



2 TIMOTHY

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Russell Haffner currently serves as the director of the WVBS Online Bible School. He graduated from the Southwest School of Bible Studies in 1993. He is also an alumnus of Texas A&M University where he majored in Architecture. He has served as a minister of the gospel for over 30 years. He has spoken on various lectureships and has held several gospel meetings. He has also published articles in numerous lectureship books.

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BACKGROUND

In the New Testament we find that Paul wrote several epistles (letters) to various congregations. However, he also wrote four letters to three different individuals: two to Timothy, one to Titus and one to Philemon. When his second letter to Timothy was written Paul was a mature and experienced apostle of Christ writing to a young man who was a fellow-laborer in the work of preaching the gospel. Timothy was probably around 30 years old at this time.

In this letter Paul is instructing Timothy on many practical things concerning the Christian life and the service of a preacher in the local congregation. To gain a better understanding of the close relationship between Paul and Timothy please note the following passage:

Philippians 2:19-23, "But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. For I have no one like-minded, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus. But you know his proven character, that as a son with his father he served with me in the gospel. Therefore I hope to send him at once, as soon as I see how it goes with me."

Paul wrote this letter to tell Timothy to hold fast to the pattern of sound words (2 Timothy 1:13). Paul explained to this young man and us that the word of God brings life and immortality to light and is able to make one wise unto salvation being profitable for doctrine, reproof, correction and instruction in righteousness (2 Timothy 1:10; 3:15-16). He taught that following God's word will make a person complete, thoroughly equipped for every good work (2 Timothy 3:17).

Timothy was an interesting young man who was born in the town of Lystra of a Jewish mother and a Greek father. It appears he had been raised in the Jewish faith and was taught the Scriptures by his mother and grandmother from his early childhood (2 Timothy 1:5; 3:15). The name Timothy, which was probably given to him by his mother, means "honoring God" or "honored by God."

Paul first partnered with Timothy in Lystra (Acts 16:1-3). It was at the beginning of Paul's second missionary journey that Timothy joined Paul to assist in spreading the good news of salvation and he continued to share in Paul's work throughout the rest of the apostle's life. Timothy was also a helper to Paul during Paul's first imprisonment at Rome (Colossians. 1:1; Philemon 1:1) and then following Paul's release Timothy traveled with him as far as Ephesus where he was left to teach and encourage the brethren.

INTRODUCTION

Writer

Of course, God is the author of this book (2 Peter 1:20-21). However, the human agent whom God used to reveal 2 Timothy was the apostle Paul, as he claimed in 2 Timothy 1:1. In addition to Paul's claim, there are other reasons to believe this fact. One of the strongest reasons is the close personal relationship between Paul and Timothy which is seen in 2 Timothy. For example, please consider the following:

1. Paul called him his "beloved son" (2 Timothy 1:1).
2. Paul thanked God for every remembrance of him (2 Timothy 1:3).
3. Paul greatly desired to see him - remembering his tears (2 Timothy 1:4).
4. Personal references are made to Timothy's mother and grandmother (2 Timothy 1:5).
5. The miraculous gift in Timothy came by the laying on of Paul's hands (2 Timothy 1:6).
6. Paul called him "my son" (2 Timothy 2:1).
7. Paul referred to the things Timothy had heard from him (2 Timothy 2:2).
8. Timothy was exhorted to carefully follow Paul's doctrine and life (2 Timothy 3:10-11).
9. Paul knew that in Timothy's childhood he had learned the scriptures (2 Timothy 3:15).
10. Paul exhorted Timothy to come to him quickly - most others had left him (2 Timothy 4:9-10).

Despite this strong evidence that Paul was the human agent whom God used to reveal 2 Timothy, in recent years some have questioned that fact. [For additional information concerning this please see the appendices - THE AUTHORSHIP OF SECOND TIMOTHY.]

To Whom Written

Paul wrote this epistle to Timothy who is described as his beloved son (2 Timothy 1:2). Timothy was not his physical son so this expression probably means that Timothy was converted by Paul (1 Corinthians 4:14-15). In the book of Acts we find that Paul and Timothy did a great deal of work together preaching the gospel.

Language

This letter was originally written in Koiné Greek. The word "Koiné" means "common." This is a fitting name because it was the common language used by the people in that day.

Date

This letter was probably written sometime in the period around A.D. 67-68. This would have been during Paul's second and final imprisonment in Rome. Many reliable Bible scholars believe that Paul was released from his first imprisonment in Rome which was mentioned in Acts 28:30-31. After that release, it is believed that he preached the gospel in such places as Philippi, Ephesus, Crete and Spain. [For additional information concerning Paul's release from his first imprisonment please see the appendices - AN HISTORICAL PROBLEM.]

Historical (uninspired) evidence indicates that Paul was imprisoned for a second time in Rome under the rule of the cruel emperor Nero. It may well be that it was during this second imprisonment that God revealed to the apostle Paul these inspired words to send to Timothy. Along those lines, please consider the following verses which indicate that Paul was imprisoned, and indeed, near death:

1. He calls himself a prisoner (2 Timothy 1:8).
2. He mentions his chain and Rome (2 Timothy 1:16-17).
3. He said he suffered as an evildoer, even to the point of chains (2 Timothy 2:9).
4. He stated that he was already being poured out as an offering and that his time of departure was at hand (2 Timothy 4:6).
5. He declared that he had finished the race and kept the faith (2 Timothy 4:7).
6. He said there was a crown of righteousness laid up for him (2 Timothy 4:8).
7. He told Timothy to be diligent to come to him quickly (2 Timothy 4:9).
8. He urged Timothy to do his utmost to come to him before winter (2 Timothy 4:21).

Key Verses

2 Timothy 1:8
2 Timothy 1:13
2 Timothy 2:2
2 Timothy 2:15
2 Timothy 3:12
2 Timothy 3:16-17
2 Timothy 4:2
2 Timothy 4:7

Key Word

"faith" (used eight times) - 2 Timothy 1:5, 13; 2:18, 22; 3:8, 10, 15; 4:7

Key Phrase

"I have fought the good fight, I have finished the race, I have kept the faith" (2 Timothy 4:7).

Purpose of the Epistle

This letter was written to provide Timothy, and indeed all future gospel preachers and teachers, with instructions and encouragement. Paul told Timothy to not be ashamed of God's word and to hold fast to the pattern of sound words which he should teach to faithful men. Paul encouraged him to be strong and endure hardship as a diligent worker, rightly dividing the word of truth. He was warned to turn away from and flee iniquity and youthful lusts. He was to preach God's word in season and out. Paul instructed him to be gentle and patient while also being aware of false teachers. Therefore, he should fight the good fight and keep the faith looking forward to the crown of righteousness.

Is Second Timothy a "Pastoral" Epistle?

Many in the religious world today refer to the epistles Paul wrote to Timothy and Titus as "Pastoral" epistles. This title comes from a misunderstanding concerning the term "pastor" in the Scriptures. Some in the religious world mistakenly refer to preachers as "pastors" and since these epistles contain instructions for preachers they call them "pastoral" epistles. However, the Bible is very clear that pastors and preachers do not fulfill the same role. In the New Testament, the Greek word (POIMĒN) translated as "pastor" refers to elders not preachers.

According to W. E. Vine in his *Expository Dictionary of New Testament Words*, the word POIMĒN means, "a shepherd, one who tends herds or flocks (not merely one who feeds them)." This makes it clear that pastors are shepherds and shepherds tend to and oversee God's spiritual flock (the church). In the Scriptures shepherds (1 Peter 5:2) are called bishops (1 Timothy 3:1-2), elders (1 Timothy 5:1), overseers (Acts 20:28), pastors (Ephesian 4:11), rulers (Hebrews 13:7, 17) and the presbytery (1 Timothy 4:14). The different terms are used to emphasize different aspects of the same office.

We find in the New Testament that the pastors (elders) are to be the overseers of the local congregations (Acts 20:17, 28). We also notice that there was always a plurality of men at each individual congregation serving as elders or the presbytery (Acts 14:23). In the Scriptures the preacher (minister, evangelist) is under the oversight of these men. In order to stay true to God's word we must always make the distinction between pastors and preachers very clear.

However, we also see in the scriptures that a preacher can be "a" pastor of the local church. Notice I have emphasized "a" pastor and not "the" pastor. A preacher can be selected to serve as one of the elders in addition to being the local preacher if he meets the qualifications for an elder, but he cannot serve as the only elder (pastor) over a congregation. Peter was an apostle, an elder and a preacher of the gospel. He noted his diverse roles in 1 Peter 5:1 when he wrote, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." If a preacher meets the qualifications of 1 Timothy 3:1-7 and Titus 1:5-11, he can serve as an elder. He is then part of the eldership. He is only one of the elders who shepherd the local flock. His role as the preacher is totally separate from his role as an elder.

2 TIMOTHY OUTLINE

- I. Greeting and thanksgiving (1:1-5)
 - A. Greeting (1:1-2)
 - B. Paul's thanksgiving for Timothy (1:3-5)
- II. Qualities of a faithful gospel preacher (1:6-18)
 - A. Loving zeal (1:6-7)
 - B. Courage (1:8-12)
 - C. Holds fast to the pattern of sound words (1:13-18)
- III. Duties of a faithful gospel preacher (2:1-26)
 - A. Be strong (2:1)
 - B. Teach others (2:2)
 - C. Endure hardship (2:3-13)
 - D. Be a diligent worker, keeping away from false doctrine (2:14-19)
 - E. Live a pure life and avoid ignorant disputes (2:20-23)
 - F. Be a gentle, patient servant of the Lord (2:24-26)
- IV. Warning of dangers to come (3:1-9)
 - A. Warning (3:1)
 - B. Description of evil people during these times and action required (3:2-5)
 - C. Some actions of these evil people (3:6-9)
- V. Timothy's faithfulness and God's word (3:10-17)
 - A. Timothy followed Paul, including his persecutions (3:10-13)
 - B. Exhortation to continue in the wonderful word of God (3:14-17)
- VI. Paul's final charge to Timothy (4:1-5)
 - A. Preach the word (4:1-2)
 - B. Some will not endure sound doctrine (4:3-4)
 - C. Do the work of an evangelist (4:5)
- VII. Paul's hope in death and situation in prison (4:6-18)
 - A. The triumphant end of a faithful life (4:6-8)
 - B. Paul's urgent request (4:9-13)
 - C. Beware of false teachers (4:14-15)
 - D. At Paul's first defense, only the Lord stood with him (4:16-18)
- VIII. Closing greetings (4:19-22)

EXPOSITION

I. Greeting and thanksgiving (1:1-5)

A. Greeting (1:1-2)

1:1 **"Paul, an apostle of Jesus Christ"** - In the very first verse Paul clearly identifies himself as the inspired writer of this epistle (letter). He also plainly states that he is an apostle of Jesus Christ (1 Timothy 1:1).

Paul was required at times to defend his apostleship to those who questioned his conversion. There were some who doubted his apostleship because they remembered his life before his conversion when he was called Saul and he zealously persecuted the Lord's church.

"by the will of God," - It was by God's will that he served as an apostle. However, Paul could have rejected God's will. He had his own free will choice to accept or reject God's will. God has always given mankind the free will choice to either obey or disobey His commands (Joshua 24:15; Revelation 22:17). Fortunately, Paul chose to obey (Acts 26:15-19).

Notice Paul did not (and could not) make himself an apostle. Those who claim to be apostles today do so without any authority from God and therefore are not apostles.

"according to the promise of life which is in Christ Jesus," - The "life" mentioned in this verse is a clear reference to God's promise of eternal life to those who obey Him. Since Paul was near death (2 Timothy 4:6) it would be natural for him to be thinking about the joys of eternal life.

We should also notice that this blessed eternal life is "in" Christ Jesus. The Scriptures teach that all spiritual blessings are "in" Christ (Ephesians 1:3) and there is only one way to be "in" Christ. The New Testament clearly teaches we are baptized "into" Christ (Romans 6:3-4; Galatians 3:27). If we have not been baptized for the remission of sins according to the Scriptures we are not "in" Christ. Salvation is only found "in" Christ.

1:2 **"To Timothy, a beloved son:"** - Timothy was not Paul's physical son. The phrase "beloved son" was Paul's way of expressing the close relationship he had with Timothy. He may very well have converted Timothy (1 Corinthians 4:14-15; 1 Timothy 1:2). This terminology ("beloved son") emphasized the close spiritual relationship between Paul and Timothy.

"Grace, mercy, and peace from God the Father and Christ Jesus our Lord" - "Grace" is the undeserved favor of God. This is especially seen in His making salvation available to us through His beloved Son. "Mercy" is the compassion, loving kindness and pity God shows in His longsuffering and forbearance with us (2 Corinthians 1:3-4). "Peace" is the inner calm and tranquility which is the result of being right with God through our faithful obedience (Romans 5:1).

B. Paul's thanksgiving for Timothy (1:3-5)

1:3 **"I thank God, whom I serve with a pure conscience, as my forefathers did,"** - This tells us that Paul was a genuine and sincere Christian. He was not a hypocrite. As part of his faithful service to God, he worked hard to avoid doing things which would violate his conscience.

The word "conscience" comes from the Greek word SUNEIDĒSIS which is defined as part of our inner being which either accuses or excuses us of wrong doing (Acts 22:4-5; 23:1; Romans 2:15). If the conscience is not educated it will not serve as a good guide when we make decisions. A man should educate his conscience (with God's word) and guard it so it will serve as a good regulator for his actions. If he does not do this the conscience can no longer function properly as God intends (1 Timothy 1:19; 4:2).

"as without ceasing I remember you in my prayers night and day," - Paul frequently thanked God for his brothers and sisters in Christ (Philippians 1:3; Colossians 1:3; 2 Thessalonians 1:3). Paul was truly a man of prayer. He practiced what he preached (1 Thessalonians 5:17). He knew the power which is in the fervent prayer of a righteous person (James 5:16). He knew the inner peace of casting his cares on God, who cares for us (Philippians 4:6-7; 1 Peter 5:7).

1:4 **"greatly desiring to see you, being mindful of your tears, that I may be filled with joy,"** - We do not know when Timothy shed

these tears. It may have been when he and Paul were last separated from each other. In any case, this is another indication of the deep friendship which existed between these two brothers in Christ.

1:5 **"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"** - There are very few joys as great as seeing the genuine faith and spiritual growth of one to whom you taught the saving gospel of Christ (Philippians 4:1; 1 Thessalonians 2:19-20).

Paul said the faith of Timothy first dwelt in his grand-mother (Lois) and his mother (Eunice). The Bible teaches that faith comes by hearing and hearing by the word of God (Romans 10:17). Therefore, Paul was saying that Timothy's mother and grandmother taught him the word of God while he was a child (2 Timothy 3:15). This makes clear to us the importance and value of teaching the word of God to our children (Deuteronomy 6:4-9; Psalm 127:1; Proverbs 22:6; Ephesians 6:4; Titus 2:4-5).

