

A Study of 2 Timothy 1

I. Outline.

1. Opening (2 Timothy 1.1-2).
2. Thanksgiving for Timothy's Sincere Faith (2 Timothy 1.3-5).
3. A Call to Bold Endurance in Ministry (2 Timothy 1.6-14).
4. Examples: Positive and Negative (2 Timothy 1.15-18).
-- Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 2338-39.

II. Exegetical Exam of 2 Timothy 1...

01. Give the time and place, as well as purpose, of the letter.
02. Give from memory your own outline of Chapter One.
03. Discuss two things that Paul remembered about Timothy that were a blessed memory to Paul.
04. What is meant by **UNFEIGNED FAITH**? How is it obtained? How is it sustained? Who had it?
05. Discuss two ways Timothy was to avoid being ashamed of the testimony of Christ.
06. What was the **GIFT OF GOD** within Timothy? How was it to be stirred up?
07. Explain two reasons for Paul not being ashamed.
08. Give your own exegesis of 2 Timothy 1.10.
09. What good thing had Onesiphorus done for Paul?
10. Give your own exegesis of 2 Timothy 1.12.
--Don DeWalt, *Paul's Letters to Timothy and Titus*, Bible Textbook Series, College Press, 1961, an e-Sword Module.

III. Chronology.

BIBLE PERIOD: The Period of the Church.

*If you are not familiar with the **15 Bible Periods**, please click here:*

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

I. Opening (1-2).

2 Timothy 1:1-2 **Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, (2) To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.**

1. **ACCORDING TO THE PROMISE OF LIFE...** "Jesus came to give life and life more abundantly (John 10.10). Paul felt his responsibility as an apostle was to tell about this life. Without Christ we are existing, but not living. God promises life to all those who will accept it in His Son who is The Life (John 14.6)." [Don DeWalt]. ||||| "This indicates the object or intention of his appointment as an apostle, which was to make known, to publish abroad, the promise of eternal life. He was evidently under the expectation of death at the time of writing" [David Lipscomb, *A Commentary on the New Testament Epistles, Volume V: First and Second Thessalonians, First and Second Timothy, Titus, and Philemon*, Gospel Advocate, 1942, p. 197].

2. **MY DEARLY BELOVED SON**... “Paul refers to him as his **DEARLY BELOVED**, from the adjectival form of *agape*. This type of love can include the emotions, but it is more a decision of the mind to do what is in the best interest of the person loved. It is the highest form of love which one possesses and which Paul had for this one whom he taught and who was his companion in travel. ‘**But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel**’ (Philippians 2.22)” [Michael Hatcher, “Paul’s Care for and Charge to Timothy,” in *Studies in 1 and 2 Timothy and Titus*, 2001 ADL, Edited by Dub McClish, p. 236]. ||||| “Paul may have considered Timothy his son because he helped him learn and obey the gospel. He loved him because of the close relationship they had in the gospel. Paul treated Timothy like a son by training him to carry out the important task of preaching the truth. His prayer for him was that he would receive God’s unmerited favor, tender mercy and unsurpassed peace of mind” [Gary C. Hampton, *Letters to Young Preachers*, 2012, an e-Sword module].

II. Thanksgiving for Timothy’s Sincere Faith (3-5).

- 2 Timothy 1:3-5 **I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; (4) Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; (5) When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.**
1. **GREATLY DESIRING TO SEE THEE** (4)... “**25.18** ἐπιποθέω; ἐπιποθία, ας f; ἐπιπόθησις, εως f: to long for something, with the implication of recognizing a lack” [Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 290]. ||||| “There is a natural bond that binds together those of like precious faith, in a relationship closer than that of fleshly kinship. Death breaks all other earthly relationships, but that tie binding Christians together endures even in eternity. In heaven, there will be no marriage or giving in marriage (see Matthew 22.30); it follows that other family ties will likewise be dispensed with in heaven; certainly the camaraderie of military, business, and social groups will not be recognized there. In heaven there will be a grand reunion of the faithful, whose primary earthly relationship was that of brethren in Christ—and servants of God” [Bob Winton, *2 Timothy*, pp., 134-135].
 2. **BEING MINDFUL OF THY TEARS** (4)... “Alluding probably to the tears which he shed at parting from him. The occasion to which he refers is not mentioned; but nothing is more probable than that Timothy would weep when separated from *such* a father and friend. It is not wrong thus to weep, for religion is not intended to make us stoics or savages” [Albert Barnes, *Notes on the New Testament: I Thessalonians to Philemon*, ed. Robert Frew (London: Blackie & Son, 1884–1885), 212].
 3. **UNFEIGNED FAITH** (5)... “**73.8** ἀνυπόκριτος, ον: pertaining to being genuine and sincere, and hence lacking in pretense or show” [Louw Nida]. |||||
 4. **GRANDMOTHER LOIS** (5)... “The grandmother of Timothy, and evidently the mother of Eunice, Timothy’s mother. The family lived at Lystra (Acts 16:1). It was on the occasion of Paul’s first missionary journey (Acts 14) that Eunice and Timothy were converted to Christ, and it was, in all likelihood, on the same occasion that Lois also became a Christian. Paul speaks of the unfeigned faith that there was in Timothy, and he adds that this faith dwelt at the first

in thy grandmother Lois, and thy mother Eunice. This is the only passage where Lois is mentioned; but by comparing 2 Timothy 1:5 with 2 Timothy 3:15 (the King James Version), where Paul refers to Timothy's having **from a child known the holy scriptures**, it would appear that Lois was associated with Eunice, both in a reverent faith in God and in the careful instruction in the Old Testament which was given to Timothy" [ISBE, an e-Sword Module].

5. **MOTHER EUNICE** (5)... "There was no pretense in the faith of Lois and Eunice. Transparent sincerity is such a blessing—to the possessor and to all who associate with him. The faith of Lois and Eunice, as well as Timothy, was first in the Old Testament Scriptures of the God there revealed. This same attitude was transferred to Jesus Christ when the good news was announced by Paul. The heart condition of these two women reminds us of the good and honest heart of Lydia. Wherever such conditions prevail, the seed of the kingdom grows to produce its glorious harvest" [Don DeWalt].

III. A Call to Bold Endurance in Ministry (6-14).

2 Timothy 1:6-14 **Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. (7) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; (9) Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, (10) But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: (11) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. (12) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. (13) Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. (14) That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.**

1. **STIR UP THE GIFT OF GOD, WHICH IS IN THEE BY THE PUTTING ON OF MY HANDS** (6)... We learn from Acts 8 that the only way spiritual gifts were passed on to others is for AN APOSTLE to lay hands on the receiver of the gift. Paul had that ability as an inspired apostle. I IIII "Some contend that the metaphor signifies to REKINDLE, in the sense of stirring up embers that are only smoldering and need to be fanned into a flame again (Lock, 85). It is going too far to suggest that Timothy's 'flame' (i.e., the use of his gift) 'had nearly gone out' (Williams, 96); rather, the point of emphasis likely is this: 'make full use' of your gift' (Knight, 370). As Lenski observed, 'There is no touch of censure' (754), only a reminder to keep going. Even though one in the apostolic age might possess a gift of the Spirit, the Spirit did not take control of the individual and overpower the person's will (see 1 Corinthians 14.27-33), as modern 'Pentecostals' allege. Timothy had **freewill** in the exercise of his gift, and he needed to keep busy" [Wayne Jackson, *Before I Die: Paul's Letters to Timothy and Titus*, Christian Courier Publications, 2007, p. 202].
2. **SPIRIT OF FEAR** (7)... "This is the same word (DEILIAS) Jesus used in John 14.27: **AFRAID**. **Timidity** underscores the fact that Timothy is afraid to speak out. Timothy's problem is not with the message. He knows it is God's word, and it saves. His problem is that he is again getting shy in telling that message. That is why **FEARFULNESS** is not a bad translation. What does he fear? He fears all the rejection and ridicule. If God has not given Timothy timidity,

then it can only come from one source—Satan!” [Denny Petrillo, *Commentary on 1, 2 Timothy & Titus*, Quality Publications, 1998, p. 101].

3. **POWER (7)**... “(DUNAMIS)—God gives the person the power that he needs. The work that Timothy was given did not have room for timidity. It is effective only when the message is preached with power. The Gospel is the power of God for salvation (Romans 1.16). This is our first occurrence of this word in 2 Timothy (cf., 1.8; 2.1, 13; 3.6, 7, 15; 4.17). The word carries the idea that one can overcome all obstacles and face all dangers because one’s source of strength is the Almighty God. The importance of this idea in the writings of Paul is seen in that it is also found in all of Paul’s epistles, except for Philemon. God has given His preachers the power to overcome the various dangers and pitfalls of the ministry. Timothy is no exception” [Denny Petrillo, p. 101].
4. **LOVE (7)**... “If His word is preached in power without love, then it is not what God wants. There has to be an obvious love in the message. When preachers preach, they need to preach with power and love” [Denny Petrillo, p. 101].
5. **A SOUND MIND (7)**... “Finally, they also were provided with a sense of DISCIPLINE (*sophronismos*, literally ‘to save the mind,’ hence, ‘sound mind,’ KJV). For those who put their trust in God, and rely on him no matter what lies ahead, there is sanity of mind; they don’t ‘go to pieces’ at every adverse ripple” [Wayne Jackson, p. 204]. |||| “In the NT the group occurs only 14 times (eight in the Pastorals). It is usually of little material significance. In Mark 5:15, for example, a sign of the healing of the demoniac is that he is in his right mind, and in Acts 26:25 Paul answers the charge of mania by arguing that he speaks sober truth, or true and rational words” [Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, *Theological Dictionary of the New Testament* (Grand Rapids, MI: W.B. Eerdmans, 1985), 1151].
6. **AFFLICTIONS OF THE GOSPEL (8)**... “Rather than being ashamed, Paul tells Timothy to share with him in the sufferings. Those who boldly proclaim the Gospel will suffer, as Paul had. Yet, Paul recognized that this would be for Timothy’s good. Adam Clarke points out: *No parent could love a child better than Paul loved Timothy; and, behold! he who could wish him nothing but what was great, honorable, and good, wishes him to be a partaker of the afflictions of the Gospel! Because, to suffer for Christ, and suffer with Christ, was the highest glory to which any human being in this state could arrive. The royal way to the crown of glory, is by the cross of Christ*” [Michael Hatcher, pp., 242-243].
7. **ACCORDING TO HIS OWN PURPOSE AND GRACE (9)**... “Our salvation and calling are according to God’s own purpose and grace. God’s grace is His love in action (John 3.16; Titus 2.11). His purpose is to save men by the gospel of Christ from their past sins, keep them clean by their walking in the light of the gospel (1 John 1.6-10), and ultimately bring them into heaven where eternal life and every eternal glory and bliss are provided. This purpose he accomplishes through Christ by the gospel” [Bob Winton, p. 141].
8. **GIVEN US IN CHRIST JESUS BEFORE THE WORLD BEGAN (9)**... “It is our connection with Christ that introduces us to grace (Romans 5.1-2). It was manifested in Christ, and it will not be given outside Christ. **FROM ALL ETERNITY** (BEFORE THE WORLD BEGAN, KJV), shows that this was no afterthought on the part of God. He planned to offer salvation through Christ from the beginning. This point would be an encouragement to Timothy because he would be

reminded that he is a part of the great purpose and plan of God (1 Peter 1.10-12)” [Denny Petrillo, p. 104].

