

## 2 Timothy Chapter 2

### 1. You therefore, my son, be strong in the grace that is in Christ Jesus.

#### A. You therefore,

1. As an example of a regular church member, Onesimus, risking his own neck to come to Paul's aid Timothy now should stand strong in God's grace at his post in Ephesus in midst of the opposition that he was facing.

#### B. my son,

1. **son-** Gr. **huios-** *mature son*

- a. Paul led Timothy to the Lord. He was his son in the faith.

#### C. be strong in the grace that is in Christ Jesus

1. **strong-** Gr. **endunamoo-** *be empowered*

- a. Under the law you had to be strong in your own power. Of the 613 commandments under the Law there was not one to pray. You had to depend on yourself! In the NT we are strong in the grace that is in Christ Jesus.

2. **grace-** Gr. **charis-** *ability, strength, power*

- a. Grace is God's power to do what you can't do in the natural.

### 2. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

#### A. And the things that you have heard from me among many witnesses,

1. **heard-** Gr. **akouo**

1. Faith comes by hearing and hearing by the Word of God.

**Rom. 10:17**

2. **witnesses-** Gr. **martus**

- a. Timothy heard Paul's teaching one on one and in front of large groups of people. He was consistent in what he preached and taught.

#### B. commit these to faithful men who will be able to teach others also.

1. **commit-** Gr. **paratithemi-** *to place beside or near or set before, to deposit, to entrust, commit to one's charge*

- a. The gospel and the teaching of the Word of God must be passed down as a torch from person to person, generation to generation.

- b. Have you ever played the game where you whispered

something to someone and then they in turn whisper it to someone else and round it goes in a circle? How often have you found that the last person had something totally different than what was first whispered. It takes special care to communicate correctly each time it is passed along. This is how we must be careful to preach and teach the original message because man has changed the message down through the years.

**2. faithful- Gr. pistos**

a. This is the one essential for ministry. This is something a person has or doesn't have. It can't be taught. If someone is faithful you can teach them and train them. However, if someone has all the gifts in the world but is not faithful, they can't and should not be used in ministry.

b. Ministry is a stewardship from God. It is required of the steward that one be found faithful. [1 Cor. 4:2](#)

**3. able- Gr. dunatos**

a. Notice, if you can find someone that if faithful you can teach them and then they will be able. Don't start with a person's abilities, start with their faithfulness. You can teach people and equip them to gain abilities, but you can't give them faithfulness. Faithfulness is homegrown. You can't import it from the outside.

**4. teach- Gr. didaskalos**

a. God's intent is that all we learn we will seek to pass on to others. Some people guard the information that have thinking it will make them more invaluable. No, you become more valuable in the kingdom the more you pass what you on to others.

b. We have four generations here- Paul, Timothy, faithful men, others taught also. God thinks generationally.

c. "Four generations" speaks of taking the promise land of God and ruling. [Gen. 15:16](#), [2 Kings 10:30](#), [2 Kings 15:12](#)

**3. You therefore must endure hardship as a good soldier of Jesus Christ.**

**A. therefore**

1. Passing along the Word to others and training up others in the

kingdom will draw attack from the enemy. He does not want the truth to spread to others!

**B. endure hardship-** Gr. **kakopatheo**

1. Hardships are not connected to a classroom, they are connected to a battlefield. God is not teaching us things by hard things in encounter in this life. Things are hard in this life because we are on a battlefield! God teaches us through His Word, which we are to implement on the battlefield!

2. In ministry you will endure afflictions from the enemy and from people. [2Ti 4:5](#), [2Ti 1:8](#)

**C. good-** Gr. **kalos**

1. If you can be a good soldier then you can be a bad one! A bad soldier lacks discipline and does not follow orders from those over him. They conduct themselves according to their own reasoning and desires.

**D. soldier-** Gr. **stratiotes-** *one who fights with strategy*

1. The root of the Greek word for "soldier" is where we get our word strategy from. A soldier is one who carries out the strategy of his leader. Our leader is Jesus. To be a good soldier of Jesus Christ you need to carry out the strategies He has laid out in His Word, which is His field manual.

2. Ephesus was Timothy's assigned station that he was to serve at. Things were not easy in this church. He had opposition to him because some were in opposition to the Word of God and to godly order. Some opposed him because of his youth. You can have a colonel in his twenties giving orders to a major in his fifties. It does not matter the age put the position of authority.

3. A good soldier puts on the full armor of God. [Eph. 6:10-13](#) Many Christians just have their helmet of salvation on and are streakers!