II. Qualities of a faithful gospel preacher (1:6-18)

A. Loving zeal (1:6-7)

1:6 **"Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands."** - The Greek word translated as "stir up" was used to indicate the fanning of burning coals to produce an intense flame. Thus, Paul was telling Timothy to intensify his use of the miraculous gift which was in him through the laying on of Paul's hands.

Sometimes the word "gift" is used to refer to a natural talent or ability (Romans 12:6-8), but here it refers to a supernatural gift of the Holy Spirit (1 Corinthians 12:4-10) by the laying on of Paul's hands.

Such supernatural gifts of the Holy Spirit could only be received two ways:

1. Either by the laying on of the hands of an apostle of Christ (Acts 8:14-18),

2. Or by Holy Spirit baptism which was limited to the apostles and Cornelius' household (Acts 2 and 10).

At this point, it is critically important to notice a significant difference between the wording in this verse and 1 Timothy 4:14.

1. "the gift of God which is in you THROUGH the laying on of my hands" (2 Timothy 1:6)
2. "the gift that is in you ... WITH the laying on of the hands of the presbytery" (1 Timothy 4:14)
3. The Greek word translated "through" in 2 Timothy 1:6 is DIA and according to Thayer, means the following:
 - 1) "through; 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) Thus, in 2 Timothy 1:6, Paul said that the gift was in Timothy through or by means of Paul's laying his hands on Timothy.
 - 3) This is entirely consistent with Acts 8:14-18 where it is clear that the apostles of Christ were the only men who could pass miraculous gifts on to others.
4. On the other hand, the Greek preposition translated, "with" in 1 Timothy 4:14 is META. The *Linguistic Key To The Greek New Testament* by Rienecker and Rogers has the following to say concerning this word:
 - 1) "The preposition does NOT express instrument or means, but merely ACCOMPANIMENT."
 - 2) In other words, the laying on of the hands of the elders was NOT the instrument or means by which Timothy received this miraculous gift.
 - 3) Instead, as we have already seen, the laying on of the apostle Paul's hands was the means or instrument by which Timothy received this miraculous gift.

- 4) Thus, the laying on of the hands of the elders merely ACCOMPANIED the laying on of Paul's hands.
5. Then, what purpose did the laying on of the elders' hands serve?
 - 1) In both Old and New Testament times, this procedure was used to send one forth on a journey or a new work (Numbers 27:22-23; Acts 13:2-3).
 - 2) Thus, apparently the elders laid hands on Timothy to send him forth with their best wishes as a preacher of God's word.
 - 3) At the same time, the apostle Paul laid his hands on Timothy to enable him to work miracles to confirm the word of God which he spoke (Mark 16:20; Hebrews 2:3-4).

Therefore, Timothy is being told to intensify his use of the miraculous gift which was in him through the laying on of Paul's hands.

1:7

"For God has not given us a spirit of fear," - The Greek word translated as "fear" means cowardice or timidity. The point is that God does not want us to be cowards, timid or shy in preaching and teaching His wonderful word. He wants us to be bold and fearless in teaching others the good news of salvation through His beloved Son, Jesus Christ (Acts 4:12; Philippians 1:20).

The Bible teaches that perfect love casts out fear (1 John 4:18). In fact, if we are fearful in a cowardly way, it will keep us out of heaven (Revelation 21:8). However, there is another kind of fear we should have which is godly fear or reverence (Ecclesiastes 12:13-14; Acts 10:35).

"but of power" - What is the power which God gives to each Christian? The Christian has the power of God's word working in his heart (as he studies and obeys it) which helps to produce the fruit of the Spirit in his life (Romans 1:16; Galatians 5:22-23; Colossians 1:5-6; 1 Thessalonians 2:13).

"and of love" - We love Him because He first loved us (1 John 4:19; Matthew 22:37-39). We should love our brethren enough to die for them (1 John 3:16; Matthew 5:44). We must also speak the truth in love (Ephesians 4:15). Indeed, love coupled with truth is the essence of Christianity (John 13:34-35).

"and of a sound mind" - The phrase "sound mind" means a self-controlled or self-disciplined mind. Control and self-discipline are characteristics which each follower of Jesus must strive to improve (Matthew 16:24; 1 Corinthians 9:27; Galatians 5:22-23; 2 Peter 1:6).

B. Courage (1:8-12)

1:8 **"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,"** - Paul was telling this young evangelist to never be ashamed of the gospel even when his preaching met with resistance (Romans 1:14-16).

It is interesting that Paul referred to himself as the Lord's prisoner. By using this phrase, Paul was clearly saying that he was in prison for doing the Lord's work. That is, he was in prison for preaching and teaching the gospel of Christ (Ephesians 3:1; Philippians 1:13-14; Colossians 4:3). Rather than being ashamed, Timothy was told to share with Paul in the sufferings for the gospel (2 Timothy 3:12) remembering that "the true power of God" is in the gospel (Romans 1:16).

1:9 **"who has saved us and called us with a holy calling,"** - God calls us through the gospel, not through some miraculous vision, feeling or mysterious event (2 Thessalonians 2:14).

That gospel calling is described as "holy" because it comes from God, who is holy (1 Peter 1:15). And it is described as holy because through the gospel, God calls us to be holy. The Greek word translated as "holy" means set apart from sin and dedicated to God (Corinthians 6:17-7:1). Those who choose to obey the gospel call like Paul and Timothy will be saved (Hebrews 5:9), and those who choose to disobey the call which God extends to all through the gospel will be eternally lost (2 Thessalonians 1:7-9).

"not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus" -

That gospel salvation and calling is, not according to our works, but according to His own purpose and grace. That is, there is nothing which man can do to EARN this salvation. Works of merit invented by men will not save. Instead, we are saved and called by God's purpose and grace. As we noticed earlier, God's call is extended to ALL through the gospel (2 Thessalonians 2:14). God wants that gospel preached to ALL PEOPLE, regardless of what works they have or have not done (Matthew 28:19; Mark 16:15-16). However, we must remember that we have the choice of obeying or disobeying that gospel call (Romans 10:16; 1 Peter 4:17) and, if we choose to disobey, we will be eternally lost (2 Thessalonians 1:7-9).

We are saved by God's grace, not by any works of merit which men invent whereby we "earn" our salvation (Ephesians 2:4-10). It is clear that we cannot be saved by the works of the old law of Moses or any perfect law-keeping system (Romans 3:20, 28). In addition, we cannot be saved by works by which we could boast and claim that God OWED us salvation as a DEBT (Romans 4:2-4).

However, the fact that we are not saved by such works does NOT mean that we do not have to DO ANYTHING to receive God's gift of salvation. After all, if we did not have to do anything to be saved, then everybody would be saved and we know that is not true (Matthew 7:13-14, 21-23; 2 Thessalonians 1:7-9).

A close study of the New Testament reveals that we must do the following in order to receive God's gift of salvation:

1. The first requirement is to hear the saving message of salvation (Romans 10:17). In other words one must learn of the truth before they can obey it.
2. The second requirement is to have faith which means to believe that Jesus is indeed the Christ, the Son of God (John 8:24; Mark 16:15-16). However, this is not the only requirement. **Faith alone will not save (James 2:14, 17, 24).**
3. The third requirement is repentance. The sinner is required to repent. Repentance

consists of sorrow for sin and a change of will resulting in a changed life (Luke 13:3; Acts 2:38; 2 Corinthians 7:10).

4. The fourth requirement is confession. The sinner is required to confess their faith in Jesus as the Christ, the Son of God (Matthew 10:32-33; Acts 8:37; Romans 10:10).
5. The fifth requirement is baptism (immersion in water) for the remission of our sins (Matthew 28:18-19; Mark 16:15-16; Romans 6:3-4; 1 Peter 3:21). A person's sins are washed away not by the water of baptism but by the blood of Christ when one submits to God's plan of salvation to hear, believe, repent, confess and to be baptized (Acts 8:38-39). Only then is the sinner saved from past sins and added to the Lord's church (Acts 2:38, 41).
6. The sixth requirement is to remain faithful. Jesus knew that many would start on the road to heaven and then fall away. Therefore He said, "But he who endures to the end shall be saved" (Matthew 24:13). This is repeated in Mark 13:13: "And you will be hated by all for My name's sake. But he who endures to the end shall be saved." Paul, using the analogy of a race, points out that salvation is for those who "finish the race" and "have kept the faith." Those who do so will receive a "crown of righteousness" (2 Timothy 4:7-8). The doctrine of "once saved always saved" is not taught in the Scriptures.

However, even when we have done all of these things, we have NOT EARNED our salvation. That is true because the only way we could EARN our salvation is to live perfectly. And each of us is painfully aware that we are unable to live a sinless life (Romans 3:23; 1 John 1:8). Thus, when we have done everything we can do, we are still unprofitable servants who have done only what God commanded us to do and are in need of His loving mercy and grace for salvation (Luke 17:10).

"before time began," - This means that before time as we know it began, God had made up His mind to make grace available to mankind through and in Jesus Christ (1 Peter 1:20; Revelation 13:8).

1:10

"but has now been revealed by the appearing of our Savior Jesus Christ," - At just the right time God brought His only begotten Son into the world (Galatians 4:4). The Father brought Him into the world to seek and save the lost (Luke 19:10).

"who has abolished death and brought life and immortality to light through the gospel," - How could it be said that Jesus abolished death? The Greek word translated as "abolished" means to make something of no effect.

Jesus won the victory over death when He rose from the dead to live eternally. His victory over death abolishes the fear of death for faithful Christians. Death is of no effect for those who have obeyed the gospel and are faithfully serving God (1 Corinthians 15:54-57; Hebrews 2:14-15; Philippians 1:21).

Jesus also brought "life and immortality to light" through the gospel. Since Jesus is the light of the world (John 8:12) and the resurrection and life (John 11:25), we would expect Him to add a new dimension to the concepts of life and immortality. Christ, through His life and His gospel, brightly illuminated the concepts of life and immortality (John 10:10; Philippians 1:21; Colossians 3:4). His love motivates us to live for Him who died for us (2 Corinthians 5:14-15). Though we may die physically, we will be alive spiritually (John 11:25-26).

1:11

"to which I was appointed a preacher, an apostle, and a teacher of the Gentiles" - A preacher of the gospel is one who proclaims or publishes the good news of salvation to others (1 Timothy 2:7). An apostle was one who was sent out by the authority of another. As an apostle of Christ (2 Timothy 1:1), Paul was sent out by the authority of the Lord (Acts 26:16-18).

The Lord sent Paul to teach the gospel to the Gentiles (Acts 13:47; 26:17). He was also sent to teach the children of Israel (Acts 9:15). However, when the Jews continually rejected the gospel, Paul did most of his work with Gentiles

(Acts 13:46).

1:12 **"For this reason I also suffer these things;"** - Those who faithfully preach and teach God's word must be prepared to suffer for doing so. It is unfortunate that some people do not want to hear the truth (2 Timothy 4:3). Also, those who refuse to listen to the truth often try to harm those who preach and teach the truth. Paul certainly suffered a great deal for preaching the gospel (2 Corinthians 11:23-33).

"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" - What a great statement of faith! Paul knew the character of God. He knew that God is absolutely faithful and dependable (1 Corinthians 1:9; 2 Corinthians 1:18). The one true and living God has proved over and over again that He is worthy of our trust (Deuteronomy 7:9).

Paul was also certain that God was able to "keep" what he had committed to Him until that day (the judgment day). The Greek word translated as "keep" means to guard, protect and keep watch over. Paul was absolutely certain that God was able to guard, protect and keep watch over what Paul had committed to Him. The word translated "committed" means to place something in another's keeping with complete trust. Paul had entrusted to the Lord's safekeeping his life, his soul, his everything (Acts 20:24; 21:13; Philippians 1:20-21).

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

1:13 **"Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus."** - The Greek word translated as "hold fast" means to cling diligently to something. Paul commanded Timothy to cling diligently to the pattern of sound words. The idea is to stick with the word of God and to never let it go. Contrary to what some religious leaders say, God has given us a pattern which we must cling to diligently today.

The "pattern" is the New Testament revealed through men who were inspired by the Holy Spirit (1 Corinthians 2:9-13; 14:37). God's word is inspired and we must not add to it or take away from it (Galatians 1:6-9; Revelation 22:18-19). This emphasis upon the importance of clinging tightly to the pattern of sound words or doctrine is one that is found

throughout 1 and 2 Timothy and Titus (1 Timothy 1:10; 6:3; 2 Timothy 4:3; Titus 1:9, 13; 2:1, 8). Not only is it important to cling tightly to the New Testament pattern of sound words, but we must also have the right attitude of faith and love as we hold to these truths.

1:14

"That good thing which was committed to you, keep by the Holy Spirit who dwells in us." - Paul told Timothy to guard and protect the good thing which had been placed in his keeping with his complete trust in him. The "good thing" entrusted to Timothy was the same thing God entrusted to Paul - the glorious gospel of Christ (1 Timothy 1:11). In order to understand this phrase, it is essential that we keep in mind that Paul and Timothy lived during the time when the miraculous gifts of the Holy Spirit existed (1 Corinthians 12:8-12; 13:8-10). During that first century, God enabled certain men to use those miraculous powers to REVEAL and to CONFIRM the New Testament (John 16:13; Hebrews 2:3-4).

When Paul wrote to Timothy, God was still in the process of revealing and confirming that New Testament - it was still "in part" (1 Corinthians 13:8-10). During that vulnerable infancy stage when the New Testament was only partially revealed and confirmed, it was especially vital that it be guarded and protected against false teachers (Galatians 2:1-5).

Certain men whom God chose were given the ability to reveal the word of God verbally, without error, for the people's understanding (1 Thessalonians 2:13). Paul was exhorting Timothy to use his miraculous gift to guard and protect the precious gospel message which God had entrusted to him and other faithful men.

It is very important to stress that the miraculous gifts of the Holy Spirit are not available for man's use today. We know miracles came to an end because God caused these miraculous powers to "fail," "cease" and "vanish away" when He finished revealing His "perfect" (complete) revealed word in the first century (1 Corinthians 13:8-10).

1:15

"This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes." - Paul mourned the fact that all of his brethren in Asia turned away from him. Perhaps they were ashamed of Paul as a prisoner (2 Timothy 1:8, 16).

We should also notice that Paul was not afraid to give the names of two of those individuals who were unfaithful to the Lord's apostle and to the Lord's cause (see also 1 Timothy 1:20). Nothing more is revealed in the Scriptures concerning these individuals. It is correct and proper to warn brethren concerning the identity of false teachers.