9. **ABOLISHED DEATH** (10)... “In accomplishing His great work, God through Christ abolished death. Christ was raised up from the dead, becoming the first of many who would be resurrected [in the last day—John 5.28-29; 1 Thessalonians 4.13-18]. Although men still die, there is the hope of the resurrection (Hebrews 2.14-15; 1 Corinthians 15.19-20; Revelation 14.13)” [Bob Winton, p. 142].
10. **I ALSO SUFFER THESE THINGS: NEVERTHELESS I AM NOT ASHAMED ... HE IS ABLE TO KEEP THAT WHICH I HAVE COMMITTED** (12)... “‘Because I am a preacher, apostle and teacher, I am suffering.’ Paul’s sufferings are minimized by the use of the phrase. **THESE THINGS**, but Timothy knew well to what Paul alluded. In the immediate context, they refer to all he is suffering in Rome. For a larger reference, we should read his account in 2 Corinthians 11.23-28. The thought of Job’s friends is back of all references to being ashamed, i.e., ‘*if you are doing God’s will, why are you suffering?*’ Paul’s answer is the same as Job’s. It is found in a person, not in a dogma. I know Christ and Christ knows me; I am perfectly willing to commit my case to Him, I do not understand or enjoy this chain, but I am not embarrassed or discouraged by it. My life is under the direction of my Lord. He is able to work something good out of every circumstance” [Don DeWelt].
11. **HOLD FAST** (13)... “**18.6 κρατέω; ἔχω; ἄπτομαι**: to hold on to an object—‘to hold on to, to retain in the hand, to seize” [Louw Nida].
12. **KEEP** (14)... “**35.48 παραθήκη, ης f.** that which has been entrusted to the care of someone—‘what is entrusted, what is someone’s responsibility to care for” [Louw Nida].
||||| “In verse 12 we learned that God is able to keep that which is committed to Him. Now Timothy is urged to keep that which is committed to him (both **KEEP** and **COMMITTED** are the same words in both verses). Paul had committed himself to God Who was able to keep or guard that commitment, and now Paul is placing in Timothy’s hands something which he calls **that good thing**. Paul is showing great confidence in his young protégé That good thing is the Word of God which he was to hold fast (v. 13). It is the same thing which God had placed into his care and over which he had been faithful. 2 Timothy 2:2 **And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also**” [Michael Hatcher, p. 250].
13. **BY THE HOLY GHOST WHICH DWELLETH IN US** (14)... “Timothy had to do what he could to guard the Truth committed to him, but he could also call upon the Holy Spirit, even as Paul had been able to do. It is this author’s conviction that Paul here refers to the miraculous power of the Holy Spirit which he possessed by the direct action of God in being an apostle, and which Timothy possessed by the laying on of Paul’s hands (2 Timothy 1.6). **US**, to this writer, seems to be referring only to Paul and Timothy (as one reads through this chapter) and not to all Christians. Paul is encouraging Timothy to keep or guard the Gospel, and one of the nine spiritual gifts is the discerning of spirits (1 Corinthians 12.8-10). Additionally, since the Spirit was not an overpowering influence to the person and the person controlled the miraculous powers within his life (1 Corinthians 14.30), Paul is encouraging Timothy to go ahead and use the gifts given to him in keeping the Doctrine of Christ pure” [Michael Hatcher, pp., 250-251].

IV. EXAMPLES: Positive and Negative (15-18).

2 Timothy 1:15-18 **This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. (16) The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: (17) But, when he was in Rome, he sought me out very diligently, and found me. (18) The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.**

1. **PHYGELLUS AND HERMOGENES** (15)... “Nothing else is known of the two; perhaps they were prominent among the dissenters and were named on that basis. It is prudent on occasion to identify offenders for example’s sake. It is impossible to determine whether their defection was doctrinal, or merely out of fear for their safety. It does seem unlikely that the apostle would have publicized them if they were sincere Christians who merely had wilted a bit under pressure. Were they a portion of that hateful group in Rome who sought to multiply Paul’s afflictions during his first Roman confinement (Philippians 1.15-16)? Inspiration leaves them under a cloud” [Wayne Jackson, p. 218].
2. **THE LORD GIVE MERCY UNTO THE HOUSE OF ONESIPHORUS; FOR HE OFT REFRESHED ME...** (16)... “In stark contrast to those who deserted him, Onesiphorus had been like a cool breeze under a shade tree for an over-heated traveler, which is the idea behind the word **REFRESHED**. This kind brother had not been ashamed of the apostle’s chains in prison. Thus, Paul expressed his desire that the entire house of Onesiphorus obtain mercy. He had put forth a great deal of effort to find the imprisoned apostle. Paul’s specific desire for this helpful brother was that he would find mercy in the Day of Judgment. Timothy was well aware of how helpful Onesiphorus had been in Ephesus and from the above statements would likely conclude that he had continued in the same manner” [Gary Hampton].

V. Lessons & Applications.

2 Timothy 1:5 **When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also**—“Since faith comes by hearing and hearing by the Word of God (Romans 10.17), we know that Lois and Eunice taught Timothy the Truth of God’s Word. Later Paul would write, **And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus** (2 Timothy 3.15). **CHILD** is from a word which can refer to either an unborn child or a newborn child. Thus, Lois and Eunice taught Timothy God’s Word from the time he was born. This points out our desperate need to be teaching our children God’s Word from the very earliest of years: **And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord** (Ephesians 6.4). Lois and Eunice stand in stark contrast to Athaliah, the mother of Ahaziah, who counseled her son for evil. **He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly** (2 Chronicles 22.3)” [Michael Hatcher, p. 237]. ||||| **“Eunice—A Mother’s Legacy...** Eunice (v. 5) was Jewish, but apparently her father was not very orthodox: he violated one of the clear commands of the Law in arranging a match for his daughter with a Gentile (Acts 16.1). Later, when Timothy was born, he wasn’t circumcised (Acts 16.3). So it seems that neither Eunice’s father nor husband were observant of Judaism. But Eunice was. Paul praised her for her **GENUINE FAITH**, which she shared in common with Lois, her mother (2 Timothy 1.5). Eunice imparted that faith to her son, Timothy, and more than anyone else equipped him for a lifetime of usefulness for God. Eunice is an encouragement for every woman faced with the daunting task of nurturing the spiritual

life of her children, especially if she can't count on the help of a strong male. Eunice may have had no formal religious education and little encouragement from her family, except for Lois. But she had two crucial things going for her that offer hope for mothers today—the inherent power of being a mother and the dynamic power of a loving God” [*The Word in Life Study Bible*, Thomas Nelson Publishers, 1993, p. 746].

2 Timothy 1:7 **For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind**—“Christians today need to make a personal application of this. God’s message has to be declared with power. When Christians are too shy to talk to neighbors, friends, relatives or co-workers, then they are guilty of this Satan-promoted timidity” [Denny Petrillo, p. 101].

VI. Questions.

True or False

- 01. ____ Timothy did not know about the service Onesiphorus provided Paul.
- 02. ____ The faith of Lois lived in her.
- 03. ____ Paul even mentioned the names of some who had turned away from him.
- 04. ____ Paul’s desire to see Timothy was a strong one.
- 05. ____ Christians are called with a holy calling.

I Found it in Verse(s)

- 06. ____ Someone not ashamed of Paul being in prison.
- 07. ____ The manner in which Paul served God.
- 08. ____ There is a pattern or form of sound words.
- 09. ____ What God has given us as Christians.
- 10. ____ Paul was a preacher, an apostle, and a teacher of the Gentiles.

Short Answer

- 11. Two words that describe HOW Paul prayed for Timothy:

- 12. Two words that describe HOW Onesiphorus sought to find Paul in Rome:

- 13. Two words that describe WHAT Paul wanted Timothy to do regarding his gift from God:

- 14. Two words that describe WHAT Phygellus and Hermogenes did against Paul:

15. Two words that describe the amazing accomplishment of our

Savior: _____

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

D O M E R C Y J T D M P A
 J T B D A G H E I E G A E
 F H G R S O G S M A I U M
 L I F E H S C U O R V L I
 O N V M A P O S T L E O N
 R G E E M E M F H Y N V D
 D R R M E L M A Y I B E A
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|-----------|---------|-----------|-------------|---------|
| ACCORDING | ALSO | APOSTLE | ASHAMED | BELOVED |
| CALL | CHRIST | COMMITTED | DEARLY | FAITH |
| FATHER | GIVEN | GOSPEL | GRACE | HOLY |
| JESUS | KEEP | KNOWEST | LIFE | LORD |
| LOVE | MERCY | MIND | PAUL | PEACE |
| PERSUADED | POWER | PROMISE | REMEMBRANCE | SOUND |
| THING | TIMOTHY | VERY | | |

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of 2 Timothy 2

I. Outline.

1. Committing the gospel to faithful men (2 Timothy 2.1-2).
2. Three illustrations: The soldier, the athlete, and the farmer (2 Timothy 2.3-7).
3. Remember Jesus Christ (2 Timothy 2.8-13).
4. The approved workman (2 Timothy 2.14-15).
5. The firm foundation of God (2 Timothy 2.16-21).
6. The Lord's slave to is to flee youthful lusts (2 Timothy 2.22-26).

--J.W. Roberts, *Letters to Timothy*, The Living Word, Sweet Publishing Co., 1961, pp., 79-83.

II. Exegetical Exam over 2 Timothy 2.

01. Discuss two characteristics of a child to be found in the minister and in the Christian. Discuss two qualities of a good soldier of Christ Jesus.
02. Is there in 2 Timothy 2.2 the basis for preacher training?
03. Point out the meaning of contending lawfully.
04. Give your interpretation of the priority of reward given to the farmer.
05. What is the point of Paul's summary as in 2 Timothy 2.9-13?
06. Discuss when, where, how, and why WE DIED WITH HIM.
07. God's workman has responsibilities—name two of them.
08. Why did Paul discuss the different kinds of utensils? i.e., gold, silver, wood, earthenware.
09. Discuss briefly two things we must FLEE.
10. What is the responsibility of the minister as a bond servant? Please be specific.

--Don DeWalt, *Paul's Letters to Timothy and Titus*, Bible Study Textbook Series, College Press, 1961, An e-Sword Module.

In 2 Timothy 2, Paul gives a number of metaphors for Christian ministry. His first topic in 2.1-13 is **endurance**, and he provides three images to illustrate: 'a good soldier,' 'an athlete,' and a 'hardworking farmer' (2.3-6). All convey the idea of work, discipline, endurance, and even suffering. He tells Timothy in verse 3 to 'share in suffering' (ESV) or 'endure hardship' (NIV). He also speaks of endurance in verse 10 to refer to himself and again in verse 12 as an expression for all the saints ('if **we** endure'). In the next section (2.14-26), Paul provides three additional images to describe a **faithful teacher**: an approved worker, an instrument, and 'the Lord's slave.' From all six of these images, we clearly sense the intense nature of Christian ministry. It is not a walk in the park. It is work. It requires effort. It is war. In addition to these images, we should also pay attention to the continued emphasis on **the gospel** in 2 Timothy, which illustrates why ministry demands all we have (2.8-9c; f., 1.8, 12). Because of the importance of preserving and passing on the gospel, we must endure; and because of the hope we have in the gospel, we can endure. In these verses we see four challenges for gospel-centered endurance that must be overcome if we are to stand firm in the faith [Tony Merida, *Exalting Jesus in 1 & 2 Timothy and Titus* (Christ-Centered Exposition Commentary) (Kindle Locations 2378-2383). B&H Publishing Group. Kindle Edition].

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

In 2 Timothy, Paul focused on the personal ministry of Timothy himself more than the ordering of the church. According to tradition, Paul wrote this second letter from an underground chamber in Rome's Mamertine Prison. Based on the end of 2 Timothy, it seems Paul had already received a court hearing (2 Tim 4:16-18) and expected to be executed soon (4:6-8). Even though Paul mentioned that Luke was with him (4:11), we still picture the war-torn apostle alone and cold. He wanted his cloak, his scrolls (especially the parchments!), and to see Timothy. In light of his writing context, the passion and personal tone of 2 Timothy is understandable [Tony Merida].