4. In the next verses Paul is going to liken a minister to a soldier, an athlete, and a farmer.

**4. No one engaged in warfare entangles himself with the affairs of *this* life, that he may please him who enlisted him as a soldier.**

**A. No one engaged in warfare entangles himself with the affairs of this life,**

1. **engaged in warfare**- Gr. **strateuomai**- *fight with strategy*
2. **entangles**- Gr. **empleko**- *to braid in, interweave, entangle, implicate*
  - a. The Roman soldiers not only were issued armor but each were issued a long cloak to wear for comfort when they were off duty. It kept them warm in the cold weather.
  - b. This Greek word pictures a soldier trying to fight with his cloak on and getting entangled in it. We must cast of the cloak of comfort off to fight as a soldier.
3. **affairs**- Gr. **pragmateia**- *business, affair, transaction*
  - a. *It is well remarked by Grotius, on this passage, that the legionary soldiers among the Romans were not permitted to engage in husbandry, merchandise, mechanical employments, or anything that might be inconsistent with their calling. - Clarke*
  - b. A minister should not entangle himself in natural pursuits if at all possible. There are times when a pastor must be bi-vocational but as soon as the opportunity affords it he should give himself fully to the ministry. Paul worked at times as a tent-maker when the need arose, however, when enough support was present he ministered full time.
4. **life**- Gr. **bios**- *natural life*
  - a. This Greek word denotes natural life versus spiritual life.

**B. that he may please him who enlisted him as a soldier.**

1. **please**- Gr. **aresko**
  - a. If you as a leader give someone orders but they never have enough time to get around to doing them, then it displeases you greatly. We need to be about our Father's business, not our own.
2. **enlisted as a soldier**- Gr. **stratologeo**
  - a. There are some nations that everyone born in that country must serve in the military. That is the case in Israel. The church is spiritual Israel. Salvation is a gift that you must choose, but once you choose Jesus you enter into the holy nation of the church and with this citizenship it means you are automatically enlisted into the army of God.
  - b. As a Christian you are on the Satan's hit list. However, if you

arm yourself you can't be beat!

**5. And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.**

**A. And also if anyone competes in athletics,**

1. **competes in athletics**- Gr. **athleo**- *to compete in the public games*

a. The Olympic games started in Greece.

**B. he is not crowned unless he competes according to the rules**

1. **crowned**- Gr. **stephanoo**- *to be adorned with a honorary wreath*

2. **competes**- Gr. **athleo**

3. **rules**- Gr. **nominos**- *lawfully*

a. *No one could obtain the prize unless he had complied with all the laws of the games, and had thus given to those with whom he contended, a fair opportunity to succeed. "In those contests, he who transgressed the rules in the least matter, not only failed of the prize, even though the apparent victor, but was sometimes disgraced and punished."* -Pictorial Bible.

b. Ex. Jim Thorpe- Olympic medals were forfeited because he had played baseball for pay- \$5.00 a week.

**6. The hardworking farmer must be first to partake of the crops.**

**A. hardworking**- Gr. **kopiao**

1. I have heard that ministry is spelled **W-O-R-K**. It is actually spelled **H-A-R-D-W-O-R-K**.

**B. farmer**- Gr. **georgos**- *worker of the earth*

1. A minister is a farmer. He sows the seed of the Word into people hearts and waters them.

**C. first**- Gr. **protos**

1. This lays down the principle that a minister is allowed and expected to receive compensation for his work. [Pro 27:18](#)

**D. partake**- Gr. **metalambano**- *to partake of, share in*

**E. crops**- Gr. **karpos**- *fruit*

1. A secondary application to this verse is that a minister needs to have the Word bear fruit first in his life before it teaches it to others. You can't export what you don't have.

**7. Consider what I say, and may the Lord give you understanding in all things.**

**A. Consider what I say,**

1. **consider-** Gr. **noieo-** *to exercise the mind, put your mind on*
  - a. Some could use exercising their mind more than they do!
  - b. Notice we have a part here to do and the Lord has a part to do. The Lord will not do his part if we do not do our part. Our part is to consider or exercise our mind upon the Word. Then the Lord will give us understanding. [Psa 119:104](#)
  - c. If we would think of being a minister in the terms of a soldier, an athlete, and farmer we could reap volumes of insights into the ministry as we meditate on this.

**B. and may the Lord give you understanding in all things**

1. **give-** Gr. **didomi**
2. **understanding-** Gr. **sunesis-** *to put together, comprehension*
3. **all things**
  - a. Relating to the ministry

**8. Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel,**

**A. Remember that Jesus Christ,**

1. **remember-** Gr. **mnemoneuo-** *to hold in memory, keep in mind*
  - a. It might seem strange to tell people to remember Jesus, but we need to be reminded! We often get so wrapped up in ourselves, our circumstances, and other people we forget Jesus. Jesus' mother and adoptive father forgot Jesus for three days one time!

**B. of the seed of David,**

1. **seed-** Gr. **sperma-** **sperm**
2. **David-** means *beloved*
  - a. Jesus is the beloved seed of God. [Rom 1:3](#)
  - b. Jesus was descended from David from both his mother's and earthly father's side. Matthew records Jesus' genealogy from Joseph and Luke records his genealogy from Mary. Matthew records His genealogy through David's son Solomon to Joseph. Luke records His genealogy through David's son Nathan to Mary.