- 1:16 **"The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain;"** - Onesiphorus probably brought to Paul some things which he needed while he was in prison. The loving presence of this dear brother in Christ undoubtedly encouraged, cheered and strengthened Paul during his imprisonment. His name is also mentioned in 2 Timothy 4:19.
- 1:17 **"but when he arrived in Rome, he sought me out very zealously and found me"** - Implied in this statement is the fact that it took a great deal of effort (and perhaps some danger was involved) for Onesiphorus to find Paul. He was determined to find and help his beloved brother in Christ, no matter how much effort it took. This is just one more example of the strong bond of love which existed between Christians in the early church (Colossians 2:2). This strong bond of love should also exist in the Lord's church today!
- 1:18 **"The Lord grant to him that he may find mercy from the Lord in that Day—and you know very well how many ways he ministered to me at Ephesus."** - Notice that Paul wished and prayed that Onesiphorus would receive mercy on the judgment day because of the good he had done for the Lord and His cause.

On the Judgment day God will only show mercy to a certain type of person (Exodus 20:6; Daniel 9:4; Luke 1:50; John 5:28-29; Romans 9:15; James 2:13). Paul mentioned that Onesiphorus had served Paul in many ways when he was in Ephesus. Obviously this had taken place before Paul was imprisoned the second time. Thus, this faithful, selfless Christian had helped Paul before he went to prison and after he was released.

III. Duties of a faithful gospel preacher (2:1-26)

A. Be strong (2:1)

- 2:1 **"You therefore, my son, be strong in the grace that is in Christ Jesus."** - By using the word "therefore" Paul was exhorting Timothy

to keep what he had just said (verses 16-18) in mind as he considered what Paul was about to say. That is, he wanted Timothy to avoid acting like those in Asia who turned away from Paul. He wanted Timothy to follow the good example of Onesiphorus who had remained loyal to Paul and the cause of Christ in spite of the fact that Paul was imprisoned. He exhorted Timothy to be "strong in the grace" which is in Jesus (Romans 5:1-2).

Grace is located, "in" Christ Jesus:

1. All spiritual blessings are located "in" Christ (Ephesians 1:3).
2. The only way to be "in" Christ to receive those blessings is to obey God's plan of salvation which includes being baptized for the remission of sins (Romans 6:3-4).
3. Therefore, to be strengthened by God's grace, we must be baptized into Christ where that grace is located (Galatians 3:27).

B. Teach others (2:2)

2:2

"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." - The word translated "commit" means to place something in another's keeping with complete trust in them. Paul commanded Timothy to place the gospel of Christ in the hearts and minds of others with complete trust in them.

First, they must be "faithful" men.

1. They must be men who are full of faith in the Lord, His word and His church (Acts 6:5).
2. They must be dependable, trustworthy and loyal to the Lord and His cause (1 Corinthians 4:1-2).
3. They must be men who can be trusted to teach it accurately and who are full of faith.
4. And we also should consider that women who are full of faith can be trusted to teach it to other women and

children (Titus 2:3-5). [For additional information concerning a woman's role in teaching others please see the appendices - WHAT ABOUT WOMEN PREACHERS AND PASTORS?]

Second, they must be, "able to teach others also."

1. They must be willing and able to teach that glorious gospel to other people. God does not want His word kept a secret!
2. They must take heed to themselves and the doctrine and continue in them (1 Timothy 4:16).
3. The importance of teaching God's word to others is found throughout the Bible (Ezra 7:10; Matthew 28:19-20; Acts 5:41-42; 8:4).

C. Endure hardship (2:3-13)

2:3

"You therefore must endure hardship as a good soldier of Jesus Christ." - Teaching and preaching the gospel is not an easy work, but it is a rewarding work. The rewards far outweigh the sufferings and hardships endured. In this verse God compares gospel preachers/teachers to soldiers.

There are some similarities between the hardships which soldiers face and the hardships which preachers face. Think about what soldiers often endure:

1. They are separated from family and friends.
2. They are exposed to difficult living conditions.
3. They often work long, fatiguing hours without adequate rest.
4. They often receive inadequate payment for their services.
5. They suffer mental and physical pain.
6. Their work is frequently not appreciated appropriately.

Please notice Paul was not exhorting Timothy to be a soldier

in the army of any particular nation. Instead, he was urging Timothy to be a good soldier of Jesus Christ. Christians are members of the Lord's army (the church). Christians are to serve the Lord Jesus as their commander, Captain and chief ruler of their salvation (Hebrews 2:10).

Christians, as members of the Lord's army, are engaged in spiritual warfare against Satan and his forces, not carnal warfare (2 Corinthians 10:3-5; Ephesians 6:10-17; 1 Timothy 1:18).

2:4 **"No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier."** - A soldier is not supposed to be doing anything which would interfere with his work as a soldier. He is to devote his time and attention to his responsibility as a soldier. Christians must not allow the things of this world to take priority over their responsibilities to God (Matthew 6:19-21, 24, 33; 10:37; 2 Corinthians 5:9; Colossians 3:1-4; 1 John 2:15-17).

2:5 **"And also if anyone competes in athletics, he is not crowned unless he competes according to the rules."** - Persistent self-control and self-denial are required for athletes to win the victory.

Athletes must do many things which involve enduring hardship:

1. They compete in the heat, cold, rain, snow, etc.
2. They put themselves through very demanding physical training.
3. They control their appetite and diet.
4. They constantly push themselves to do more and to do better.
5. They miss some activities with friends because of practice sessions and games.
6. They must overcome times of discouragement and defeat.
7. They keep the pride of victory under control so that it does not turn to arrogance or over confidence.

Furthermore, to be crowned in athletics (to be victorious) they must "compete according to the rules."

Unless the Christian lives according to God's rules in His word, the Christian will not receive the victor's crown of righteousness (John 12:48; 2 Timothy 4:6-8; Revelation 2:10).

2:6

"The hardworking farmer must be first to partake of the crops." - It should be noted that the Greek word translated as "hardworking" means to work until one is exhausted.

Those who are familiar with farming know that it involves much hard work and hardship:

1. The seed must be planted in the ground which involves the hard work of preparing the soil.
2. The farmer must supply water and fertilizer to help the crops grow.
3. Effort must be made to remove and control weeds.
4. The farmer must depend upon the Lord to provide the necessary sunshine and rain.
5. He must wait patiently for the results of his labor.
6. He must work diligently while there is daylight before the darkness comes when he cannot work, or cannot work as efficiently.
7. He must learn to live with disappointments such as droughts, insects, hail, crop failures, etc.

Keeping these things in mind, we can understand why Paul used the example of the farmer to illustrate the hard work required to live the Christian life. There are several Scriptures which show the parallel between the work and endurance needed as a farmer and as a Christian (Matthew 4:35-38; Luke 8:11-15; 1 Corinthians 3:6-8; 15:58; Galatians 6:7-9; Colossians 1:5-6; 2 Timothy 2:24; 1 Peter 1:23).

2:7

"Consider what I say, and may the Lord give you

understanding in all things." - The Greek word translated as "consider" means to think deeply about, to understand. Paul prayed that the Lord would give Timothy understanding. This is consistent with the clear biblical principle that there is an inseparable connection between studying and meditating upon God's word and gaining understanding and wisdom (Psalm 19:7; Psalm 119:130; Ephesians 3:3-4). Paul wanted Timothy (and each Christian) to recognize the similarities between these jobs and that of a Christian/preacher.

2:8

"Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel," - Jesus was, "the seed of David." This phrase points to the fact that Jesus came to this earth as a descendant of David, the great king of Israel. This points to Jesus as the Messiah, the Christ, because it was prophesied long before Jesus was born that the Messiah would be of David's seed (2 Samuel 7:12-13; Psalm 132:11). These prophecies were fulfilled by Jesus (Matthew 1:1; Acts 2:30). Therefore, Jesus came into the world as the Messiah, the Christ, a descendant of David, the great king of Israel.

The second important fact in this verse about Jesus is that He was raised from the dead. God the Father overturned the unjustified death sentence imposed by wicked, lawless men. What had once looked like a tragic defeat of the Savior was turned into an amazing victory by the Father. The resurrection of Jesus proved that He was the Messiah (Psalm 16:8-11; Acts 2:24-32). His resurrection exalted Him to a position of power and authority at God's right hand, in fulfillment of prophecy (Psalm 110:1; Acts 2:33-36). His resurrection declared Jesus to be the Son of God with power (Romans 1:4; Philippians 2:9). The Father put Jesus above all other rule and authority and made Him head over all things as head of His church (Ephesians 1:20-23).

The resurrection of Jesus is one of the most important parts of the soul saving gospel message (1 Corinthians 15:1-4). In fact, His resurrection is the very foundation of the Christian faith. If He was not raised from the dead, our preaching and faith is vain (1 Corinthians 15:14) and, if He was not raised from the dead, we are still in our sins (1 Corinthians 15:17).

Notice that in this verse Paul referred to the gospel as, "my" gospel. It was not his gospel in the sense that he originated it, but that he proclaimed it faithfully, as an inspired apostle

of Christ (Romans 15:16-19).

2:9 **"for which I suffer trouble as an evildoer, even to the point of chains;"** - Here we have an example of a man who endured hardship and suffering for living righteously and preaching the gospel. Paul was not an evildoer, but he was seen by his enemies as an evildoer.

"but the word of God is not chained." - Even though Paul's movement was restricted by chains, he did not allow the word of God to be restricted. He continued to preach and teach boldly and fearlessly (Acts 28:23; 28:30-31). Paul actually used his imprisonment for the "furtherance of the gospel" (Philippians 1:12). It probably became evident to the whole palace guard that Paul was in prison because he followed and preached Christ (Philippians 1:13) and most brethren were speaking the word with more confidence and boldness because of his imprisonment (Philippians 1:14).

2:10 **"Therefore I endure all things for the sake of the elect,"** - There are some who teach that God arbitrarily chooses (unconditional election) those individuals who will be saved and those individuals who will be lost for no reason and without their having to meet any conditions.

However, notice these 4 points from the scriptures which prove unconditional election is not biblical:

1. God gives mankind freedom to choose. We see this from the beginning with Adam and Eve (Genesis 2:16-17). Their choice was clear -- obey and live or disobey and die. Mankind has always had the freedom of choice (Joshua 24:15; Psalm 119:30; Luke 10:42; Revelation 22:17).
2. God is impartial. He is no respecter of persons (2 Chronicles 19:7; Acts 10:34-35; Romans 2:11; 1 Peter 1:17). If unconditional election is true God would be guilty of indiscriminately condemning some while arbitrarily favoring others. If God were to do that He would violate His own nature (Psalm 89:14). God gives everyone the opportunity for eternal life (1 Timothy 2:4; 2 Peter 3:9).
3. Salvation is not solely dependent on God. The

OPPORTUNITY for salvation is certainly dependent on Him (Ephesians 2:4-10), but the response to that opportunity is dependent on man (Philippians 2:12; Revelation 22:17). God placed upon man the responsibility of obeying the requirements for salvation (1 Corinthians 2:7-8; 2 Timothy 1:9-10). Man must obey God's plan for salvation in order to receive the benefits of it (1 Peter 4:17). God has not arbitrarily doomed individuals without giving them a chance for eternal life. If He did condemn some for no reason He would not be a God of love (1 John 4:8).

4. If unconditional election were true there would be no reason to evangelize (Matthew 28:18-20; Mark 16:15-16). Why would we be told so many times in the scriptures to teach the world if a person's status in relation to salvation or condemnation could not be changed? It would do no good to warn the lost if they had no control over their spiritual condition (Matthew 3:7). Christ's invitation for salvation is for the whole world (Matthew 11:28-30; Revelation 22:17). Why would Jesus plead with people to do the impossible?

The "elect" are those who choose to obey God. God has already predetermined (chosen) to save those who obey Him. They are not elected or selected as individuals, but as a class of people (the obedient ones). We have free will to choose to obey God and place ourselves in that group of obedient ones who He has already determined to save.

"that they also may obtain the salvation which is in Christ Jesus with eternal glory" - "Eternal glory" is eternal salvation in the joys of heaven. Paul was willing to endure the loss of his personal freedom to ensure that they had an opportunity to hear the soul saving gospel. He knew that the only way anyone can be saved is to hear, believe, repent, confess and be baptized; thus obeying God's plan for man's salvation (Romans 1:16; Ephesians 1:13; James 1:21).

Once more we notice that salvation is located "in" Christ. Truly it is a privilege and joy to be "in" Christ and the only way to be "in" Christ is to be baptized into Christ (Romans 6:3-4; Galatians 3:27). Also it is a great privilege and joy to tell others about the spiritual blessings which are only found "in" Jesus Christ.

2:11 **"This is a faithful saying:"** - This phrase is often used by the inspired apostle (1 Timothy 1:15; 3:1; 4:9; Titus 3:8). Paul uses this expression to emphasize that his words are truth.

"For if we died with Him, We shall also live with Him" - These people referred to by Paul were alive when he wrote to them, so what did he mean when he said they had "died" with Christ? This is a clear reference to the process of conversion when a person dies to a life of sin. We die to a life of sin when we determine that we will not serve sin (to avoid sin as much as is humanly possible). That conversion process is completed once a person is baptized into Christ for the forgiveness of sins (Romans 6:1-9).

That process of dying to sin and living with and for Christ must be continued throughout a Christian's life on this earth (Romans 6:11-13; 2 Corinthians 5:14-15; Galatians 2:20; Colossians 3:3-4).

2:12 **"If we endure, We shall also reign with Him"** - The Greek word which is translated as "endure" means to abide under or to bear up under suffering. Therefore, God was saying through the inspired apostle Paul that if we are willing to suffer as Christians for doing what is right, we will "reign" (rule) with Christ. This does not mean we are equal with Christ!

There are many people who would like to rule with Christ, but there are not very many people who are willing to suffer for Christ. However, the fact is that before we can rule with Christ, we must first endure suffering for doing His will. We should not forget that the cross came first, then the crown of victory for Jesus (Hebrews 12:2). So it must be for every Christian. The suffering comes before the victory (Romans 8:17; James 1:12; 1 Peter 4:12-16; Revelation 2:10).

"If we deny Him, He also will deny us" - There are several ways we can deny Christ.

1. We deny Christ with our actual words when we refuse to confess Him before men (Matthew 10:32-33; John 12:42-43).
2. We deny Christ when we refuse to live a righteous life (1 Timothy 5:8).

3. We deny Christ if we allow our minds to dwell continually on earthly things (Philippians 3:18-19).

2:13 **"If we are faithless, He remains faithful; He cannot deny Himself."** - To be faithless means to fail to believe, to be untrustworthy or to be undependable. God was describing a case where a Christian quits believing in the Lord and, thus, becomes untrustworthy and undependable as a Christian. But, even if that happens, Jesus remains faithful (Hebrews 2:17-18; 4:14-16). That is, He remains absolutely dependable and trustworthy, despite the fact that a Christian has become unfaithful. We can trust in and depend upon Him to remain true to His promises. For Him to be anything other than completely dependable and trustworthy would be for Him to deny His very nature and character. So we shouldn't think that He will still save us even if we are faithless. That would go against His very nature.

