

4. What is meant by "unfeigned faith"? How is it obtained? How is it sustained? Who had it?
 5. Discuss two ways Timothy was to avoid being ashamed of the testimony of Christ.
 6. What was the "gift of God" within Timothy? How was it to be stirred up?
 7. Explain two reasons for Paul not being ashamed.
 8. Give your own exegesis of vs. 10.
 9. What good thing had Onesiphorus done for Paul?
 10. Give your own exegesis of vs. 12.
2. BE STRONG IN THE SERVICE OF CHRIST 2:1-26
- a. As a child 1, 2.

Text 2:1,2

1 Thou, therefore, my child, be strengthened in the grace that is in Christ Jesus. **2** And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Thought Questions 2:1,2

57. What is the connective in chapter one with what is stated here in chapter two? Notice the word, "therefore."
58. Why use the word, "child," in this particular place?
59. Is Paul asking Timothy to be strong, or to receive strength?
60. Specify just how are we strengthened by the grace that is in Jesus Christ.
61. Do we know some of the "things" Timothy heard from Paul? Name three.
62. Give the meaning of the expression, "among many witnesses."
63. Thinking of the circumstances under which this letter was received, who do you imagine were "the faithful men" of vs. 2?
64. Is there some type of apostolic succession in vs. 2b? What is it?

Paraphrase 2:1,2

1 Because there has been such a general defection among the teachers in Asia, my son, be strong in preaching the grace which is bestowed on mankind through Christ Jesus.

2 And what things thou hast heard from me concerning Christ, confirmed by many witnesses who saw and conversed with Him both before and after His Resurrection, these commit in trust to

men of approved fidelity, who shall be fit, also, to teach them to others, that the knowledge of them may be continued in the world to the end.

Comment 2:1,2

Vs. 1. Lenski cannot see a connecting thought in chapter one. Perhaps this is true, and we should eliminate the word, "therefore." But others feel that the defection of those in Asia could be the connection for the exhortation here. If Phygelus and Hermogenes had been strong in the grace of Christ Jesus, they would not have turned aside. Paul could be saying to Timothy, "Be not like them, but be strengthened by the grace that is in Christ Jesus."

The term of endearment, "child," comes from the heart of one about to lay down his life for the gospel. Timothy would not only heed the word of Paul, but would be touched by the love and concern Paul had for him.

Just how did Paul imagine the grace that is in Christ Jesus would be a source of strength for Timothy?

In Christ Jesus is the favor and approval of God. An awareness that we are "in Christ Jesus," and thus in the favor of God, would be a great source of strength to our sometimes fainting heart.

Timothy is to receive strength from his keen consciousness of being "in Christ Jesus."

Vs. 2. The second admonition to his child in the faith, is a most important and far-reaching one. Paul was a teacher and Timothy was his student. Paul's sermons and letters were heard and read for a much larger purpose than the fact that they were inspired and inspiring information. Timothy was listening and learning, so as to be able to teach others. Those taught by Timothy, in turn, were learning to teach others, and so has the inspired succession proceeded down the centuries.

The witnesses here mentioned are best understood to refer to those persons who made up the audiences while Paul spoke. Timothy was in that audience, but so were many others. Paul was preaching the Gospel. Timothy is here instructed to commit the Gospel to able and faithful men who shall in turn commit it to others. This verse is the basis for preacher-training today. Every generation must receive from faithful men the faithful Word.

Fact Questions 2:1,2

41. Is there a connecting thought in chapter one for what follows in chapter two? If so, what is it? If not, why not?
42. What effect would the term, "child," have upon Timothy?
43. Explain how the grace that is in Christ Jesus supplies strength to us.
44. What was it Timothy was to commit to others? Who were these "faithful men"?
45. Who were "the many witnesses"?
46. How does verse two become the basis for present day preacher-training?
47. Is the method of commitment described?
 - b. As a Soldier 3, 4

Text 2:3,4

3 Suffer hardship with me, as a good soldier of Christ Jesus. 4 No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier.

Thought Questions 2:3,4

65. Why inform Timothy that he was to take his place in suffering persecution? Was Timothy reluctant to do so?
66. In what way would the sufferings of Timothy be associated with those of Paul?
67. Why use the figure of a soldier? Show two or three comparisons.
68. As a soldier of Christ Jesus, was Paul thinking of Christ as in this army? What position?
69. Why mention possible entangling alliances?
70. When does the Christian soldier get his "furlough"?
71. Specify some of the "affairs of this life" in which the soldier of Christ Jesus could become entangled.
72. How shall we understand the expression, "enrolled him as a soldier"?
73. Is Christ actually affected with our conduct of life on earth; i.e., does He, personally, respond to our good and bad decisions? Explain.

Paraphrase 2:3,4

3 Since thou must maintain the doctrine of Christ, and commit it in purity to others, do thou endure with constancy the evils attending that service as a good soldier of Jesus Christ, that the teachers whom thou appointest may imitate thee.

4 No soldier engages in any of the businesses of this life, that, being constantly ready for action, he may please Him who hath chosen him to be a soldier. The same rule ought a minister of the gospel to follow, that he may please Christ who hath called him.

Comment 2:3,4

Vs. 3. Timothy is not only Paul's child (or God's child), but he is also Christ's soldier.

As a soldier of Christ, he must expect his share in the suffering that accompanies this service. No good soldier of Nero would leave the army or refuse the service because of hardships. Shall we do less for Christ than the soldier does for the emperor?