**C. was raised from the dead according to the my gospel**

1. **raised-** Gr. **egeiro**
2. **dead-** Gr. **nekros**
3. **my gospel-** Gr. **mou euaggelion**

a. Paul called the gospel **his gospel**. [Rom 16:25](#) Actually, it is the Gospel of God and the Gospel of Jesus Christ, but Paul so internalized it that it became his gospel! It became his life message.

b. This was the gospel Paul preached everywhere and to everyone.

c. We need to so internalize God's Word that it becomes our word! We can internalize the revelation of the Word and it becomes our revelation!

d. You are not ready to teach others the Word until you have internalized it for yourself. This makes you into a fresh voice and not just a stale echo. John the Baptist was a voice crying out in the wilderness. [John 1:23](#) This was because he had a fresh revelation of the person of Jesus.

e. The gospel is that Jesus died for our sins, was buried, and was raised the third day. [1 Cor. 15:2-3](#)

**9. for which I suffer trouble as an evildoer, *even* to the point of chains; but the word of God is not chained.**

**A. for which I suffer trouble as an evildoer,**

1. **suffer trouble-** Gr. **kakopatheo-** *to feel badly, to suffer*

a. If we are to suffer let it be in the will of God and for doing righteousness, not for doing evil. [1 Pet. 3:17](#)

2. **evildoer-** Gr. **kakourgos-** *evil worker*

a. Only those who have done evil are put in prison. However, Paul was put there for doing the best- preaching the gospel of God!

**B. even to the point of chains,**

1. **point-** Gr. **mechri-** *as far as*

2. **chains-** Gr. **desmon**

a. The devil made sure to put chains on Paul's hands to stop him from the ministry. However, Paul turned the situation around in his mind and called himself the prisoner of the Lord. The hand that Satan had shackled was used to pen the

scriptures! [Col. 4:18](#) [Paul was in chains when he wrote this!]

**C. but the word of God is not chained.**

1. **word-** Gr. **logos**

2. **chained-** Gr. **deo-** *bound*

a. Satan only comes against us because we are carriers of God's Word. He really just wants to stop or take away God's Word. [Mark 4:17](#) Satan chained up Paul to stop him from ministering, but through the letters Paul wrote the Word of God got out of his prison cell and went around the world, and we have it today!

b. The Word can both come and go from you when you are in chains. [Jer 39:15](#), [Phil. 1:12-14](#)

**10. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.**

**A. Therefore I endure all things for the sake of the elect,**

1. **endure-** Gr. **hupomeno-** *to remain under*

a. When can endure anything for any length of time if we have a strong reason to do so. As a minister we can endure the hardness of the ministry and attack of the enemy for the sake of our beloved brothers and sisters we are serving. [2Co 1:6](#), [Col 1:24](#)

b. Paul listed all he endured in 2 Corinthians. [2Co 11:23-29](#)

2. **elect-** Gr. **eklektos-** *chosen*

a. Many are called but few are chosen. Who does God choose? Those who answer his call and accept his terms for salvation which is to believe in His Son Jesus. [Matt. 22:8-14](#)

**B. that they also may obtain the salvation which is in Christ Jesus with eternal glory.**

1. **obtain-** Gr. **tugchano-** *to reach, attain, obtain, get, become master of*

a. We obtain salvation by faith, not by our strenuous works.

2. **salvation-** Gr. **soteria-** *deliverance, preservation, safety, salvation*

3. **eternal-** Gr. **aionios-** *without end, never to cease, everlasting*

a. Universalists will define this word when it is connected to hell to mean "*for an age*". However, you must also apply the same definition when it is connected to heaven, which no one



is willing to do. No, this word means "*everlasting or eternal with no end*".

4. **glory**- Gr. **doxa**- *a most glorious condition, most exalted state*
  - a. As a Christian we will enjoy the most exalted state with our Lord Jesus Christ throughout eternity! [2Th 2:13-14](#), [2Co 4:17](#)

**11. This is a faithful saying: For if we died with *Him*, We shall also live with *Him*.**

**A. This is a faithful saying:**

1. **faithful**- Gr. **pistos**- *reliable, trustworthy*
2. **saying**- Gr. **logos**- *word*
  - a. Paul uses this phrase five times in his writings- [1Ti 1:15](#); [1Ti 3:1](#); [1Ti 4:9](#); [Tit 3:8](#), [2 Tim. 2:11](#)
  - b. Five stands for grace. God's grace is reliable and trustworthy.

**B. For if we died with *Him*,**

1. **died**- Gr. **sunapothensko**
  - a. This is symbolized in baptism. We died with Christ, was buried with *Him*, and then risen with Christ to live evermore with *Him*. [Rom. 6:5](#)

**C. We shall also live with *Him***

1. **live**- Gr. **suzao**
  - a. Jesus died as the covenant representative for all mankind. When He died we died. When He rose those who accept his sacrifice and believe upon *Him* rose with *Him*. We will be resurrected and live with Christ forever.