IV. Aids in Exposition.**1. Committing the gospel to faithful men (2 Timothy 2.1-2).**

2 Timothy 2:1-2 **Thou therefore, my son, be strong in the grace that is in Christ Jesus. (2) And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.**

- 1) **BE STRONG IN THE GRACE THAT IS IN CHRIST JESUS** (1)... "In view of Onesiphorus and his strength and determination to remain faithful (2 Tim 1.16-18), Timothy also needs to be strong. ... Timothy is strengthened by the things God can do for him. The power belongs to God and to His word (Romans 1.16; Heb 4.12). Paul told the Ephesians to '**be strong in the Lord and in the strength of His might**' (Ephesians 6.10). Evangelists ought never to lose sight of the fact that their true strength comes from God. The gospel preacher is doomed to failure when he relies on his own strength. The fact that he says grace is in Christ Jesus is significant. In Christ is the only place where grace can be found (cf., Romans 5.1-2). This is also significant because Onesiphorus remained faithful and was not affected by negative things. Timothy is tempted to leave the ministry and is acting ashamed. The solution is going back to the roots—God's grace. It is the bottom line of his ministry. We also are to look at the reason why we are doing what we are doing. Our motivation is the grace that we have received. We are living out our gratitude with a life of service" [Denny Petrillo, *Commentary on 1, 2 Timothy & Titus*, Quality Publications, 2001, p. 111]. ||||| "A cluster of grapes obtains nourishment and strength only if it remains connected with the vine, so Christians must remain in Christ to have the nourishment and strength which He imparts through His word" [Bob Winton, *2 Timothy*, p. 149].
- 2) **THINGS THAT THOU HAST HEARD OF ME AMONG MANY WITNESSES**—"Timothy had learned from Paul the truths indicated, which were presented before many witnesses. The apostle had proclaimed these truths openly, without hesitancy or fear. He had done so in many places and under various circumstances. He was not ashamed of the gospel, nor was he afraid to present it publicly or privately, before simple folks and before kings. The gospel was originally revealed to mankind by miraculous actions on God's part. The miracles by which it was revealed were intended to last only until the gospel was fully revealed, confirmed, and recorded for future generations. Knowledge of God's will was to be presented to each accountable person and perpetuated from one generation to another by faithful preachers and teachers of the word.

Faithful men were to be trained to carry on the work of proclaiming the gospel. Training could be done in a variety of ways” [Bob Winton, p. 150].

- 3) **COMMIT** (2b)... “‘Commit’ means ‘deposit’ and refers to the treasure of Gospel truth that Paul had committed to Timothy (1 Tim. 6:20) and which God had first committed to Paul (1 Tim. 1:11)” [Warren W. Wiersbe, *Wiersbe’s Expository Outlines on the New Testament* (Wheaton, IL: Victor Books, 1992), 645]. ||||| “The middle [*Middle Voice*, DRL] is a commercial term in Luke 12:48. Along the same lines the faith is a trust in 1 Timothy 1:18 (cf. 2 Tim. 2:2). It is to be kept intact up to the *parousia* (1 Tim. 6:20). This is to be done with the help of the Spirit and as an act of faith and love (2 Tim. 1:3–4)” [Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, *Theological Dictionary of the New Testament* (Grand Rapids, MI: W.B. Eerdmans, 1985), 1180].

2. Three illustrations: The soldier, the athlete, and the farmer (2 Timothy 2:3-7).

2 Timothy 2:3-7 **Thou therefore endure hardness, as a good soldier of Jesus Christ. (4) No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. (5) And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. (6) The husbandman that laboureth must be first partaker of the fruits. (7) Consider what I say; and the Lord give thee understanding in all things.**

- 1) **HARDNESS** (3)... “In the NT the noun occurs only in James 5:10 in the obvious sense of ‘enduring affliction’ rather than mere ‘affliction.’ The verb in 5:13 belongs to a new section and refers to the spiritual burden inflicted by misfortune or trouble. In 2 Timothy 2:9 Christian suffering is the point, and in 4:5 the demand is that one should endure suffering. In 2:3 Timothy is not just to sympathize with the apostle in his suffering but to take his share of suffering (cf. 1:8, where suffering is not imposed by the gospel but is for the sake of it” [Kittel, p. 803].
- 2) **WARRETH** (4)... “**55.18 στρατεύομαι**: (derivative of στρατιώτης ‘soldier,’ 55.17) to engage in military activity as a soldier” [Louw Nida].
- 3) **THAT HE MAY PLEASE HIM WHO HATH CHOSEN HIM** (4)... “The one who enlisted him did so in anticipation of his becoming a soldier—nothing else. This recruiter will be very disappointed if he turns out to be a bad soldier. We learned from 1.9 that it was God who called them. He is their recruiter and commander. Timothy must not pursue his own will, but his commander’s will” [Denny Petrillo, p. 115].
- 4) **STRIVE FOR MASTERIES** (5)... ESV has: “**An athlete is not crowned unless he competes according to the rules.**”
- 5) **HUSBANDMAN** (6)... “**43.2 γεωργός, οὗ μ**: (derivative of γεωργέω ‘to cultivate land,’ 43.1) one who engages in agriculture or gardening—‘farmer, gardener.’” [Louw Nida].
- 6) **FIRST PARTAKER OF THE FRUITS** (6)... “He is going to be rewarded for that hard work. One who does not work will not reap a harvest. He has no right to benefit. Timothy will receive his reward if he continues to labor hard (cf., Hebrews 6.10). Notice how all three have to deal with hard work. These are three excellent examples to the young evangelist. The **soldier** is the commitment. He has to be committed to the cause. The **athlete** is the caution. You can compete, but you are not going to win unless you run the race by the rules. The **farmer** is the consequence. There is a reward waiting for God’s hard worker, who is faithful to the end of his race” [Denny Petrillo, p. 116].
- 7) **CONSIDER** (7)... “**30.3 νοέω**: to think over a matter with care—‘to think about carefully, to consider well.’” [Louw Nida].

3. Remember Jesus Christ (2 Timothy 2.8-13).

2 Timothy 2:8-13 **Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: (9) Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. (10) Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. (11) It is a faithful saying: For if we be dead with him, we shall also live with him: (12) If we suffer, we shall also reign with him: if we deny him, he also will deny us: (13) If we believe not, yet he abideth faithful: he cannot deny himself.**

- 1) **REMEMBER (8)**... "...is a command to persistently engage the action of the verb. It is not that Timothy was on the verge of forgetting who Jesus was; rather, the lad was to reflect upon the fact that Christ came forth from the dead, and, in cooperation with the Father, was instrumental in His own resurrection (Jn 2.19; 10:17-18). The Lord was completely able to see to every need that Timothy might have. The admonition is designed to build confidence" [Wayne Jackson, *Before I Die: Paul's Letters to Timothy and Titus*, Christian Courier Publications, 2007, p. 230]. ||||| "Because Jesus Christ well illustrates the point, 'He is our grand example,' He is risen from the dead... but only after He had suffered at the hands of sinners and was crucified" [Don DeWalt].
- 2) **WHEREIN I SUFFER TROUBLE (9)**... "Because of the good news I preach, I am suffering the present persecution. Knowing of Paul's reluctance to say anything about his sufferings, we can imagine the "hardships" in the Roman prison were indeed severe. Paul was held in chains as a common criminal. But God brings victory out of defeat: the very thing for which I am imprisoned is not in prison. I am here for preaching The Word, but it is not bound! The Word of God is with Timothy and with all others; it is spread over the wide Roman Empire! Wherever Paul or other inspired men had spoken or written, the Word of God was living and working" [Don DeWalt].
- 3) **FOR THE ELECT'S SAKE (10)**... "...Paul's life has been laid upon the altar of sacrifice for the church. He is willing to suffer if that suffering means the salvation and eternal glory of those whom God has chosen. How unselfish!" [J. W. Roberts, p. 81].
- 4) **IF WE BE DEAD WITH HIM (11)**... "Here we are introduced to the last of Paul's 'faithful sayings' in the Timothy letters (cf., 1 Tim 1.15; 3.1; 4.9; Titus 3.8). Many scholars believe this constitutes the fragment of a Christian hymn. Others argue that this could be Paul's own 'rhythmic' composition. The 'trustworthy' saying is this: 'For if we died with him, we shall also live with him.' Most expositors view the term DIED as being used figuratively. In the process of conversion, when the sinner repents of his sins, he DIES to the love and practice of sin, i.e., he resolves in his heart that he will make every effort to turn his life around from one of virtually unrestrained sinning (cf. Rom 6.1) to that of a conscious and continuous dedication to holy living for God. That this 'death to sin' occurs in connection with the culminating act of conversion, namely baptism, is clear from Paul's own words in the letter to the Romans" [Wayne Jackson, p. 233].
- 5) **HE CANNOT DENY HIMSELF (13)**... "If we are not true to our faith in him, yet he abideth faithful to himself. He cannot be untrue to himself or be untrue to his teachings. He must be true to them, and they will condemn everyone not true to him" [David Lipscomb, *A Commentary on the New Testament Epistles, Volume V: First and Second Thessalonians, First and Second Timothy, Titus, and Philemon*, Gospel Advocate, 1942, p. 215].

4. The approved workman (2 Timothy 2.14-15).

2 Timothy 2:14-15 **Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. (15) Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**

- 1) **STRIVE NOT ABOUT WORDS TO NO PROFIT** (14)... “As faithful teachers, our job is always to preach and teach **these things** (sound doctrine) not **our things** (personal opinions). We are commissioned with the task of reminding people over and over of God’s Word (see also Rom 15.15; Php 3.1; Jude 5; 2 Pt 1.12-15; 3.1-2). When you are preaching something that is from God, rather than simply a word from man, it is worth repeating! Paul constantly reminded people of the crucified and risen Christ (1 Cor 2.1-5; 15.1-5). This does not mean we should say it the same way every time but only that we must keep repeating the same gospel. As John Newton put in his hymn ‘Amazing Grace,’ ‘Redeeming love has been my theme, and shall be till I die.’ The unacceptable alternative to teaching and reteaching ‘these things’ is quarreling over ‘words’ (v. 14). Timothy is told to avoid such practice because it is not profitable and it will ‘ruin’ the hearers. The teacher who abandons Scripture as the primary source of instruction will end up damaging people and creating division. This is because once a teacher leaves **biblical revelation** for **human speculation** the final court of authority has been removed. People will fight over all kinds of issues if they have no common source of authority for evaluating experiences, opinions, and traditions” [Tony Merida, loc3042].
- 2) **STUDY** (15)... **68.63** σπουδάζω; σπουδή, ἥς f: to do something with intense effort and motivation—‘to work hard, to do one’s best, to endeavor.’ [Louw Nida]. ||||| ESV reads: **“Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.”** ||||| “The verse has often been somewhat misapplied. The word ‘study’ (*spoudason*) does not mean ‘study the Bible,’ but simply ‘be zealous, diligent, or do one’s best.’ There are many other passages which teach a Christian’s duty to read and study God’s Word, but this is not exactly one of them. It might involve the idea only in the sense that this would be one of the ways that a preacher would please God and prepare to be a good workman. The latter part of the verse is difficult. The Greek verb means to cut a straight course. It is used of cutting a straight line (by a tailor) or plowing a straight furrow. Most commentators think that Paul’s use of the metaphor means to be straightforward and upright in the use of the Word of God (2 Cor 2.17; 4.2). The passage has been much used to teach the duty to divide properly between the Old and New Covenants. This is a Biblical distinction (Eph 2.14; Col 2.14, etc.), and the proper use of the Word of God would certainly include it. However, it is well doubted that that is the specific idea with Paul is directing to Timothy” [J.W. Roberts, pp., 81-82].