D. Be a diligent worker, keeping away from false doctrine (2:14-19)

2:14 **"Remind them of these things,"** - One of the most important responsibilities of those who preach or teach God's word is to consistently remind the brethren of those things found in God's word (1 Timothy 4:6; 2 Peter 1:12-14).

"charging them before the Lord not to strive about words to no profit, to the ruin of the hearers" - Christians are not to argue about words which cause envy, strife, reviling, evil suspicions or ignorant and foolish disputes (1 Timothy 1:4; 4:7; 6:4-5; 2 Timothy 2:23). In other words, do not argue about idle guesses, thoughts, theories and other words of men which are not important according to God's word. However, we are commanded to stand up for and defend the one true gospel of Christ (Galatians 2:4-5; Philippians 1:17; 1 Timothy 1:3-4, 18-20; Jude 3;).

2:15 **"Be diligent to present yourself approved to God,"** - It is interesting to note that the original King James Version of the Bible translates the phrase "be diligent" as "study." This fits the context of "rightly dividing the word of truth" which requires study. The Greek word which is translated as "be diligent" means to be zealous and urgent exerting oneself to be approved by God.

"a worker who does not need to be ashamed," - We must not be ashamed of the truth and we should not be doing things simply to win the approval of others. If our only goal is to win the approval of those around us, we will be tempted to say and do things they want

to hear, rather than what GOD wants us to say and do. We should be striving diligently to conduct ourselves in such a way that God will approve of us (Acts 5:29; 2 Corinthians 5:9-11; Galatians 1:9-10, 2:11; 4:16; 1 Thessalonians 2:4-8).

"rightly dividing the word of truth" - The "word of truth" is obviously the word of God, which is the truth (John 17:17). The Greek word translated as "rightly dividing" literally means to cut along a straight line or to cut a straight road. This means that God does not want us to deviate from His word in any way. He does not want us to stray off to the right or left of His word (Deuteronomy 5:31-33). He wants us to teach His word and ONLY His word, without adding to or taking away from it (Deuteronomy 4:2; Proverbs 30:6; 2 John 1:9; Revelation 22:18-19).

2:16 **"But shun profane and idle babblings, for they will increase to more ungodliness."** - The Greek word translated as "shun" means to avoid or to reject. The words translated "profane and idle babblings" mean common, empty talk which is of no value to anyone (1 Timothy 1:4; 4:7). The reason we must avoid or reject this empty talk is that it leads to more ungodliness. People who engage in such empty talk often fail to show honor, respect and reverence to almighty God.

2:17 **"And their message will spread like cancer."** - The second reason we should not engage in this kind of talk is that it will spread like a cancer. Each of us knows how cancer can spread rapidly through a body causing intense pain, loss of health and even death.

"Hymenaeus and Philetus are of this sort," - Paul named two men who were guilty of this kind of profane and idle talk. In 1 Timothy Paul mentioned Hymenaeus and described him as one who had rejected faith and a good conscience and who had suffered shipwreck concerning the faith (1 Timothy 1:19-20). As a result of this behavior, Paul said that he had withdrawn his fellowship from him and another brother.

It should be noted here that Paul was not afraid to give the names of those who were guilty of teaching false doctrine (2 Timothy 1:15). He was motivated to do this by his love for the Lord and love for these men.

1. It was important for him to mark these men so others would avoid them and not be deceived by their smooth words and flattering speeches (Romans

16:17-18).

2. He also needed to stop the spread of their deadly message (teaching) which would spread like a cancer (2 Timothy 2:17).
3. He needed to stop them from doing much harm to the work of faithful servants of the Lord (2 Timothy 4:14-15).

2:18

"who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some" - The truth is the word of God (John 17:17; 2 Timothy 2:15). Therefore, these Christians had departed from the word of God.

If there is no future resurrection then, after this life is over, there is nothing more. This idea is completely false, going against the teaching of the Bible. If this doctrine were true then:

1. There is no hope of heaven (Colossians 1:5; 1 Peter 1:3-4).
2. There is no hope of being raised to everlasting life (Matthew 25:46; John 5:28-29).
3. There is no hope of entering into the joy of the Lord (Matthew 25:21).
4. There is no hope of being received by Jesus in His Father's house (John 14:1-3).
5. There is no hope of being with Jesus, which is far better than being here (Philippians 1:23).
6. There is no hope of rejoicing with loved ones who died as faithful Christians (1 Thessalonians 4:13-14).
7. There is no hope of resting from our labors (Revelation 14:13).
8. There is no hope of sharing in Christ's glory when He comes again (Colossians 3:4).

In short, there is no HOPE and we are of all men the most

pitiable (1 Corinthians 15:19).

We should also notice that when God said that these brethren had STRAYED from the truth, He implied that they were once IN THE TRUTH. After all, how could they stray from the truth, the word of God, unless they had been in the word of God at one time?

1. Surely, all will agree that you cannot stray from a place where you have not been!
2. That means these men had originally obeyed the word of God, thus becoming Christians.
3. Then, at some time after their original obedience to the gospel, they STRAYED from the word of God.
4. Thus, they fell from their original faithfulness to God.

With statements like this there can be no doubt that a Christian can fall from grace (1 Timothy 1:6, 19; 6:21). The Scriptures are crystal clear concerning a Christian's ability to fall away (1 Corinthians 9:27; Galatians 5:4; 2 Peter 2:20-22).

2:19

"Nevertheless the solid foundation of God stands, having this seal: 'The Lord knows those who are His,' and, 'Let everyone who names the name of Christ depart from iniquity.'" - What did Paul mean when he referred to God's solid foundation? From this context, and from other passages of Scripture, it is clear that the inspired apostle was referring to the Lord's church, His Kingdom (1 Corinthians 3:9-11; Ephesians 2:20-21). Paul was saying that in spite of false teachers and those who depart from the faith, the Lord's church was standing firm and would continue to stand firm (Matthew 16:18 and Daniel 2:44).

The "seal" is a stamp which distinguishes ownership. In this case God "knows those who are His." He knows if we are faithful Christians or not. We cannot fool God (John 10:14, 27). This should give each of us tremendous motivation to sincerely and diligently seek to be faithful to the Lord (Psalms 69:5; 90:8; 139:1-2; Jeremiah 16:17; Hebrews 4:13).

Those who "name the name of Christ" are those who

faithfully and lovingly obey the gospel, including baptism which is how we get into Christ and how we put on Christ (Galatians 3:27). Faithful Christians are those who are willing to confess Christ (Matthew 10:32-33) and depart from iniquity. They are willing to live holy lives - separated from sin and dedicated to God (2 Corinthians 6:17-18; 7:1; Ephesians 5:11; 1 Peter 1:15-16).

E. Live a pure life and avoid ignorant disputes (2:20-23)

2:20 **"But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor."** - In 1 Timothy 3:15 Paul described the Lord's church as the "house of God." In this verse, Paul used different kinds of vessels to represent different kinds of Christians in the Lord's church. Every Christian should depart from iniquity. Those Christians who do so are striving to make themselves vessels of honor for the Lord. However, not every Christian is departing from iniquity the way they should.

The vessels of gold and silver which are honorable represent faithful, valuable Christians, like Paul and Timothy. They make themselves valuable and honorable to the Lord and His church by teaching and living the truth of His word.

On the other hand, the vessels of wood and clay which are dishonorable represent unfaithful Christians like Hymenaeus and Philetus. Such unfaithful Christians limit their value and worth in the Lord's church by teaching false doctrine and allowing their faith to be destroyed.

We should not be surprised when there are Christians like Hymenaeus and Philetus who teach and live dishonorably. The warning is to not be like them and to not allow such unfaithful Christians to discourage us or overthrow our faith.

2:21 **"Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work."** - This is another verse that shows the freewill God has given to each of us. We are free to choose to make ourselves into a vessel of honor or a vessel of dishonor (2 Corinthians 7:1). God does NOT arbitrarily choose some as vessels of honor and others as vessels of dishonor. The choice is ours. God's word clearly teaches that man has freedom of choice (Genesis 3:17; Joshua 24:15; 1 Kings 18:21; Revelation

22:17).

If Christians continually work on cleansing themselves spiritually, they will be "sanctified" (set apart from sin, holy and dedicated to the Lord). If Christians continually work on cleansing themselves spiritually, they will be "useful for the Master." We must never forget that Christians are servants of the Master who is completely Holy (1 Peter 1:16; Hebrews 7:26). If Christians continually work on cleansing themselves spiritually, they will be "prepared for every good work."

Christians must prepare themselves to do good works:

1. They must prepare their MINDS by keeping them pure and disciplined (Ezra 7:10; Matthew 5:8; 2 Corinthians 10:5).
2. They must prepare their BODIES by keeping them pure and under control (1 Corinthians 9:27). They must put off the old man and his deeds and put on the new man (Colossians 3:8-16).

Christians are prepared when they apply the word of God to their lives; transforming themselves and making themselves thoroughly equipped to do every good work (Romans 12:22; 2 Timothy 3:16-17).

2:22

"Flee also youthful lusts; but pursue" - The word translated "flee" means to run swiftly away from someone or something to avoid trouble. In the original language, this word is in the present tense, which indicates continuous action. Therefore, Christians are to continually run away from youthful lusts which would include those sins which young people are most tempted to commit. Some examples include sexual sins, impatience, pride, prejudice, anger and greed. One of the best ways to stay away from such youthful lusts is to pursue good things.

"righteousness," - Righteousness is doing what is right or proper according to God's standard. To do righteousness is to do God's commandments, because all of His commandments are righteousness (Psalm 119:172). We must be righteous if we want to be accepted by God (Acts 10:34-35).

"faith," - Faith is a firm, trusting belief in God, which includes obeying His commands (Galatians 5:6). Without an obedient faith it

is impossible to please God (Hebrews 11:6). And, as our faith grows, we will be more faithful (dependable, trustworthy) to God (2 Timothy 1:12).

"love," - This includes love for the Lord with heart, soul, mind and strength (Matthew 22:37-38), love for brethren (1 John 3:14) and love for the lost world. We must love those in the world enough to teach them the gospel so they can obey it and be cleansed by the blood of Christ (Ephesians 2).

"peace" - Christians who follow Jesus, the Prince of Peace, are to be peacemakers (Matthew 5:9). God wants Christians to diligently and eagerly strive to be at peace with each other (Romans 12:18; 1 Thessalonians 5:13).

"with those who call on the Lord out of a pure heart" - This is a clear reference to those who are fellow Christians. After all, Christians are those whose hearts have been purified through their obedience to the truth (1 Peter 1:22).

2:23

"But avoid foolish and ignorant disputes, knowing that they generate strife." - Peace will not be possible if we do not avoid foolish and ignorant disputes that do not involve matters of faith or doctrine. They are disputes about the theories, guesses, doctrines and curiosities of men.

F. Be a gentle, patient servant of the Lord (2:24-26)

2:24

"And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient," - The Greek word translated as "quarrel" means to fight. It was generally used concerning those who engaged in physical combat. Later, the word was used to describe a war of words, a wrangle or a dispute. The faithful servant of the Lord must not quarrel over unimportant matters, but he must fight the good fight of faith (1 Timothy 1:18; 6:12; 2 Timothy 4:7).

The Lord's faithful servant must contend for the faith, but he must do so with a gentle spirit or attitude (Galatians 5:23). Paul was as gentle among the Thessalonians as a nursing mother with her children (1 Thessalonians 2:7). The wisdom from above is gentle, open to the tender pleas of others and full of mercy and good fruits (James 3:17).

The phrase "able to teach" means skillful in teaching.

Therefore a faithful servant of the Lord must constantly develop and improve his ability to teach God's word.

1. He must prepare his heart to seek the Law of the Lord, to do it and to teach it (Ezra 7:10; 1 Timothy 4:13).
2. He must meditate upon God's word and give himself entirely to it (1 Timothy 4:15).
3. He must be very careful about what he teaches and how he lives (1 Timothy 4:16; 5:17).
4. He must cling tightly to the pattern of sound words (2 Timothy 1:13).
5. He must diligently and eagerly seek God's approval by handling His word properly (Acts 17:11; 2 Timothy 2:15;).
6. He must bury God's word in his heart (Psalm 119:11; James 1:21).
7. He must use the word of God continually (Hebrews 5:14).

The word translated "patient" in this verse means to bear with and endure wrongdoing against yourself without striking back at the one who is doing wrong to you. The Lord's faithful servant does not return evil for the evil which is done against him (1 Thessalonians 5:15). He does not seek vengeance against those who seek to harm him (Romans 12:19-20). In exercising such restraint, the faithful servant is following the perfect example of his Master, our Lord and Savior, Jesus Christ (1 Peter 2:23). And the faithful servant's goal is the same as the Lord's - the salvation of precious souls (Matthew 1:21; Luke 19:10).

2:25

"in humility correcting those who are in opposition," - The word translated "humility" means meekness, which is strength under control. Therefore, with his strength under the control of his humility and gentleness, the faithful servant patiently corrects the errors of those who oppose God. His goal is to use the truth to convince them to repent, not to humiliate or destroy them (Matthew 7:12; Galatians 6:1).

"if God perhaps will grant them repentance, so that they may know the truth," - Some have misunderstood this phrase. They say that whether a person repents or not depends upon God doing something directly to their mind to make them repent or enable them to repent, thus "granting them repentance."

However, this doctrine is false for several reasons:

1. First, such a belief denies that each responsible person has freedom of will, i.e., the freedom to choose to obey or disobey God (Matthew 7:21; 2 Thessalonians 1:7-9). If this doctrine were true, then it would be God's fault when someone does not repent.
2. Second, such a belief also contradicts the very CONTEXT in which this difficult phrase is found. If God has to do something directly to a person's mind to make them repent, there is no need for His faithful servant to teach that person the word of God (verse 25). If God does something directly to a person's mind to make them repent, they would repent whether they were taught the word of God or not.
3. Third, we see that such a belief is not true when we study the context where a similar phrase is found (Acts 10:5-6, 22, 48; 11:14, 18). In these passages we see that they heard, believed and obeyed.
4. Fourth, we know that this teaching is false when we study what God says about repentance in other verses (Matthew 12:41; Mark 6:12; Luke 13:3; 24:27; Acts 2:37-38; Romans 2:4-5; 2 Corinthians 7:9-10; 2 Peter 3:9; Revelation 2:5, 21).