**12. If we endure, We shall also reign with *Him*. If we deny *Him*, He also will deny us.**

**A. If we endure,**

1. **endure**- Gr. **hupomeno**- *to remain under*
  - a. This means to endure in our faith. [Matt. 24:13](#)

**B. We shall also reign with *Him***

1. **reign with**- Gr. **sumbasileuo**
  - a. Overcomers will reign with Jesus. [Rev 3:21](#) We overcome by

our faith in Jesus and our endurance in that faith. [1 John 5:5](#)

**C. If we deny Him,**

1. **deny-** Gr. **arneomai**- *to contradict, disavow, reject*

**D. He also will deny us**

1. **deny-** Gr. **arneomai**

a. This is written to Christians who have been born again. It is true that Peter denied the Lord but the Lord did not deny him. However, it is important to note that this was before the cross and Peter had not been born again yet. Peter still had the opportunity to believe and confess the risen Lord and be saved after Jesus died and rose again from the dead. What Peter did he did as a sinner. Jesus died for sinners. Once Peter was born again he never denied the Lord and died a martyrs death. He had the spiritual power through the new birth and the indwelling Spirit to keep his faith in Jesus. Once we are born again it is a different thing all together to deny [or disown] the Lord Jesus. We are spiritually alive and have the power of the Spirit in us to keep our faith. To disown Jesus as a believer is a matter of deliberate choice not a moment of weakness.

**13. If we are faithless, He remains faithful; He cannot deny Himself.**

**A. If we are faithless,**

1. **faithless-** Gr. **apisteo**

a. There is a difference between being faithless and disowning the Lord deliberately. If we are faithless it betrays the fact that we have not been in the Word. [Rom. 10:17](#)

**B. He remains faithful,**

1. **remains-** Gr. **meno**

a. The Lord remains the same **yesterday, today, and forever!**  
[Heb. 13:7](#)

2. **faithful-** Gr. **pistos**

a. God is faithful! [1Co 1:9](#); [1Co 10:13](#), [2Co 1:18](#), [1Th 5:24](#),  
[2Th 3:3](#)

**C. He cannot deny Himself**

**1. cannot**

a. God is omnipotent but God can't do two things- He cannot lie or deny Himself- [Tit 1:2](#), [Heb 6:18](#), [2 Tim. 2:13](#)

**2. deny-** Gr. **arneomai-** *to contradict, disavow, reject*

**3. Himself**

a. Each believer is a member of the body of Christ. He sees us as being a part of himself. To deny us is to deny himself. This He cannot do.

b. When Jesus spoke to Saul of Tarsus on the road to Damascus, he did not ask, "Why are you persecuting my followers?" No, He asked, "Why are you persecuting Me?" [Acts 9:4](#)

c. Those who come to Jesus, He will in no wise cast them out. [John 6:37](#)

**14. Remind *them* of these things, charging *them* before the Lord not to strive about words to no profit, to the ruin of the hearers.**

**A. Remind them of these things,**

**1. remind-** Gr. **hupomimnesko-** *to put under remembrance*

a. Believers need to be reminded of the Word of God. Our minds leak or we get distracted with other things.

**B. charging them before the Lord not to strive about words to no profit,**

**1. charging-** Gr. **diamarturomai-** *to attest, testify to, solemnly affirm*

**2. strive about words-** Gr. **logomacheo-** *word battles*

a. Unfortunately it is common that Christians get into Word battles with each other. They hotly argue over the finer points of scripture.

b. It is clear from the NT that we are not to get into debates over the Word of God. [2Ti 2:16](#); [2Ti 2:23](#), [Act 18:15](#), [Rom 14:1](#), [1Ti 1:3-4](#); [1Ti 1:6-7](#); [1Ti 6:4](#); [1Ti 6:5](#), [Tit 3:9-11](#)

c. Repentance [change of mind] does not come by arguing with people. It is the goodness of God that lead men to repent [change their mind].

**3. profit-** Gr. **chresimos-** *what is serviceable, profitable*

### C. to the ruin of the hearers

1. **ruin-** Gr. **katastrophe-** *to overturn, overthrow, destruction*
  - a. We get our English word "catastrophe" from this word. It is catastrophic to people who listen to your battle over the Word with another believer, especially young Christians. It is even more catastrophic when an unbeliever overhears you in a battle over the Word with another Christian. It is a stumbling stone to them accepting Jesus. No one wins in these battles. Everyone is a loser in these battles- those engaging in them and those that listen to them.
2. **hearers-** Gr. **akouo-** *those hearing or listening*
  - a. It is a human tendency that when we hear an argument we want to hang around and listen to it and see what happens. Don't do that! Remove yourself quickly from it. Nothing good will come of it.

### 15. Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

#### A. Be diligent to present yourself approved to God,

1. **diligent-** Gr. **spoudazo-** *to be earnest or diligent*
  - a. You will not just chance upon a good relationship with God. It takes diligence to seek Him!
2. **present-** Gr. **paristemi-** *to place a person or thing at one's disposal*
  - a. As a minister and a Christian we need to first work on our relationship with God before we do work for God. We need to be diligent to present ourselves to God. This means we are to make ourselves "present" to God in daily times of prayer and study of His Word.
  - b. If you will make yourself present to God, He will make you a present to people you minister to.
3. **approved-** Gr. **dokimos-** *to be approved after trial or testing*
  - a. The test of our readiness for ministry is proven in the test of our personal time with God. Every day we will be tested on our relationship with God. Will we put other things in front of our time with God? This is no more true than a minister. The needs

of the ministry so often crowd out the personal time spent before God by the minister.