Are you a good soldier of Christ Jesus? Then expect to suffer—it came with your enlistment.

Vs. 4. Continuing the metaphor, Paul reminds Timothy of the complete dedication required by army service. When there is a choice of activities, all that would hinder obedience to orders from the superior officer, *must* be eliminated.

The expression, "on service," can also be translated, "warring." The preacher is in a holy war! He must give his part in the battle priority over all else. How very many perfectly legitimate "affairs of this life" have taken up the time, thought and energy (to say nothing of money) that should have been given in winning the battle for King Jesus!

Someone immediately thinks of Paul's "making tents" as a hindering alliance with the affairs of this life. We do not know just how extensive such "tent making" was, or just what he did when working at such a task. But *one thing we do know*, it did not encumber him from warring the good warfare. Another thing we can know is that much "tent making" today *does hinder and entangle* God's soldier—how much time, thought, energy and talents can we devote to our captain when it has been spent elsewhere? Please do not forget that our captain is touched with the feeling of our infirmities, both for good and for evil (Heb. 4:12). He is pleased or hurt by our service. The use of the term "enrolled," as here used, is of one who has mustered an army and is calling for volunteers; for those who will enlist. We have enlisted at the call of our Commander. Let's give Him a full measure of service—He deserves it.

Fact Questions 2:3,4

48. What is the meaning of the expression, "suffer hardships"?
49. Read Heb. 13:23 and discuss its possible application to "suffer hardships with me."
50. How is the complete dedication required of Christ's soldiers here indicated?
51. What is the meaning and application of the expression "on service"?
52. How can it be determined when we have become entangled in "the affairs of this life"?
53. Didn't Paul make tents? Wasn't this an association with "the affairs of this life"?
54. Can we be sure that Jesus is pleased or hurt by our service? How?

c. As an athlete 5

Text 2:5

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

Thought Questions 2:5

74. Isn't there a rather abrupt change from vs. 4 to vs. 5? Is there any connecting thought?
75. What "games" does Paul have in mind?
76. What is the purpose of such an analogy?
77. What is the "crown of the contest"?
78. Paul does *not* say the man will be "crowned" if he has won, but rather if he has "contended lawfully." Why this emphasis?

Paraphrase 2:5

5 And also, if one contend in the Grecian games, he is not crowned unless he contend according to the laws of the combat. As little can thou expect to be rewarded, unless thou fulfill thy ministry in the manner prescribed by Christ.

Comment 2:5

Vs. 5. The element of reward is the point of emphasis in this illustration for Christian service. The connective is the reference to the rules. There are rules in the army and there are rules in athletics. The prize is given to those who keep the rules. This thought pre-supposes the contender would excel in the contest.

But even when excelling, rigid rules must be observed. How does this relate to the preacher? There are three qualities of character to be found in the man of God: (1) as a soldier, willingness to suffer; (2) as an athlete, willingness to discipline himself; (3) as a farmer, patience for the harvest.

Absolute self-discipline is taught by the example of the Greek athlete. Instances have been produced where the athlete swore under oath that he had practiced ten months before the games (Lock).

Please notice that there is only one participator in this contest. Each is contending by himself, against himself, and the established record.

What are the rules for the contest of the faith? They are set up by the Lord Jesus. Our Lord "condemned sin in the flesh" (Romans 8:3); i.e., He demonstrated perfect self-discipline. The weapons used by our Lord, in His self-control, are open to all of us. Prayer, meditation, and fasting are yet the greatest needs of the present day self-indulgent, instead of self-disciplined, minister.

Fact Questions 2:5

55. What is the point of emphasis in the illustration of vs. 5?
56. Is there some connection between the illustration of the soldier and the athlete? If so, explain.
57. Something more than excellence in contending is required before a crown is given. What is it? How does this relate to the preacher?
58. What is meant by the expression that Jesus "condemned sin in the flesh"? (Rom. 8:3)
59. What weapons shall we use in the battle of self-mastery? Are they adequate? How do we know?
 - d. As a farmer 6-13

Text 2:6-13

6 The husbandman that laboreth must be the first to partake of the fruits. **7** Consider what I say; for the Lord shall give thee understanding in all things. **8** Remember Jesus Christ, risen from the dead, of the seed of David, according to my Gospel: **9** wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. **10** Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. **11** Faithful is the saying: For if we died with Him, we shall also live with Him: **12** if we endure, we shall also

reign with Him: if we shall deny Him, He also will deny us: 13 if we are faithless, He abideth faithful; for He cannot deny Himself.

Thought Questions 2:6-13

79. Who is the husbandman in this reference?
80. Why is the word, "must," used in vs. 6?
81. Are we to make a comparison here between the farmer who labors and the lazy farmer who does not? What is the emphasis?
82. What are "the fruits" of which the farmer partakes?
83. In what sense does the farmer "partake" of the fruits?
84. Why consider what Paul is saying, if the Lord will supply the understanding?
85. Why insert this admonition at this place?
86. Why suggest just here that Timothy "remember Jesus Christ"?
87. Jesus is not dead, but alive. Jesus is of the royal line of David. How does this relate to the context?
88. In what sense was the good news—"my gospel"; i.e., belonging to Paul?
89. What is Paul's purpose in describing his persecutions and imprisonment?
90. What is a "malefactor"?
91. In what sense is "the Word of God not bound"?
92. Show the immediate reason Paul could endure all things.
93. In what sense was Paul's imprisonment for the "elect's sake"?
94. If certain persons are "the elect," wouldn't they obtain the salvation which is in Christ Jesus without Paul's efforts?
95. Show how the two above thoughts relate.
96. What is the "eternal glory" mentioned here?
97. Why use the expression, "Faithful is the saying"?
98. When did "we die with Him"?
99. "We shall also live with Him"—is this referring to heaven? Explain.
100. When shall we reign with Him?
101. Name three ways in which we can "deny Him." When, and where, and how will He deny us?
102. Is there some difference in being faithless, and denying Him? Explain.
103. In what respects does Christ remain irrevocably faithful?
104. Christ cannot deny Himself. Does this rise from inability to do so? Explain.

