to heaven, be viewed as faithful. This is the path to attain that goal. Therefore we are all struggling and striving for these things.

The truth of this is seen in the truth that “**bodily exercise profitable for a little.**” No matter how much time and effort is put into our material health and fitness it will all end in death. For that reason, “**godliness is profitable for all things.**” As a minister (and Christian) become stronger and stronger in godliness they enhance the life that now is and the one that is to come. Godliness is the answer to every question and every issue.

Therefore “**faithful is this saying, and worthy of all acceptance.** Under all circumstances and at all times this will always be true and everyone ought to accept and act upon it.

Once again, Paul makes this personal then universal. The evangelist must first see the importance of this himself, then it is his goal to command and teach others to follow this same path. As topics for sermons are assessed and planned, the emphasis should be placed on the things listed above. It is the duty of a good minister to set forth the dangers of error, the standards of truth, and the practical applications of how brethren ought to exercise and to live.

5. Let no man despise your youth;

This is a command to Timothy and not to the congregation. He is to conduct himself in such a way that those in the church cannot set him at nought, disdain or think little of him. Up to a certain point there is no control over this. No matter how cautious and wise a young man might conduct himself, he is going to cause some people to despise him. But this is true even of older preachers. If you preach the truth, strongly and with consistency some are not going to like it and the weakest link is to despise the preacher. But there are other things that are within the control of the evangelist.

Dead flies cause the oil of the perfumer to send forth an evil odor; (so) doth a little folly outweigh wisdom and honor. Eccl 10:1

A reputation can be destroyed by foolish actions or words in our youth. It is too easy for a young man to let his idealism take him further than the Scriptures actually teach.

6. Be an example to the believers.

but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. 1 Tim 4:12

Timothy is to be a “*tupos, ...1. the mark of a stroke or blow; print... 2. a figure formed by a blow or*

impression; hence univ. a figure, image:... 3. form... 4. an example; The way he lives his life is not simply from the pulpit. Through his own growth and development he is to show the congregation how it is to be done.

Paul cited five areas where the evangelist must seek to be an example.

(1) *in word*, honest, integrity, not corrupt or vile, pure clean and always truth. (2) *in manner of life*, The evangelist must live what he preaches and do what he tells others to do. Again, there is always a small gap between what one can see of the truth and what one can do. But this never excuses a lax attitude toward the commands of the Lord. (3) *in love, agape love* must not simply be preached and taught upon, but actually practiced. (4) *in faith*, All that is taught in Scripture must be an unfeigned faith in the heart of an effective evangelist. There is nothing in Scripture that is not true. (5) *in purity*, This is holiness and personal consecration seen in worship, morality, and all other areas of life. All that is preached is worked on as hard as others.

The evangelist who preaches the word, must also be an example of how that preaching has affected him in his own personal life. An evangelist must be an example in his conduct and speech, in how he loves others, how his spirit has been purified and made holy, in his unfeigned faith and in the purity of his conduct. .

7. Take heed to yourself and the doctrine.

Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. 1Tim. 4:15-16

Timothy and all evangelists must keep a close watch on themselves. They must continually be assessing what the Scriptures say, what they are preaching, and how they are acting. Always the evangelist looks to his own spiritual needs and efforts first. In conjunction to this is his preaching. He is keeping a close eye on his preaching. Seeking the proper blend between reproof, rebuking, exhorting and teaching. Finding the right measure of doctrine, morality, error and lifestyle. Always watching and seeking to do better.

One of the things that is closely assessed is effort, convictions, and zeal, from week to week, month to month and year to year. Are things the way up or down. Are we maintaining what we have mastered, living what we are preaching, growing and developing in teaching ability and personal life. Can others assess us as parent, spouse, worker and Christian and see the same effort never ceasing? This is the goal.

When this is done, a twofold salvation occurs. First, the soul of the evangelist is saved. Remember what James said:

Be not many (of you) teachers, my brethren, knowing that we shall receive heavier judgment. 2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Jas 3:1-2

An evangelist willingly takes this upon himself, but recognizes it solemn and important applications. For an entire life the evangelist must understand the heavier nature of their judgment and seek to live in such a way that they will be worthy of the trust that has been given to them. So by doing all the above he will save himself. But more importantly he will also be instrumental in saving those who hear him.

In order for Timothy to fulfill his ministry and do the work of an evangelist, he must give himself entirely to the things listed above. His progress in being an example should be so obvious that it is evident to everyone. He must keep a close eye on these things and to the things he teaches so he can save himself and those who hear him.

8. Observe these things without Prejudice, doing nothing with Partiality

I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality. 22 Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure. 1Tim. 5:21-22

How far back into the book do we take "these things." Some take the previous few verses, others see this as an admonition that takes in everything in the book and everything that encompasses the work of an evangelist. In order to be righteous and just, an evangelist must rise above petty feelings. Every aspect of his work must be done fairly.

9. Fight the good fight of faith, lay hold on eternal life

But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. 12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 1Tim. 6:11-13

After speaking about the love of money and telling Timothy to flee these things he sums up the work of an evangelist as fighting the good fight of faith. Everything in the gospel must be stood up for and fought for. It is the good fight of the faith and all evangelists must be actively involved.

10. Guard what was Committed to your Trust

O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge 1Tim. 6:20

This is Paul's final admonition to Timothy in this first letter. He is to guard all the things here that were committed to his trust (the first six points). He is to take his stand on these duties and obligations and thus do the work of an evangelist and fulfill his ministry.

DO THE WORK OF AN EVANGELIST, FULFILL YOUR MINISTRY. 2Timothy;

1. Do not be Ashamed: (1) Of the Lord's Testimony (2) Of Me His Prisoner

Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, ... I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day. 2 Tim 1:8-12

Paul spoke often of the shame that can accrue to those who hold fast to what the Lord has testified in the Scriptures. We know that the way that leads to life is strait and narrow and that those who walk it will often walk alone and with persecutions. With persecutions comes mocking, scorn and other difficulties. To stand alone with the truth is a very difficult thing to do. There will always be things in the gospel that are unpopular with the present generation. Those who preach against these things because of Jesus and His apostles need to be careful and take on Paul's attitude. What we commit to Him against that day he will keep for us.

2. Hold Fast the Pattern

Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. 2Tim. 1:13

This is the foundation for all evangelists to build on. There is a pattern for everything and it must be held fast to.

"Hypotuposis... (hypotupoo, to delineate, outline); a. an outline, sketch, brief and summary exposition, ... b. an example, pattern... the pattern placed before one to be held fast and copied, model ..." (Thayer, p. 645; 5296)

The words Timothy had heard from Paul were inspired (I Cor 2:9-13; I Cor 14:37). They were to be viewed by evangelists as an example or pattern. What they teach about doctrine and morality are the blueprints upon which Christians are to build our lives.

3. Be Strong in the Grace ...

You therefore, my son, be strong in the grace that is in Christ Jesus. 2Tim. 2:1

Because of the grace that is in Christ every day is a new day. No matter how badly we fail or fall short or how large a mistake is made, with the grace of Jesus, we begin anew and fresh. Each time we repent and confess we begin again (Paul himself used this regarding his former life).