**B. a worker who does not need to be ashamed,**

**1. worker-** Gr. **ergates**

a. It takes diligence and work to be a good student and minister of the Word of God.

b. Work has become a negative word and concept among many in the grace movement. The only thing emphasized by many grace teachers today is the need to rest. We need to rest vertically with the Father, but we also need to arise from that rest and do works horizontally empowered by God's grace. [1 Cor. 15:10](#)

b. Before we are to do work among God's people we need to be a worker in the Word of God mining out the treasures found within. [1 Tim. 5:17](#)

**2. not need to be ashamed-** Gr. **anepaischuntos**

a. Good doctrine produces a good life. Bad doctrine produces a bad life that will cause you to end up being ashamed.

**C. rightly dividing the word of truth**

**1. rightly dividing-** Gr. **orthotomeo-** *to make a straight cut, to handle correctly, skillfully*

a. If you can rightly divide the Word it can be wrongly divided. This happens a lot!

b. Rightly dividing the Word is done by properly discerning the between the covenants.

c. Rightly dividing the Word is done by taking scripture in the historical and textual context.

d. Rightly dividing the Word is done by taking the scripture literally unless it is obvious it can't.

e. Rightly dividing the Word is to have a balance between positional truth and practical application of godly living in the Christian's life.

**2. word-** Gr. **logos**

**3. truth-** Gr. **aletheia**

a. If there is the word of truth, there is the word of error. This takes place when the Word is not rightly divided.

b. God's Word is truth. [John 17:17](#)

**16. But shun profane *and* idle babblings, for they will increase to more ungodliness.**

**A. But shun profane and idle babblings,**

1. **shun-** Gr. **periistemi-** *to turn one's self about for the purpose of avoiding something*

a. The Greek words for "present" in the last verse and "shun" in this verse have the same root word. We are to present ourselves to God, but not be available to listen to profane and empty discourse and teaching.

2. **profane-** Gr. **bebelos-** *accessible to the public*

a. There are few things more dirty and disgusting than a public restroom. This is what this Greek word conveys. It conveys something that anyone and everyone has access to. Usually, whatever the mass public is discussing and excited about is profane in the eyes of God.

3. **idle babblings-** Gr. **kenophonia-** *empty sounds, fruitless discussion*

a. Religious discussion if it is not based upon the Word of God and edifies people is just empty noise.

**B. for they will increase to more ungodliness**

1. **increase-** Gr. **prokopto-** *to make advancement*

a. Just like a cancer spreads, so does false teaching. [Vs. 17](#)

Today we have a cancer spreading called Universalism- the teaching that everyone is saved whether they believe on Jesus or not.

2. **ungodliness-** Gr. **asebeia**

a. Profane teaching is bad teaching that will lead to bad living.

b. The truth corresponds with godliness. [Titus 1:1](#)

**17. And their message will spread like cancer. Hymenaeus and Philetus are of this sort,**

**A. And their message will spread like cancer**

1. **message-** Gr. **logos-** *word, message*

a. False teaching

2. **spread-** Gr. **echo nome-** *have pasture*

3. **cancer-** Gr. **gaggraina-** *gangrene, to gnaw*

a. Cancer needs to be eradicated from the body. Those who teach false doctrine need to be expelled from the body or they will spread their cancer. Two men listed in this verse are such men.

**B. Hymenaeus and Philetus are of this sort**

1. **Hymenaeus-** means *belonging to marriage*

a. Paul mentions in 1 Timothy that Hymenaeus was handed over to Satan because of his false doctrine. Apparently, he had not repented of this. He taught that there was no physical resurrection on the body. If you don't believe in the resurrection of the body you deserve to be handed over to Satan!

2. **Philetus-** Gr. means *friendly, amiable*

a. What is odd about false teachers is that many of them are very nice and friendly. This is not a sign of spirituality or a sign they are trustworthy. A nice heretic is still a heretic and is very harmful!

b. Paul mentions these men by name. It is important to note that the only time Paul mentions people by name in a negative light is in his pastoral letters written to pastors. Pastors should be honest with problem people and warn other pastors of them especially when they leave their church. Paul never named people's names in a bad way in a general letter written to a church. We don't need to publicly run down specific people in front of the church. The only time you need to mention someone by name in front of the church is when that person has hurt the church by in large.