Paraphrase 2:6-13

6 It becometh the husbandman to labour his field before he partakes of the fruits of it. How much more oughtest thou to labour in the ministry before thou art rewarded?

7 Consider what I say concerning the necessity of devoting thyself wholly to the ministry, and of enduring evil, and may the Lord Jesus give thee a just discernment in all religious matters.

8 Often recollect and preach, that Jesus Christ really descended from David, was raised from the dead, and thereby demonstrated to be the true Messiah, according to the Gospel which I preach.

9 For which Gospel I suffer evil even to bonds, as a malefactor. But though my enemies may bind me, they cannot bind the Word of God. It will spread itself in spite of all opposition.

10 For this cause I patiently bear all things on account of the Gentiles elected to be the people of God, that they also may obtain the salvation from sin and death, which is procured by Christ Jesus, and which will be accompanied with eternal glory.

11 Suffering for Christ is not so great a misfortune as the world imagines: For this affirmation is true, that if we die with Christ, as martyrs for religion, we shall also live with him eternally.

12 If, like Christ, we suffer persecution patiently, we shall also reign with Him: But if, when brought before kings and councils, we from fear deny our relation to Him, He will, at the judgment, deny that He knows us.

13 Though we be unfaithful in denying Him, He abideth faithful to all His promises and threatenings. He cannot act contrary to His own essential perfections.

Comment 2:6-13

Vs. 6. Continuing the thought of reward, Paul uses the illustration of the farmer. Is the emphasis upon the effort, or work, of the farmer, or upon the reward he receives from this labor? There is a good deal of discussion among commentators as to which thought should receive the emphasis. It is comparatively easy to say, with the soldier, the point is endurance. In the case of the athlete, it is discipline, or compliance with the rules for the crown. It would seem that both thoughts of hard labor and reward are here used with the farmer, as self-control and reward are used with the athlete.

The faithful minister will work as hard as a hard-working farmer. When he does, he has the assurance that he will be the first to share in the benefits of his labor. What are these benefits? The preacher who does not first preach his sermon to himself is not worthy of the name. "Thou that teachest another, teachest thou not thyself?" The preacher should become the first convert to every sermon. Thus he is first to partake of the benefit of his labors.

In another sense, the preacher is to "live of the Gospel" which he preaches. As he sows spiritual things, he can expect a return in material things. This same thought is emphasized several times by Paul elsewhere.

Vs. 7. Since Paul has compressed three figures of speech into so few words, he feels a word of warning is necessary lest Timothy read the words without a grasp of their full meaning. Ponder, meditate, think upon what I have written. It is written to you, about you; consider it very carefully. Remember also, that the Lord has promised wisdom and grace adequate for our understanding. There would be no mistakes as to points of emphasis with Timothy.

Vs. 8. Verses eight through thirteen are a summary of the principle stated in the previous verses; i.e., we must endure before we can reap, or that hardship precedes victory. Two illustrations are given: Jesus Christ, and Paul. Finally, the subject is concluded with the "faithful saying"; which restates the same principle of, "no cross, no crown."

Timothy is urged to "remember Jesus Christ." But to what purpose? Reading this in its context we would answer, "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.

Paul adds two modifying thoughts: first, that our Lord was of the royal line of David—thus adding insult to injury by crucifying the heir to the throne of David. Second, that the death, burial, and resurrection of Christ was the heart of the message he preached.

Vs. 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.

Vs. 10. Because the Word of God is not bound and will accomplish its glorious purpose in the elect, Paul was ready to bear up under whatever hardships came his way.

Paul felt his remaining steadfast even in prison, was necessary for "the elect's sake"; i.e., he wanted to present the best possible example so as not to discourage a single one. If he could, in any way, help the least or the last of "the elect" to obtain what he was confident awaited him, he would suffer anything Nero wanted to bring upon him.

On the other hand, this sentence, "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory," could look backward instead of forward. Paul could have reference to what he had suffered, as well as what he is suffering. He could mean that he stood up under the sufferings described in II Cor. 11:16-33 and Rom. 8:35-39 because he knew his labor was not vain in the Lord.

The use of the word, "elect," reminds us of the need to understand the teaching of the New Testament on election. It is not our purpose to develop it here, but suffice it to say, no Bible student worthy of the name will fail to search the Scriptures diligently on this important subject.

It should be pointed out that salvation is "in Christ Jesus," and that there is no salvation outside of Christ. How does one come "into Christ Jesus"? Read Gal. 3:27 for an inspired answer from Paul.

The "eternal glory" of our salvation is here anticipated, and is certain of the fulfillment. Something of the power of the age to come should be reflected in the lives of those who will share it.