5. The firm foundation of God (2 Timothy 2.16-21).

2 Timothy 2:16-21 **But shun profane and vain babblings: for they will increase unto more ungodliness. (17) And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; (18) Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. (19) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. (20) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. (21) If a man therefore purge himself from these, he shall**

be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

- 1) **SHUN PROFANE AND VAIN BABBLINGS (16)**... “Timothy is charged to ‘avoid’ the temptation to get caught up in irreverent and irrelevant distractions because such things would damage his hearers. Paul said that they would ‘produce an even greater measure of godlessness.’ Faithful teachers have the goal of godliness, not godlessness. Godliness is cultivated as the Word of God is taught and changes people from the inside out. Godlessness comes when people exchange the beauty and truth of God’s Word for the pettiness and falsehood of merely human ideas” [Tony Merida, loc3106].
- 2) **AND THEIR WORD WILL EAT AS DOTH A CANKER (17)**... ESV has: **“And their talk will spread like gangrene. Among them are Hymenaeus and Philetus,”**
- 3) **SAYING THAT THE RESURRECTION IS PAST ALREADY (18)**... “But how could such an egregiously false doctrine (that the resurrection **was past already**) gain a foothold? It was obvious that the tombs of antiquity were as yet undisturbed. The answer is simple; the term ‘resurrection’ was assigned a new definition. It was spiritualized as a mere ‘concept,’ rather than being a literal release of the body from the grave in a new form, as the apostle argued at length in 1 Corinthians 15. ... Those of the modern Hymenaeus-Philetus cult designate themselves as ‘Realized Eschatologists.’ Then, as now, some who are unlearned in the Scriptures, have had their faith overthrown by listening to such foolishness” [Wayne Jackson, pp., 241-242].
- 4) **THE FOUNDATION OF GOD STANDETH SURE, HAVING THIS SEAL, (19)**... “Despite the defection of men and women from the faith, even though some of them will take away many disciples with them, God’s truth will continue to stand firm. The gospel cannot be destroyed (Mt 24.35; Heb 12.28-29; 1 Pt 1.24-25; Jer 23.29). The kingdom of God is the church of Christ. Christ is the foundation (as well as the founder) of the church. The church is the pillar and ground of the truth (1 Tm 3.15). The word of God is the seed of the kingdom (Luke 8.11), so as long as the word of God remains, the kingdom (the church) can be produced” [Bob Winton, p. 163].
- 5) **BUT IN A GREAT HOUSE (20)**... “The responsibility of everyone in the **‘GREAT HOUSE,’** the church, is to **‘depart from unrighteousness’** (1 Tm 2.19); regrettably, many do not depart from iniquity, and their lives are hypocritical. The vessel of wood or earth has the individual responsibility to become a vessel of gold or silver; one does that by returning to the Word through penitent, faithful obedience. Even these false teachers could have become vessels of gold and silver, had they abandoned their false ways and teaching and done their first works” [Curtis Cates, “The ‘Workman’ that Needeth Not to be Ashamed,” in *Studies in 1 and 2 Timothy and Titus*, 2001 ADL, Edited by Dub McClish, p 277].
- 6) **MEET OR THE MASTER’S USE (21)**... “He is someone that God can put into service. He is useful, not to Satan, but to the Master. Every Christian should have the desire to be useful to God. But useful in what way? The next phrase answers this question. ... The man of God prepares himself through the Word. How then, is Timothy going to be equipped for every good work? By using the tool God has given him—His inspired Word” [Denny Petrillo, p. 127].

6. The Lord’s slave to is to flee youthful lusts (2 Timothy 2.22-26).

- 2 Timothy 2:22-26 **Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. (23) But foolish and unlearned questions avoid, knowing that they do gender strifes. (24) And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, (25) In meekness instructing those that oppose themselves; if God**

peradventure will give them repentance to the acknowledging of the truth; (26) And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

- 1) **AVOID** (23)... “**34.41** ἀποτρέπομαι; ἐκκλίνω; παραιτέομαι; ἀφίσταμαι (and 2nd aorist active); **στέλλομαι ἀπό**: purposely to avoid association with someone—‘to shun, to avoid, to keep away from, to have nothing to do with’ [Louw Nida].
- 2) **THE SERVANT OF THE LORD MUST NOT STRIVE** (24)... “He must not engage in the type wranglings, quarrels, quibbles, and disputes in which the false brethren were engaging. Our Lord did not engage in such quarreling; and yet, He said, “**Think not that I came to send peace on the earth: I came not to send peace, but a sword**’ (Mt 10.34). He absolutely refused to compromise with error, though He was never mean in attitude. He did contend for the Truth, and we are commanded to do likewise (cf., Jude 3: Mt 23)” [Curtis Cates, p. 167].
- 3) **GENTLE** (23)... “The easy road, the way of the flesh, would be to take our frustrations out on people with rash words or with a right hook! But the Lord’s servant must pursue Christ, who by the Spirit produces the fruit of gentleness (Gal 5.23). Paul said to the Thessalonians that ‘**we were gentle among you, as a nursing mother nurtures her own children**’ (1 Th 2.17). What an image!” [Tony Merida, loc3194].
- 4) **APT TO TEACH** (24)... “This particular word has to do with the readiness and disposition to teach. The person has prepared himself, and he wants to teach. He is not to argue and fight, but teach. He must teach what he knows to be the truth. Anything less is merely an exchange of ignorance. But teaching is his love, and he is prepared and ready to do that” [Denny Petrillo, p. 129].
- 5) **SNARE OF THE DEVIL** (26)... “In the first century, during that unique time when demons indwelt certain unfortunate people, the devil was able to take control of the victim, causing severe damage and discomfort to him. ... (Mark 9.20-27). Demons are no longer able to take possession of us. The only way the devil has today to bring us into submission to his control is by temptations. He has control over us only to the extent that we allow it. But this does not mean that his power is ineffectual, for we are given strong warnings in regards to the dangers we face (1 Cor 10.12; James 4.7; 1 Peter 5.8-9; Hebrews 2.14-15).” [Bob Winton, p.169].
- 6) **TAKEN CAPTIVE BY HIM AT HIS WILL** (26)... “...better seen as a reference to the devil’s will. He took them captive in order that they might do his will (Knight, 426-427). Of course Satan can capture no one who has not already, by his own weakness, yielded to him (James 4.7)” [Wayne Jackson, p. 251].

V. Lessons & Applications.

- 2 Timothy 2:2 **And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also**—“Paul heard the gospel by divine inspiration and passed it on to men like Timothy. This is the method for carrying on the gospel of Christ. Timothy must teach reliable men who would teach others. Paul was saying, ‘*What I have passed on to you, you must pass on to others.* If you drop a rock in a pond, you can watch the waves as they travel out from the rock. That is the way Christianity is. Someone teaches one person, and then that person teaches another person. Unfortunately, sometimes when one hears, he keeps the gospel to himself and does not pass it on. As a result of this, the gospel ceases to spread. Spreading the gospel is every Christian’s responsibility [Tex Williams, *First and Second Timothy and Titus*, Sunset Bible Study Library, Sunset Institute Press, 2006, Kindle

Version, Loc1635-1639]. ||||| “‘Commit’ means ‘deposit’ and refers to the treasure of Gospel truth that Paul had committed to Timothy (1 Tim. 6:20) and which God had first committed to Paul (1 Tim. 1:11). This is why Paul calls the local church ‘the pillar and ground of the truth’ in 1 Tim. 3:15. God has deposited with His people the truth of the Word of God. It is our responsibility to guard this treasure and pass it on to others. The task of the local church is not to preserve the truth, as in a museum; but to live it and to teach it to the generations to come. Note that Timothy is to deposit the truth with ‘faithful men’ and not just any believer. How important it is to be faithful to the Word!” [Warren Wiersbe, p. 645].

- 2 Timothy 2:3 **Thou therefore endure hardness, as a good soldier of Jesus Christ.** “We must be absolutely committed and disciplined in our relationships with the Lord—especially as we face trials. Like the soldier, we serve at the pleasure of our Commander, and we must be focused on Him and obedient to His orders—despite the hardships and obstacles. Like an athlete, we press through the pain and abide by the rules to reach our goal, which is glorifying Him. And like a farmer, we patiently wait as our seeds of consistent faithfulness bloom into a harvest of righteousness” [*The Charles F. Stanley Life Principles Bible*, Kindle Version, 1982, Thomas Nelson, Inc., loc118186].
- 2 Timothy 2:13 **If we believe not, yet he abideth faithful: he cannot deny himself.** “Have you ever reneged on a business agreement? Or skipped out on an appointment? Or gone back on your word to a coworker? Or missed a crucial deadline on which everyone was counting? Have you ever broken promises to your spouse or children? Fortunately we can count on God to keep His commitments. Even though we as humans are frequently faithless, He remains faithful to His word (v. 13). If we want to develop godly character, then one of our main objectives should be to honor our commitments. Psalm 15 describes a person who is moving closer to God as one who ‘swears to his own hurt and does not change.’ His word is his bond” [The Word in Life Study Bible, Thomas Nelson, Inc., 1993, p. 747].
- 2 Timothy 2:22 **Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.** “Of the four goals Paul calls us to pursue in verse 22, which one do you sense a need to work on this week? How will you do so?” [Serendipity Bible Study Book, Editor: Lyman Coleman, Lamplighter Books, 1986, p. 408].
- 2 Timothy 2:25-26 **In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; (26) And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.** “We must consider everything we say and do with the perspective of eternity—especially when others tempt us to anger. Ask yourself, ‘Is my reaction appropriate? ... Your gracious response to them may be the key that leads them to faith in the Lord, so be sure not to do anything that would ruin that and leave them ensnared to sin” [*The Charles F. Stanley Life Principles Bible*, loc118235].

VI. Questions.

True or False

- 01. ____ Timothy was a good soldier of Jesus Christ.
- 02. ____ Foolish questions frequently cause strife.
- 03. ____ Nothing is said about the resurrection of Jesus in this chapter.
- 04. ____ The false doctrine that the general resurrection of the dead has already taken place was universally rejected.
- 05. ____ Paul mentions a reward for suffering.

I Found it in Verse(s)

- 06. ____ Two men who put out deadly words.
- 07. ____ Striving for masteries demands striving lawfully.
- 08. ____ Timothy is told to flee certain things.
- 09. ____ Tells where salvation is located.
- 10. ____ Something that leads to more ungoldiness.

Short Answer

11. Purging oneself of profane and vain babblings results in what THREE good things?

12. Paul states a principle that this person should be the first partaker of fruits:

13. If true repentance is forthcoming, then one can recover out of what:

14. Although Paul had been bound, something else IS NOT, what:

15. These two qualities cause one not to be ashamed:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to 2 Timothy 1 Questions... **01**—False (18); **02**—True (5); **03**—True (15); **04**—True (4); **05**—True (9); **06**—16; **07**—3; **08**—13; **09**—7; **10**—11; **11**—Without ceasing (3); **12**—Very diligently (17); **13**—Stir up (6); **14**—Turned away (15); **15**—Abolished death (10).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

T H I N G S H W O R D
 T J I D R U E G O O D
 E S E A A F A I T H E
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| ALSO | CHRIST | DEAD | DENY | ENDURE |
| EVERY | FAITH | GIVE | GOOD | GRACE |
| HEARD | HONOUR | JESUS | LORD | MANY |
| SAME | SOLDIER | SOME | STRIVE | STRONG |
| SUFFER | TEACH | THEREFORE | THINGS | TRUTH |
| VESSEL | WORD | | | |

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of 2 Timothy 3

I. Outline.

1. An Explanation of the Future (2 Timothy 3.1-9).
2. An Example from the Past (2 Timothy 3.10-13).
3. An Exhortation for the Present (2 Timothy 3.14-17).

-- Warren W. Wiersbe, [Wiersbe's Expository Outlines on the New Testament](#) (Wheaton, IL: Victor Books, 1992), 648.

II. Exegetical Exam on 2 Timothy 3.

01. Give your own outline of this chapter.
02. Define and apply ten of the nineteen characteristics of the evil men.
03. Why did Paul describe in such elaborate detail, the sins of the last days?
04. What was the purpose of mentioning Jannes and Jambres?
05. In what manner had Timothy followed Paul? (cf., 2 Timothy 3.10a).
06. In what sense had God delivered Paul?
07. Give your own exegesis of 2 Timothy 3.12.
08. In what sense had the Old Testament made Timothy wise unto salvation?
09. Define INSPIRATION, as it relates to the Scriptures.
10. Are we to believe the Scriptures furnish us completely only as they relate to our religious life?

--Don DeWalt, *Paul's Letters to Timothy and Titus*, Bible Study Textbook Series, College Press, An e-Sword Module.