**18. who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.**

**A. who have strayed concerning the truth,**

1. **strayed-** Gr. **astocheo-** *to miss the mark; met. to err, deviate, swerve from*

2. **truth-** Gr. **aletheia**

**B. saying that the resurrection is already past,**

1. **resurrection-** Gr. **anastasis-** *to stand up again*

2. **past-** Gr. **ginomai-** *come to be*

a. In other words they were teaching that there was no physical resurrection, only a spiritual one when we are born again. These men had held onto the false teaching of their Greek culture. The Greek philosophers taught that spirit was good and matter was evil. Therefore, they taught that the body was not redeemable and God had no use for it. This is false according to NT teaching. Our spirit has been saved, our soul is being saved, and one day our body will be saved at the resurrection.

b. This was not a new problem that Paul faced. The Sadducees in Jesus' day did not believe in a physical resurrection. Jesus said they erred [strayed] from the truth not knowing the Scriptures or the power of God. [Mar 12:24](#) These two men [Hymeneas and Philetus] did not know the Scriptures nor the power of God.

**C. and they overthrow the faith of some**

1. **overthrow-** Gr. **anastrepho-** *to overturn, overthrow; met. to subvert, corrupt*

a. If there is no physical resurrection then Jesus did not have one. If Jesus did not have a resurrection then we are still in our sins and our faith is overthrown and useless. [1Co 15:17](#)

2. **faith-** Gr. **pistis**

a. *If the resurrection is past already, it is evident that the saints have reached their final condition while yet on earth, with the result that the church ceases to look for the coming of the Lord, loses the truth of its heavenly destiny, and gives up its stranger*



*and pilgrim character. Having lost its heavenly character, the church settles down on the earth, taking a place as part of the system for the reformation and government of the world. - Hamilton Smith*

b. This quote from Hamilton Smith is so true and prophetic of the day we live in. The church has lost its heavenly eternal perspective and is focused on trying to influence earthly governmental reformation. This is what Lot did in his day. He became part of the government of Sodom instead of living a separate life with a heavenly perspective like Abraham had.

[Heb. 11:10](#)

c. I am not saying we should have no part in politics or culture but when that becomes our main task instead of preaching the gospel we have gotten off track.

**19. Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity."**

**A. Nevertheless the solid foundation of God stands,**

**1. Nevertheless**

a. This word connects to the previous verse about false teachers. I don't care who is teaching false things it does not change the truth! The truth still stands. Even if most of the church is deceived and left the truth, the truth would still stand. The truth of God's Word is the solid foundation.

**2. solid-Gr. stereos- stable**

**3. foundation- Gr. themelios- something placed down**

a. The firm foundation is the NT truth set down by the NT apostles and prophets. [Eph. 2:20](#)

**4. stands- Gr. histemi**

**B. having this seal:**

**1. seal- Gr. sphragis- seal with an inscription**

a. God's foundation has a seal with two inscriptions. One speaks of God's doing and the other speaks of the believer's doing.

### C. The Lord knows those who are His,

#### 1. knows- Gr. *ginosko*- *to know by relationship*

a. God knows us by our new birth. There will come a day many will come the Lord and call Him Lord, Lord, but Jesus will say depart from me, I NEVER KNEW YOU. [Matt. 7:23](#) They were never born again.

b. Jesus knows His sheep and calls them by name. [Joh 10:27-30](#)

#### 2. those who are His

a. These are the ones that have been born again and possess His Spirit. If someone does not have the Spirit of God, they are none of His. [Rom. 8:9](#)

b. Only God can see who belongs to Him and are born again in their spirit. We can't see anyone's spirit, whether they have been born again or not. We can just see the fruit of the new birth in someone. Some are not putting out much fruit, but they are born again. Some are putting forth natural fruit but it is not from the Spirit or from being born again. God knows those who are truly born again and are His children.

### D. and let everyone who names the name of Christ depart of iniquity

#### 1. names- Gr. *onamazo*

#### 2. name- Gr. *onoma*

a. Everyone that calls upon the name of the Lord [before they die] shall be saved. [Rom. 10:13](#)

#### 3. depart- Gr. *aphistemi*- *to stand off or away from*

a. If you truly have been born again you possess God's nature in your spirit. [1 John 3:9](#) You have no desire to sin or commit unrighteousness. You have an innate desire in your spirit to depart from iniquity. Your flesh wants to sin, but if you will be spiritually minded, the Spirit will put to death the deeds of the flesh. [Rom. 8:5-6, 13](#) If you are carnally minded sin and the flesh will rule you.

#### 4. iniquity- Gr. *adikia*- *unrighteousness*

a. This is how we can tell people have been born again. Departing from iniquity is the fruit of salvation and being born

again. It is not the cause of it, but the fruit of it.

b. Either we depart from iniquity by being saved or Jesus will say one day, depart from me I never knew you.

**20. But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.**

**A. But in a great house there are not only vessels of gold and silver,**

1. **great-** Gr. **me gas**

a. The church is God's mega house! The church is mega great in quality and quantity.

2. **house-** Gr. **oikia**

a. The church is the household of God. [Eph. 2:19](#), [Eph. 2:22](#)

3. **vessels-** Gr. **skeuos**

a. The Christian is unique and different from those in the world. We vessels that hold both the Spirit of God but also possess the flesh. What type of vessel we are is what dominates us- the Spirit or flesh.

