

Second Timothy 2:1-7
Embrace Your God-given Responsibilities

Introduction:

1) Paul commands Timothy to perpetuate the work of God—2:1-3

- a) **Enablement**—¹ *You* (emphatic), *therefore, my child* [te,knon], (continue to) *be enabled* [pres. pass. impv. evndu,namow, cf. Eph. 6:10] *in* [evn] *the grace that is in* [evn] *Christ Jesus*.
- i) Remember Paul's prayer for grace, mercy and peace (1:2)? Paul has known Timothy for 15-17 years by this time. He knows Timothy well.
- ii) Paul speaks from personal experience (Acts 9:22; Phil. 4:13; 1 Tim. 1:12; 2 Tim. 4:17).
- b) **Discipleship**—
- i) 4 generations
- (1) Timothy was discipled Paul—² *And the things you heard*
- (a) Paul knew what he taught Timothy was a worthy tradition to pass on to others. (cf. 1:13)
- (2) Paul discipled Timothy—*from* [para,] *me in the presence of* [dia,] *many witnesses*, (like Barnabas, Silas, Luke, etc.)
- (3) Timothy's strategic disciples—*entrust* [parati,qhmi] *these to faithful men*
- (a) As illustrated earlier in 1:12, 14)
- (4) Disciples of Timothy's disciples—*who will be competent/sufficient* [i'kano,j] *to teach others* [e[teroj] *also*.
- (a) Competency for ministry comes from God—2 Cor. 2:16; 3:5-6
- ii) Paul speaks from personal experience (1 Tim. 1:18)
- c) **Identification**—³ *You* (emphatic), *therefore, must share in suffering* [kakopaqe,w, cf. 4:5] *as a good soldier of Jesus Christ*.
- i) Timothy needs to take his share of rough treatment as a follower of Christ.
- ii) Paul speaks from personal experience (2 Tim. 1:8; 2:9)

2) Paul illustrates the work of God from everyday life—2:4-6

- a) **Military**—singlemindedness; there can be no distractions
- i) Stated negatively—⁴ *No one performing military service gets entangled* (like a sword getting caught in a cloak) *in the activities of everyday life*,
- (1) Military service restricts one's personal liberty. Roman soldiers were normally not married; they received citizenship after serving for 20-25 years. Normally ½ survived long enough to retire.
- ii) Stated positively—*so that he may please the one who enlisted him*.
- b) **Sports**—self-discipline; there are no shortcuts in developing character
- i) State negatively—⁵ *And also, if* [3rd class, probable] *anyone competes as an athlete, he is not rewarded/crowned* [stefano,w]

- (1) Roman athletes took an oath to prepare for at least 10 months out of the year.
- ii) Stated positively—*unless he competes **according to the rules*** (emphatic).
- c) **Farming**—the rewards for hard work are worth the wait
 - i) State positively—⁶ *It is necessary for the **hardworking** (emphatic) farmer to be the first to get a share of the crops.*
 - (1) Approximately 85-90% of the population were directly involved in growing or gathering food.

3) Paul wants Timothy to concentrate on what has just been said—2:7

- a) The significance of concentrated thinking—⁷ *Consider [noe,w] what I am saying,*
- b) The results of concentrated thinking—*for [ga,r] the Lord (God the Father) will give you understanding [su,nesij] in everything.*
- c) Application for us: “Just as the biblical writer used his own talents and investigation, so the biblical interpreter must read and study and struggle to understand the biblical text. The more self-consciously active the interpreter is in that process, the more likely is the Spirit’s illumination.” (Fred Klooster quoted in McCune 1:58)
- d) Jay Adams reminds us: The Lord does not gift people with understanding who are reluctant to take the time or expend the effort to carefully consider what the Spirit is saying through the writings of human authors whose words He has inspired.

4) Things we need to remember:

- a) Godward ministry must be perpetuated to the following generations. Pray that God would raise up young men to further the ministry here at Calvary.
- b) God-dependent thinking demands rigorous study of His Word. Pray that we all will put forth the effort to think well regarding Biblical truth.

Second Timothy 2:8-13
Remember the Godward Gospel

Introduction: Remember the temptations of Jesus in the wilderness. Satan tests Jesus to see if He was willing to secure the crown without the cross. We are tested in similar ways today. However, God's reality is this: the cross, and only then the crown.