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

1. The apostles of Christ preached that people SHOULD repent (indicating the CHOICE is ours, Matthew 12:41).
2. Jesus said unless WE repent, we will perish (Luke 13:3). Thus, repenting is up to us, not God.

3. Actually, God uses His word (as preached and taught by His faithful servants) to encourage and influence people to repent (Matthew 12:41; Luke 24:47).
4. Thus, He does not DIRECTLY influence our minds to make us repent.
5. Instead, He uses His instrument, His word, to influence us to CHOOSE to repent.

As we have seen in these scriptures, that process works as follows:

1. People are made aware of their need to repent when God's word is preached and taught properly (Luke 13:3; Acts 2:38).
2. That powerful, sharp word pierces the heart of those whose heart is honest and good (Acts 2:37).
3. As such people learn of God's goodness through that word, it produces godly sorrow in their heart (Romans 2:4; 2 Corinthians 7:9-10).
4. Thus, godly sorrow in an honest and good heart leads to repentance, which leads to salvation (2 Corinthians 7:10).
5. God is longsuffering toward us in that He allows us adequate time to repent (2 Peter 3:9; Revelation 2:21).
6. However, some people CHOOSE to reject God's goodness and longsuffering (Romans 2:4).
7. In fact, God says such people DESPISE His goodness and longsuffering by refusing to repent (Romans 2:4).
8. And because of their hard and impenitent heart, THEY are treasuring up for THEMSELVES wrath on the judgment day (Romans 2:5).

Thus, God can be said to grant repentance in that He does the following:

1. He has revealed His word in the Bible to pierce our hearts to bring forth repentance.
2. He has shown His goodness to us which should lead us to repent.
3. He allows us sufficient time during our life to repent.
4. However, He still allows each responsible person the freedom to choose to REPENT or to REFUSE to repent.
5. And each responsible person must be ready to accept the consequences of the choices which he or she makes!

2:26

"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" -

The phrase, "that they may come to their senses" literally means to sober up, to return to one's senses after being drunk. This implies that those who oppose the Lord have allowed themselves to be deceived, like one who is under the influence of alcohol or drugs (2 Corinthians 2:11; 11:3, 13-15; John 8:44).

The word "snare" means a trap, like one used to catch a bird or an animal (1 Timothy 3:7; 6:9). Those who allow themselves to be deceived by lies and false doctrines are like animals and birds trapped in a cage.

When we look at the phrase "taken captive by him to do his will" it is crucial that we keep one very important point in mind. Satan can only take captive those who voluntarily give in to do his will (Romans 6:12-13, 16; James 4:7; 1 Peter 5:8-9;). We conclude these people were "taken captive" by Satan in the following way:

1. They have allowed themselves to be deceived by Satan's lies, tricks, deceits, etc. (2 Corinthians 2:11; 11:3, 13-15).
2. They failed to resist Satan (James 4:7; 1 Peter 5:9).
3. They allowed sin to rule in their body (Romans 6:12).
4. They CHOSE to present the members of their body as instruments of unrighteousness to sin (Romans 6:13).

5. They MADE THEMSELVES slaves (captives, prisoners) to sin and Satan (Romans 6:16).
6. They chose Satan, unrighteousness and sin rather than God, righteousness and obedience (Romans 6:13, 16).

Therefore, Satan did NOT do anything to overcome their freedom of will!

IV. Warning of dangers to come (3:1-9)

A. Warning (3:1)

3:1 **"But know this, that in the last days perilous times will come:"**
- A careful study of the New Testament reveals that the "last days" started when God began to speak to man through His beloved Son and will last until He comes again (Acts 2:16-17; Hebrews 1:1-2). We are living in the "last days" now! Therefore, the times from the Lord's first coming to His final coming will be difficult, troublesome and dangerous. No one knows when His final coming will be (Matthew 24:36, 42, 44).

B. Description of evil people during these times and action required (3:2-5)

3:2 **"For men will be lovers of themselves,"** - This phrase means selfish, concerned only about one's own interests. Selfishness will keep us from being a true disciple of the Lord (Matthew 16:24-26; Philippians 3:1-4).

"lovers of money," - These people are greedy and covetous (Colossians 3:5). 1 Timothy 6:10 teaches us that the love of money is a root of all kinds of evil.

"boasters," - This means they would be filled with false pride which will result in their making arrogant, self-righteous claims about themselves. We should always remember that it is not he who commends himself who is approved, but he whom the LORD commends (2 Corinthians 10:17-18).

"proud," - Some people always want to hold themselves out as being better than others. They think more highly of themselves than they should (Romans 12:3). Such prideful behavior is one thing which God hates (Proverbs 6:17). As a result, He resists (opposes) such people (1 Peter 5:5-6).

"blasphemers," - A person who blasphemes is one who speaks evil, abusive or disrespectful against God and those things which are holy (Acts 13:45; 18:6; 1 Timothy 1:20; James 2:7). This could also include cursing men (who are made in the image of God) which is condemned in the Scriptures (James 3:8-10).

"disobedient to parents," - This is a clear violation of one of God's basic commands to man from the beginning (Exodus 20:12; Ephesians 6:1-3). After all, if children will not obey their parents, they are not likely to obey God. That is one reason why God commands parents to teach their children to be obedient (Ephesians 6:4; Proverbs 13:24; 19:18; 22:15; 23:13-14).

"unthankful," - The lack of thankfulness for blessings is an indication of an entitled attitude. God wants His children to be thankful (Colossians 3:17; 1 Thessalonians 5:18). Having an unthankful heart also leads to many other sins (Romans 1:21-32).

"unholy," - To be holy is to be separated from sin and dedicated to God (Ephesians 1:4). Therefore, a person who is unholy refuses to separate himself from sin and refuses to dedicate himself to the Lord.

3:3

"unloving," - The Greek word translated as "unloving" literally means not even having the love which is natural and normal, such as that between parents and children. Such an unloving, uncaring attitude is directly opposed to everything for which Christianity stands (Matthew 12:37-40; John 13:34-35).

"unforgiving," - The Greek word translated as "unforgiving" was used to refer to one who was so hostile that they could not make a truce with another person. If we will not forgive others God will not forgive us (Matthew 6:14-15).

"slanderers," - A slanderer is one who makes false charges and accusations against others. He does this to damage the reputation of the one he is trying to slander. The Greek word translated as "slanderers" is the word DIABOLOS. From this word, we get our word "diabolical" which means devilish. And that is exactly how Satan, the devil, works. That is, he falsely accuses the brethren before God day and night, trying to harm their reputation (Revelation 12:10). Thus, like these other characteristics and actions, slander is a work of the devil. So, if we slander others we are working like the devil.

"without self-control," - People who lack self-control give in easily to their own selfish and unlawful desires and lusts. They refuse to exercise the self-discipline which is an essential characteristic of a faithful Christian (Galatians 5:22-23; 2 Peter 1:5-7).

"brutal," - The Greek word here literally means not tamed, fierce, uncivilized and savage. Such people act like brute beasts rather than human beings (Jude 1:10).

"despisers of good," - God wants us to love that which is good and to hate that which is evil (Amos 5:15; Romans 12:9). We should also note that one of the qualifications for a man who would serve as an elder is that he must love that which is good (Titus 1:8).

3:4

"traitors," - This word means one who betrays (turns against) his own friend or country. This has always been considered one of the worst sins and crimes to commit. Just think about Judas to see what feelings come to mind when we hear the word traitor (Psalm 41:9; John 13:18-26).

"headstrong," - This word refers to one who is hasty, rash and reckless in making decisions and taking actions. The headstrong person is determined to have his own way no matter what anyone else thinks, says or does (Psalm 78:8).

"haughty," - A person who is haughty has an exaggerated impression of himself. They are conceited and puffed up with pride.

"lovers of pleasure rather than lovers of God," - Rather than putting God first in their lives (Matthew 6:33) such people make pleasure their top priority. Rather than having their minds centered on SPIRITUAL things, they constantly think about the FLESHLY things of the world (Romans 8:5-6; Colossians 3:1-2). Instead of loving God they love the world and the things of the world (1 John 2:15-17).

3:5

"having a form of godliness but denying its power" - The Greek word translated as "form" means an outline; outward form or resemblance. The Greek word translated as "godliness" means sincere religious devotion and dedication to God. These people would outwardly appear to be religiously devoted and dedicated to God but, inwardly, they would deny the power of godliness. Inwardly they would be filled with wicked, ungodly, evil desires and thoughts.

They were wolves in sheep's clothing (Matthew 7:15). Figuratively speaking, on the outside, they would look like beautiful whitewashed tombs, but inside they would be full of dead men's bones and all uncleanness (Matthew 23:27). Obviously included among these people would be false teachers who hold themselves out to be great religious leaders but were full of lies.

"And from such people turn away!" - The Greek word translated as "turn away" is a very strong one. The word means to avoid such people with horror! This is entirely consistent with God's teaching in other passages (1 Corinthians 15:33; 2 Corinthians 6:17; Ephesians 5:11).

C. Some actions of these evil people (3:6-9)

- 3:6 **"For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts,"** - Such evil men would "creep" (not physically) or sneak using deceitful words into households to make captives (2 Timothy 2:26) of these women who were spiritually weak and immature (1 Timothy 5:13). Lusts are excessive, unlawful passions and desires which originate in the hearts or minds of men (Matthew 15:18-20). When such desires arise within us, we have two choices. We can allow ourselves to be led away from God by these desires (James 1:14-15) or we can deny these desires and bring our thoughts into harmony with the teachings of Christ (Titus 2:12).
- 3:7 **"always learning and never able to come to the knowledge of the truth"** - These women sit at the feet of false teachers, continually learning new things. However, they are not studying and learning the truth of God's word. Instead, they are learning the doctrines and commandments of men. Thus, they do not ever come to the point where they know the truth.
- 3:8 **"Now as Jannes and Jambres resisted Moses,"** - We do not have any inspired records indicating who these men were. Some scholars believe that these men were two of Pharaoh's leading magicians. These magicians resisted Moses in that they imitated the genuine miracles which Moses worked by the power of God (Exodus 7:11-12). Their purpose in doing these deceptive acts was to try to resist the truth that Moses was speaking by the authority of God.

They used deception to resist the truth spoken by Moses, who was a spokesman for God. The false teachers mentioned in verse 6 worked the same way. They used deception to resist the truth spoken by Christ's apostles and prophets in the first century. That kind of behavior (using deception) was typical of false teachers then and those who teach false doctrines today.

"so do these also resist the truth: men of corrupt minds, disapproved concerning the faith;" - The Greek word translated as "corrupt" means ruined; led astray from its normal use; dishonest; and spoiled. Therefore, these false teachers had allowed their precious minds to be ruined, spoiled and led astray from their normal use by the doctrines of men (1 Timothy 6:5). The Greek word translated as "disapproved" means to be rejected after being tested or tried; to be disapproved; to be disqualified (1 Corinthians 9:27). God commands each Christian to test or try the "spirits" (teachers - "false prophets") to determine whether they are from God (1 John 4:1). If after such testing they are found to be false teachers, they are to be rejected, disapproved and disqualified. God promises that such teachers will be accursed if they do not repent (Galatians 1:6-9). From other Scripture, we know that we must make an effort to warn such false teachers upon whom we have influence and to encourage them to repent (Titus 3:10).

3:9

"but they will progress no further, for their folly will be manifest to all, as theirs also was" - The Greek word translated as "folly" means without understanding, foolishness or faithlessness. The word translated as "manifest" means very clear or evident. God was saying that the foolishness of such false teachers would be very clear and evident to all who would care to look at them honestly. The phrase, "as theirs also was" is a clear reference back to Jannes and Jambres. The foolishness of such false teachers would be very clear, just as the foolishness of Jannes and Jambres was clear. This was certainly true in the case of Pharaoh's magicians. After they imitated several of the miracles which Moses worked, they could not create lice out of the dust like Moses did (Exodus 8:18-19). As a result, it was clear to all honest observers that they were deceivers.

V. Timothy's faithfulness and God's word (3:10-17)

A. Timothy followed Paul, including his persecutions (3:10-13)

3:10

"But you have carefully followed my doctrine," - The word "but" at the beginning of this verse shows that there is a sharp contrast between what Paul was about to discuss and what he had just discussed in the previous verses. He had discussed the actions and minds of corrupt false teachers who resist the truth. But now Paul described his and Timothy's faithfulness as preachers and teachers of God's word. Timothy had closely studied, watched and followed Paul as his teacher (1 Corinthians 11:1). The Greek word translated as "doctrine" means teaching or instruction. Timothy had closely studied and followed Paul's teaching or instruction so that he could teach exactly what Paul taught. The Scriptures repeatedly emphasize the importance of sound, healthy, wholesome doctrine.

"manner of life," - The life of Paul obviously served as a good example for Timothy to follow and imitate (1 Corinthians 11:1). Once again we should notice the importance of living what is preached and taught.

"purpose," - Timothy had also closely studied and followed Paul's purpose (his goal or motive in life).

Paul's purpose, goal or motive in life included:

1. To only know Jesus Christ and Him crucified (1 Corinthians 2:2; 2 Corinthians 5:14)
2. To magnify Christ in his body (Philippians 1:20)
3. To finish the race with joy and the ministry (Acts 20:24-27)
4. To obtain and help others obtain the prize of the upward call of God in Christ Jesus (Philippians 3:14)
5. To be well pleasing to the Lord (2 Corinthians 5:9)

"faith," - Paul provided an example of great faith to Timothy and indeed to us as well (2 Timothy 1:12; 2:22).

"longsuffering," - The word translated as "longsuffering" means patient endurance. Just think of the many examples of Paul's longsuffering in the face of difficult circumstances and persecutions from those who were trying to harm him (2 Corinthians 11:23-28).

"love," - Throughout Paul's life as a Christian, his love for God and

man shined as a light in a world of darkness (2 Corinthians 5:14; Philippians 1:3-8).

"perseverance," - The word translated as "perseverance" means steadfastness and constancy.

Thayer's Greek Definitions has the following:

"In the New Testament the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings."

You could not find a more accurate description of the apostle Paul. Paul's example of perseverance was an excellent pattern for Timothy and every other Christian to diligently study and follow (2 Corinthians 11:23-28).

3:11 **"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."** - To persecute someone is to injure them physically or mentally or to put them at some disadvantage because of their beliefs. The Greek word translated as "afflictions" means suffering.

Paul specifically mentions the persecutions and afflictions he suffered at three different places:

1. Antioch - This was the city located in the region of Pisidia (Acts 13:14). Paul and Barnabas visited Antioch on their first evangelistic journey, as recorded in (Acts 13:14ff). In Acts 13:45 and 50, we learn that the Jews blasphemed and stirred up persecution against Paul and Barnabas and expelled them from that region.
2. Iconium - Paul and Barnabas went from Antioch to Iconium (Acts 13:51). They worked there a long time and many believed as a result (Acts 13:51). However, this is where the Gentiles and Jews tried to stone Paul and Barnabas (Acts 14:3-6).
3. Lystra - Paul and Barnabas fled from Iconium to Lystra where they preached the gospel (Acts 14:6-7). It was at Lystra that the people stoned Paul and left

him outside the city, thinking he was dead (Acts 14:19).