4. **gold-** Gr. **chruseos-** *golden*

a. Our faith is seen as gold refined in the fire. [1 Pet. 1:7](#)

5. **silver-** Gr. **argureos-** *made of silver*

a. Silver stands for redemption in the Bible. People in the OT were redeemed by silver. [Lev. 27:3](#)

b. Vessels of gold and silver speak of believers who walk in faith and in redemption by the Spirit of God.

**B. but also of wood and clay,**

1. **wood-** Gr. **xulinos-** *wooden*

2. **clay-** Gr. **ostrakinos-** *made of clay*

a. These speak of believers who walk according to the flesh. They are carnal believers. We have both in the church- spiritual Christians and carnal Christians.

b. Those who are walking in the Spirit can be used in greater and for more nobler purposes in the kingdom than those who are carnal.

c. I use all my dishes in my house, but for special occasions like

dinner parties, only certain dishes can be used, well, that is what my wife tells me!

d. I don't use a crystal glass and a pizza cup the same way or in the same setting. At special occasions my wife does not let me drink out of my pizza cup!

e. At the judgment seat of Christ our works will be placed upon the foundation of Christ. There will be gold, silver, and precious stones. These are works done in faith and by the Spirit. There will also be wood, hay, and stubble. These are works done in the flesh and out of carnality. The gold, silver, and stones will be rewarded and all else will be burnt up. Vessels of gold and silver produce works of gold, silver, and precious stones. Vessels of wood and clay produce works of wood, hay, and stubble. [1 Cor. 3:10-15](#)

f. You can start out as a vessel of gold and become a vessel of clay if you get into the flesh. *Zion's young people were as precious to us as gold, but now they are treated like common clay pots.* Lam. 4:2 (GNB)

g. The good news is that if you are a vessel of dishonor you can become a vessel of honor! We see this in the next verse.

### **C. some for honor and some for dishonor**

#### **1. honor- Gr. time**

a. Christians who love the Lord and walk in faith and in the Spirit bring honor to Christ and his gospel. I praise God for all of those who fall in this category.

#### **2. dishonor- Gr. atimia**

a. Those who walk in the flesh like the two men mentioned earlier- Hymenaeus and Philetus, are vessels of dishonor. They did not bring honor to Christ or His gospel. Unfortunately, many Christians fall into this category.

b. Both, vessels of honor and dishonor, fill our churches. A church is blessed when there are more vessels of honor than dishonor. The quality of teaching usually will determine if this is so.

**21. Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.**

**A. Therefore if anyone cleanses himself from the latter,**

**1. cleanses-** Gr. **ekkathairo-** *to clean out thoroughly*

a. This is done by the intake and application of the Word of God. [1 Cor. 5:7](#), [2 Cor. 7:1](#), [1Pe 1:22](#), [Ps. 119:9](#)

**2. himself**

a. The only person who can determine if we are spiritual or carnal is us. God will not do it for us. Whether we are spiritual or carnal has to do with our mindset. [Rom. 8:5-6](#)

**3. latter-** Gr. **touton-** *these*

a. wood and clay- dishonor

b. This also means we are to separate ourselves from vessels of dishonor if we want to become a vessel of honor.

**B. he will be a vessel for honor,**

**1. vessel-** Gr. **skeuos**

**2. honor-** Gr. **time**

a. We can change from a vessel of dishonor to a vessel of honor. We can change our mindset from the flesh to the Spirit.

**C. sanctified and useful for the Master,**

**1. sanctified-** Gr. **hagiazō-** *to set apart, to make holy*

a. We must be first set apart from the world, flesh, and sin before we can be useable by God.

**2. useful-** Gr. **euchrestos-** *easy to make use of, useful*

a. There are some people that are much more easy to use than others. The attitude of humility is really the factor that makes people easy to use. When someone gets proud and full of themselves it is very hard to use them.

**3. Master-** Gr. **despotes-** *a lord, master, as denoting the possession of supreme authority*

a. Jesus is your Master because He made you and redeemed you. He therefore owns you. Does that make you bristle? If so, you are proud and self-dependent. You are not easy to use if you don't know Jesus has rights to you through Creation and

redemption and you should offer Him your life in service. You belong to Him as a Christian!

**D. prepared for every good work**

1. **prepared-** Gr. **hetoimazo-** *to make ready, prepare*

a. How do we cleanse ourselves from carnality and prepare ourselves to be used for every good work? It is by the intake and application of the Word of God. [Eph. 5:26](#), [2 Tim. 3:16-17](#), [1 Peter 1:22](#)

2. **good-** Gr. **kalos**

a. If there are good works then there are bad works. Bad works are done in the flesh and not according to the will and leading of God.

3. **work-** Gr. **ergon**

**22. Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.**

**A. Flee also youthful lusts;**

1. **Flee-** Gr. **pheugo-** *run away, vanish, escape*

2. **youthful-** Gr. **neoterikos-** *juvenile, natural to youth, youthful*

3. **lusts-** Gr. **epithumia-** *strong desires*

**B. but pursue righteousness,**

1. **pursue-** Gr. **dioko-** *pursue, persecute*

a. Paul is not saying merely to run away from temptation and sin. He also is saying to run to something else instead! Run towards righteousness, faith, love, and peace.

b. Just telling people to avoid things will not help them, you must show them what to put in its place!