Vss. 11-13. Here is the fifth and last "faithful saying." We like the thought of Hendriksen that this is probably a part of an "early Christian hymn, a cross-bearer's or martyr's hymn." He says, with good effect: "Now the word 'for' indicates that in the hymn, something preceded." The probability is that the unquoted

line which preceded, was something like, "We shall remain faithful to our Lord even to death," or "We have resigned ourselves to reproach and suffering and even to death for Christ's sake." (Ibid pp. 254,255)

The quoted lines are:

"For if we died with Him, we shall also live with Him:
 if we endure, we shall also reign with Him:
 if we shall deny Him, He also will deny us:
 if we are faithless, He abideth faithful;
 for He cannot deny Himself."

Please do not miss the point of quoting this hymn (if indeed it is). This is a conclusion to the thought that without a cross there is no crown; without a thorn there is no throne. We shall take up a discussion of each phrase as it appears:

If we died with Him When did this take place? We died when Christ died. Please read Rom. 6:8 and II Cor. 5:14 for a confirmation of this. Remember that this is applicable to all Christians. It was written to Timothy and the saints in Ephesus to offer them strength and challenge, but it is just as applicable to us. Paul said of himself, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." (Gal. 2:20)

(We have read the discussions which link this phrase, "If we died with Him" with a martyr's death, but we much prefer the above interpretation and can see no conflict with the context.)

When Christ died, we died. This identification of ourselves with Christ is a powerful motive for holy living. Such a motive was needed in this day of intense persecution.

We shall also live with Him This is the joyous advantage in dying with Him. We are as truly identified with His Resurrection as we are with His death. We have been raised together with Christ in this life, and it is but a foretaste of the life to come. If we do not live like Christ here, how can we hope to live with Him for eternity? If we do not live *like* Him, we cannot live *with* Him. The blessed thought is, He deigns to live with us and in us through the Holy Spirit (Rom. 8:9).

if we endure, we shall also reign with Him "Endurance" is more than begrudgingly bearing difficulties. "Endurance" is remaining steadfast amid all manner of trials. "Endurance" is a positive quality, not a negative one. Please associate this endur-

ance with Christ; we are to endure or suffer *with* Him, "They who suffered with David in his humiliation were preferred with him in his exaltation; so it will be with the Son of David" (Henry).

Reigning with Christ is more than an offer of the hope of heaven. It is true right here and right now: "if we endure, we shall reign with Him." If we are willing to bear the reproaches and accusations found in fellowship with Jesus, we can also share in the triumph of overcoming evil with good. One day, all the daily trials and difficulties will be past, and we shall reign with Him forever in the new heaven and new earth.

if we shall deny Him, He also will deny us These words seem almost a quotation of Matt. 10:33 or Mark 8:38. Indeed, some commentators feel they are.

What is meant by denying Christ, and how could it be done? Commentators have read "final denial," "fatal denial," "hypocritical faith," etc., into these simple words, "deny Him." Did Peter deny Him? Did Jesus deny Peter? When we reject Him, we are rejected by Him. We are well aware that the final judgment day is inferred by the text, but please remember, that judgment day arrives every day for thousands of persons in the form of a visit from Death.

Every time we please ourselves instead of Jesus, we have denied Him. To remain in this state and die in such a state is to be forever denied by Him. When we are ashamed of Him or His Word in this wicked and adulterous generation, we have denied Him. Who is to say that such a person never owned Him in the first place?

if we are faithless, He abideth faithful, for He cannot deny Himself. This is a conclusion to all that has been said in vs. 11-13. This is not intended to be a discouragement, but an encouragement. If we fail, God remains faithful. We can always return to the solid rock; we have forever a norm of truth that does not change. If we turn aside, it is only because we choose to do so; it is not that God wants us to, or that there is some advantage in it.

Like the disillusioned prodigal, we can be sure there is a warm house, a loving father, and a cleansing bath awaiting our return from the pig-pen of the world.

God's faithfulness is a part of His very being: a part of His essence. He is essentially and eternally consistent. It is His nature to be so. Therefore, He cannot deny Himself. To deny His faithfulness is to deny His existence.

Fact Questions 2:6-13

60. Which is to be emphasized in vs. 6: the work of the farmer or the reward of the farmer?
61. What are the "fruits" of which the minister is the first to partake?
62. Give your own exegesis of vs. 7.
63. Verses 8 through 13 are a unit; explain of what and why.
64. Why "remember Jesus Christ"? Please answer in the context.
65. Why mention that Jesus was of the seed of David?
66. Why mention "according to my Gospel"?
67. We know Paul was very reluctant to say anything about his suffering. How does this thought relate to vs. 9a?
68. In what sense was the Word of God not bound? Show how God brought victory out of defeat.
69. Paul endured all things "for the elect's sake"; explain how his sufferings related to "the elect."
70. Show how vs. 10 could look either backward or forward in thought.
71. Who are the elect? Who does the electing? How?
72. Do we presently have salvation in Christ Jesus?
73. Which verses contain "the faithful saying"?
74. If the faithful saying was part of an early hymn, what was the thought of the part not quoted?
75. What is the purpose in giving this faithful saying?
76. When and where and how did we die with Christ? Are we presently dead?
77. In what sense are we to live with Christ?
78. Please define "endurance."
79. Show how we are presently reigning with Christ and how we will do so in the future.
80. What type of a denial is to be understood from vs. 12b? Is this a final, fatal denial?
81. If we deny Him, is it proof positive that we never knew Him at all? Do you agree? Explain.
82. Show how vs. 13 is a conclusion to vss. 6-12.
83. God's eternal faithfulness is a great source of encouragement. Discuss.

e. As a workman 14-19

Text 2:14-19

14 Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. 15 Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. 16 But shun profane babblings: for they will proceed further in ungodliness, 17 and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; 18 men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. 19 Howbeit the firm foundation of God standeth, having this seal, the Lord knoweth them that are His: and, let every one that nameth the name of the Lord depart from unrighteousness.