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

1. An Explanation of the Future (2 Timothy 3.1-9).

2 Timothy 3:1-9 **This know also, that in the last days perilous times shall come. (2) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, (3) Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, (4) Traitors, heady, highminded, lovers of pleasures more than lovers of God; (5) Having a form of godliness, but denying the power thereof: from such turn away. (6) For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, (7) Ever learning, and never able to come to the knowledge of the truth. (8) Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. (9) But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.**

- **LAST DAYS** (1)... When Pentecost Day of Acts 2 came, there were present Jews from every nation under heaven (Acts 2.5). When the apostles of Jesus were filled with the Holy Spirit (v. 4), there were some unusual happenings that accompanied their baptism in the Spirit. Jesus had already made clear that when the kingdom came, it would come WITH POWER (Mark 9.1). Also, He had told the apostles that the POWER would come when the Holy Spirit came (Acts 1.8). Outward manifestations of the coming of the POWER and the Holy Spirit were: (1) A sound as of a rushing mighty wind (Acts 2.2); (2) Cloven tongues like as of fire sitting upon the apostles (Acts 2.3); (3) The apostles speaking in tongues as the Spirit gave them utterance (Acts 2.4). These happenings were noised abroad (Acts 2.6) with the result being an assembly of a multitude of confounded Jews. Each of them—no matter what language they spoke—were able to hear the apostles in their own language (v. 6). There had to be an explanation because the speakers were known to be Galileans (v. 7). They asked: **WHAT MEANETH THIS?** (Acts 2.12). One answer came that the speakers were full of new wine (v. 13). However, Peter stood up with the eleven other apostles and gave the true, God-given explanation. He told them that what was happening on that Pentecost Day was that which Joel had prophesied earlier in Joel 2.28-32. Notice Acts 2:17... **And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.** Peter told the people that the explanation of the strange happenings on that Pentecost Day was to be found in something Joel had written would take place **IN THE LAST DAYS**. If we study this context carefully, we will conclude that the LAST DAYS began at Pentecost of Acts 2 and are to continue until the 2nd Coming of Jesus.
- **PERILOUS** (1)... “**22.29** χαλεπός, ή, όν: pertaining to that which causes trouble and hardship, with an implication of violence—‘troublous, distressful, violent.’ ... this expression in 2 Tm 3:1 can perhaps be best rendered in some languages as ‘in the last days, people will suffer very much.’” [Louw Nida].
- **LOVERS OF THEIR OWN SELVES** (2)... “This is the sin of selfishness, a sin which has always characterized the human family. It is natural and right for each individual to be concerned about himself, but when he places his own wishes and needs above those of others, and seeks to gratify himself at the expense of others, sin enters the picture” [Bob Winton, *2 Timothy*, p. 178].
- **COVETOUS** (2)... “**25.108** φιλάργυρος, ον: pertaining to the love of wealth or money” [Louw Nida].
- **BOASTERS** (2)... “**88.220** άλαζών, όνος *m*: (derivative of άλαζονεία ‘pretentious pride,’ 88.219) one who is pretentiously proud and given to bragging about it—‘braggart, arrogant person.’” [Louw Nida].
- **PROUD** (2)... “**88.214** ύπερήφανος, ον: pertaining to being ostentatiously proud—‘arrogant, haughty, contemptuous.’ ό θεός ύπερηφάνοις άντιτάσσεται, ταπεινοίς δέ δίδωσιν χάριν ‘God resists the haughty but gives grace to the humble’ Jas 4:6” [Louw Nida].
- **BLASPHEMERS** (2)... “**33.402** βλάσφημος, ον: (derivative of βλασφημέω ‘to blaspheme,’ 33.400) pertaining to being insulting and slanderous” [Louw Nida].
- **DISOBEDIENT TO PARENTS** (2)... “The Hebrew-Christian tradition is one built upon the home and its associations. Filial piety is the foundation of this society. Failure to provide for and to requite relatives is equal to denying the faith; it is to become worse than an infidel (1 Timothy

5.8). Disregard for and disobedience to parents is thus a breakdown of society, a sin against God” [J.W. Roberts, *Letters to Timothy*, The Living Word, Sweet Publishing Co., 1961, p. 87].

- **UNTHANKFUL** (2)... “This is a lack of gratitude toward God and men. It is failure to recognize a debt owed. This also follows after **PARENTS**, the most logical ones to whom a debt is owed. One will always have a debt (Romans 13.8) of love” [Denny Petrillo, *Commentary on 1, 2 Timothy & Titus*, Quality Publications, 1998, p. 134].
- **UNHOLY** (2)... “**53.47** ἀνόσιος, ον: pertaining to what is not consecrated or devoted to God” [Louw Nida].
- **WITHOUT NATURAL AFFECTION** (3)... “... is *astorgos* (ἀστοργος). This is the Greek word denoting natural affection, with Alpha, which when prefixed to a word negates its meaning. The word is *stergō* (στεργω). Benjamin B. Warfield, in his excellent article in *The Princeton Theological Review* of April 1918, *The Terminology of Love in the New Testament*, defines it as follows: It designates ‘that quiet and abiding feeling within us, which, resting on an object as near to us, recognizes that we are closely bound up with it and takes satisfaction in its recognition.’ It is a love that is ‘a natural movement of the soul, something almost like gravitation or some other force of blind nature.’ It is the love of parents for children, and children for parents, of husband for wife, and wife for husband. It is a love of obligatoriness, the term being used here, not in its moral sense, but in a natural sense. It is a necessity under the circumstances. This is the binding factor by which any natural or social unit is held together” [Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997), 2 Ti 3:1].
- **TRUCEBREAKERS** (3)... “The word is made up of *spondē* (σπονδή), ‘a libation,’ which is a kind of sacrifice, and which accompanied the making of treaties and compacts. The Alpha prefixed, negates the word, and it means ‘refusing to enter into a treaty, irreconcilable, implacable’ [Wuest].
- **FALSE ACCUSERS** (3)... “**33.397** διάβολος, ον *m* and *f*. (derivative of διαβάλλω ‘to slander,’ not occurring in the NT) one who engages in slander” [Louw Nida].
- **INCONTINENT** (3)... “denotes ‘powerless, impotent,’ in a moral sense, unrestrained, ‘without self-control’” [W.E. Vine, *Vine’s Word Pictures*, An Olive Tree Bible Study App Module].
- **FIERCE** (3)... “**20.5** ἀνήμερος, ον: pertaining to fierceness, in the sense of being wild and untamed” [Louw Nida].
- **DESPISERS OF THOSE THAT ARE GOOD** (3)... “They have no love for good things or good people. Since God ultimately is the source of all good things, and has identified what is good (cf., Romans 12.9), these men simply have a disdain for spiritual things” [Denny Petrillo, p. 135].
- **TRAITORS** (4)... “**37.113** προδότης, ον *m*: (derivative of προδίδωμι ‘to betray,’ not occurring in the NT) one who delivers without justification a person into the control of someone else” [Louw Nida]. ||||| “Stephen accused the Jewish leaders in Jerusalem of always resisting the Holy Spirit, just as many of their fathers had done. He then asked: **Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murders** (Acts 7.51-52). I have a question for all of us to consider: ‘Was it more sinful to betray the Son of God than to betray the cause for which he died?’ Our world has betrayed the Lord in at least three ways: Preaching false doctrine, altering the Divine pattern for the work and worship of the church, and becoming friends with the world. Is the presence of so many traitors one of the ‘signs of the times?’” [Winford Claiborne, “The All-

Sufficient Scriptures,” in *Studies in 1 and 2 Timothy and Titus*, 2001 ADL, Edited by Dub McClish, p. 294].

- **HEADY** (4)... “**88.98** προπετής, ἔς: pertaining to impetuous and reckless behavior” [Louw Nida]. ||||| “In the city of Ephesus, Paul’s preaching caused a tremendous uproar. He taught the Ephesians that there are no gods made with hands. The Ephesians might have mobbed Paul had not the town clerk appealed to the people by saying, ‘Seeing then that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly’ (Acts 19.36). The word **RASHLY** comes from the same Greek word rendered ‘heady.’ Our word **HEADSTRONG** is a good modern translation of the word. A careful examination of events in the 1960s and following will show how headstrong many of our young people were. Os Guinness’ book, *The Dust of Death: The Sixties Counterculture and How it Changed America Forever*, is tremendously helpful for those who want to know the basis for much that is happening in our day” [Winford Claiborne, p. 294].
- **HIGHMINDED** (4)... “**88.218** τυφόομαι: (a figurative extension of meaning of τυφόομαι ‘to be crazy, to be demented,’ not occurring in the NT) to be so arrogant as to be practically demented—‘to be insanely arrogant, to be extremely proud, to be very arrogant” [Louw Nida].
- **LOVERS OF PLEASURES MORE THAN LOVERS OF GOD** (4)... “The kind of people described by this phrase are those who will exert every effort to gratify some lust of the flesh; they love pleasure more than they love God. PLEASURE may be divided into SINFUL pleasure and NON-SINFUL pleasure. **In every case**, sinful pleasures must be avoided; non-sinful pleasures can become sinful if they cause a Christian to exalt them above service to God (cf., Matthew 6.24, 33)” [Bob Winton, p. 182]. ||||| “This has been, and is, the characteristic of a great part of the world, and has often distinguished even many who profess religion. Of a large portion of mankind it may be said that this is their characteristic, that they live for pleasure; they have no serious pursuits; they brook no restraints which interfere with their amusements, and they greatly prefer the pleasures to be found in the gay assembly, in the ballroom, or in the place of low dissipation, to the friendship of their Creator” [Albert Barnes, [Notes on the New Testament: I Thessalonians to Philemon](#), ed. Robert Frew (London: Blackie & Son, 1884–1885), 233]. ||||| “The English term is a translation of one word from the Greek—*philedonoi*. *Philos* means ‘love’ and *hedone* means ‘pleasure.’ Our English word HEDONISM means ‘devoted to pleasure.’” [Winford Claiborne, p. 295].
- **HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF** (5)... “The apostle concludes the above list of evil people and their wicked ways by stating that there would be a form of godliness present, but it would have no foundation; it would be mere pretense. The very ones who would claim to be Christians would be practicing some (or perhaps all) of the evils Paul has just listed. Naturally, their religion would be fruitless. ... This appallingly-clear depiction of corrupted Christianity is in plain sight today. Our nation has ever thought of itself as a ‘Christian nation,’ but has fallen far short of that ideal. To hold a form of godliness only, has no profit to the soul [Bob Winton, p. 183]. ||||| “They deny its power by failing to let its spirit dwell in their hearts, and its laws rule in their lives. Anyone denies the power of godliness when he professes to honor God, but refuses to obey His commandments” [David Lipscomb, *A Commentary on the New Testament Epistles*, Volume V, Gospel Advocate, 1942, p. 230].
- **FROM SUCH TURN AWAY** (5)... “**TURN AWAY** (*apotrepou*) is a present tense, middle voice, imperative mood verb—a command that reflects the sense of ‘keep turning yourself away’ from such ones. It indicates that Timothy had done so already and he was to remain steady in

that course. This, incidentally, demonstrates that the ‘last days’ had begun already, and that the expression does not exclusively denote a period just before the Lord’s return.

Denominational ‘prophets of hysteria’ rattle off these godless traits and then declare that the Savior’s return is imminent. They merely beat the air with words” [Wayne Jackson, *Before I Die: Paul’s Letters to Timothy and Titus*, Christian Courier Publications, 2007, p. 259].

- **SILLY WOMEN LANDEN WITH SINS (6)**... NASB has “**WEAK WOMEN**.” “The weakness comes about because they are weighed down with sin. Not only that, but they are led away by various impulses. Their lusts control them and not sound reasoning, and this is why these men get in. These women want to listen to other people’s advice and are easily led astray. This does not imply that all women are like this, but those weighed down **with sin**” [Denny Petrillo, p. 136].
- **EVER LEARNING AND NEVER ABLE TO COME TO THE KNOWLEDGE OF THE TRUTH (7)**... “E. F. Brown has pointed out the danger of what he calls ‘intellectual curiosity without moral earnestness.’ There is a type of person who is eager to discuss every new theory, who is always to be found deeply involved in the latest fashionable religious movement, but who is quite unwilling to accept the day-to-day discipline—even drudgery—of living the Christian life. No amount of intellectual curiosity can ever take the place of serious moral resolve. We are not meant to titillate our minds with the latest intellectual crazes; we are meant to purify and strengthen ourselves in the moral battle to live the Christian life” [William Barclay, *The Letters to Timothy, Titus, and Philemon*, 3rd ed. fully rev. and updated., The New Daily Study Bible (Louisville, KY; London: Westminster John Knox Press, 2003), 217].
- **JANNES AND JAMBRES (8)**... “In the days between the Old and the New Testaments, many Jewish books were written which expanded the Old Testament stories [i.e., UNINSPIRED books, DRL]. In certain of these books, Jannes and Jambres figured largely. These were the names given to the court magicians of Pharaoh who opposed Moses and Aaron, when Moses was leading the children of Israel out of their slavery in Egypt. At first, these magicians were able to match the wonders which Moses and Aaron did, but in the end they were defeated and discredited. In the Old Testament they are not named, but they are referred to in Exodus 7.11, 8.7, and 9.11. A whole collection of stories gathered round their names. They were said to be the two servants who accompanied Balaam when he was disobedient to God (Numbers 22.22); they are said to have been part of the great mixed multitude who accompanied the children of Israel out of Egypt (Exodus 12.38); some said that they perished at the crossing of the Red Sea; other stories said that it was Jannes and Jambres who were behind the making of the golden calf and that they perished among those who were killed for that sin (Exodus 32.28); still other stories said that in the end they became converts to Judaism. Amid all the stories, one fact stands out—Jannes and Jambres became legendary figures typifying all those who opposed the purposes of God and the work of his true leaders” [William Barclay, p. 218]. ||||| “Paul makes use of the common traditional knowledge of their names for his own good purpose. Exodus tells of their efforts to oppose the truth of God through Moses. The incident in the court of Pharaoh is doubtless before the mind of Paul when he wrote. Such men were not interested in whether Moses was from God or not; they were there to defend their master. Such dupes are described as ‘corrupt in mind’” [Don DeWalt].
- **SO DO THESE ALSO RESIST THE TRUTH (8)**... “The expression, *resist the truth*, implies at least two conclusions: (1) Truth exists, and we can know it. There has never been a time in my life when so many people—including a great number of devoutly religious people—have denied

that Truth exists or that we can know it. Joseph Fletcher said in a speech at Murray State University: "*Anyone who believes in absolute truth is an absolute fool.*" My brother-in-law, Robert Usrey, was an English teacher at Murray. At the conclusion of Fletcher's speech, Bob asked him if the statement he had made was absolute truth. Fletcher ignored Bob's question. Resisting the Truth is a very serious error, as one can determine by reading about Paul's encounter with Elymas the sorcerer (Acts 13:6-11). Stephen accused his Jewish persecutors of always resisting the Holy Spirit, just as their fathers had done (751-52)" [Winford Claiborne, p. 299].