4. The things you heard... Commit to faithful men

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. 2Tim. 2:2

Timothy had the benefit of Paul's personal presence for most of his life, but Paul's end has come and Paul is now encouraging him to do what is the permanent plan of God. The things we receive from Paul through his writings and personal life recorded in Acts we are to commit to faithful men who will then do the same for them and thus it will continue throughout the centuries. It doesn't matter if there is a break of centuries and continents. The same truths can be gleaned from the Scriptures, committed to faithful men and the process continues.

5. Endure Hardship (1) As a Soldier; - (2) As an Athlete; (3) As a Farmer

You therefore must endure hardship as a good soldier of Jesus Christ. 4 No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. 5 And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. 6 The hardworking farmer must be first to partake of the crops. 7 Consider what I say, and may the Lord give you understanding in all things. 2Tim. 2:3-7

The theme of this passage is the hardship involved in being a Christian and especially as an evangelist. There will be hardships, sorrows and disappointments. There will be loss and anguish in taking a stand for truth. Anyone who puts his hand to this plow (work of an evangelist) must be prepared to pay this price.

If you faint in the day of adversity, your strength is small. Prov 24:10

The three analogies have been variously interpreted depending upon the perspective of the evangelist or Christian who is reading them. They are vague probably intentionally so each of us can make the applications we need. For myself, I see the soldier as the man who gives up everything in order to defend his friends, family and nation. Such a man will not allow personal comfort or discomfort to interfere with his conviction of the importance of what he is doing.

All athletics are based on rules and fair play. Winning is secondary to these things. No one will receive a crown unless the competition is considered to have been done lawfully and according to the rules. The same is true for the evangelist. The ends never justify the means. The rules set down by the Lord must be followed regardless of the hardships involved. Bending a rule to avoid a problem is the path to destruction.

The farmer works hard to produce the fruits he has earned through his hard work of plowing, sowing, weeding and watering. He must be the first to partake of these fruits. The hard work of the evangelist is also in sowing, plowing, watering and reaping. The seed is the word of God and the fruits are the progress he makes in his personal life. Paul already admonished him in a similar way.

Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. 1 Tim 4:15-16

6. Remind Them

Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers. 2 Tim 2:14

Timothy is charged to remind the brethren of "these things." Paul had just given the things he was to remind them regarding

Jesus Christ of the seed of David raised from the dead and Paul was suffering because of it.

Remind them about the faithful sayings:

- * If we died with him we shall live with him
- * If we suffer with him we shall reign with him
- * If we deny him he will deny us
- * If we are faithless, he will remain faithful.

7. Be Diligent

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. 16 But shun profane and idle babblings, for they will increase to more ungodliness. 2 Tim 2:15-16

Every effort possible must be exerted to hold and preach the truth. We must spend the time, learn the tools, gain the wisdom to never go beyond what is actually written. There is a caution and concern that permeates the heart of the faithful evangelist. The one thing he never wants to do is be ashamed in the presence of God when asked why did you teach this or why didn't stand for or against what was clearly in the Scriptures. The babblings would be human wisdom and sophistry that leads some to teach a different doctrine and go beyond scriptural boundaries.

8. Flee & Avoid; Pursue & Correct

Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. 23 But avoid foolish and ignorant disputes, knowing that they generate strife. 24 And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, 25 in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, 26 and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will. 2Tim 2:22-26

An evangelist must flee the doors of lust he opened in his youth. And avoid foolish and ignorant disputes from Scripture. Instead he must pursue righteousness faith, love, etc. and correct those who are in opposition.

9. Carefully Follow

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11 persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra — what persecutions I endured. And out of them all the Lord delivered me. 12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution. 2Tim 3:11-12

Paul said several times that the things in his life should be followed. In Philippians he spoke of himself as a pattern and that if we follow these things God will be with us (Phil. 3:15-17; 4:9). The importance of carefully considering the life of Paul is a critical attitude in any evangelist. To the writings of the apostles must be added the accounts of their lives. Many times how they did the things they commanded elsewhere can give practical wisdom to their teaching and keep evangelists from making terrible mistakes in judgment.

10. Continue in the Things you Learned.

But evil men and impostors will grow worse and worse, deceiving and being deceived. 14 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2Tim 3:13-17

This is the terrible reality that we too are now living. When things remain constant and consistent, it is easier to maintain convictions and hold fast to truth. But in generations like the one Paul was living in and the one that now mirrors our own, things seem to get worse and worse. When the culture and the religion combine to create moral change, things are turned upside down.

Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter! 21 Woe to those who are wise in their own eyes, And prudent in their own sight!

Isa. 5:20-21

The only anchor we can trust in such times are the things found in the sacred Scriptures. When the Scriptures are the basis of our convictions then we know we are standing strong against the wiles of error.

The Scriptures are contrasted. The ones Timothy had known from a babe were those found in the Old Covenant. All Scripture takes those Scriptures and joins them with those in the New Covenant. With these scriptures the man of God is complete and thoroughly furnished. There is nothing more than this for the true evangelist. All human wisdom and proverbs fall into the dust in comparison to the Scriptures. Only the Scriptures are profitable to accomplish all the good things God seeks.

For This reason ... Set in Order – Titus and the Work of Evangelism

Titus and Timothy both worked with Paul and were considered those who served and helped him. All that Paul told to Timothy would apply equally to Titus and all evangelists. Titus gives us more exhortations on how Paul wanted those who worked with him in the gospel to do their best to fulfill all that Jesus expected of those who were given along with the apostles and prophets to strengthen and build up the church.

For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you — Titus 1:5-6

1. Rebuke them Sharply

For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. 12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, Titus 1:10-14

This passage describes the problems churches face in the cultures like Crete. When the ungodly people the church is made up from have these characteristics, these are the things to watch for and how to deal with them. Such things can only be rebuked and revealed from the Scriptures to be evil.

2. Speak what is Proper for Sound Doctrine

But as for you, speak the things which are proper for sound doctrine: 2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience; 3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things — 4 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. Titus 2:1-5

No matter how out of step these things become in wicked and ungodly cultures, the church must rise above it. The sound and healthy doctrines found in the Scriptures are what are proper for the conduct of Christians. We see this today in our own country. The role of the younger women in America are far different from what must be preached as sound doctrine.,

3. Show yourself a Model of Good Works

Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, 8 and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. Titus 2:7-9

All those who preach the gospel, must strive to live it. The charge of hypocrisy is lodged even against weaknesses of the flesh. As much as possible the things preached must already be lived by the one proclaiming it. As growth in knowledge continues so also does growth in conduct.

4. Speak these things, Exhort, and Rebuke with all Authority.

For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

15 *Speak these things, exhort, and rebuke with all authority. Let no one despise you. Titus 2:11-15*

5. Remind Them

Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men. 3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. Titus 3:1-4

Peter also spoke of reminding. Even though brethren know the truth, they need to be reminded. As time passes things we know can fade and reasons for convictions become less powerful. Some things need to be taught over and over again because we must live them over and over again.