1) Follow 2 examples of suffering according to God's will—2:8-9

- a) Example # 1: Jesus Christ—⁸ (continue to) **Remember** [pres. act. impv.] *Jesus Christ*,
- This is one of the things Timothy must focus his mind on (cf. 1:7)
 - i) Who is Jesus Christ?
 - (1) Triumph after suffering—*raised* [pf. pass. ptc.] *from the dead*, (by God the Father)
 - (a) Not just a historical fact but the present reality of the living Christ.
 - (b) Cf. Rom. 8:11
 - (2) Promise of future glory—*descendent* [evk spe,rma] *of David*,
 - (a) Jesus is Jewish in His humanity, awaiting His kingdom.
 - ii) How is this remembrance to take place?
 - (1) *according to* [kata,] *my gospel*,
- b) Example # 2: Paul—2:9
- i) The messenger is limited—⁹ *in which* (gospel) *I am suffering hardship* [pres. act. ind. kakopaqe,w] *to the point of chains, as a criminal* [kakou/rgoj];
 - (1) Paul knew from the beginning of his Christian life that he would suffer many things (Acts 9:15-16).
 - (2) The other use of “criminal” is Luke 23:32-33, 39. Paul was not viewed as a petty thief, but as someone guilty of serious crimes. This was an indignity for 2 reasons: Paul was a Roman citizen, and Paul was innocent.
 - ii) The message is not limited—*but* [avlla,] *the word of God is not restrained* [pf. pass. ind. de,w].
 - (1) Jay Adams says it well: One thing that can never be done is to silence the voice of God in His Word.
 - (2) You might as well try to stop the rain from falling!

2) Be engaged in the deliberate endurance of suffering—2:10

- a) What is Paul doing? ¹⁰ *Therefore I am enduring* [pres. act. ind. u`pome,nw] *all things for* [dia,] *the elect/the chosen ones*,
- b) Why is Paul enduring all things for the elect? *so that* [i[na] **they** (emphatic, the elect) *also may obtain* [aor. act. subj. tugca,nw] *salvation/rescue*,
- i) Where is salvation located? *which is in* [evn] *Christ Jesus*,
 - ii) What accompanies this salvation? *with* [meta,] *eternal glory*.

- (1) All of the elect will receive eternal glory. God has great rewards planned in eternity for His chosen ones.
- c) Paul courageously endures all things because he knows that God will accomplish His work in the hearts and lives of His elect.

3) Remember the familiar saying—2:11-13 ¹¹ *This saying is trustworthy: for ...*

- a) Positive aspect; rewards for embracing the reality of suffering—2:11-12a
- i) Union with Christ—*if* [eiv; 1st class condition] *we died with Him* [aor. act. ind. sunapoqnh,skw],
(1) *we will also live with Him* [fut. act. ind. suza,w];
(a) Cf. Gal. 2:20; Rom. 6:1-11
- ii) Persevere for Christ—¹² *if* [eiv; 1st class condition] *we endure* [pres. act. ind. u`pome,nw],
(1) *we will also reign with Him* [fut. act. ind. sumbasileu,w];
(a) Clearly indicating the kingdom is still a future reality.
- b) Negative aspect; no rewards for denouncing Him in suffering—2:12b-13
- i) Renouncing Christ—*if* [eiv; 1st class condition] *we are denying/repudiating Him* [pres. dep. ind. avrne,omai],
(1) *He will also deny/repudiate* [fut. dep. ind. avrne,omai] *us*;
(a) Cf. Matt. 10:33
(2) This is the hardest of the 4 to interpret.
- ii) Inconsistent for Christ—¹³ *if* [eiv; 1st class condition] *we are unfaithful* [pres. act. ind. avpiste,w],
(1) *He remains* [pres. act. ind. me,nw] *faithful/dependable* [pisto,j];
(a) Cf. 1 Thess. 5:24
(2) *He is not able* [pres. dep. ind. du,namai] *to deny* [aor. dep. inf. avrne,omai] *Himself*.
(a) This is one of 4 things God has revealed He cannot do: he cannot look with pleasure upon sin (Hab. 1:13); he cannot lie (Titus 1:2); he is incapable of being tempted (lit. “non-temptable”) by sin (James 1:13)
(b) God will keep His promises; to do otherwise would contradict His nature.

4) Things we need to remember:

- a) Denying self now is not choosing a grim path of hard discipleship, but an opening of the soul to the inflow of Christ’s own life! (John Kitchen)
- b) It is not human performance but God’s faithfulness that serves as the ultimate ground of assurance. (Andreas Kostenberger)

Second Timothy 2:14-19
Retain a Godward Focus

Introduction:

- 1) **Command # 1, Negative, BE CAREFUL ABOUT WHAT YOU TALK ABOUT AND HOW:**
¹⁴ **Remind** [u`pomimnh,skw] *them* (the elect, 2:10) *of these things* (2:11-13),
 - The importance of reminding thinking Christians
 - a) The gravity of accountability to Jesus Christ: *while solemnly charging them* [diamartu,romai] *before/in* the presence of *the Lord not to quarrel about words* [logomace,w].
 - b) Two-fold negative explanation for this warning:
 - i) It does nothing: *It is advantageous* [crh,simoi] *for nothing*,
 - ii) It is destructive: *leading to the destruction* [katastrofh,] *of the hearers/listeners*.
(1) It doesn't just impact those who are doing the talking.

