

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 m**: (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 DeWelt].
- 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 DeWelt].
- 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 ungodliness.

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
 A T M L C F R S A M E
 C R A S E E D O E N U
 H O N O U R O L N D S
 R N Y M D E A D D E S
 I G I V E L V I U N T
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 T V E S S E L O R D T
 H A J E S U S O M E H

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...