6. Affirm Constantly; Avoid; Reject

This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. 9 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. 10 Reject a divisive man after the first and second admonition, 11 knowing that such a person is warped and sinning, being self-condemned. Titus 3:8-11

Three groups are contrasted here. Those who believe and are careful. Those who are foolish and contentious, and those who are divisive or factious. Within each command is a means to identify those who are in each group and how to deal with them.

7. Let our People learn: Maintain Good Works; Meet Urgent Needs, Not Unfruitful

And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful. Titus 3:14

This is a teaching that must be given again and again. All of God's people must be busy and never unfruitful. We must all learn this and someone has to be teaching it. It is the work of those who are preaching and teaching to be watching for these things. To commend what can be commended and to guide and direct into more and more.

fulfill your ministry.

Paul strengthens this fulfillment by using a word that uses the general term for fulfillment and then another word that means bring in full or make full. Might be better translated "fully fulfill" or "completely fulfill."

"plerophoreo... (... fr. pleres and phero) to bear or bring full, to make full; a. to cause a thing to be shown to the full... "ten diakonian, i.e. to fulfil the ministry in every respect, II Tim. 4:5...b. to carry through to the end, accomplish... things that have been accomplished... c. to fill one with any thought, conviction, or inclination... to make one certain, to persuade, convince, one..." (Thayer, . 517; 4135).

"plerophoreo.. 1. Because of its double meaning fill completely (a strengthening of pleroo) and be firmly convinced (pass.) and because of its shifting character, the late Greek verb "plerophoreo sometimes resists an unequivocal translation. It occurs 6 times in the NT: Luke 1:1: ... , "the events brought to fulfillment among us [by God]" ... Rom 4:21; 14:5: ... fully convinced/let every one be fully convinced; Col 4:12: fulfilled, or, as in Paul: fully convinced; 2 Tim 4:5: "fulfill your ministry"; v. 17: ... "so that through me the task of preaching [enjoined to me] might be carried through to its goal" ... (Exegetical Dictionary NT: 4135)

Paul uses the term elsewhere translated deacon for his "ministry." This is one of the more personal of the terms for service and ministering in the NT. It literally means "to serve tables," and carries the idea of serving with the goal of pleasing and helping those who are served.

"diakonia... service, ministering, esp. of those who execute the commands of others. 1. univ. ... 2. of those who by the command of God proclaim and promote religion among men; a. of the office of Moses... b. of the office of the apostles and its administration... c. of the ministrations or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc. ... 3. the ministrations of those who render to others the offices of Christian affection... 4. the office of deacon in the primitive church... 5 the service of those who prepare and present food. ..." (Thayer, p. 137-138; 1248)

In the NT *diakonia* 1. "waiting at table," or in a rather wider sense "provision for bodily sustenance." Luke 10:40: ... It is also used 2. for any "discharge of service" in genuine love. Thus the house of

Stephanas gave himself to the service of the saints (1 Cor 16:15). ... A decisive point for understanding the concept is that early Christianity learned to regard and describe as *diakonia* all significant activity for the edification of the community (Eph 4:11 ff.), ...” (TDWNT: NT: 1248)

This ministry goes both vertically and horizontally. It is both a service to God and His Son and a service to our brethren with whom we are in fellowship. Peter dealt with both sides of this when he said:

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. 1Pet 4:11

All service to God must be done with the strength he supplies and all that we do for our brethren must also be with the strength he supplies.

6 For I am already being poured out as a drink offering,

With a *gar* Paul gave the reason and cause for the need for Timothy to do the work of an evangelist by preaching the word and reproving, rebuking and exhorting with all longsuffering and teaching.

Paul was leaving. He will no longer be able to help and guide Timothy. Timothy must now move into the position of being on his own. Paul will longer be there to help those who are left behind. All church problems, all individual problems will now have to be dealt with by others. The time was “already,” right then at that moment.

“ede... adverb, in the N. T. everywhere of time, *now already* ...” (Thayer’s NT:2235)

While speaking of Roman imprisonment in Philippians the outcome of the imprisonment was in doubt for a time, but Paul had expressed confidence that he would be released.

*But I want you to know, brethren, that **the things which happened to me have actually turned out for the furtherance of the gospel**, 13 so that **it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ**; 14 and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear. Phil 1:12-14*

*For I know that **this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ**, Phil 1:19-20*

*And **being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith**, Phil 1:25*

But not here. He knows that there will be no release from this imprisonment. What he had discussed in general terms earlier in the book now is fully revealed. He spoke of

being a prisoner,
suffering for the gospel,
God keeping what he had delivered

of all in Asia turning away
of Onesiphorus not being ashamed of his
chain

*Therefore **do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel** according to the power of God ... 12 For this reason **I also suffer these things**; nevertheless **I am not ashamed**, for I know whom I have believed and am persuaded that He is **able to keep what I have committed to Him until that Day**. 2 Tim 1:8, 12*

*This you know, that **all those in Asia have turned away from me**, among whom are Phygellus and Hermogenes. 16 The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and **was not ashamed of my chain**; 17 but when he arrived in Rome, he sought me out very zealously and found me. 2 Tim 1:15-17*

While the older translations use the term offered “*For I am already being offered*” (ASV; KJV), all the newer translations (NKJV; NASB; ESV; NIV) use “*being poured out as a drink offering*.” This is the translation of the Greek “*spendo*.” The reason for the change is twofold. It is the true meaning of the Greek term and in the Septuagint, this is the word to translate the Hebrew term for drink offering.

spendo ... “**pour out an offering of wine**,” “**make a libation**” to a god: ... The verb is similarly used ... by which those who “poured out libations” to the gods obtained immunity: ... It may be added that **sponde came to be used of an additional impost, particularly on vine-land, levied nominally for a libation to Dionysus**: (Moulton-Milligan, Vocabulary of the Greek NT:4689)

spendo ... [in LXX chiefly for *nasac* [OT:5258] to **pour out as a drink-offering**, make a libation;

passive ... *spendomai* I am poured out or offered as a libation ... Phil. 2:17 ... 2Tim. 4:6 Abbott-Smith Manual Greek Lexicon NT:4689)

The drink-offering is *nesec* (OT 5262) from *nasac*, (OT 5258) to pour out. The LXX always represents it by *sponde* ... The use of the verb *nasac* in Ps 2:6, is remarkable—'I have poured out (as a drink-offering?) my king upon my holy hill of Zion.' Compare Prov 8:23, where wisdom is described as 'poured out from everlasting.' The word set adopted by the A. V. is intelligible, but hardly adequate. The verb *spendomai* is twice used by St. Paul of himself as ready to be poured forth as an offering, Phil 2:17; 2 Tim 4:6. (Girdlestone; Synonyms of the OT: 5262)

There is nothing in the OT or the NT to tie the idea of the drink offering. It was first used by Jacob after his name was changed to Israel at the same place he had dreamed of the ladder going into heaven and had renamed Luz Bethel. (Gen 28:10-19; 35:6-15 Note 35:14). After that it was incorporated into the daily sacrifices of Israel (Ex. 29:40-41) and to accompany all the sacrifices Israel brought to the Lord (Num 15:3-7). Yet nothing really strikes the mind as anything that would account for Paul using it here, and not only here, but also in Philippians, where he elaborates on it, stating it somewhat similarly to the passages in the OT.

Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all. 18 For the same reason you also be glad and rejoice with me. Phil 2:17-18

Yet here too, we can find no real connection. There are two anomalies. One in Proverbs and the other in Psalms, where the word set is actually the same root word as poured out.

I have been established (poured out) from everlasting, From the beginning, before there was ever an earth. Pr. 8:23

"Yet I have set (poured out) My King On My holy hill of Zion." Ps 2:6

When we add to this the words in Isaiah, that Jesus poured out His soul unto death, we may find the tie, but it is not a clear or direct one.

Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. Isa 53:12

and the time of my departure is at hand.

This is the counterpart to being poured out as a drink offering. His "departure" has now come.

analysis "an unloosing" (as of things woven), "a dissolving into separate parts" (Eng., "analysis"), is once used of "departure from life," 2Tim. 4:6, where the metaphor is either nautical, from loosing from moorings (thus used in Greek poetry), or military, from breaking up an encampment; (Vine's NT:359)

This is an inspired description of death. There is a dissolving into separate parts, or an unloosing as of things woven together. The final idea of the military breaking camp is used by Peter in putting off his tent.

Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, 14 knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. 15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease. 2 Pet 1:13-15

His soul is about to leave the body. He will be unloosed and thus will depart. While the previous clause used "already, here he used the term "at hand." It has *approached* and is now "standing over him."

ephistimi ... , from *epí* (1909), by, near, upon, and *hístemi* (2476), to stand. ... , to place oneself upon or near, to stand upon, by, near. (II) Implying also approach, to come and stand by, ... (Complete Word Study Dictionary: NT:2186)

What he had hoped for in Philippians was now standing nearby.

For to me, to live is Christ, and to die is gain. 22 But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. 23 For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better. 24 Nevertheless to remain in the flesh is more needful for you. Phil. 1:21-24

7 I have fought the good fight,

Paul moves to figures he had used in other epistles. Paul had described himself and all faithful Christians as a contender or fighter. In both respects he had fought (verb) the good fight (noun). The term "fight" has an interesting etymology. It began its life as a gathering or a place (*agomai*; *agora*). Over time, the place most often assembled was to watch the games so it became the term

for the gathering place for the games. Then the place was lost and it meant the games themselves and the conflicts the contenders had while there.

agon (agomai) a number of people brought together, a gathering, assembly, like agora ... Hom.: esp. an assembly met to see games, ... 2. a place of contest, the arena, ll. an assembly of the Greeks at their great national games, ... 2. the contest for a prize at the games, ... to hold or propose a contest, generally, any struggle, trial, or danger,... of Hercules, ... c. inf., it is hard or dangerous to do a thing, ... a struggle for life and death, for one's highest interests, a battle, action, Thuc. ... 3. an action at law, trial, Plat., etc. (Liddle and Scott Abridged Greek Lexicon. "agon... 1. a place of assembly... spec. the place in which the Greeks assembled to celebrate solemn games... hence 2. a contest of athletes, runners, charioteers... any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness, and a desire to spread the gospel... b. intense solicitude, anxiety..." (Thayer, p. 10; 73)

*For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake, 30 having the same **conflict** which you saw in me and now hear is in me. Phil. 1:29-30*

*For I want you to know what a great **conflict** I have for you and those in Laodicea, and for as many as have not seen my face in the flesh, 2 that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, Col. 2:1-3*

*2 But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much **conflict**. 3 For our exhortation did not come from error or uncleanness, nor was it in deceit. 1Th. 2:2-3*

*Fight the good **fight** of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 1Tim. 6:12-13*

I have fought the good fight, I have finished the race, I have kept the faith. 2Tim. 4:7-8

*Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the **race** that is set before us, Heb. 12:1-2*

The verb also passed through similar stages. First it meant to enter and be allowed to become a part of the contest. Then contend in the games and finally all contending and fighting for causes and the deprivations that come from it.

"agonizomai... 1. to enter a contest; contend in the gymnastic games... 2. univ. to contend with adversaries, fight... 3. fig. to contend, struggle, with difficulties and dangers antagonistic to the gospel... 4. to endeavor with strenuous zeal, strive, to obtain something..." (Thayer, p. 10; 75)

agonizomai... A. to contend for a prize, esp. in the public games, 2. to fight, Hdt., 3. to contend for the prize on the stage, both of the poet, Hdt., etc., and of the actor, Dem.: generally to contend for victory, (Liddell and Scott Abridged Greek Lexicon. NT 75

*Then one said to Him, "Lord, are there few who are saved?" And He said to them, 24 "**Strive** to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. Lk. 13:23-25*

*Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would **fight**, so that I should not be delivered to the Jews; but now My kingdom is not from here." Jn. 18:36*

*And everyone who **competes** for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 1Cor 9:25*

*To this end I also labor, **striving** according to His working which works in me mightily. Col 1:29*

*Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. 29 To this end I also labor, **striving** according to His working which works in me mightily. Col 1:28-29*

*Epaphras, who is one of you, a bondservant of Christ, greets you, always **laboring** fervently for you in prayers, that you may stand perfect and complete in all the will of God. Col 4:12-13*

*For to this end we both **labor** and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. 1 Tim 4:10*

***Fight** the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 1 Tim 6:12-13*

*I have **fought** the good fight, I have finished the race, I have kept the faith. 2 Tim 4:7-8*

Paul has "**contended earnestly for the faith**" (Jude 3), he has been "**set for the defense of the gospel**" (Phil 1:16) and has spent his live "**spending and being spent for the souls of men**" (2

Cor 12:15). As he looks back over his life, this is how he chooses to sum it up. He has fought the good fight, he has contested, contended and battled. Now his time under the sun is ending and the duties he has borne will pass to others. As David before him, he served the counsel of God in his own generation.

For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: Acts 13:36

I have finished the race,

While others were still being exhorted to run with patience the race set before them, Paul was finished with his. Each of us has entered this race. Some are just beginning, others in the middle of the race and some near the finish line.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Heb. 12:1

He had served and honored the Lord Jesus and had suffered many things, he had never stumbled or stopped running since he began the race.

dromos... a course, running, race,... in straight course, Soph.: -of any quick movement, e.g. flight, ... a day's running, i.e. the distance one can go in a day, ...2. the footrace: 3. the length of the stadium, a course or heat in a race, Soph. II. a place for running, a run for cattle, ... 2. a race-course, Hdt.: a public walk, Lat. ambulatio, Eur., Plat.: -proverb., (Liddell and Scott Abridged Greek Lexicon. NT 1408)

*And as John was finishing his **course**, he said, 'Who do you think I am? I am not He. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.' Acts 13:25*

*But none of these things move me; nor do I count my life dear to myself, so that I may finish my **race** with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the **grace** of God. Acts 20:24-25*

Now Roman persecution was bringing his run and race course to a close.

"teleo... 1. to bring to a close, to finish, to end... 2. to perform execute, complete, fulfill, (so that the things done corresponds to what has been said, the order, command, etc.), i.e. a. ...to carry out the contents of a command... b. ... to do just as commanded, and generally involving a notion of time, to perform the last act which completes a process, to accomplish, fulfill..." (Thayer p 619)

I have kept the faith.