Thought Questions 2:14-19

105. Of what "things" is Timothy to put them in remembrance? Did they already know? When and how did they learn?
106. What is meant by the word, "charging," as in vs. 14?
107. Please try to imagine the circumstances in which Timothy would carry out the instructions of vs. 14. Who is to receive this charge? Are those involved in the word-battles to be aware of "the sight of God"?
108. Who would be subverted? Why?
109. Does vs. 15 have anything to do with Bible Study?
110. How would Timothy know when he was "approved unto God"?
111. Timothy was to consider himself "a workman"; what were his tools? What was his job?
112. What could cause embarrassment to God's workman?
113. There are three possible readings for vs. 15b: (1) handling aright the Word of Truth; (2) a straight course in the Word of Truth; (3) rightly dividing the Word of Truth. Which do you prefer? Please, please make an effort to choose—it is important.
114. What is the meaning of the word, "profane," as used in 16a?
115. How could Timothy shun "profane babblings" without shunning the teachers of it? Explain.
116. Why could Paul be so sure that such vain talk would progress if not ignored?

117. In what way is false teaching like a cancer?
118. Why mention Hymenaeus and Philetus? Read I Timothy 1:20. Had Paul failed in his efforts to help Hymenaeus?
119. Is there anyone today who follows the teachings of the two mentioned in vs. 17? Be specific.
120. What resurrection is meant in vs. 18? Is not our baptism a resurrection? Cf. Rom. 6:1-4 and Col. 3:1-3. Explain.
121. Show how vs. 19 offers an answer to the false teachers, and a hope for the ultimate victory of truth.
122. What is the "firm foundation"?
123. Explain the use of "the seal" as here used.

Paraphrase 2:14-19

14 Put the Ephesians in mind of these great motives, earnestly testifying to them in the presence of Christ, and as they shall answer to him, not to fight about words (see I Tim. 6:4), as the Judaizers do, to no manner of use, but to the subverting of the faith and morals of the hearers.

15 Strive to behave so as at last thou mayest present thyself to God an approved unashamed workman, who hath rightly distributed the doctrine of the Gospel to all, according to their need.

16 But irreligious empty declamations resist, for they who use such discourses will increase to more ungodliness; they will proceed to deny the most essential articles of the Christian faith;

17 And their doctrine will eat, will destroy the souls of men, as a gangrene destroys the body. Of this sort of ungodly talkers are Hymenaeus and Philetus.

18 Who from the true Christian doctrine have wandered, affirming that the resurrection hath already happened; and by this impious babbling have overturned the faith of some concerning the resurrection of the body, and a future life in the body.

19 These false teachers, by denying the doctrine of the apostles, make themselves greater than the apostles. Nevertheless, the apostles being the foundation of God's Church (Eph. 2:20), stand firm in that honourable place, having this inscription as a confirmation of their authority, The Lord will make known them who are his: And, Let every one who nameth the name of Christ as his Lord, depart from wicked teachers, lest with them he be destroyed.

Comment 2:14-19

Vs. 14. Paul turns from a discussion of Timothy, to discuss those with whom Timothy is working. The great eternal truths of the Gospel, stated in verses 8-13, are to be implanted in the minds and hearts of the saints at Ephesus and surrounding area. Particularly should such truths be appreciated by the elders of the several churches.

Such persons had heard from Paul the same truths he has written to Timothy; therefore, he is but to "put them in remembrance." It is so easy to forget. How involved some people become in discussions about some fine point of the law. The "word battles" here being held were not about the law of God, but related to the "endless genealogies, the myths and fables of the traditions of the Jewish fathers."

When Timothy came upon a group of Christians gathered around two or three or more of the church leaders, listening to a heated discussion about some point of Jewish tradition, he was to stop such a meeting. He was to rebuke the leaders for starting such an argument. He was to remind them that such arguments carried no profit even if they came to a perfect agreement, and as it stood it was upsetting the faith of some of the newer converts. Some of the new converts would say, "If the church leaders cannot come to an agreement, who are we to hope to attain a knowledge of God's will?"

We have imagined a situation which we feel is close to the reality of Paul's day.

The word, "subverting," comes from the word from which we have "catastrophe." Such a situation as just described is indeed a catastrophe.

Vs. 15. "Timothy must be a workman, not a quibbler." The word, "study," in the King James version, has been very misleading to a number of people. To use this as a proof text for Bible Study is to miss the point of Paul's words. The expression, "give diligence," is much better; the thought relates to Timothy's attitude, not his practice. We hasten to add that if Timothy was to present himself approved unto God, a workman who needed not to be ashamed, handling aright the Word of truth; he doubtless meditated upon the word in order to so present himself, but the opening expression, "give diligence," relates to his attitude in approaching the Word of truth.

We shall all one day be arraigned before the judgment seat of Christ to give an account. It will be then that we shall want the approval of the one before whom we stand. The thought of such an examination is back of the phrase, "approved of God." Timothy was to conduct himself in his teaching and preaching in such a manner that on the great day of evaluation he would have nothing for which he should be ashamed. What a goal for every man of God!