- **REPROBATE** (8)... "They are rejected (ADOKIMOS) because they did not pass the test. They have been tested and found counterfeit. When they are measured by their faith, they are rejected" [Denny Petrillo, p. 138].

2. An Example from the Past (2 Timothy 3.10-13).

2 Timothy 3:10-13 **But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, (11) Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. (12) Yea, and all that will live godly in Christ Jesus shall suffer persecution. (13) But evil men and seducers shall wax worse and worse, deceiving, and being deceived.**

- **FULLY KNOWN MY DOCTRINE** (10)... "It seems significant that Paul would list **teaching** first in this list. Timothy is not to follow Paul because of his conduct, his purpose, his faith, or his vision BEFORE knowing and understanding what he is teaching. The teaching provides the basis on which to follow in conduct, purpose, faith, etc." [Denny Petrillo, p. 139].
- **AT ANTIOCH, AT ICONIUM, AT LYSTRA** (11)... "Timothy knew the afflictions that the apostle endured at Antioch, Iconium, and Lystra. He faced these persecutions with steadfastness, and was delivered from them by the Lord (Acts 13.50; Acts 14.19-20)" [Bob Winton, p. 187].
- **ALL THAT WILL LIVE GODLY IN CHRIST JESUS SHALL SUFFER PERSECUTION** (12)... "Out of Paul's personal experience comes this general principle. The Christian is at war with the spirit of this present age. We can expect opposition if we are aggressively living for Christ. We cannot hope to live a holy life, except by vital union with Christ Jesus. But as we can be certain of the strength received by fellowship with Christ, so we can expect the hatred, misunderstanding, and persecution of the world. If we continue in a comfortable life with little or no opposition, we should re-evaluate our efforts to live for Him. If we have so adapted ourselves to the spirit of this present age of materialism and sensuality that we suffer no opposition, then we are no better than Lot in Sodom; indeed, we are worse" [Don DeWelt].
- **SHALL WAX WORSE AND WORSE** (13)... "Men who are given over to evil themselves and who beguile and lead others into sin wax worse and worse. There is no standing still morally or religiously. If a man is not improving, he is going backward. If he is going downward, he grows worse and worse every day he follows this course" [David Lipscomb, p. 235]. ||||| "Evil carries the seed of its own destruction, and that seed is usually its excess. The petty thief cannot stop at pettiness; he must try the big job. The list liar lies to cover his lies. The deceiver counts his 'converts' and looks for more dupes. The process goes on. Yet Paul has already said that in the end the progress will become manifest to all and come to naught" [J.W. Roberts, p. 90]. ||||| "These evil men and impostors, who persecute sincere believers and who strive to lead everyone astray, 'will proceed from bad to worse,' that is, *inwardly*: morally and spiritually, 'deceiving and being deceived.' The implication may well be that while they are

engaged in deceiving others, they themselves are being deceived. A 'deluding energy' is the punishment which those receive who would delude others. Delusion is their weapon; by delusion they are slain. They believe, or try to make themselves believe, that the falsehoods by means of which they would ensnare others will gain for themselves complete happiness and ultimate victory. In this they will be bitterly disappointed. ... Nevertheless, the emphasis in the present passage is not on 'being deceived' but on 'deceiving,' as is clear from the words which immediately follow. While some fall for this deception, let Timothy be on his guard. Let *him* remain firm and steadfast" [William Hendriksen, *The Pastoral Epistles*, Baker's New Testament Commentary, 1957, An e-Sword Module].

3.An Exhortation for the Present (2 Timothy 3.14-17).

2 Timothy 3:14-17 **But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; (15) And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. (16) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (17) That the man of God may be perfect, thoroughly furnished unto all good works.**

- **ABLE TO MAKE THEE WISE UNTO SALVATION THROUGH FAITH WHICH IS IN CHRIST JESUS (15)...** "Notice that Paul does not say the Old Testament alone makes wise unto salvation. It is by these Scriptures 'in the light of' the faith which is in Christ Jesus that this is accomplished The Old Testament is revealed in the New. Timothy had begun as a babe in the Old Testament. But now that he had become a man and now that the gospel had been proclaimed, the full light of God's revelation had dawned" [J.W. Roberts, p. 91].
- **ALL SCRIPTURE (16)...** "GRAPHE is a select term in the New Testament that occurs 50 times, and always means the inspired, sacred writings. Paul would never affirm that everything written was inspired by God. But he does know of a body of writings, referred to as the GRAPHE that are inspired. Paul had earlier included Luke in this group of **sacred writings** (1 Timothy 5.18), and Peter calls the writings of Paul GRAPHE (2 Peter 3.16). This demonstrates that the Christians considered the writings of the Apostles and Prophets as inspired and of equal merit with those 39 inspired writings of the Old Testament canon" [Denny Petrillo, p. 143]. ||||| "Paul used the word for **SCRIPTURE** which simply means writing, or, in this case, recorded divine truth. It would include all of the Old Testament books and the fifteen or so New Testament books which had already been written (see 2 Peter 3.16)" [Gary Hampton, *Letters to Young Preachers*, 2012, An e-Sword Module].
- **GIVEN BY INSPIRATION OF GOD (16)...** "This phrase actually is one compound word in the Greek—THEOPHEUSTOS. This word, which occurs only here in the New Testament, could be literally translated 'God breathed.' The point this word illustrates is that God is the Source of the GRAPHE, not man. It is truly the 'word of God'" [Denny Petrillo, p. 143].
- **PROFITABLE FOR DOCTRINE (16)...** "The important element in teaching, is content, The Scriptures provide 'God breathed' information to the teacher. He has the joy and awesome privilege of enlightening the mind and heart concerning what God has spoken" [Don DeWelt].
- **FOR REPROOF (16)...** "The Scriptures are valuable for *reproof*. It is not meant that the Scriptures are valuable for *finding fault*; what is meant is that they are valuable for convincing people of the error of their ways and for pointing them on the right path" [William Barclay, p. 225].

- **FOR CORRECTION** (16)... “The real meaning of this is that all theories, all theologies and all ethics are to be tested against the Bible. If they contradict the teaching of the Bible, they are to be refused. It is our duty to use and stimulate our minds; but the test must always be agreement with the teaching of Jesus Christ as the Scriptures present it to us” [William Barclay, p. 227].
- **FOR INSTRUCTION IN RIGHTEOUSNESS** (16)... “**33.226** παιδεύω; παιδεία, ας *f.* to provide instruction, with the intent of forming proper habits of behavior—‘to teach, to instruct, to train, teaching, instruction” [Louw Nida].
- **THAT THE MAN OF GOD MAY BE PERFECT THOROUGHLY FURNISHED** (17)... “Paul makes a final point. The study of the Scriptures trains people in righteousness until they are equipped for every good work. Here is the essential conclusion. The study of the Scriptures must never be selfish, never simply for the good of an individual’s own soul. Any conversion which makes someone think of nothing but the fact that *he or she* has been saved is no true conversion. We must study the Scriptures to make ourselves useful to God and to other people. No one is saved who does not have a burning desire to save others” [William Barclay, p. 227]. ||||| “This text, as we have shown, envisions the completion of the New Testament Scriptures. But it distinguishes sharply between that which is Scripture and all other writings. That anticipated completion of the Scriptures brings the man of God into the completeness of **all** that he needs. So Jesus had said that ‘all the truth’ would be given (John 16.13). Jude writing at a somewhat later date, when the canon was complete, asserts that the faith had been ‘**once for all delivered to the saints**’ (Jude 3). There is no place in the teaching of the Scriptures for ‘latter-day prophets’ and revelations. The only anticipation of future revelations, Scriptures, and ‘Keys’ to the Scriptures is that of the coming of false prophets and deceiving teachers” [J.W. Roberts, p. 93].

V. Lessons & Applications.

- 2 Timothy 3:1 **THIS KNOW ALSO, THAT IN THE LAST DAYS PERILOUS TIMES SHALL COME.** “First, we should remember that the phrase, *the last days*, is a common one used throughout in the Bible in reference to the Old Testament, the Messianic Age, and the last dispensation (Christian age). Paul is merely mentioning some of the hardships that Christians were going to have to face. Evil men were to wax worse and worse, and even men in the church would rise up and cause trouble for the faithful of God. More than likely these circumstances have occurred numerous times throughout the history of the church. The specific sins listed after this verse are indicative of what happens when a society rejects God’s influence. This passage is not to be read as an indicator of the end of time, but rather as a passage of warning to our first-century brethren of problems to come. These problems would be manifested both in and out of the church. Let us warn people of the dangers of taking passages out of their contexts and trying to apply them to situations which are contrary to plain Biblical teachings” [Michael Light, “Answering False Doctrines Relating to 1, 2 Timothy and Titus,” in *Studies in 1, 2 Timothy and Titus*, 2001 ADL, Edited by Dub McClish, p. 483].
- 2 Timothy 3.10—**BUT THOU HAST FULLY KNOWN MY DOCTRINE...** “It seems significant that Paul would list **teaching** first in this list. Timothy is not to follow Paul because of his conduct, his purpose, his faith, or his vision BEFORE knowing and understanding what he is teaching. The teaching provides the basis on which to follow in conduct, purpose, faith, etc. The point and application for us is this: Should we follow something just because it has some notable characteristics?

Suppose there is a group that is very evangelistic. Is that reason alone enough to follow them? Is that the only criteria on which we might join efforts with them (because they are soul-winners?). Certainly God expects us to be smarter than that. If the doctrine is not right, then we certainly should not follow in anything else. We are to **'test the spirits to see if they are from God'** (1 John 4.1). In the Old Testament a supposed 'prophet' was to be examined on the basis of his teaching before the people were to follow after him (Deuteronomy 13.1ff)." [Denny Petrillo, p. 139].

2 Timothy 3:12 **YEA, AND ALL THAT WILL LIVE GODLY IN CHRIST JESUS SHALL SUFFER PERSECUTION.** "Jesus pronounced a blessing upon them who are persecuted for righteousness' sake (Matthew 5.10). Peter said if we suffer for well-doing we shall be blessed, but if we suffer for wrong-doing it is nothing more than we deserve (1 Peter 2.20). Preachers have been known to abuse audiences with wholesale accusations of dishonesty, impurity or motives, implying indecencies, until the people of the community were so aroused that they closed the doors of the public gathering places against the preachers, and even did physical violence to them. This is not the persecution of our text. Faithful uncompromising preaching of the gospel many times brings persecution, and blessed is the preacher who accepts it without reviling or threatening. But when preachers suffer for unrighteous abuse and false accusations of groups they have nothing whereof to glory, and there will be no reward for it. While it is wrong to abuse audiences it is also wrong to compromise the gospel in an effort to keep from contradicting the doctrines and practices of those present. There is a tendency in preachers to soften the commandments, dull the edge of the sword, of the word that they may not lose the friendship of people. In the language of our text this would not be living godly in Christ Jesus. If people would be as active as the apostles in carrying the gospel to others, would there not be as much persecution today as there was in their day, though in different forms?" [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1950, pp., 218-219].