Leaving the figures, he moves to the reality of what he had done. Paul can now take his place in the list of Hebrews 11. His life is now written in the books. He can show his faith by his works.

Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good testimony. Heb 11:1-2

Yet now, if You will forgive their sin — but if not, I pray, blot me out of Your book which You have written." 33 And the Lord said to Moses, "Whoever has sinned against Me, I will blot him out of My book. Ex 32:32-34

You number my wanderings; Put my tears into Your bottle; Are they not in Your book? Ps 56:8

Let them be blotted out of the book of the living, And not be written with the righteous. Ps 69:28

Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them. Ps 139:16

And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life. Phil 4:3

And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. Rev 20:12-13

But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. Jas 2:18-19

He had guarded and taken care of his faith. He had held to it firmly. It had never left his careful scrutiny. He held to it firmly.

"tereo... to attend to carefully, take care of; i.e. a. prop. to guard... b. metaph. to keep, ... to hold firmly... c. to observe ... d. to reserve..." (Thayer, p. 622; 5083)

Now, here at the end of his life, he can take great solace in the life he had lived and the efforts he

had put forth. This is the way of life. As we face persecutions and tribulations, hard work and difficult circumstances, we want to shrink back from them. We do not want to put ourselves in harms way and pass through agony and sorrow. Yet as we look back on it, we are pleased and comforted to have done them. Paul had lived a very difficult life. As Jesus had told Ananias he would.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: 16 for I will show him how many things he must suffer for my name's sake. Acts 9:15-16

Now he has finished it all. His faith and trust in God has not wavered, but remained intact to the very end.

Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. Rev 2:10

8 Finally, there is laid up for me the crown of righteousness,

While the NKJV uses “finally,” the KJV, ASV and ESV use “henceforth.” Since the word can mean either “*the things that remain*” or “*for the rest I finally,*” either translation is possible.

“loipos... left; plur. the remaining, the rest... the rest of any number or class under consideration... the rest, the things that remain... what remains... i.e. a. hereafter, for the future, henceforth... b. at last, already... c. to loipon, dropping the notion of time, signifies for the rest, besides, moreover, [A. V. often finally], forming a transition to other things, to which the attention of the hearer or reader is directed...” (Thayer, p. 382; 3063)

What matters here is Paul’s state of mind. Is he only saying “*finally*” as he moves to his last point, or is he speaking of what the sum of the future will bring in “*henceforth*?” In context it seems more logical that Paul is affirming that after fighting the fight, finishing the course, and keeping the faith, the future (henceforth) has a crown of life. It has been reserved for him and is now awaiting him.

“apokeimai... to be laid away, laid by, reserved,... a. prop... b. metaph., ... reserved for one, awaiting him...” (Thayer, p. 63; 606)

Paul first spoke of this crown to the Corinthians as something all are striving to attain.

*And everyone who competes for the prize is temperate in all things. Now they do it to obtain a **perishable crown**, but we for an **imperishable crown**. 1Cor. 9:25-26*

The *crown* symbolized not only victory, but also exaltation, honor and rank. It doesn’t appear to be as exalted as the *diadem*, which is more for the king or emperor. Though it is used in the septuagint for the crown David removed from the head of a king. Since we are told we are to reign with him either concept is scriptural, but the former seems to be more in Paul’s view.

stephanos ... primarily, “that which surrounds, as a wall or crowd” (from stepho, “to encircle”), denotes (a) “the victor’s crown,” the symbol of triumph in the games or some such contest; hence, by metonymy, a reward or prize; (b) “a token of public honor” for distinguished service, military prowess, etc., or of nuptial joy, or festal gladness, especially at the parousia of kings. It was woven as a garland of oak, ivy, parsley, myrtle, or olive, or in imitation of these in gold. In some passages the reference to the games is clear, 1 Cor 9:25; 2 Tim 4:8 (“crown of righteousness”); it may be so in 1 Peter 5:4, where the fadeless character of “the crown of glory” is set in contrast to the garlands of earth. In other passages it stands as an emblem of life, joy, reward and glory, Phil 4:1; 1 Thess 2:19; James 1:12 (“crown of life”); Rev 2:10 (ditto); 3:11; 4:4,10: of triumph, 6:2; 9:7; 12:1; 14:14. (Vine’s NT:4735)

stephanos [4735], diadema [1238]. We must not confound these words because our English ‘crown’ stands for them both. I greatly doubt whether anywhere in classical literature stephanos is used of the kingly, or imperial, crown. It is the crown of victory in the games, of civic worth, of military valour, of nuptial joy, of festal gladness—woven of oak, of ivy, of parsley, of myrtle, of olive, or imitating in gold these leaves or others—of flowers, as of violets or roses” (Trench’s Synonyms of the NT)

It has been described in various ways throughout the NT.

*Blessed is the man who endures temptation; for when he has been approved, he will receive the **crown of life** which the Lord has promised to those who love Him. Jas. 1:12-13*

*and when the Chief Shepherd appears, you will receive the **crown of glory** that does not fade away. 1Pet. 5:4*

*Be faithful until death, and I will give you the **crown of life**. Rev. 2:10*

*Behold, I am coming quickly! Hold fast what you have, that no one may take **your crown**. Rev 3:11*

Paul was to receive this crown of victory. His use of crown of righteousness would appear to signify that the battle had been won and he would go before God with the sign of victory as a righteous man, reckoned righteous by his faith.

which the Lord, the righteous Judge, will give to me on that Day,

This is the true blessing of what Jesus did on the cross. God can now be just and righteous and still give sinners a crown for the life they have loved.

“dikaïos ...2. in a narrower sense, rendering to each his due; and that in a judicial sense, passing just judgement on others, whether expressed in words or shown by the manner of dealing with them:... so of God recompensing men impartially according to their deeds,...” (Thayer, p. 148-149; (1342)

being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God set forth (to be) a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the showing, (I say), of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Rom 3:24-26

Because of Jesus' death, the sinner Saul of Tarsus could spend the rest of his life doing the will of God and be judged worthy of a crown of righteousness by a just and righteous judge. On the day of judgment, the Lord will give him that crown.

and not to me only but also to all who have loved His appearing.

These words offer great comfort and hope to all of us. Not only did Paul receive this grace and mercy that brought righteousness to those whose faith was strong enough to move them to action (works).

But do you want to know, O foolish man, that faith without works is dead? 21 Was not Abraham our father justified by works when he offered Isaac his son on the altar? 22 Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” And he was called the friend of God. 24 You see then that a man is justified by works, and not by faith only. Jas. 2:20-24

Every single person who “having loved” His appearing. This is “*agape-love*” and it is a perfect active participle. This type of participle takes action that has occurred at some point in the past and continues unbroken right up to the present moment. Hence these are people who have been moved to always act in the best interest of and have care and concern for Jesus appearing. From the moment they first heard of it they have loved that it happened and have never wavered in that love and gratitude. They are so moved that Jesus appeared.