In order to do this he must make a straight-forward use of the Word of Truth. We take this to be the meaning of the expression, "handle aright the word of truth." In contrast to the empty chatter of the word, "battles," Timothy is to offer a solid discussion of the revealed facts of the Gospel.

A good deal of controversy has arisen over the meaning of "handle aright"; some feel it retains the root meaning of "cutting straight." The meaning and application are the same if the root meaning is retained, or is not retained. Timothy will be approved of God when he makes the right use of the Word of truth.

Vs. 16. What shall be done with those teachers who persist in discussing the profitless points of Jewish tradition? Shun them; ignore them; when they approach you with a question, or attempt an audience with you, turn away from them. Be gentle and kind about it, but be positive and firm. It is not that Timothy or Paul were not interested in the concerns of others, for they were, but when divine truth was the issue, everyone except such persons as here described, knew God had revealed His Word through His inspired apostles and prophets, and anything else was "profane," or empty. Such action is an imperative, for such teachings have within them the germ of Satan.

Do not allow their presence. To do so is to ask for an overthrow of the cause of Christ. Error has a terrifying potency for progress. Stop it before it starts!

The basic error of such teachers as here mentioned, is that they felt the traditions of men were of equal value with the Word of God. Our Lord has something to say about such persons; read Matt. 15:7-9.

Vs. 17. Somehow, in their study and argument concerning profane questions, these false teachers came to believe that the resurrection was already past. If this word was allowed to be taught,

it would grow like gangrene. This term is medical in background; it means, literally, "to find pasture." The spread of false teaching in the body of Christ is like the spread of gangrene in the physical body, and just as destructive.

Two examples of such false teachers are Hymenaeus and Philetus. We have heard of Hymenaeus before, in I Timothy 1:20; we cannot be positive that this is the same man, but it does appear more than likely. Of Philetus we know nothing.

Vs. 18. Evidently such men were equating the final resurrection with our new birth. A misapplication of Romans 6:1-4, or Colossians 3:13, would produce such a thought. Think of what implications are contained in this false word: (1) It would deny Christ's physical resurrection; (2) It would deny the possibility of the second coming; (3) The hope of the resurrection for believers would be gone; (4) All hope of meeting our dead loved ones is taken away; (5) We could not share in the Father's house of many mansions. No wonder such a teaching would overthrow the faith of the new ones in Christ in the city of Ephesus!

Vs. 19. What is "the firm foundation of God"? Is it the Gospel or the Church? If we are going to carry the figure of a workman in the house of God (the church), we would refer it to the church. Timothy is not to become discouraged in the face of apostasy, for the Lord's Church will stand though all Hell oppose it! Why refer to the Church as a foundation? In a basic sense, all members of Christ's Church are built upon the apostles and prophets (i.e., their teaching and preaching), Christ Jesus Himself being the chief cornerstone.

In another figure we can say we are builded in and upon one another. We believe Paul is saying here that a remnant or foundation will always be in the world. A solid core will always remain. There shall be two distinguishing marks of this foundation. One mark relating to God, "the Lord knoweth them that are His," i.e., God does have His people in every age. When there are apostates and when there are not. The second mark relates to man, "Let every one that nameth the name of the Lord depart from unrighteousness." In every age there have been those who loved the beauty of holiness and departed from the "spirit of the present age." Timothy could look about him in Ephesus and

read this inscription in the conduct of a good number. When the fruit of the Spirit is present in the conduct of men, it is reasonable evidence that they belong to Christ (Cf. Rom. 8:9). To see the one, is to believe the other.

Fact Questions 2:14-19

84. What change is noted in these verses as compared with vs. 8-13?
85. What was the subject matter of the word-battles?
86. What was to be done when Timothy knew of such word-battles? Why was he to do this?
87. What is the meaning and import of the word, "subverting"?
88. Why not use vs. 15a as a proof text for Bible study? What does it mean?
89. How does the thought of the day of judgment relate to vs. 15b?
90. Give your explanation of the expression, "handle aright the word of truth."
91. What shall be done with those teachers who persist in discussing the profitless points of Jewish traditions?
92. Was it not very narrow and unkind to "shun" certain persons? Explain.
93. Explain the meaning and application of the word, "gangrene."
94. Who were Hymenaeus and Philetus?
95. What argument was probably used to show that the resurrection was already past?
96. How would such teaching spread? Didn't the saints at Ephesus have a knowledge of the truth?
97. What is the firm foundation of God?
98. Explain how the Church could be a foundation.
99. Discuss the twofold seal upon the foundation.
100. How did such information, as in vs. 19, encourage Timothy?
 - f. As a utensil 20-23

Text 2:20-23

20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. **21** If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work. **22** But flee youthful lusts, and follow after righteousness, faith, love, peace, with

them that call on the Lord out of a pure heart. 23 But foolish and ignorant questionings refuse, knowing that they gender strifes.

Thought Questions 2:20-23

124. To what does the expression, "great house," refer?
125. Who or what are the "vessels"?
126. The composition of the vessels is determined by someone other than the vessel. Are we to understand that we are predestinated to be either gold, silver, wood, or earth?
127. If the great house is the Church, how could there be dishonorable vessels in it?
128. From what should a man purge himself?
129. Is Paul saying in vs. 21 that a silver and gold vessel should clean itself up for better use? Or is he saying a wooden or clay vessel can change its nature and become gold or silver? Or is there yet another possibility? Please think carefully on this.
130. Discuss the meaning and use of the term, "sanctified," as in vs. 21. Do the same with the word, "meet."
131. Specify some of the "youthful lusts." Why are some desires particularly associated with youth? Is this a hard-and-fast rule?
132. Read I Timothy 6:11 and compare it with II Timothy 2:22. Show what II Timothy 2:22 adds to I Timothy 6:11.
133. How does the possession of a "pure heart" relate to the context?
134. Are the "foolish and ignorant questionings" of vs. 23 the same as those mentioned in 2:16? If so, why mention them again?