At the end of the verse Paul gave great hope to those who endure such persecution for the Lord. He said the Lord had delivered him out of all of those persecutions (2 Timothy 4:17-18). This shows the power of our almighty God working together with one of His faithful servants. God delivered him out of every persecution, but this does not mean God will always deliver every Christian out of every persecution in the exact time and exact way we think He should. History tells us that all of the apostles (except John) died as martyrs for the faith.

3:12 **"Yes, and all who desire to live godly in Christ Jesus will suffer persecution."** - Please notice that the persecution which God promises is for each of us who live "godly" in Christ Jesus. God is talking about suffering persecution for living righteously as a faithful Christian (1 Peter 4:12-16). Obviously there is no honor or reward in suffering persecution for doing what is unrighteous and ungodly (1 Peter 2:20; 4:15).

Suffering persecution for doing what is right is one of the costs of being a faithful follower of the Lord Jesus. We should remember that Jesus suffered persecution, and He is our perfect example whom we should follow (1 Peter 2:21-23). It is essential that we prepare ourselves mentally to suffer persecution.

3:13 **"But evil men and impostors will grow worse and worse, deceiving and being deceived."** - An impostor is one who holds himself out to be one thing when he is actually something entirely different. In this context, this is a clear reference to those who make themselves appear as great religious leaders when they are actually false teachers (2 Timothy 3:5-9). They try to deceive people into believing they are great religious leaders, while they are actually workers of Satan (2 Corinthians 4:2; 11:13-15). They try to deceive people into believing that their false doctrines are true and right. Not only do false teachers try to deceive others, but they continue, "being deceived" themselves. That is, they allow themselves to be deceived by Satan and his evil workers.

B. Exhortation to continue in the wonderful word of God (3:14-17)

3:14 **"But you must continue in the things which you have learned**

and been assured of, knowing from whom you have learned them," - Paul used the word "but" at the beginning of this verse to once again make a sharp contrast. In verse 13 we learned that evil men and impostors will continue to grow worse and worse BUT, in contrast Timothy was to continue in the good things of which he had learned and been assured.

3:15 **"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"** - A good passage which shows us the connection between the scriptures and our wisdom is Psalm 119:97-100. There is an unbreakable connection between the scriptures and our salvation. Jesus sent Paul to the Gentiles to preach the gospel so that they could receive forgiveness of sins (Acts 26:15-18). The gospel of Christ is the power of God to salvation (Romans 1:16). The word of truth is the gospel of our salvation (Ephesians 1:13). The engrafted word is able to save our souls (James 1:21). Our souls have been purified in obeying the truth (1 Peter 1:22). Saving faith is the obedient faith which works righteousness from a heart filled with love for the Lord (Acts 10:34-35; John 14:15; Galatians 5:6; James 2:14-26).

3:16 **"All Scripture is given by inspiration of God,"** - The Greek word translated as "inspiration" means God-breathed; breathed out of the mouth of God. God makes it clear in His word that this inspiration included the very words which the apostles and prophets spoke and recorded (not just the thoughts). It included EVERY word which God inspired the apostles and prophets to speak and record (2 Samuel 23:2; Jeremiah 1:9; 1 Corinthians 2:13; 1 Thessalonians 2:13; 1 Peter 1:11; 2 Peter 1:20-21).

"and is profitable for doctrine," - "Profitable" literally means the scriptures are useful and beneficial to us. If we use them properly, we will receive great good and benefit. The word translated as "doctrine" means teaching or instruction. The scriptures are useful in teaching and instructing ourselves and others (1 Timothy 4:16).

"for reproof," - The word translated as "reproof" means proving, convincing or convicting. Therefore, the scriptures are profitable for proving what is right and for convicting us of our sins when we have done wrong. Elsewhere, God tells us to use the word as a mirror to examine ourselves to determine whether we are in the faith and to recognize what is wrong in our lives (2 Corinthians 13:5; James 1:22-27).

"for correction," - The word translated as "correction" means to make right again; to restore; to make changes needed to return to that state which is proper. God tells us in His word that we must correct our sins and mistakes and He tells us how to do that (Matthew 10:32-33; Matthew 28:18-19; Mark 16:15-16; Luke 13:3; John 8:24; Acts 2:38; 8:37; Romans 6:3-4; 10:10, 17; 2 Corinthians 7:10; 1 Peter 3:21).

"for instruction in righteousness," - Righteousness is doing what is right according to God. All of God's commandments are righteousness (Psalm 119:172). Therefore, the way to instruct or teach righteousness is to teach God's commandments. That is why God said the scriptures are profitable for instruction in righteousness.

3:17 **"that the man of God may be complete,"** - Using God's word correctly will prepare us completely to do the good works which God commands us to do.

"thoroughly equipped for every good work" - The importance of doing such good works must not be underestimated. Jesus gave Himself for us and He wants us to be zealous for good works (Titus 2:14). We are to be ready for every good work (Titus 3:1). We must be careful to maintain good works (Titus 3:8). We must be always abounding in the work of the Lord (1 Corinthians 15:58). If we are a doer of the Lord's work, we will be blessed in what we do (James 1:25). And let us never forget that we will be judged according to our works (Revelation 20:12).

VI. Paul's final charge to Timothy (4:1-5)

A. Preach the word (4:1-2)

4:1 **"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:"** - This is one of several charges which God gave to Timothy through his beloved teacher Paul (1 Timothy 1:18; 5:21; 6:17; 2 Timothy 2:14). The Greek word translated as "charge" means to command, warn and exhort in a serious and urgent manner. Paul seriously and urgently commanded, warned and exhorted Timothy to "preach the word" (verse 2). Paul reminded Timothy of the sobering fact that Jesus will judge the living and the dead.

Thinking about the judgment is sobering because of the way

God describes that day in the Scriptures:

1. On the judgment day each of us will give account of ourselves to Christ - including how we have obeyed His commands (Romans 14:12).
2. On the judgment day we will receive the things done in the body, according to what we have done, whether good or bad (2 Corinthians 5:10-11).
3. On the judgment day God will bring even the SECRET things into judgment, whether good or evil (Ecclesiastes 12:14; John 12:48).
4. On the judgment day the wicked will depart into the punishment of everlasting fire (Matthew 25:41, 46).
5. On the judgment day those who have been good, faithful and obedient servants of the Lord will depart into the joys of an eternal life with the Lord (Matthew 25:21, 46).

"His appearing" - In this verse this phrase is a clear reference to the final coming of the Lord Jesus when He comes to judge the world (1 Corinthians 15:23-24).

What does **"His kingdom"** refer to? To answer that question biblically and properly, we must recognize that the Lord's kingdom is referred to in more than one way in the New Testament:

1. First, as the Lord's CHURCH (Matthew 16:18-19)
 - a. He said His kingdom would come with POWER while some living in the first century were still alive (Mark 9:1).
 - b. His apostles were to wait in Jerusalem until they received that POWER (Luke 24:49; Acts 1:2-8).
 - c. The Holy Spirit gave the apostles that POWER when He came upon them on the day of Pentecost in the city of Jerusalem shortly after Jesus ascended (Acts 2:1-4).
 - d. On that day, the CHURCH (kingdom) is spoken of as existing for the first time (Acts 2:47).

- e. The Scriptures make it clear that the Colossian Christians had been translated into that kingdom in the first century by their obedience to the gospel (Colossians 1:13).
 - f. The Thessalonian Christians had also been translated into that kingdom in the first century (1 Thessalonians 2:12).
 - g. Those to whom the author of Hebrews wrote had also been translated into that kingdom in the first century (Hebrews 12:28).
2. Second, the kingdom is referred to as the body of saved people whom Jesus will present to the Father at the end of time as we know it (1 Corinthians 15:23-24; 2 Peter 1:1-11).

4:2

"Preach the word!" - When Paul said preach the word, it is obvious that he meant the word of GOD, NOT the words of men (2 Timothy 2:9; 1 Thessalonians 2:13). That is why God promises a curse on anyone who preaches a message other than that delivered by the apostles and prophets of Christ (Galatians 1:6-10). Why do we have so many men in the world today who are preaching everything but the word of God? Because they are not satisfied with what God's word teaches.

We urgently and desperately need more men who will speak:

- 1. As the oracles of God (1 Peter 4:11).
- 2. The gospel of Christ boldly (Ephesians 6:19-20).
- 3. The truth in love (Ephesians 4:15).
- 4. The whole counsel of God without holding back anything profitable (Acts 20:20, 27).
- 5. The commandments of the LORD without adding to or taking away from them (1 Corinthians 14:37; Revelation 22:18-19).
- 6. The word of truth, rightly divided (2 Timothy 2:15).
- 7. The one doctrine of Christ (1 Timothy 1:3; 2 John 9).

8. The sound doctrine of the glorious gospel of Christ (1 Timothy 1:10-11).
9. The words of faith and good doctrine which Timothy followed carefully (1 Timothy 4:6).
10. The wholesome words of our Lord Jesus Christ - the doctrine which is according to godliness (1 Timothy 6:3).

"Be ready in season and out of season." - God commanded Timothy, and every gospel preacher, to always be ready (prepared and eager) to preach that word. The word translated as "in season and out" basically means when it is convenient and when it is not convenient.

In other words, the gospel preacher must always be prepared and eager to preach the word under any and all circumstances.

1. Whether the opportunities are good or not
2. Whether the conditions are favorable or unfavorable
3. Whether people appreciate it or not

The faithful gospel preacher will do this because he has an intense love for the Lord (2 Corinthians 5:14-15). And he will do it because he has an intense love for and a sense of obligation toward those to whom he preaches (Romans 1:14-15).

"Convince," - The word translated as "convince" means to prove with clear evidence, to convict with such power that one is convinced of his sin. Therefore, one purpose of faithful gospel preaching is to convince people that they are guilty of sin (Acts 2:23).

"rebuke," - The word translated as "rebuke" is an even stronger word than the one translated as "convince." This word means more than merely reasoning with people to convince them of their sins. It means to severely and sharply charge one with sin and warn of the consequences of disobedience. The faithful gospel preacher does this with the authority of God's word (Titus 2:15).

"exhort," - The word translated as "exhort" means to urge, encourage and to admonish. This word includes the idea of a tender and gentle appeal to urge and encourage one to do what is right. Therefore, the faithful gospel preacher must not only convince and sharply warn people about their sins and the consequences of disobedience, but he must also tenderly and gently urge and encourage them to do what is right which includes repenting of those sins.

"with all longsuffering and teaching" - The word translated as "longsuffering" means patient endurance. It particularly involves restraint in not retaliating or punishing others when they do wrong to us.

When the truth is preached to some people, they will resist it and try to mentally or physically harm the preacher (2 Timothy 3:11). However, even if people do wrong to the faithful gospel preacher, he must not retaliate or take vengeance against them. Instead, he must show longsuffering in using the teaching of the word of God to convince, rebuke and exhort. Two very good examples of longsuffering, patience and endurance are seen in the Lord Jesus Christ and Stephen (Luke 23:34; Acts 7:60).

B. Some will not endure sound doctrine (4:3-4)

4:3

"For the time will come when they will not endure sound doctrine," - The reason Timothy needed to preach the word was that the time was coming when many people would not endure sound doctrine. Sound doctrine is the healthy, wholesome teaching of the glorious gospel of Christ (1 Timothy 1:3, 10-11; 4:6, 16). The word translated as "endure" means to bear with or put up with. Therefore, God was saying that some people would no longer put up with the healthy, wholesome teaching of the gospel of Christ. Throughout history, this has happened when people do not have a sincere love of the truth (2 Thessalonians 2:10-12).

"but according to their own desires, because they have itching ears, they will heap up for themselves teachers;" - Such people follow their own strong desires or lusts rather than the will of God. They are described as having "itching ears" which means to tickle; to scratch. This is a figurative expression used to represent a selfish desire for preaching and teaching which does not demand much of the hearers and which does not convict of sin. Rather than the sharp, two-edged Sword of the Spirit, such people want to hear

soft, watered down messages which tickle their ears and make them feel good in their sin (Ephesians 6:17; Hebrews 4:12). A good example of this is found in Isaiah 30:8-10. Such people will "heap up" (surround themselves with) teachers who will tickle their ears with the kind of messages THEY want to hear rather than what GOD wants them to hear.

4:4 **"and they will turn their ears away from the truth, and be turned aside to fables"** - They will turn their ears away from listening to the truth of God's word so that they can listen to fables which are imaginary, fictional stories that are not factual. Such people want to hear smooth sounding, fictional messages which make them feel good rather than the truth of God's word (Acts 13:44-46).

C. Do the work of an evangelist (4:5)

4:5 **"But you be watchful in all things,"** - The word translated as "watchful" means serious minded, calm, self-controlled, careful and alert. God commands the gospel preacher to be serious, careful, alert and on guard against such sins and departures from the faith. He must instruct and warn the brethren concerning such dangers if he wants to be faithful to the Lord and the brethren (1 Timothy 4:6, 11-16).

"endure afflictions," - As we studied earlier, preachers must prepare themselves to suffer for preaching the gospel (2 Timothy 1:8, 10; 2:3). That is true because those who will not endure sound doctrine (v. 3) and who turn away from the truth (v. 4) often inflict suffering on those who preach, teach and live that sound doctrine and the truth.

"do the work of an evangelist," - An "evangelist" is literally a messenger of good news. In the New Testament, this word was used with reference to those men who preach the gospel of Christ (Acts 21:8). An evangelist is a messenger of good news in that he brings the glad message of salvation which is available in and by our Lord Jesus Christ (Romans 10:14-15). To be an evangelist requires much WORK if a man is to do it faithfully.

Being a faithful evangelist for the Lord involves many things. Notice some of those things listed below:

1. Using God's law in a lawful manner (1 Timothy 1:8).

2. Instructing the brethren in the words of faith and the good doctrine (1 Timothy 4:6).
3. Exercise oneself toward godliness (1 Timothy 4:7).
4. Being an example to the believers (1 Timothy 4:12).
5. Giving attention to reading, exhortation and doctrine (1 Timothy 4:13).
6. Taking heed to self and doctrine and continuing in them (1 Timothy 4:16).
7. Fleeing unrighteousness and pursuing righteousness, godliness, faith, love, patience and gentleness (1 Timothy 6:11).
8. Fighting the good fight of faith (1 Timothy 6:12; 2 Timothy 4:7).
9. Striving to keep God's commandments without spot and blameless (1 Timothy 6:14).
10. Guarding the precious gospel and avoiding false doctrines (1 Timothy 6:20).
11. Suffering for the gospel (2 Timothy 1:8, 12).
12. Holding fast the pattern of sound words (2 Timothy 1:13).
13. Being strong in the grace which is in Christ Jesus (2 Timothy 2:1).
14. Teaching the truth to faithful men (2 Timothy 2:2).
15. Enduring hardship as a good soldier, athlete and farmer (2 Timothy 2:3-6).
16. Enduring all things so others may obtain salvation (2 Timothy 2:10).
17. Reminding and charging the brethren (2 Timothy 2:14).