Some have looked at this as his first appearing and others at his second. With the perfect tense it is more likely it is his first appearing and all that came as a result of it for it is the foundation of the gospel itself. This does not preclude the second appearing as they are a unit with the latter completing what to former started. Those who love everything Jesus stood for and are so grateful to God for all that He came to do and to teach.

Personal comments to Timothy:

9 Be diligent to come to me quickly;

Paul now pleads with Timothy on both a personal and spiritual level. He wants to see Timothy before his life is over, and still needs him to minister in the gospel for what time is left. First because he is forsaken but also because he needs the cloak he left along with the books and parchments (4:13), and also wants to see Mark (4:11).

10 for Demas has forsaken me,

We don't hear of Demas until Paul's prison epistles written about 61-63, and nothing is spoken of his place or time of conversion. During Paul's first imprisonment in Rome he was an active worker with Paul. He told the Colossians that Demas was working with him along with many others.

Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me. 8 I am sending him to you for this very purpose, that he may know your

circumstances and comfort your hearts, 9 **with Onesimus, a faithful and beloved brother, who is one of you.** They will make known to you all things which are happening here. 10 **Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him),** 11 and **Jesus who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision;** they have proved to be a comfort to me. 12 **Epaphras, who is one of you, a bondservant of Christ, greets you,** always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. 13 For I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis. 14 **Luke the beloved physician and Demas greet you.** 15 Greet the brethren who are in Laodicea, and Nymphas and the church that is in his house. Col 4:7-15

It appears in the context that Demas was a gentile convert. The fact that he was mentioned with Luke is strong praise. His other description is found in Paul's letter to Philemon. Where Paul speaks of him as a fellow laborer.

Epaphras, my fellow prisoner in Christ Jesus, greets you, 24 as do Mark, Aristarchus, Demas, Luke, my fellow laborers. Phile 1:23

Though Demas had been spoken of in favorable terms in the previous imprisonment, he has now forsaken Paul. The entire interpretation of this passage centers on the meaning and use of the term forsake. It is a triple compound word, so we will look at each of its terms. It's root means to leave. When *kata* (down) is added as a prefix it adds to leave behind or forsake and abandon. When *en* (in) is also added it means "to leave behind among or to leave surviving.

1. *kataleipo* a strengthened form of *leipo*, "to leave," signifies (a) "to leave, to leave behind," e. g., Matt 4:13; (b) "to leave remaining, reserve," e. g., Luke 10:40; (c) "to forsake," in the sense of abandoning, translated "to forsake" in the RV of Luke 5:28 and Acts 6:2; in Heb 11:27 and 2 Peter 2:15, KJV and RV. In this sense it is translated "to leave," in Mark 10:7; 14:52; Luke 15:4; Eph 5:31.

2. *enkataleipo* from *en*, "in," and No. 1, denotes (a) "to leave behind, among, leave surviving," Rom 9:29; (b) "to forsake, abandon, leave in straits, or helpless," said by, or of, Christ, Matt 27:46; Mark 15:34; Acts 2:27,31 (No. 1 in some mss.); of men, 2 Cor 4:9; 2 Tim 4:10,16; by God, Heb 13:5; of things, by Christians (negatively), Heb 10:25. (Vine's NT:2641; NT:1459),

Abandoning is seen in its worst when Jesus used it on the Cross: "**My God My God why have you forsaken me.**" But it appears in a softened form in "**you will not leave my soul in Hades**" and also in:

And as Isaiah said before: "Unless the Lord of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah." Rom 9:29

not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. Heb 10:25-26

So the word itself can mean the worst or some lesser form of forsaking. When we look at its other use in this same passage though it seems to help.

At my first defense no one stood with me, but all forsook me. May it not be charged against them. 2Tim. 4:16

Both passages say exactly the same thing in the same words and the same grammar. Do we understand that all in Rome fell away from the Lord or only that they forsook Paul and abandoned him. There is no reason to see either or this as a complete apostasy. It is bad enough that they left Paul. Either way Paul is deeply hurt by what Demas has done.

having loved this present world, and has departed for Thessalonica--

It was Demas love for this present world that had led to his leaving Paul. This too can have a very sinister meaning, or simply mean that Demas did not wish to die and wanted to continue to live in this present world. Most take the worst possible interpretation here and concluded that Demas completely fell away. That may be the exact meaning, but it is not absolutely certain. With our own *agape* love, we will always put the best possible motive and the least evil, hoping for the best.

*Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, **thinks no evil**; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, **believes all things, hopes all things, endures all things.*** 1 Cor 13:4-8

Regardless of his present spiritual condition, Paul was alone because Demas had forsaken him to go to Thessalonica, and this was the reason why he wanted Timothy to come.

Crescens for Galatia, Titus for Dalmatia.

Does the first part of this verse apply to these other men as well? Did Crescens forsake Paul and go to Galatia while Titus forsook Paul and went to Dalmatia. The grammar would allow it, but it would also allow that these other two men who had been with Paul had left at his instructions to go elsewhere. We know nothing else about Crescens, but Titus had a very important role in Paul's work since the Jerusalem conference where he was the test case for circumcision.

Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. 2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. 3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. Gal 2:1-3

He also took the first letter to the Corinthians and later was left in Crete and received the letter that bears his name.

I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia. 2Cor. 2:13

Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, 2Cor. 7:6

Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all. 2Cor. 7:13

So we urged Titus, that as he had begun, so he would also complete this grace in you as well. 2Cor. 8:6

If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the churches, the glory of Christ. 2Cor. 8:23

To Titus, a true son in our common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior. Titus 1:4

11 Only Luke is with me.

Luke wrote the gospel that bears his name and the book of Acts. He had been a traveling companion of Paul since the second missionary journey. The "we" passages in Acts (16:10-13; 20:6-15; 27:1-8; 28:10-16) are all references to the work he did with Paul.

*Now after he had seen the vision, immediately **we** sought to go to Macedonia, concluding that the Lord had called **us** to preach the gospel to them. 11 Therefore, sailing from Troas, **we** ran a straight course to Samothrace, and the next day came to Neapolis, 12 and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And **we** were staying in that city for some days. 13 And on the Sabbath day **we** went out of the city to the riverside, where prayer was customarily made; and **we** sat down and spoke to the women who met there. ... 16 Now it happened, as **we** went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. Acts 16:10-14, 16*

*But **we** sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where **we** stayed seven days. Acts 20:6*

*And when **we** had come to Jerusalem, the brethren received **us** gladly. Acts 21:17*

*And when it was decided that **we** should sail to Italy, they delivered Paul and some other prisoners to one named Julius, a centurion of the Augustan Regiment. 2 So, entering a ship of Adramyttium, **we** put to sea, meaning to sail along the coasts of Asia. **Aristarchus, a Macedonian of Thessalonica, was with us.** Acts 27:1-2*

*And in all **we** were two hundred and seventy-six persons on the ship. 38 So when they had eaten enough, they lightened the ship and threw out the wheat into the sea. Acts 27:37-38*

*Now when **we** came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him. Acts 28:16*

He was with Paul during his imprisonment in Caesarea, took the boat trip with Paul to Rome and spend time with Paul in his first imprisonment. Now he is the only one who is with Paul.