Paraphrase 2:20-23

20 Think it not strange that God permits wicked teachers to be in His Church. In a great house there are not only vessels of gold and of silver, but also of wood and of earthenware, and some of these vessels are destined to an honourable, and some to a dishonourable use.

21 If then, a teacher will cleanse himself well from these things, namely, from false doctrine, corrupt affections, and sinful actions, he will be a vessel appointed to an honourable use in the Church, consecrated, and very profitable for God's use, Who is the master of the house or church, being prepared for every good work.

22 Flee, therefore, those youthful lusts which young men placed over others are prone to indulge, and which render them unfit for the master's use: But pursue righteousness, fidelity, love, and peace, especially with them who worship the Lord from a pure heart.

23 Moreover, foolish and untaught questions (Titus 3:9) reject, knowing that they beget fightings.

Comment 2:20-23

Vs. 20. We take the reference to vessels in "the great house" to be church members, in the same sense that the wheat and tares of Jesus' parable were in the Church; and in the same sense that the good and bad fish of the parable of the net were in the church.

This is particularly a discussion of conditions existing in the churches in Ephesus and the province of Asia; however, what was true then is true now. In the great present day House of God there are indeed a variety of vessels. Some are valuable and profitable in the Lord's service (perhaps we should say, a few are), but many are as wood and earth in their value and service to our Lord.

Vs. 21. From what is a man to purge himself? Before we answer this question, please attempt to understand the figure here used. There are two types of vessels: one honorable—represented by those of silver and gold; the other dishonorable—represented by those of wood and earth. All Christians are in one class or the other. We are either honorable or dishonorable; we are either silver and gold or wood and earth. In the church at Ephesus were Hymenaeus and Philetus and their followers, as well as Timothy and certain faithful men. Timothy and those who were faithful to Christ were not to be contaminated by certain filthy members; they must purge themselves, or wash themselves, of them. In so doing they will become vessels unto honor: set apart for the Master's use. On the other hand, if any one of the dishonorable vessels chose to follow in the way of truth instead of error, they could, and would become vessels of honor. By their own choice they set themselves aside as useable in the Lord's House. We realize how abrupt is the change in the figure and also how the analogy is pressed beyond logic, but we honestly feel this is the meaning of the inspired writer.

Vs. 22. In order to be of honorable use in the great House of God, Paul admonishes Timothy to run away from youthful desires. Just what are those desires and why are they called "youthful"? We must not confine them to the lust of the flesh or sins of sex, although we should not exclude such. Mark once again that Paul does not say to fight and oppose such desires; to do such is not to win by overcoming them, but to lose by being overcome by them. The victor's crown belongs to the one who runs away. This is psychologically sound, for when we turn to run away, we transfer our attention and interest and thus break the hold of our previous interest. However, mark well that we are to have something from which to run. Pride, anger and prejudice are as much a part of youthful lusts as passion.

Paul has given almost the same advice to Timothy in his first letter. Read I Timothy 6:11. We discussed those virtues at length in the first letter. "Peace" is the only additional virtue here specified. Perhaps it is included because of the need for this quality in face of the strife certain persons were attempting to bring into the church.

There are others in this pursuit after holiness of character. They are those who call upon the Lord out of a pure heart. What a beautifully descriptive phrase. This is that profitable, valuable, pure company: those in whose hearts insincerity has no place.

Vs. 23. Such advice as given in vs. 23 must have been very much needed, for it was given twice before. Cf. I Tim. 1:4 and 4:7; also II Tim. 2:16. Do not dignify such foolish and ignorant questions with your attention. Avoid them in any way you can that will not bring reproach upon the cause of Christ. Titus was given the same admonition. Cf. Titus 3:9. "Such questionings, while having no useful end, tend to mere empty controversy, arousing the worst passions and breeding bitter enmities." (Harvey)

Fact Questions 2:20-23

101. In what sense are the vessels in the great house church members?
102. There are only two kinds of vessels in God's House. What are they?
103. Vs. 20 has a real application to the present church; show how.
104. From what is a man to purge himself? When he does, what will this do for him?

105. Is it possible for a wood or clay vessel to become one of silver or gold? How?
106. Why flee youthful lusts? Why not stand up and fight them like a man?
107. What is meant by "calling on the Lord out of a pure heart"?
108. Why refuse to answer some questions?
 - g. As a bondservant 24-26

Text 2:24-26

24 And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, **25** in meekness correcting them that oppose themselves; if per-adventure God may give them repentance unto the knowledge of the truth, **26** and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.