18. Giving diligent study to the word of truth (2 Timothy 2:15).
19. Shunning profane and idle babblings (2 Timothy 2:16-18).
20. Cleansing self of sin to make oneself a vessel of honor (2 Timothy 2:21).
21. Fleeing youthful lusts and pursuing righteousness (2 Timothy 2:22).
22. Being gentle to all, skillful in teaching, humbly correcting those who oppose God (2 Timothy 2:24-25).
23. Continuing in the good things learned from the word (2 Timothy 3:14).
24. Using the scriptures to grow complete, thoroughly equipped for every good work (2 Timothy 3:16-17).
25. Preaching the word, being prepared at all times to convince, rebuke and exhort with all longsuffering and doctrine (2 Timothy 4:2).
26. Being watchful, enduring afflictions, doing the work of an evangelist (2 Timothy 4:5).

"fulfill your ministry" - The word translated as "fulfill" means to make full, to accomplish or to make complete. Thus, each gospel preacher must work diligently to complete his work of preaching the soul saving gospel of Christ. He must not quit in the face of suffering, persecution or other obstacles. Instead, he must always strive to reach forward to press toward the goal (Acts 20:22-24; Philippians 3:12-14).

VII. Paul's hope in death and situation in prison (4:6-18)

A. The triumphant end of a faithful life (4:6-8)

4:6 **"For I am already being poured out as a drink offering, and the time of my departure is at hand."** - Paul knew that his time left on this earth was very limited. Paul saw himself as, "being poured out as a drink offering" as a sacrifice to the Lord. The "drink offering" is

a reference to a special kind of offering found in the Old Testament (Genesis 35:14; Exodus 29:40; Numbers 15:4-6, 10). Christians are commanded to present their bodies as a living sacrifice (Romans 12:1). Paul was doing just that (Philippians 2:17). The Greek word translated as "departure" was used to refer to loosening the fastenings of a ship from the dock just before setting sail. Therefore, for a Christian, death is like being released from the confinement of a dock to set sail into glory.

4:7

"I have fought the good fight," - The Christian life is often described as a fight or a struggle. For example, Paul exhorted Timothy to fight the good fight of faith (1 Timothy 6:12). He urged Timothy to wage the good warfare (1 Timothy 1:18). This is a spiritual battle against Satan and those who follow him (Ephesians 6:10-17). Paul could confidently look back on his life and know that he had fought the spiritual fight for the Lord against Satan.

"I have finished the race," - The Christian life is also pictured as a race. It is a marathon race which requires great self-denial and self-discipline to finish (1 Corinthians 9:24-27). It takes tremendous endurance to complete this race (Hebrews 12:1).

The Christian prepares himself for this race by exercising himself spiritually to develop godliness (1 Timothy 4:7-8). Looking to Jesus and His loving, selfless death on the cross will motivate us to run that race and not quit, no matter what happens (Hebrews 12:2-4). Those faithful Christians who endure and reach the "finish line" will receive an imperishable crown (1 Corinthians 9:25). This athletic illustration shows us that Paul had run the Christian race by the rules.

"I have kept the faith" - The faith is the gospel of Christ (1 Timothy 4:1; 2 Timothy 3:8; Acts 6:7). The phrase "kept the faith" means to remain true to the "faith" (system of salvation - Jude 1:3). Paul was saying that he had remained faithful to the glorious gospel which he preached. Unlike the false teachers, he had not made shipwreck of the faith or become disapproved concerning the faith (1 Timothy 1:19; 2 Timothy 3:8).

4:8

"Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day," - The Greek word translated as "crown" is used to refer to the crown presented to one who was victorious in an athletic event. Paul further described it as a crown of righteousness. That is, it is

reserved for those like Paul who have lived a life of righteousness having been baptized into Christ and having remained faithful in Him (2 Corinthians 5:21). God will give a crown to each person who is victorious over sin and death through Christ (1 Corinthians 9:25). In this context, the phrase "that day" is a clear reference to the Lord's final coming when He will judge the world in righteousness (Matthew 25:31-46; John 5:27-29.; Acts 17:30-31).

The awarding of a crown is mentioned several times in the Scriptures. The one who is approved after enduring trials receives a crown of life (James 1:12; Revelation 2:10). Faithful elders in the Lord's church can look forward to a crown of glory (1 Peter 5:4).

"and not to me only but also to all who have loved His appearing" - Normally, in earthly races, there is only one winner who receives the victor's crown (1 Corinthians 9:24). However, in the Christian race, that winner's crown is available to all who complete the race successfully. Once again, in this context, the phrase, "His appearing" refers to the Lord's final coming in judgment (2 Timothy 4:1).

God is saying that Jesus will give the crown of righteousness to all those who love, or look forward to, His final coming. Obviously, the only ones who can rightfully look forward to His coming are those who are faithful Christians. They are the only ones who will have loved Him enough to obey Him and put Him first in their lives (Matthew 6:33; John 14:15).

Faithful Christians are eagerly waiting for the final day when Jesus shall be revealed in all His glory to judge the world:

1. Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ (Titus 2:13)
2. Eagerly waiting for the revelation of our Lord Jesus Christ (1 Corinthians 1:7)
3. Having our citizenship in heaven we are eagerly waiting for the Savior, the Lord Jesus Christ (Philippians 3:20-21)
4. When Christ shall appear, then we also shall appear with Him in glory (Colossians 3:4)

5. Even so, come, Lord Jesus (Revelation 22:20)

B. Paul's urgent request (4:9-13)

4:9 **"Be diligent to come to me quickly;"** - In this section, we see the aged apostle write from prison to his beloved son in the gospel. Paul asked Timothy to give diligence to quickly come to see him in his Roman prison.

4:10 **"for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—"** - Demas had fallen from faithfulness to the Lord and had literally abandoned and deserted Paul in his hour of need. The reason Demas had forsaken Paul was that Demas loved this present world (1 John 2:15-17). He loved the pleasures and riches of this world more than he loved the Lord, and as a result, fell from faithfulness. This is particularly tragic since Demas was previously listed as one of Paul's faithful fellow workers (Colossians 4:14; Philemon 1:24). The doctrine of "once saved always saved" is a lie!

"Crescens for Galatia," - Crescens is not mentioned anywhere else in the Bible and therefore we should not speculate concerning who he was. There is no implication in this verse that Crescens and Titus were also guilty of forsaking Paul like Demas.

The Roman province of Galatia was located in the central region of the peninsula of Asia Minor. The region was bordered on the north by Bithynia and Paphlagonia; on the east, by Pontus; on the south, by Cappadocia and Lycaonia; and on the west, by Phrygia.

"Titus for Dalmatia." - Titus was a faithful companion of Paul's and fellow evangelist to whom Paul wrote the epistle which bears his name (2 Corinthians 2:12-13; Galatians 2:3; 7:6; Titus 1:5). It is probable that Paul had sent Crescens and Titus on evangelistic works for the Lord like he did on other occasions (2 Corinthians 8:16-18).

Dalmatia was a mountainous district on the eastern coast of the Adriatic Sea. Paul himself preached near this area (Romans 15:19). The Scriptures do not tell us details concerning the mission of Titus when he travelled to Dalmatia. We do not know if his goal was to evangelize a region which had not yet heard the gospel or if he was sent to visit congregations which had already been established.

4:11 **"Only Luke is with me."** - Here Paul mentions the beloved physician Luke as being the only one who was with him at that time. Luke (the human agent whom God used to reveal the books of Luke and Acts) was a traveling companion of Paul's on his second and third evangelistic journeys (Acts 16:8-12; 20:5 through 21:17). He also went with Paul on his journey to Rome for his first imprisonment (Acts 27:2-4; Colossians 4:14). In contrast with Demas, this dear friend was by Paul's side in his hour of need.

"Get Mark and bring him with you, for he is useful to me for ministry." - This is apparently a reference to John Mark who served as an assistant to Paul and Barnabas on their first evangelistic journey (Acts 13:5; 13:13). Barnabas wanted to take John Mark on the second journey (Acts 15:37), but Paul refused to take him because he had left the first journey and had not gone to the work (Acts 15:38-39). John Mark was with Paul at his first imprisonment and Paul asked the Colossians to welcome him (Colossians 4:10).

4:12 **"And Tychicus I have sent to Ephesus"** - This man was apparently one of the messengers who carried the benevolent contribution of the Gentile churches to Jerusalem (Acts 20:4; 2 Corinthians 8:23). Paul also sent him along with Onesimus to carry the letters to the Ephesians and the Colossians (Ephesians 6:21-22; Colossians 4:7-9). In those references, Paul identified Tychicus as a beloved brother, faithful minister and a fellow servant in the Lord.

4:13 **"Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments."** - The word translated as "cloak" means a large outer garment which was used for protection against the cold and rain. We do not have any other information about Carpus. However, we do know that Paul was in Troas several times during his travels (Acts 16:8; 20:6-7; 2 Corinthians 2:12).

In the last half of this verse Paul asked Timothy to bring the books, especially the parchments. A parchment was a tanned animal skin which was used to write upon. There is no way of knowing for certain what these books and parchments were. Most Bible students believe they were documents which were connected with his work as a Christian and an apostle of Christ.

C. Beware of false teachers (4:14-15)

4:14 **"Alexander the coppersmith did me much harm. May the Lord repay him according to his works."** - There are several Alexanders mentioned in the New Testament (Mark 14:21; Acts 19:33-34). Although there is no way of knowing for certain, it is at least possible that this Alexander was the same false teacher from whom Paul withdrew his fellowship, as mentioned in 1 Timothy 1:19-20. As far as the future punishment of Alexander, Paul said, "May the Lord repay him according to his work." That is, Paul left the future punishment of Alexander in the Lord's hands. He asked that the Lord repay Alexander according to his works (Revelation 20:12; 22:12). He knew that the Judge on the final day will be the Lord Jesus not any man, including Paul (Acts 17:30-31).

This does not mean that Christians should avoid taking action against such false teachers. For example, false teachers such as Alexander must be rebuked sharply to stop their mouths (Titus 1:9-13). This must be done because they can do great harm to the cause of Christ, just as Alexander did.

4:15 **"You also must beware of him, for he has greatly resisted our words."** - It is apparent that Alexander was a false teacher who contradicted the inspired words which Paul spoke. He was a man who resisted the truth of God's word (2 Timothy 3:8; 1 Timothy 6:3-5). Paul warned Timothy, and each Christian, to beware of Alexander because of the extreme danger of such false teachers to the Lord's church.

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

4:16 **"At my first defense no one stood with me, but all forsook me. May it not be charged against them."** - This is an apparent reference to Paul's first imprisonment in Rome (Acts 28:16-18). The Greek word translated as "defense" was used in reference to a legal defense. The Greek word translated as "stood with me" means to be alongside of, to stand by or to support. This word was a technical one for a witness or lawyer standing up in court on a prisoner's behalf.

Therefore, it appears that Paul was standing by himself in a Roman court of law with no one to defend or support him - not even his best friends. Even with his isolation, loneliness and pain he asked that those who forsook him would not be

charged. This shows to us the forgiving heart of the apostle Paul. His response was very similar to the Lord's toward those who crucified Him (Luke 23:24) and to Stephen's toward those who stoned him to death (Acts 7:59-60).

4:17 **"But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion."** - The Lord stood beside Paul and strengthened him so the gospel message might be fully preached through Paul, including spreading it to the Gentiles. One of the Lord's major purposes for Paul was to spread the gospel to the Gentiles (Acts 26:15-18; Romans 1:5; 16:26).

At the end of the verse Paul says the Lord delivered him out of the "mouth of the lion." There are at least two possible meanings to this interesting statement:

1. Paul could have been referring to the Roman emperor Nero as a lion. That is possible because it was a common practice to refer to persecutors of God's people as fierce animals such as lions (Psalms 22:13, 21; Jeremiah 2:30).
2. Paul could have been referring to the fact that he had avoided being thrown to the lions which was a common punishment for Christians under the cruel emperor Nero.

In any case, the point is that the LORD delivered Paul out of a very dangerous situation.

4:18 **"And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom."** - We see in this verse Paul's great confidence, trust and faith in the Lord. He was extremely confident that the Lord would deliver him from every evil work. Furthermore, he knew that God would "preserve" him for his heavenly Kingdom. The Greek word translated as "preserve" means to save or to rescue. In this context, it is clear that the heavenly Kingdom which Paul referred to is the body of saved people whom Jesus will deliver up to the Father at the end of time (2 Timothy 4:1).

Paul was saying that he was confident of his eventual spiritual salvation, even if he remained in prison this time or

died. Paul did not fear those who could destroy his body. Rather, he feared Him who can destroy both body and soul in Hell (Matthew 10:28). He did not fear those who could kill him physically because he knew that through Christ he would be victorious over physical death (1 Corinthians 15:54-57). No matter what happened to him physically, he could look forward to death because it is the door to eternal life with Jesus for those who are faithful (Philippians 1:21-23).

"To Him be glory forever and ever. Amen!" - Because of that great hope and confidence of eternal salvation, Paul bursts forth in praise for the Lord saying that He should be glorified forever (Romans 11:33-36).

As recipients of such great blessings through God's love, mercy and grace, we should praise and glorify God in all that we do (1 Corinthians 10:31). We should certainly do that with our mouth (Romans 15:6) and we should do that by finishing the work which He has given us to do, as spelled out in His word (John 17:4).

VIII. Closing greetings (4:19-22)

4:19 **"Greet Prisca and Aquila,"** - As a fellow tentmaker, Paul stayed with Prisca and Aquila in Corinth (Acts 18:1-3; 18:18-19). It was Prisca and Aquila who had taught Apollos the way of the Lord more perfectly (Acts 18:24-28). They were mentioned as fellow workers in Christ Jesus with Paul in the book of Romans (Romans 16:3-4) and a congregation of the Lord's church met in their home (1 Corinthians 16:19).

"and the household of Onesiphorus" - In 2 Timothy 1:16-17, we studied the wonderful friendship which Onesiphorus shared with Paul. He went to great lengths to find Paul in prison. He was not ashamed of Paul's imprisonment. He often refreshed Paul and he helped Paul in many ways in Ephesus.