Get Mark and bring him with you,

This is a wonderful commendation and a rescinding of a previous judgment. We first read of Mark as John who was surnamed Mark. His mother Mary owned a large enough home to host the church as they were praying for Peter.

So, when he had considered this, he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying. Acts 12:12

Barnabas and Saul took John Mark with them on the first missionary journey, but for reasons never specifically revealed, but obviously not of an honorable nature, John Mark left them and did not complete his work or commitment.

And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark. Acts 12:25

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. Acts 13:13

Later, Barnabas wanted to give John Mark a second chance, but Paul was so firmly opposed to having him along that sharp words were spoken and they parted from each other. Paul felt so strongly about Mark and had so little confidence in him that he was willing to leave Barnabas as a result of it.

And Barnabas was minded to take with them John also, who was called Mark. 38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. 39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; 40 but Paul choose Silas, and went forth, being commended by the brethren to the grace of the Lord. Acts 15:37-40

Many years have elapsed and Mark has long ago risen above this. But the book of Acts is now being circulated and all who read this have doubts about the situation and the man. Paul first dealt with this in Colossians, advising them that Mark is a man to be welcomed.

Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him), Col 4:10

for he is useful to me for ministry.

Now, Paul fully commends him as a man to be used in these most trying of circumstances. Now he is easy to make use of. This must have meant a great deal to Mark. ...

euchrestos ... pertaining to being of positive or good use - 'useful, valuable.' ... 'at one time he was of no use to you, but now he is useful both to you and to me' Philem 11. (Lou & Nida NT:2173)

*euchrestos "useful, serviceable" (eu, "well," chrestos, "serviceable," akin to *chraomai*, see No. 1), is used in Philem 11, "profitable," in contrast to *achrestos*, "unprofitable" (a, negative), with a delightful play upon the name "Onesimus," signifying "profitable" (from *onesis*, "profit"), a common name among slaves. Perhaps the prefix *eu* should have been brought out by some rendering like "very profitable," "very serviceable," (Vine's NT:2173)*

The last words regarding Mark completely restore Paul's confidence in him and his own use in the kingdom. He had done some foolish things in his youth, but had redeemed himself, grown out of it and now was completely dependable and easy to use.

12 And Tychicus I have sent to Ephesus.

We first learn of this man when the money was taken to Jerusalem to help the needy saints.

And Sopater of Berea accompanied him to Asia-- also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. Acts 20:4

We read of him again in the prison epistles as well as in the epistle to Titus.

But that you also may know my affairs and how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; Eph 6:21

Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me. Col 4:7

When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there. Titus 3:12

This is all we know of him.

13 Bring the cloak that I left with Carpus at Troas when you come-- and the books, especially

the parchments.

Paul's final words are of a personal nature. Paul wants a cloak he left behind, and he wants some books and parchments. These may have been books of the Bible or some other written documents. We know no more about it than this.

14 Alexander the coppersmith did me much harm. May the Lord repay him according to his works. 15 You also must beware of him, for he has greatly resisted our words.

This final warning was for Timothy alone. Timothy is either at the reception of the letter or on the way to visit Paul to come within reach of this man. Paul warned him in the strongest terms that he was very dangerous. He did Paul much harm (perhaps leading to this imprisonment). Timothy is to take special care around him. Although there are speculations as to who this man was and what he did, there are no way to answer these questions.

15 You also must beware of him, for he has greatly resisted our words.

The term "beware" began as a *watchman, whose job is "to protect" those who are asleep from harm during the night*. It ref. to *deliberate and conscious "watching," "being on the alert,"* (Kittel)

phulasso... A. absol. to keep watch and ward, keep guard, ... B. trans. to watch, guard, keep, defend, ... to guard one from a person or thing, ... C. Med., with pf. pass., ... I. absol. to be on one's guard, keep watch... (Liddell & Scott Abridged Greek Lexicon NT:5442)

Timothy must be on high alert and guard himself carefully while he is anywhere near this man. The reason (*gar*) is that he "*withstood*" Paul's words.

"*anthistemi* "to set against" (*anti*, "against," *histemi*, "to cause to stand"), used in the middle (or passive) voice and in the intransitive 2nd aorist and perfect active, signifying "*to withstand, oppose, resist,*" (Vine, NT:436)

The term is used of Elymas *withstanding* Paul and Barnabus (Acts 13:8. Of those who resist the power of civil government (Rom. 13:2). How we are to resist the devil (Jas. 4:7; 1Pet 5:9). It is a strong term for standing up against either in a good way or an evil one. This man could not be moved in his opposition to Paul for it was "*very great*".

lian... very, exceedingly, ... with a Verb, very much, overmuch, exceedingly,... (Liddell and Scott Abridged Greek Lexicon NT:3029).

It is probable that this resistance was in the from of persecution that may even have led to his imprisonment. Timothy must be especially careful should he come within the attention of this man.

16 At my first defense no one stood with me, but all forsook me. May it not be charged against them.

This defense (apology) is the same word Luke used of how Paul answered when in legal circumstances.

apologia ... verbal defense, speech in defense: Acts 25:16; 2 Cor 7:11; Phil 1:7,17 (16); 2 Tim 4:16; ... (Thayer's Greek Lexicon NT:627)

What Paul had done in the presence of Felix, Festus, and Agrippa (Acts 25:8; 26:1-2, 24), he was now doing here in Rome. But no one would come to his assistance, be by his side, or come to help.

paraginomai ... to come to the assistance of someone - 'to come and help, to be present to help.' ... 'no one came to help me' 2 Tim 4:16.... " (Lou and Nida Greek-English Lexicon NT:3854)

paraginomai ... from Homer down; ... (properly, to become near, to place oneself by the side of, hence) to be present, to come near, approach." (Thayer's NT 3854)

All in Rome who knew Paul was there would not stand with him, but instead deserted him.

1. *kataleipo* a strengthened form of *leipo*, "to leave," signifies (a) "to leave, to leave behind," e. g., Matt 4:13; (b) "to leave remaining, reserve," e. g., Luke 10:40; (c) "to forsake," in the sense of abandoning, translated "to forsake" in the RV of Luke 5:28 and Acts 6:2; in Heb 11:27 and 2 Peter 2:15, KJV and RV. In this sense it is translated "to leave," in Mark 10:7; 14:52; Luke 15:4; Eph 5:31.

2. *enkataleipo* from *en*, "in," and No. 1, denotes (a) "to leave behind, among, leave surviving," Rom 9:29; (b) "to forsake, abandon, leave in straits, or helpless," said by, or of, Christ, Matt 27:46; Mark 15:34; Acts 2:27,31 (No. 1 in some mss.); of men, 2 Cor 4:9; 2 Tim 4:10,16; by God, Heb 13:5; of things, by Christians (negatively), Heb 10:25. (Vine's NT:2641; NT:1459),

As he had heard Stephen utter these words, even before his conversion, while he watched him

being stoned, so now he offers the same words. It is in his heart that no one be held in account for this.