- 2) **Command # 2, Positive, BE CAREFUL WHAT YOU FOCUS ON AND HOW:**
 - The four-fold outline is from John Kitchen
 - a) The right **effort**—¹⁵ **Make every effort** [spouda,zw] (persistent zeal)
 - b) The right **motive**—*to present* [aor. act. inf. **pari,sthmi**] *yourself to God as one approved* (authentic, approved after testing) [do,kimoi],
 - c) The right **ethic**—*a worker* [evrga,thj] *with nothing to be ashamed of* [avnepai,scuntoj],
 - i) The shame of God's disapproval awaits those who mishandle His Word.
(Duane Litfin)
 - d) The right **skill**—*handling accurately* [orqotome,w] *the word of truth/reality* [avlh,qeia].
 - i) Precise exegesis and theology in accordance with the original intention, as opposed to the devious interpretations used by false teachers.
 - e) We cannot be cavalier (wing it) in teaching God's Word.

- 3) **Command # 3, Negative, BE CAREFUL WHAT YOU AVOID AND WHY:** ¹⁶ *But* [de,] **turn away from/be shunning** [**perii<sthmi**] *irreverent/profane, common* [be,bhloi] *chatter* [kenofwni,a] (speech that makes plenty of sound but never a point),
 - a) Why? *because* [ga,r]
 - i) It is insistent: *it will progress* [proko,ptw] *unto more godlessness* [avse,beia],
(1) They ARE progressive, but not in the way they think!
 - ii) It is insidious: ¹⁷ *and their message will spread like gangrene/ulcer, cancer* [ga,ggraina].
 - b) Illustrated: *Of which sort are Hymenaeus* (cf. 1 Tim. 1:20) *and Philetus*,
 - i) Harming themselves: ¹⁸ *who have deviated* [avstoce,w] *concerning the truth/reality* [avlh,qeia],
(1) What they teach: *saying that the resurrection has already taken place*,

- (a) They seem to have taught the resurrection was spiritual, not physical.
- ii) Harming others: *and they are ruining* [avnatre,pw] *the faith of some.*

4) **Principle, Positive, THERE IS SOMETHING ABSOLUTE COMPARED TO WHAT YOU ARE EXPERIENCING:**

- a) ¹⁹ *Nevertheless*, [me,ntoi] (in contrast to the instability of false teachers)
- b) What truth needs to be emphasized: *God's solid* [stereo,,j] *foundation* [qeme,ljoj] *stands* [pf. act. ind. i[sthmi], *having this seal* [sfragi,,j]:
- c) What is the message on God's seal?
 - A seal on a building indicated its owner and its purpose
 - i) God's sovereignty: "*The Lord knows* [ginw,skw] *those who are* [pres. act. ptc. eivmi,,] *His*," (cf. Num. 16:5 and God's judgment of Korah)
 - (1) Timothy may not be able to perfectly discern between true and false believers, but God can. This is what He did with Korah!
 - (2) Timothy may not know how everything will turn out
 - (3) Despite the growth of spiritual defection, God is not deceived.
 - ii) Human responsibility: *and "Let everyone who is identifying* [pres. act. ptc. ovnomazw] *with the name* [o;noma] *of the Lord* **withdraw** [avfi,sthmi] *from wrongdoing* [avdiki,a]." (cf. Num. 16:26 summary)
 - (1) God wants His own to be sure not only of their salvation but to demonstrate it to others as well. (Adam)
 - (2) Believers must distance themselves from false teachers. Remember Proverbs 14:7.

5) **Things we need to remember:**

- a) In these increasingly dark days, God's servants must be firmly committed to sound apostolic teaching, not succumbing to social pressure or a tendency to please people. Instead they must stand firm against the prevailing winds of the culture and cling to the word of truth. (Kostenberger)
- b) We don't need to fear the destiny of God's work, but we must still expend every effort to handle the word of reality with great accuracy for the benefit of God's people.

Second Timothy 2:20-26
Passionately Pursue a Godward Ministry

Introduction: This expands on the last part of 2:19—the responsibility of God’s people to withdraw from wrongdoing.