4:20 **"Erastus stayed in Corinth,"** - The name Erastus is mentioned two other times in the New Testament. Erastus is named as the treasurer of the city of Corinth (Romans 16:23), as one who ministered to Paul and whom he sent to work in Macedonia (Acts 19:22). It is possible that all three verses refer to the same faithful Christian.

"but Trophimus I have left in Miletus sick" - Trophimus is mentioned in two other verses (Acts 20:4; 21:29). He is identified as an Ephesian whom the Jews accused Paul of bringing into the temple (Acts 21:29).

Of course, Paul as an apostle of Christ had the miraculous ability to heal people of their diseases (2 Corinthians 12:12). Therefore, the fact that he left Trophimus at Miletus sick proves a very important point:

- The primary purpose of miracles was NOT to cure people of their diseases!

This is also seen in the fact that Paul did not heal Timothy's stomach sickness, nor was Paul cured of his thorn in the flesh (1 Timothy 5:23; 2 Corinthians 12:7-10). The major purpose of miracles was to REVEAL and CONFIRM the word of God (Mark 16:20; John 16:13; Hebrews 2:3-4).

4:21 **"Do your utmost to come before winter."** - Paul urged Timothy to come to him in Rome before winter because he wanted Timothy to come to him quickly (2 Timothy 4:9). Timothy would need to leave before winter because travels across the seas would be almost impossible during the winter months.

"Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren." - In the New Testament we find nothing else concerning these individuals except what is mentioned in this verse. Evidently Paul was sending greetings to Timothy from some of the brethren in Rome.

4:22 **"The Lord Jesus Christ be with your spirit."** - Paul's request was that the Lord Jesus Christ be with Timothy's spirit (Romans 16:20; Galatians 6:18). This is a beautiful wish for the Lord's providential care, protection and presence with Timothy.

As we studied earlier, it is a great comfort to know that the Lord will always be at the side of His faithful children (Hebrews 13:5-6). The Lord promises to always be with Christians who are doing His work, including the teaching and preaching of the gospel (Matthew 28:18-20).

"Grace be with you" - In this case, the Greek word for "you" is plural and refers to all faithful Christians. Paul's wish is that God's unmerited favor be with each Christian who faithfully and lovingly

obeys the Lord Jesus. Without God's wonderful grace, all would be lost (Ephesians 2:4-10).

"Amen." - The word "Amen" started as a Hebrew word (Numbers 5:22), which was transliterated into Greek and then eventually into English. The word comes from a Hebrew root word which means "to build up or support; to be firm or faithful, to trust or believe; to be true or certain." It is also used as an adverb at the beginning of a speech to mean "surely, of a truth, truly" (Matthew 5:18; Mark 3:28; John 3:3). At the conclusion of a sentence it is used to mean "so it is, so be it, may it be fulfilled." When the word is used as an adjective it means "firm or true." Some dictionaries claim that when "Amen" is used at the end of a prayer it means approval of what is being said. However, our approval does not make it true. It is more correct to think of it as "this is true, or may it come to pass, or may it be fulfilled."

FINIS

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THE AUTHORSHIP OF SECOND TIMOTHY

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

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

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

Opposition to Paul's use of new words in these epistles is a favorite argument with the irreverent critics. Supposedly, there are fifty-three new words found in Second Timothy not found elsewhere in the New Testament. But one can take his earlier

epistles and find Pauline words that are used only once. Since when did an inspired man of God have to use only the same precise vocabulary in a new book that he had employed elsewhere in earlier literary works? Do the critics follow such a rule in their own literary productions? Whatever new words Paul used were supplied him by the Spirit of truth. Quite obviously he would use different words to an individual than to a congregation. Quite obviously he surely would use words adapted to the occasion and what he faced in Second Timothy was unlike any other circumstances in which he had been placed. And it is altogether obvious that neither he nor the Spirit of truth wrote to please twentieth century destructive critics or those in earlier centuries either. Thank God for that!!

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

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

Robert R. Taylor, Jr.
The Living Way
Studies In First And Second Timothy
Pp. 79-81

AN HISTORICAL PROBLEM

Now admittedly, the three epistles do constitute a historical problem. To illustrate, when did Paul and Timothy make that special trip to Ephesus? When did Paul and Luke teach and preach on the island of Crete? Was Paul put to death at the end of his two year imprisonment in Rome, as many scholars hold? If so, can the visit of Paul and Timothy to Ephesus and the visit of Paul and Titus to Crete be fitted into Luke's itinerary of Paul's travels and works? All who have tried to fit Paul's visits to Ephesus and Crete into Luke's itinerary have failed and theologians with a mind-set that Paul was put to death at the end of his two-year imprisonment at Rome have sought out other explanations for the existence of Paul's epistles to Timothy and Titus. Their primary conclusions have been that either those epistles are fragments of materials which Paul left with an associate or that they are outright pseudonymous writings.

Some brethren have not given this problem a thought; others contend that Paul was put to death at the end of his two year imprisonment in Rome; and others (hopefully the majority) have given serious study to the question and have concluded that Paul was necessarily released from his two year imprisonment and that he continued his ministry for some five to six years longer during which time he visited Philippi, Ephesus and the island of Crete, and also made his long purposed journey to Spain.

Luke closed his Acts of the Apostles in the following words: "And he (Paul) abode two whole years in his own hired dwelling and received all that went in unto him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness and none forbidding him" (Acts 28:30-31). In this conclusion to his Acts of the Apostles, Luke did not say that at the end of the two year imprisonment Paul was put to death, nor did he imply it. In fact the necessary implication is that Paul had been set free.

When Paul had been in Rome for approximately a year (A.D. 60), he had an occasion to write Philemon, a longtime acquaintance, relative to Onesimus, Philemon's runaway slave. In closing his letter to Philemon, Paul wrote: "But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you" (Phile 22). The point to be stressed is that Paul expected an early release from prison. A year later (A.D. 61), he wrote the Philippians relative to the possible outcome of his approaching trial before Nero as follows: "For me to live is Christ, and to die is gain. But if to live in the flesh, – if this shall bring fruit from my work, then what I shall choose, I know not ... and having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith ... But I hope in the Lord Jesus to send Timothy shortly ... him I hope to send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also shall come shortly" (Phil 1:21-25; 2:23).

The fact is that Paul's case was before the court. He felt reasonably certain that he would be released, but perhaps not as certain as a year ago when he wrote Philemon. He seems to have been much more guarded in his expectation. Some have reasoned

that the difference lay in the fact that Nero had in the meanwhile married Poppea who used their influence with Nero in behalf of the Jews. Josephus described Poppea as a religious woman and that she had requested favors on behalf of the Jews.

According to Josephus, Poppea became a proselyte to Judaism. One historical fact known is that she exerted her influence over Nero relative to the wall which the Jews built to intercept Agrippa's view of the temple. While Josephus referred to Poppea as a religious woman, the case is that she induced Herod, her paramour, to divorce his young wife, Octavia, and marry her. Later she demanded of Nero that he cause his mother, Agrippina, to be "accidentally" killed. She also demanded the death of her rival, Octavia, and gloated when she received the head of her victim, which had been forwarded from Pandataria to her at Rome.

Probably the marriage of Nero to Poppea had nothing to do with Paul's caution relative to whether or not he would in reality be released. The fact remains, however, that through Poppea the Jews could wield a stronger position against Paul, their considered enemy.

Anyway, the fact remains that Paul still anticipated that he would be released and he promised that upon his release he would pay the Philippians an immediate visit. Thus his promise was out to visit in the area of Ephesus where Philemon dwelt and in Philippi with a church that had contributed to his financial support from its very beginning. Paul's first epistle to Timothy shows beyond reasonable doubt that Paul had been released from his Roman imprisonment; that he did fulfill his promise to visit Philippi; and that he also fulfilled his promise to visit Philemon, for he (Philemon) lived fewer than a hundred miles from Ephesus.

Someone is bound to ask: "Is there external evidence that bears on the question of Paul's release, or non-release from prison, and if so, what does the evidence show, and how relevant is it?" There is external evidence!

To illustrate, one source of external evidence is from the writing of Clement of Rome. Clement (A.D. 30-100) wrote the Corinthians, and the salutation reads as follows: "The Church of God which sojourns at Rome to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied." In this epistle, written about A.D. 97, Clement admonished: "Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of

patience.” Stress should be placed upon the fact that Clement said that Paul came unto “the extreme limit of the west,” and after his having done so, he suffered martyrdom. Under no circumstances could Rome be counted the extreme west. The clear and unmistakable implication is that Paul was released from his Roman imprisonment, and in turn, that he completed his long avowed purpose to preach the gospel in Spain.

A second source of external evidence is the Muratorian Fragment. This fragment or canon was discovered by L.A. Muratori (A.D. 1672-1750) in the Ambrosian Library and published by him in A.D. 1740. It was written in Latin and consists of eighty-five lines. Scholars agree that the original form, of which the Muratorian fragment is a copy, was written about A.D. 180-190. That fragment reads: “Luke compiled for ‘most excellent Theophilus’ what things were done in detail in his presence, as he plainly shows by omitting both the death of Peter and also the departure of Paul from the city, when he departed from Spain.” Note should be taken of the fact that his Muratorian fragment explicitly states that Paul left for Spain.

A third source of external evidence is from the historian Eusebius. His life dates about A.D. 260-340. He wrote as follows: “Festus was sent by Nero to be Felix’s successor. Under him, Paul, having made his defense, was sent bound to Rome. Aristarchus was with him, whom he also somewhere in his epistles quite naturally calls his fellow prisoner. And Luke, who wrote the Acts of the Apostles, brought his history to a close at this point, after stating that Paul spent two years at Rome as a prisoner at large and preached the word of God without restraint. Then after he made his defense it is said that the apostle was sent again upon the ministry of preaching and that upon coming to the same city a second time he suffered martyrdom. In this imprisonment he wrote his second epistle to Timothy, in which he mentions his first defense and his impending death.” As should be observed, this external evidence is independent. There is no attempt by the author to have it agree with other external evidence, but on the other hand it is in complete agreement with the prior external evidence already submitted.

A fourth source of external evidence is from the historian Jerome. He wrote from Bethlehem in A.D. 492. In his preface he states that he had no predecessor in his work, but he very properly acknowledged his indebtedness to the church history written by Eusebius. Concerning the apostle Paul, he wrote: “And because a full account of his (Paul’s) life is given in the Acts of the Apostles, I only say this, that the twenty-fifth year after our Lord’s passion, that is the second of Nero, at the time when Festus Procurator of Judea succeeded Felix, he was sent bound to Rome, and remaining for two years in free custody, disputed daily with the Jews concerning the advent of Christ. It ought to be said that at the first defense, the power of Nero having not been confirmed, nor his wickedness broken forth to such a degree as the historians relate concerning him, Paul was dismissed by Nero, that the gospel of Christ might be preached also in the west. As he himself writes in the second epistle to Timothy at the time he was about to be put to death dictating his epistle as he did while in chains; ‘at my first defense no one took my part, but all forsook me: may it not be laid to their account.’” This external evidence is in harmony with the other three sources as quoted. The case is that Paul’s writings

together with external history make certain the fact that he was released from his imprisonment at Rome, and that “he preached also in the west,” or Spain. Thus by both internal and external evidence—Paul’s release, his visit to Philippi and Ephesus, his visit to the Island of Crete, and his visit to Spain—all of these are confirmed. Paul’s second imprisonment and his ultimate death at the hands of Nero are also confirmed.

The external evidence as set forth, especially by Eusebius and Jerome, indicates that Paul was put to death just prior to Nero’s death. Nero’s death occurred on June 8, A.D. 68. Luke closed his Acts of Apostles at the end of Paul’s two whole years of Roman imprisonment, or A.D. 62, and certainly not later than A.D. 63. Now, from A.D. 62 to A.D. 67 or 68 would leave a minimum of five to six years for Paul to make his promised visits and to preach the gospel in Crete and in Spain as well.

Rex A. Turner
The Epistles of I and II Timothy, Titus
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WHAT ABOUT WOMEN PREACHERS AND PASTORS?

In our world today, women are increasingly taking the roles of preachers and pastors, but is this the work of God? The question cannot be answered by human traditions, emotions, or opinions. The Bible is the inspired Word of God which answers every religious question so that we may be “thoroughly furnished unto all good works” (2 Timothy 3:16-17).

The Preacher’s Work

First, the Bible defines each work. A preacher publicly proclaims the gospel of Jesus Christ. A preacher is an evangelist or minister of the gospel and here is his work:

- Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
- But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (see 2 Timothy 4:1-5).

Paul was an Apostle and “a preacher” especially dedicated to teaching the Gentiles (1 Timothy 2:7). An evangelist may travel from place to place at times; he also may remain with the same church for several years, teaching “publicly” and “house to house” (Acts 20:20, 31).

The Pastor’s Work

The pastor’s work is entirely different. A pastor is a shepherd of God’s people viewed as sheep. He is also called an elder because of his spiritual maturity and a bishop because he oversees the local church. Pastor (or shepherd), elder (or presbyter), and bishop (or overseer) refer to the same person doing the same work (Acts 20:17, 28; Titus 1:5, 7). This work involves overseeing and managing all the affairs of a local church:

- Take heed to yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood (Acts 20:28).
- Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind (1 Peter 5:2).

The unique work of a pastor is not publicly proclaiming the gospel as a preacher. False religions confuse the roles of pastor and preacher. Each local church must have a plurality of pastors, never a one-man pastor (Acts 14:23; Titus 1:5).

Women Too?

God’s Word teaches men, not women, are to serve as pastors in a local church and as public preachers of the gospel. The New Testament law of Christ clearly forbids women from taking the roles of public leaders in the church. The apostle Paul stated, “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Timothy 2:11-12).

Women are not to preach in assemblies with men present or in any other way to exercise places of authority over men. A pastor must be a male: “the husband of one

wife . . . one that ruleth well his own house" (1 Timothy 3:1-7). No woman can obey God's Word as a public preacher or as one of the pastors in a local church.

Those who believe the Bible is inspired of God recognize the teaching of the Bible is God's word for all of us. What the Scriptures say about women's role must be taken just as seriously as what the Scriptures teach about redemption. This subject is NOT about the value or equality of women, but it is about different roles. Many women are more intelligent than some men. Many are more devoted to the Lord than some men. The Bible does not teach that women are inferior to men.

The question is not necessarily "can women teach" but rather "in what capacity or setting can women teach?" The teaching prohibited by women in 1 Timothy 2:12 is teaching which would "usurp" authority from the man. Women are permitted to teach women as well as children. However, women are not permitted to teach in such a way which dominates over or takes authority from a man. It is for that reason, as shown forth in the Bible, that women cannot occupy the role of a preacher or pastor. Such is contrary to God's plan and the roles which he has given for women and men.