And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." 60 Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep. Acts 7:59-60

17 But the Lord stood with me and strengthened me,

While everyone else left Paul to his fate, Jesus did not. Though Jesus had appeared to Paul at different times in his life, there is nothing here to indicate that Paul meant more than what any of us would say if we were alone. By faith, we all know that Jesus stands with us.

"paristemi... a. to place beside or near... to set at hand; to present; to proffer; to provide... Middle and perfect, pluperfect, 2 aorist active, to stand beside, stand by or near, to be at hand, be present..." (Thayer's NT:3936

Yet there are some things here that might lead to a different conclusion. This was to be the crowning event that would complete his life. Jesus had told Ananias

But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. 16 For I will show him how many things he must suffer for My name's sake." Acts 9:15-16

Just before Paul's journey to Rome, he told Agrippa about Jesus' words to him.

I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.' Acts 26:17-18

Now he was at the very end and the Lord strengthened him.

endunamoo ... to make strong, endue with strength, strengthen: ... Phil 4:13; 1 Tim 1:12; 2 Tim 4:17; passively, to receive strength, be strengthened, increase in strength: (Thayer's NT:1743)

so that the message might be preached fully through me,

This was done 'so' that Paul could fully preach the message. This was the purpose, intent and goal.

"hina... I. An adverb of place,... a. where; in what place. b. in what place; whither... II a final conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention)denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;..." (Thayer, p. 302-304; 2443)

Jesus wanted the "message" fully preached. This is the term for the herald sent forth by the king or governor to proclaim a new law or command. In this case it was from heaven.

"kerugma... that which is promulgated by a herald or public crier, a proclamation by herald; in the NT the message or proclamation by the heralds of God or Christ..." (Thayer's NT: 2782)

This was to be done through Paul and it was being fully accomplished at that moment.

"plerophoreo... to bear or bring full, to make full; a. to cause a thing to be shown to the full i.e. to fulfill the ministry in every respect, 2 Tim. 4:5 ... b. to carry through to the end, accomplish... c. to fill one with any thought, conviction, or inclination... to make one certain, to persuade, convince one ... pass. to be persuaded... persuaded, fully convinced, or assured Rom. 4:21..." (Thayer p 517; 4135)

and that all the Gentiles might hear.

This final defense in Rome would accomplish all that Jesus had wanted Paul to do with his life.

But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. 16 For I will show him how many things he must suffer for My name's sake." Acts 9:15-16

And I was delivered out of the mouth of the lion.

At the time he gave the defense, there was no immediate punishment. He was "delivered." But he knows this is only a short reprieve and the end will come soon.

"hruomai... (to cause to escape, to deliver)... (to draw out)... from pus to draw... hence prop. to draw to one's self, to rescue, to deliver... ho hruomenos the deliverer..." (Thayer p 564; 4506)

18 And the Lord will deliver me from every evil work

Paul's concluding words are meant for all who face death or persecution. The "Lord" will deliver us.

"hruomai... (to cause to escape, to deliver)... (to draw out)... from pus to draw... hence prop. to draw to one's self, to rescue, to deliver... ho hruomenos the deliverer..." (Thayer p 564; 4506)

Shadrach, Meshach and Abed-nego said something very similar to Nebuchadnezzar.

But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will deliver you from my hands?" 16 Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. 17 If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. 18 But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up." Dan 3:15-18

They all knew exactly the same thing. God can deliver us from any physical danger, but even if the physical danger ends in death, they were still convinced that they would be delivered. Jesus explained how in the parable of the rich man and Lazarus.

and preserve me for His heavenly kingdom.

While the NKJV chose "preserve," this is the term most often translated with saved, or salvation.

"sozo... to save, to keep safe and sound, to rescue from danger or destruction (opp. to *apollumi*)... a. univ., *tina* ... one (from injury or peril); to save a suffering one (from perishing) e. g. one suffering from disease to make well, heal, restore to health: to preserve one who is in danger of destruction, to save (i.e. to rescue)... b. to save in the technical biblical sense; negatively, to deliver from the penalties of the Messianic judgment,... to save from the evils which obstruct the reception of the Messianic deliverance..." (Thayer's; 4982)

Paul trusted Jesus to do exactly what He had promised. Jesus later said exactly the same thing.

Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. 11 "He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death." Rev 2:10-11

To Him be glory forever and ever. Amen!

As Paul has ascribed many times in other books this glory to God, now he ascribes this glory to His Son Jesus Christ, showing that what Jesus had asked for before he left this world was given to him.

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, 2 as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. ... 4 I have glorified You on the earth. I have finished the work which You have given Me to do. 5 And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. Jn. 17:4-5

Just as Jesus glorified God on earth, so now we should glorify both God and His Son Jesus Christ.

19 Greet Prisca and Aquila, and the household of Onesiphorus.

The word for greetings is a common one for the ending of many of the letters in the Scriptures.

aspazomai ... signifies "to greet, welcome," or "salute." thee. ... The verb is used as a technical term for conveying "greetings" at the close of a letter, ... Rom 16:22, the only instance of the use of the first person in this respect in the NT; see also 1 Cor 16:19,20; 2 Cor 13:13; Phil 4:22; Col 4:10-15; 1 Thess 5:26; 2 Tim 4:21; Titus 3:15; Philem 23; Heb 13:24; 1 Peter 5:13,14; 2 John 13. (Vine's NT:782)

Priscilla and Aquila had entered Paul's life at Corinth since they were both tent makers. Although at that time they were called Jews, they soon became Christians.

And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. 3 So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers. Acts 18:2-3

By the time Paul left Corinth (1½ years), he took them with him to Ephesus.

Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. He had his hair cut off at Cenchrea, for he had taken a vow. 19 And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews. Acts 18:18-19

They stayed at Ephesus for a time, but when Paul wrote the letter to the Romans they were then at Rome, with a church meeting in their home.

Greet Priscilla and Aquila, my fellow workers in Christ Jesus, 4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house. Rom 16:3-5

20 Erastus stayed in Corinth, but Trophimus I have left in Miletus sick.

Erastus is a name mentioned three times, but only here and one other passage do they seem to be the same person.

When these things were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." 22 So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time. Acts 19:21-22

If it is the same man, then he and Timothy had first started working together on Paul's third journey while he was in Ephesus.

The second man is well known to both Timothy and Paul. He was with Paul in Jerusalem and was the cause of the false charge that led to Paul's imprisonment.

And Sopater of Berea accompanied him to Asia — also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. 5 These men, going ahead, waited for us at Troas. Acts 20:4-6

"Men of Israel, help! This is the man who teaches all men everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place." 29 (For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.) Acts 21:28-29

21 Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.

Paul longs to see Timothy and so he asked him again to do his best to get there before winter with the cloak. These men are not listed anywhere else in Scripture and so they were men known to Paul and Timothy, but which we can only speculate because we have no other information.

22 The Lord Jesus Christ be with your spirit. Grace be with you. Amen.

Paul's concluding words offer to Timothy the same wonderful blessing that he has just spoken of regarding himself. He knows that Timothy is faithful and that Jesus has promised to be with his spirit, so there are simply words of comfort and exhortation. Timothy is to remember these words when Paul is gone and he must go on alone.