2 Timothy 3:15 **AND THAT FROM A CHILD THOU HAST KNOWN THE HOLY SCRIPTURES, WHICH ARE ABLE TO MAKE THEE WISE UNTO SALVATION THROUGH FAITH WHICH IS IN CHRIST JESUS.** "... Hence we learn from this Scripture that the Bible has its place in the family. It should be read and believed by the parents. They should teach it to their children that those children might learn to have faith in Christ, that they might exercise that faith in order that they might have the salvation which it offers them in Christ Jesus. Parents who neglect to teach their children the Bible sin against God, and sin grievously against their children. Every home should have a definite program of Bible study for the children, so that their young minds might be filled with holy thoughts and that they might have the examples of holy men and women before them during the formative period of their lives" [Roy H. Lanier Sr., *Teacher's Annual Lesson Commentary*, 1955, p. 23].

VI. Questions.

True or False

01. _____ Paul was delivered out of persecutions.
02. _____ Paul prophesied that in perilous times some would be disobedient to parents.
03. _____ The Bible is inspired.
04. _____ Those who are ever learning always come to a knowledge of the truth.

05. _____ Jannes and Jambres supported Moses.

I Found it in Verse(s)

06. _____ Timothy had fully known some things about Paul.

07. _____ The Bible thoroughly furnishes man.

08. _____ A certain kind of times.

09. _____ Something about waxing.

10. _____ A turning away.

Short Answer

11. That which comes along with living godly in Christ:

12. Paul said the time would come when men would be lovers of this...

13. Something Timothy had known from childhood...

14. Complete this phrase: **LOVERS OF PLEASURES MORE THAN...**

15. Paul said those who resist the truth would proceed where?

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to 2 Timothy 3 Questions... **01**—True (3); **02**—True (23); **03**—False (8); **04**—False (18); **05**—True (12); **06**—17; **07**—5; **08**—22; **09**—10; **10**—16; **11**—a. Being a vessel unto honor, b. Being sanctified, c. Being meet [appropriate] for the Master's use (21); **12**—The husbandman that labors (6); **13**—The snare of the devil (26); **14**—The Word of God (9); **15**—a. Study, b. Rightly dividing the word of truth (15).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

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| GOOD | JESUS | KNOW | KNOWN | LAST |
| LEARNED | LOVERS | NATURAL | PARENTS | PERILOUS |
| PERSECUTION | PROUD | SCRIPTURE | SELVES | TIMES |
| TRUCEBREAKERS | TRUTH | UNHOLY | | |

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of 2 Timothy 4

I. Outline.

1. Paul's Final Charge (2 Timothy 4.1-5).
2. Paul's Victory Shout (2 Timothy 4.6-8).
3. Personal Requests (2 Timothy 4.9-13).
4. A Persecutor, Deserters, and the Lord (2 Timothy 4.14-18).
5. Salutation and Personal Request (2 Timothy 4.19-22).

--Wayne Jackson, *Before I Die: Paul's Letters to Timothy and Titus*, Christian Courier Publications, 2007, p. 196.

II. Exegetical Exam on 2 Timothy 4.

01. Give your own outline of this chapter.
02. What is the content of THE WORD to be preached? What is the manner to use in preaching?
03. What causes some folk to have itching ears?
04. What is the WORK OF AN EVANGELIST? Be specific.
05. What was the purpose of 2 Timothy 4.6-8?
06. What is the meaning of HIS APPEARING?
07. If Paul was about to die, why did he give instructions concerning his cloak, etc.?
08. What was the first defense of Paul?
09. Give your own exegesis of 2 Timothy 4.17.
10. Are we to have the same confidence in the delivering power of God as expressed by Paul in 2 Timothy 4.18? Specify.

--Don DeWalt, *Paul's Letters to Timothy and Titus*, Bible Study Textbook Series, College Press, 1961, an e-Sword module

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

1. Paul's Final Charge (2 Timothy 4.1-5).

2 Timothy 4:1-5 **I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; (2) Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (3) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; (4) And they shall turn away their ears from the truth, and shall be turned unto fables. (5) But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.**

CHARGE (1)... **33.425 διαμαρτύρομαι**: to admonish or instruct with regard to some future happening or action, with the implication of personal knowledge or experience" [Louw Nida].

THE QUICK AND THE DEAD (1)... "Paul practiced living constantly in the presence of God and Christ Jesus, but never was he more aware of his divine observers and participators than when preaching the Word. This is an awesome responsibility. This same Jesus will be our judge on

that day when we shall all be manifested before Him. Those who are living when He comes will be judged; those who have died, will be called forth from the world of the unseen to also appear before Him” [Don DeWelt, *Paul’s Letters to Timothy and Titus*, Bible Textbook Series, College Press, 1961, an e-Sword module].

AT HIS APPEARING (1)... “Christ is further described by the verse as being the one who is destined to judge the living and the dead. This judgment is to be held at the last day, the day of his second coming. When the Lord returns, most of humanity will have died, but a great number will still be living; the dead will be resurrected and the living will be changed; each will be given an immortal body (1 Corinthians 15)” [Bob Winton, *2 Timothy*, p. 194].

PREACH (2)... “**33.256** κηρύσσω: to publicly announce religious truths and principles while urging acceptance and compliance” [Louw Nida]. |||| “...to make known (important news) publicly and loudly (as if a herald)” [Faithlife Corporation. “To Announce (herald).” Logos Bible Software, Computer software. *Logos Bible Software Bible Sense Lexicon*. Bellingham, WA: Faithlife Corporation, June 9, 2017. https://ref.ly/logos4/Senses;KeyId=ws.announce_herald.v.01]. |||| “The charge is to preach the Word. The English word ‘preach’ brings to our mind at once the picture of the ordained clergyman standing in his pulpit on the Lord’s Day ministering the Word. But the Greek word here (*kērussō* (κηρυσσω)) left quite a different impression with Timothy. At once it called to his mind the Imperial Herald, spokesman of the Emperor, proclaiming in a formal, grave, and authoritative manner which must be listened to, the message which the Emperor gave him to announce. It brought before him the picture of the town official who would make a proclamation in a public gathering. The word is in a construction which makes it a summary command to be obeyed at once. It is a sharp command as in military language. This should be the pattern for the preacher today. His preaching should be characterized by that dignity which comes from the consciousness of the fact that he is an official herald of the King of kings. It should be accompanied by that note of authority which will command the respect, careful attention, and proper reaction of the listeners” [Kenneth S. Wuest, [*Wuest’s Word Studies from the Greek New Testament: For the English Reader*](#) (Grand Rapids: Eerdmans, 1997), 2 Ti 4:2].

BE INSTANT IN SEASON, OUT OF SEASON (2)... “... generally signifies ‘at all times,’ i.e., when it is convenient and when it is not; when men are favorable to it and when they are not. The preaching is subdivided into several categories” [Wayne Jackson, p. 277].

REPROVE (2)... “**33.417** ἐλέγχω; ἔλεγκις, εως *f*; ἐλεγμός, οὔ *m*: to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing” [Louw Nida].

REBUKE (2)... “‘Rebuke’ (*epitimai*, cf., Luke 4.41) is to express strong disapproval, to censure someone with a view of preventing wrong, or bringing it to an end (Danker, 384)” [Wayne Jackson, p. 277].

EXHORT (2)... “Not only is he to speak in stern language against sin, but he is to exhort. The word ‘exhort’ (*parakaleō* (παρακαλεω)) has in it the ideas of ‘please, I beg of you, I urge you.’ Thus, there is to be a mingling of severity and gentleness in his preaching” [Wuest].

WITH ALL LONGSUFFERING AND DOCTRINE (2)... “The work of a preacher demands that he be longsuffering or patient (compare the advice of Paul to the Ephesians in Ephesians 4.1 ff). Often the preacher must bear with those he would teach” [J.W. Roberts, *Letters to Timothy*, The Living Word Series, Sweet Publishing Co., 1961, p. 95].

SOUND DOCTRINE (3)... “**72.15** ὑγιαίνω: (derivative of ὑγιής ‘right, accurate,’ 72.14) to be correct in one’s views, with the implication of such a state being positively valued” [Louw Nida]. |||| “Those who will not endure sound doctrine are immature, subject to prevailing doctrinal winds and crafty deceptions of men (Ephesians 4.14-15). They are subject to ordinances after the commandments and doctrines of men (Colossians 2.22), and they teach for doctrines the commandments of men (Mt 15.9; Mk 7.7), thereby making their worship of God vain. They transgress and abide not in the doctrine of Christ (2 John 9) holding instead to the doctrines of men (Matthew 16.12; Revelation 2.14-15). They cause divisions and offenses contrary to the doctrine for which they should be marked and avoided (Romans 16.17)” [David Watson, “Paul’s Final Charge,” in *Studies in 1 and 2 Timothy and Titus*, 2001 ADL, Edited by Dub McClish, p. 321].

HEAP TO THEMSELVES TEACHERS (3)... “...wanting to have their ears tickled, they will **ACCUMULATE** for themselves teachers in accordance with their own desires...” [NASB]. |||| “These people are definitely wanting to hear something, for they are stockpiling teachers. But they are piling them on to satisfy their own lusts. In the confrontation of 1 Kings 18, the supporters of Baal were able to accumulate 400 prophets of Baal to support them. Elijah stood alone for the truth (cf., also 1 Kings 22)” [Denny Petrillo, *Commentary on 1, 2 Timothy & Titus*, Quality Publications, 1998, p. 148].

HAVING ITCHING EARS (3)... “The metaphor suggests an ‘eagerness to hear.’ There is a passage in Seneca where the philosopher asks: ‘Why do you tickle my ears? Why do you entertain me?’ (Williams, 87-88)” [Wayne Jackson, p. 278].

BE TURNED UNTO FABLES (4)... “**33.13** μῦθος, ου *m*: a legendary story or account, normally about supernatural beings, events, or cultural heroes, and in the NT always with an unfavorable connotation” [Louw Nida].

ENDURE AFFLICTIONS (5)... “If, in the discharge of his duties of preaching and teaching, Timothy was faced with perils of various sorts, he was not to be surprised, but rather expect them and overcome them, through his faith” [Don DeWalt].

THE WORK OF AN EVANGELIST (5)... “...the transliteration of a Greek word (*euaggelistēs* (εὐαγγελιστής)) that means, ‘one who brings good news.’ The word is not preceded by the definite article. When that is the case, character, quality, or nature are stressed. The idea is, ‘let your work be evangelistic in character. Always be a bringer of good news. Be ever reaching out for lost souls in your teaching and preaching’” [Wuest].

MAKE FULL PROOF OF THY MINISTRY (5)... “...the translation of a Greek word (*plērophoreō* (πληροφορεῶ)) which means ‘to cause a thing to be shown to the full, to carry through to the end, to fully perform’” [Wuest].

2. Paul’s Victory Shout (2 Timothy 4.6-8).

2 Timothy 4:6-8 **For I am now ready to be offered, and the time of my departure is at hand. (7) I have fought a good fight, I have finished my course, I have kept the faith: (8) Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.**

READY TO BE OFFERED (6)... “...literally is, ‘I am already being poured out’ (*spendomai*, present, passive). In the Old Testament regime, a ‘drink offering’ of wine was poured out before the sacrificial altar preliminary to the offering of various sacrifices (Exodus 29.40; Leviticus 23.13; Numbers 4.7; 15.5, 7, 10; 28.7). The present tense may be used to emphasize the certainty of the ultimate event (Knight, 458), or it may suggest that his present ordeal is a preliminary

phase of the sacrificial ceremony of which his death would be the culmination (though perhaps yet months away). The passive voice hints that the apostle is the victim, being offered. 'He is conscious that he is dying in God's service, and that the sacrificial action is now commencing' (Kelly, 208). There is no tremor in his pen; he is calm and confident in the offering of himself as a sacrifice to the Lord God. His death will be a grand climax to a sacrificial life for Christ" [Wayne Jackson, p. 280-281].