1) Understand the dangers in Godward ministry—2:20-21

- a) The illustration from real life: ²⁰ *Now in a large/impressive house* (there were McMansions in Ephesus at this time; perhaps the church met in one?)
 - i) There are 2 **types** of containers
 - (1) Expensive, unique: *there are not only gold and silver vessels,*
 - (2) Cheap, common: *but also of wood and clay;*
 - ii) There are 2 **usages/purposes** for the containers
 - (1) Ornamental: *some, on the one hand, are for [eivj] honor [timh,],*
 - (2) Common: *but others, on the other hand, are for [eivj] dishonor [avtimi,a].*
- b) The application to real life Godward ministry: ²¹ *Therefore,*
 - i) **If:** *if (3rd class condition) anyone should (thoroughly) purify [evkkaqai,rw] himself from [avpo,] these,*
 - (1) It is possible, by God’s grace, to get away from the teaching and actions of false teachers (cf. 2:14-19).
 - ii) **Then:** *he will be a vessel for [eivj] honor [timh,],*
 - It is possible to be restored after one has been misled.
 - (1) For God’s purpose: *set apart [pf. pass. ptc. a`gia,zw]*
 - (2) At God’s disposal: *and useful [eu;crhstoj] to the Sovereign [despo,thj],*
 - (a) As a prepared athlete is to his coach; as a worker is to his boss
 - (b) cf. Mark in 4:11
 - (3) For God’s work: *prepared [pf. pass. ptc. e`toima,zw] for [eivj] every good [avgaqo,j] work.*
 - (a) Having gone through the equipping process and now standing ready

2) Obey the commands in Godward ministry—2:22

- a) What to habitually avoid; **put off**—²² **Flee** [pres. act. impv. feu,gw] *from youthful impulses/intense desires [evpiqumi,a],*
 - i) Like Joseph running away from Potiphar’s wife (Gen. 39)
- b) What to habitually chase after; **put on**—*but* **pursue** [pres. act. impv. diw,kw]
 - This demands a decisive, positive, active allegiance to what pleases God and is consistent with good teaching (Rosscup)
 - i) Integrity: *righteousness [dikaiousu,nh],*
 - ii) Trust: *faith [pi,stij],*
 - iii) Selflessness: *love [avga,ph],*
 - iv) Harmony: *peace [eivrh,nh],*
- c) How are we to chase these Godward values?

- i) Remember the value of Christian community: *in company with* [meta,] *those who are calling on the Lord out of a pure* [kaqaro,j] *heart.*
 - (1) The quest for holiness is not meant to be a lonely enterprise, as though believers should retreat into their closets and engage in quiet meditation. Instead, holiness should be pursued in community. (Kostenberger)

3) Note the reality of opposition to Godward ministry—2:23-26

- a) There is appropriate rejection in Godward ministry: ²³ *But ...*
 - i) What? **reject** *foolish/moronic* [mwro,j] *and undisciplined/ignorant,* uneducated [avpai,deutoj] *disputes/questionings* [zh,thsij],
 - (1) Don't get sidetracked by the insignificant
 - ii) **Why?** *knowing that they breed/generate quarrels* [ma,ch].
- b) Remember the absolute necessities in Godward ministry: ²⁴ *And it is necessary that the bondservant* [dou/loj] *of the Lord*
 - i) Negatively: *must not quarrel* [ma,comai],
 - ii) Positively: *but ...*
 - (1) Kind/soothing/civil: *be gentle* [h;pioj] *to everyone,*
 - (a) Cf. Paul in Thessalonica (1 Thess. 2:7)
 - (2) Skillful/capable: *competent to teach* [didaktiko,j],
 - (3) Restraint without resentment: *showing tolerance* [avnexi,kakoj],
 - (4) Selfless leadership: ²⁵ *disciplining* [paideu,w] *opponents/those who have set themselves in opposition in selflessness/gentleness* [prau<thj].
- c) Recognize the anticipated possibilities in Godward ministry: *Perhaps ...*
 - i) *God will grant them repentance* [meta,noia] *leading to the full knowledge* [evpi,gnwsij] *of the truth/reality*
 - (1) Gentleness cannot produce repentance, but God may grant repentance.
 - ii) ²⁶ *and they may sober up* [avnanh,fw] *and escape the devil's trap* [pagi,j],
 - (1) *who have been taken captive* [pf. pass. ptc. zwgre,w] *by him to do his will* [qe,lhma].
 - (2) Having no real freedom of the will, they are free to sin, but not free to choose what is right. Lost mankind's will is doubly bound, once by his own sin nature and again by Satan. Only God can liberate the will, enabling the sinner to come to faith in Christ. (Lawson)
 - iii) The metaphor implies some previous duping by evil influences, as in the case of intoxication; the devil's method is to numb the conscience, confuse the senses and paralyze the will. (Rogers) It doesn't have to be permanent.

4) Things we need to remember:

- a) **Grace:** In the face of such a devilish reign of terror, sinners desperately need deliverance from Satan, who holds man captive to do his will. This deliverance was accomplished through the death of Christ. (Lawson)

Wisdom: The Lord's servant must know what assertions to respond to and which ones to let wither from their own foolishness. (Kitchen)