Thought Questions 2:24-26

135. Define in your own words the word, "strive," in vs. 24. Didn't Jude say we should "contend"? See Jude 3.
136. How could the Lord's servant be gentle and, at the same time, shun, turn away, reprove, rebuke, and gag the mouths of some?
137. How is the word, "apt," used in vs. 24?
138. Give a hypothetical situation where the Lord's servant could be "forbearing."
139. Please notice that the forbearing is to be "in meekness." Define this word in this context; or is this the use and meaning of the phrase?
140. In what sense do certain persons oppose themselves?
141. What part does God have in producing repentance?
142. How does the knowledge of the truth relate to repentance? What is repentance?
143. Paul says some people are live captives of Satan, but they can escape. How?
144. What is "the snare of the devil"?
145. Whose "will" is concerned in vs. 26b?

Paraphrase 2:24-26

24 And the servant of the Lord must not fight, but be gentle toward all men, fit to teach (see I Tim. 3:2), patiently bearing evil:

25 In meekness instructing those who set themselves in opposition; if, by any means, God will give them repentance to the acknowledgment of truth.

26 And being caught alive by him out of the snare of the devil, they may awake to do the will of God.

Comment 2:24-26

Vs. 24. Christ's bondservant must not become embroiled in strife over words. In contrast, he should have the following four qualities: (1) Gentle toward all. He must be possessed of that heavenly judgment or wisdom, which is "first pure, then gentle, easy to be entreated" (Jas. 3:17). This does not mean weak or flabby. He is approachable and reasonable with *all* who come to him. (2) Apt to teach, i.e., having the ability and desire to do so. Instruction is a great part of his work for Christ. If he does not have a sincere, eager desire to communicate the message, he will not do much for Christ. (3) Forbearing. "Let your forbearance be known unto all men, the Lord is at hand" (Phil. 4:5). Unless we are aware of the presence of the Lord, we will not be very forbearing, especially to those who oppose us. This is such a needed quality; it indicates unselfishness and understanding. The forbearance of God is intended to lead man to repentance (Rom. 2:3,4), and so should this quality enable us to assist God in this accomplishment.

Vs. 25. (4) "in meekness correcting them that oppose themselves." A man in sin is actually fighting himself. He is opposing all that is for his own best interests. But to cause him to see this is no easy task. It requires that quality of strength under control, defined as "meekness." It is such a comfort and strength to know that the man in sin or error is not himself; he is not living and enjoying life like God wants him to, and like he wants to himself. The man of God must be able to approach such a one with the truth that will give the errorist a vision of reality; this requires meekness.

The hesitancy in the expression, "if *peradventure* God may give them repentance unto the knowledge of the truth," reminds us immediately of Simon, the sorcerer, who was also taken captive by Satan (Acts 8:18-24). There is never any hesitancy on the part of God, for He is always ready to forgive us. But we are not always willing to admit our captivity. The truth comes from

God through His servant. If we want to change our minds about our belief and conduct, then we shall have been given from God the gracious gift of repentance. Somehow, error and sin becomes a part of man, and to change requires the power of God.

Vs. 26. God has provided the prescription, but you must fill it and take the medicine. It is possible (and surely desirable) to recover ourselves from the captivity of Satan. Timothy was going to have a joyful experience of helping some to do this very thing. The recovery is effected by a "return to soberness," or by "coming to your senses." When we can convince ourselves and others that sin and error do not make sense; that they do *not* match reality, we are on the road out. It is sad to be in bondage to Satan, but it is worse not to know it. Paul was discussing certain church members who had been "captured alive" by the Enemy. Satan does not want, nor does he have, any dead captives. We follow Satan to become his slaves. The deep sense of tragedy and futility, which has characterized man for ages, is but an indication that he has been working a long time in the slave camp of the devil. Man's freedom to choose is in choosing who will be his master.

We understand the little phrase, "having been taken captive by him unto *his* will," poses a problem as to whom the last pronoun, "he," refers. Is this the devil or God? We believe the easiest solution is to refer it to Satan; the context seems to support this understanding.

Fact Questions 2:24-26

109. Name, and explain briefly, the four qualities to be found in the Lord's servant.
110. Explain how a man in sin is actually fighting himself.
111. Why use the word, "peradventure," in vs. 25?
112. What is the "snare of the devil"?
113. In a sense, the errorists here described were drunk. Explain.
114. What does the sense of tragedy in life indicate?
115. Whose will is indicated in vs. 26b?

EXEGETICAL EXAMINATION OVER CHAPTER TWO OF II TIMOTHY

1. 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."
2. Is there, in 2:2, the basis for "preacher training"? Discuss.

3. Point out the meaning of contending lawfully.
4. Give your interpretation of the "priority of reward" given to the farmer.
5. What is the point of Paul's summary as in vs. 9-13?
6. Discuss when, where, how, and why "we died with Him."
7. God's workman has responsibilities—name and explain two of them.
8. Why did Paul discuss the different kinds of utensils? i.e., gold, silver, wood, earthenware.
9. Discuss briefly two things we must "flee."
10. What is the responsibility of the minister as a bond servant? Please be specific.

PART TWO

Warnings 3:1-4:5

1. RECOGNIZE THE COMING APOSTASY 3:1-9

Text 3:1-9

1 But know this, that in the last days grievous times shall come, 2 For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, 3 without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, 4 traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; 5 holding a form of godliness, but having denied the power thereof: from these also turn away. 6 For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, 7 ever learning, and never able to come to the knowledge of the truth. 8 And even as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. 9 But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be.

Thought Questions 3:1-9

146. Why did Paul want Timothy to know about the grievous times?
147. To what period of time does the expression, "last days," refer?
148. What is meant by grievous times?
149. Have such times already occurred, or are we to look for them in the future?
150. Give two or three specific instances of self-love.
151. How could one identify a money-lover?