CROWN OF RIGHTEOUSNESS (8)... "In the games, the greatest prize was the laurel wreath. With it the victor was crowned, and to wear it was the greatest honour which could come to any athlete. But, in a few short days, this crown would wither. Paul knew that there awaited him a crown which would never fade. In this moment, Paul is turning from the verdict of the world to the verdict of God. He knew what Nero's verdict would be, but he also knew what God's verdict would be. Those whose lives are dedicated to Christ are indifferent to the world's verdict. They do not care if the world condemns them as long as they hear their Master's 'Well done!'" [William Barclay, *The Letters to Timothy, Titus, and Philemon*, 3rd ed. fully rev. and updated., The New Daily Study Bible (Louisville, KY; London: Westminster John Knox Press, 2003), 238].

AT THAT DAY (8)... Obviously, the great Day of Judgment, when all will stand before the Lord.

UNTO ALL THEM ALSO THAT LOVE HIS APPEARING (8)... How wonderful to realize that this confidence Paul had in facing death is a confidence that all faithful ones can and should have as we face death! ||||| "To love the second coming of Christ is to look forward to it with anticipation of its joy, to work so as to be at home with Christ and God when it comes. The early church prayed for that coming: '**Even so Come Lord Jesus**' (Revelation 22.20; 1 Corinthians 16.22). Do we love his coming? Can we pray that prayer?" [J.W. Roberts, p. 98].

3. Personal Requests (2 Timothy 4.9-13).

2 Timothy 4:9-13 **Do thy diligence to come shortly unto me: (10) For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. (11) Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. (12) And Tychicus have I sent to Ephesus. (13) The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.**

DEMAS (10)... "There are three mentions of him in Paul's letters, and it may well be that they have in them the story of a tragedy. (1) In Philemon 24, he is listed among a group of those whom Paul calls his *fellow workers*. (2) In Colossians 4:14, he is mentioned without any comment at all. (3) Here, he has forsaken Paul because he loved this present world. First, Demas the fellow worker, then just Demas, and finally Demas the deserter who loved the world. Here is the history of a spiritual degeneration. Bit by bit, the fellow worker has become the deserter; the title of honour has become the name of shame" [William Barclay, p. 240].

CRESCENS (10)... **TITUS** (10)... **LUKE** (11)... **MARK** (11)... **TYCHICUS** (12)... "Of the seven of his fellow labourers here noted, four had left him; one, **Demas**, voluntarily and blamably; two, **Crescens** and **Titus**, voluntarily, but unblamed; a fourth, **Tychicus**, sent away. One only, **Luke**, was with him, and two, **Timothy** and **Mark**, are requested to come to him" [D. D. Whedon, *I. Corinthians-II. Timothy*, vol. IV, A Popular Commentary on the New Testament (London: Hodder and Stoughton, 1876), 458].

CLOKE (13)... **PARCHMENTS** (13)... "In regard to what the 'cloak' here mentioned was, there has been considerable difference of opinion. The Greek word used (φέλωνης,—variously written φαιλώνης, φελώνης, and φελώνης), occurs nowhere else in the New Testament. It is supposed

to be used for a similar Greek word (φαινόλης,) to denote a cloak, or great-coat, with a hood, used chiefly on journeys, or in the army: Latin, *penula*. It is described by Eschenberg (Man. Class. Lit., p. 209) as a 'cloak without sleeves, for cold or rainy weather.' See the uses of it in the quotations made by Wetstein, *in loc*. Others, however, have supposed that the word means a travelling-case for books, &c. So Hesychius understands it. Bloomfield endeavors to unite the two opinions by suggesting that it may mean a *cloak-bag*, and that he had left his books and parchments in it. It is impossible to settle the precise meaning of the word here, and it is not material. The common opinion that it was a wrapper or travelling-cloak, is the most probable; and such a garment would not be undesirable for a prisoner" [Albert Barnes, [Notes on the New Testament: I Thessalonians to Philemon](#), ed. Robert Frew (London: Blackie & Son, 1884–1885), 250].

4. A Persecutor, Deserters, and the Lord (2 Timothy 4.14-18).

2 Timothy 4:14-18 **Alexander the coppersmith did me much evil: the Lord reward him according to his works: (15) Of whom be thou ware also; for he hath greatly withstood our words. (16) At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. (17) Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. (18) And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.**

ALEXANDER THE COPPERSMITH (14)... "There is an enemy of the gospel of whom Timothy will do well to beware. Alexander the coppersmith had done much evil to Paul. One Alexander had been excommunicated at Ephesus (1 Timothy 1.20). Another Alexander had been put forward to speak to the mob in behalf of the Jews at Ephesus, and some suppose that they are the same and that this apostate was the chief enemy and opponent of Paul. He may have been the cause of Paul's arrest. We do not know, but there must have been some special reason for the warning" [J.W. Roberts, p. 99].

WITHSTOOD OUR WORDS (15)... "'Withstood' (from *anthistemi*, to set one's self against) reflects the hostility of Alexander. The expression **OUR WORDS** is viewed in two ways: (a) Some see this as a reference to Paul's testimony in his preliminary hearing; thus, the idea is that Alexander may have provided testimony against Paul before the Roman authorities that contributed to the apostle's conviction (Hiebert, 1958, 120), or (b) it could be that **OUR WORDS** refer to the gospel message as preached by Paul and his companions (Lock, 119). Or maybe even both (Ward, 219)" [Wayne Jackson, p. 293].

DELIVERED OUT OF THE MOUTH OF THE LION (17)... Perhaps Paul has on his mind Psalms 22.13 and the rest of this psalm. ||||| "One of the curious things about this passage is the number of reminiscences of Psalm 22. ... It seems certain that the words of this psalm were running in Paul's mind. And the lovely thing is that this was the psalm which was in the mind of Jesus when he hung upon his cross. As Paul faced death, he took encouragement from the same psalm that his Lord used in the same circumstances" [William Barclay, p. 248].

5. Salutation and Personal Request (2 Timothy 4.19-22).

2 Timothy 4:19-22 **Salute Prisca and Aquila, and the household of Onesiphorus. (20) Erastus abode at Corinth: but Trophimus have I left at Miletum sick. (21) Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. (22) The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.**

PRISCA AND AQUILA (19)... “There is a greeting to Priscilla and Aquila, that husband and wife whose home was a church, wherever it might be, and who had at some time risked their lives for Paul’s sake (Acts 18.2; Romans 16.3; 1 Corinthians 16.19)” [William Barclay, p. 249].

TROPHIMUS HAVE I LEFT AT MILETUM SICK (20)... This statement shows that the supernatural gift of healing was not used as a matter of convenience by the Apostle Paul. For the apostles, just as in John 20.30-31, the purpose of miracles was to produce faith. Here was one that Paul certainly would have wanted to be well and in good health, but he did not miraculously intervene to provide that healing.

V. Lessons & Applications.

2 Timothy 4:2 **Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine**—“The emphasis is now on the word, that which is to be preached. We have the ears of people for so little time that we should not waste time discussing politics, book reviews, or philosophies of men (Colossians 2.8). We should preach the word because: **(1)** Faith comes by hearing the word (Romans 10.17; Acts 15.7). Without faith one cannot be saved, but since faith comes by hearing the word, it follows that one cannot be saved without faith. **(2)** The word is able to save the soul (James 1.21). Paul said the gospel is the power of God unto salvation to everyone that believeth (Romans 1.16). The Lord directed Cornelius to send for a gospel preacher who would tell him words whereby he and his family would be saved (Acts 11.14). **(3)** We are begotten by the word, which is the incorruptible seed, and by the gospel is preached unto us (1 Peter 1.23-25). This suggests the idea that the word is the seed of the kingdom, and that when planted in the heart it will beget new life. When this life is translated by the new birth the result is a child of the kingdom. **(4)** Paul said the gospel he preached at Corinth was that by which they were saved, and that wherein they stood—the power by which they were able to stand (1 Corinthians 15.1-4). **(5)** The word of God is able to build us up and give us an inheritance among all them who are sanctified (Acts 20.32). It is that by which we grow unto salvation (1 Peter 2.1-4)” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1950, p. 271].

2 Timothy 4:7 **I have fought a good fight, I have finished my course, I have kept the faith**—“This is evidently the language of the Olympian games which Paul frequently used to illustrate his work. The definite article THE should not be overlooked in this passage. It is used three times in verse 7. The good fight is compared to the contest in the arena (1 Corinthians 9.24-27). I HAVE FINISHED THE COURSE (Acts 20.24). A runner who competes in a race not only puts forth a strenuous effort, but also runs over a marked-out and well-defined track (2 Timothy 2.5; Hebrews 12.1). I HAVE KEPT THE FAITH. Paul drops the figure here and refers to his faithfulness as a steward. THE FAITH, that is, the truth of the gospel had been committed to Paul, and he had been faithful to the trust (1 Thessalonians 2.4; 1 Timothy 1.12). Paul had not, as others had done, made shipwreck of the faith (1 Timothy 1.19)” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1958, p. 123].

2 Timothy 4:18 **And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen**—“The confidence which Paul enjoyed is the confidence which we all should have. Evil men are in the world, and they will be here until the end of time; but the Lord is able to protect all those who put their trust in him. God has not promised to protect his people from the abuse of evil men, but he has promised to see that the

welfare of their souls is not adversely affected, if they will only do as he tells them to do. We must not have an indifferent or compromising attitude toward evil, but we must deal with it in the fear of God and in the Spirit of Christ” [Leslie G. Thomas, p. 267].

VI. Questions.

True or False

- 01. ____ When Paul wrote this letter he thought he was near death.
- 02. ____ Paul always performed miracles of healing whenever his associates were ill.
- 03. ____ Paul warned that Timothy to preach the truth so that preparation would be made for the time coming when many would turn away from the truth.
- 04. ____ At times Paul had to warn his fellow workers about certain men who opposed the truth.
- 05. ____ FAITHFUL might be a good description of Luke according to what Paul says about him.

I Found it in Verse(s)

- 06. ____ The mouth of a lion.
- 07. ____ The work Timothy was urged to do.
- 08. ____ When Paul wanted Timothy to come to him.
- 09. ____ A crown of righteousness.
- 10. ____ Where Paul sent Tychicus.

Short Answer

- 11. He was PROFITABLE to Paul:

- 12. Being instant in season and out of season, Timothy was to do what three things:

- 13. Where Erastus stayed:

- 14. Paul gave this reason that Demas had forsaken him:

- 15. Someone who did stand with Paul and strengthened him:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to 2 Timothy 3 Questions... **01**—True (11); **02**—True (2); **03**—True (16); **04**—False (7); **05**—False (8); **06**—10-11; **07**—17; **08**—1; **09**—13; **10**—5; **11**—Suffering persecution (12); **12**—their own selves (2); **13**—the Holy Scriptures (15); **14**—lovers of God (4); **15**—No further (9).

ANSWERS to 2 Timothy 4 Questions... **01**—True (6); **02**—False (20); **03**—True (6); **04**—True (14-15); **05**—True (11); **06**—17; **07**—5; **08**—21; **09**—8; **10**—12; **11**—Mark (11); **12**—Reprove, Rebuke, Exhort (2); **13**—Corinth (20); **14**—Having loved this present world (10); **15**—The Lord (17).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

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VIII. Crossword Puzzle.

| 2 Timothy 4 (KJV) | | | | | | | | | | | | | | |
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| <u>ACROSS</u> | <u>DOWN</u> |
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| 03) The coppersmith. 06) Appears twice in one verse. 08) The Lord Jesus Christ be with thy _____. 10) Place to which Demas had departed. 12) Of Alexander, Paul told Timothy to BE THOU _____ ALSO. 13) Will judge the quick and the dead at his appearing. 14) Paul told Timothy to endure them. | 01) Person with whom Paul had left his cloke. 02) He and his household were saluted. 04) Paul was _____ to be offered. 05) Mark is described as being this to Paul. 07) Coupled with Aquila. 09) Spoken of as being HEAPED to themselves. 11) Where Crescens went. |

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...