2. **righteousness-** Gr. **dikiaosune-** *in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God*

**C. faith-** Gr. **pistis-** *firm persuasion*

**D. love-** Gr. **agape**

**E. peace with those who call on the Lord out of a pure heart**

1. **peace-** Gr. **eirene-** *tranquility, being at one with another*

2. **call-** Gr. **kaleo**

a. It takes humility to regularly call upon God. Prayerlessness is a sign of pride and self-dependence. A good place to meet good friends and a future spouse is at prayer meetings!

**3. Lord-** Gr. **kurios**

**4. pure-** Gr. **katharos-** *clean*

**5. heart-** Gr. **kardia**

a. The heart is the inner man. It comprises the spirit and soul. You must see by the context of the scripture if it is speaking of the spiritual heart that has been born again or the soulish heart that is being saved. Here we see the context is speaking of the soulish heart. Every Christian's spiritual heart is pure, but not necessarily their soulish heart. This is cleansed by the water of the Word of God and the Spirit of God.

b. We need to find Christians brothers and sisters who are pursuing sanctification and run with them! [Ps. 119:63](#)

**23. But avoid foolish and ignorant disputes, knowing that they generate strife.**

**A. But avoid foolish and ignorant disputes,**

**1. avoid-** Gr. **paraiteomai-** *to beg off, ask to be dismissed, to decline*

a. If you are asked to enter into an argument over the Word politely decline and let them know you have other things you need to do.

**2. foolish-** Gr. **moros**

a. We get our English word *moronic* from this Greek word. Arguing over the Word of God is moronic! Don't participate! If someone really wants to learn something and has a heart to listen then you can answer their questions, however, some people want to question you so they can debate with you and win you over to their side.

b. When people come up to me with questions it is pretty easy to determine if they are a buyer or a seller. A buyer really want to be taught and informed. I will discuss the Word with such people. Others you can tell are just sellers. They just want to argue their point and convince you of what they believe. I listen to them politely, but after they get done I just say tell

them that if it works for them go with it- unless it is heresy. I don't get into arguments over the Word with people. No one wins in these.

3. **ignorant**- Gr. **apaideutos**- *without instruction, and disciple, uneducated, ignorant, rude*

4. **disputes**- Gr. **zetesis**- *a seeking; an inquiry, a question; a dispute, debate, discussion*

#### **B. knowing that they generate strife**

1. **knowing**- Gr. **eido**

2. **generate**- Gr. **gennao**- *to give birth to*

3. **strife**- Gr. **mache**- *fight, battle*

a. Debates over the Word usually end up with tempers flared. Wrath does not work the righteousness of God. [James 1:20](#)

b. When you try to argue someone to your point they will naturally become defensive. This is where a discussion becomes a fight. Just stay away from this as a minister and as a Christian. Paul is clear about ministers not getting into this- [2Ti 2:14](#); [2Ti 2:16](#), [1Ti 1:4](#); [1Ti 4:7](#); [1Ti 6:4-5](#), [Tit 3:9](#)

#### **24. And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient,**

##### **A. And a servant of the Lord must not quarrel but be gentle to all,**

1. **servant**- Gr. **doulos**

2. **quarrel**- Gr. **machomai**- *to war, to fight*

a. Paul had to learn this the hard way. When he was young in the ministry he would often get into debates with people over the Word. [Acts 9:29](#), [Acts 17:17](#)

b. Jesus was the Servant of God and He did not quarrel. [Mat 12:19](#)

3. **gentle**- Gr. **epios**- *mild, gentle, kind*

##### **B. able to teach,**

1. **teach**- Gr. **didaktikos**- *instructive, didactic*

a. A pastor needs to be apt to teach. Christians need teaching more than anything. For years all that ministers did was



preach. Preaching will get you motivated for a time, but teaching brings lasting transformation.

**C. patient-** Gr. **anexikakos-** *patient of ills and wrongs, forbearing*

1. A pastor needs to go over things over and over again. People tend to change slowly. It is not good to be exasperated with the sheep. Just keep in mind how patient the Lord has been with you!

**25. in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,**

**A. in humility correcting those who are in opposition,**

**1. humility-** Gr. **praotes-** *gentleness, mildness, meekness*

a. Correction in the NT is to be done with humility and for restoration. If correction does not take place with humility it will be done in harshness and for a punitive reason. Correction in the NT is for restoration, not punishment. [Gal. 6:1](#)

**2. correcting-** Gr. **paideuo-** *to child train, instructing*

a. This is to be done with the Word of God. The Word of God is for instruction [**paideia-** *child training*] in righteousness. [2 Tim. 3:16](#)

**3. opposition-** Gr. **antidiatithemi-** *to place one's self in opposition, to oppose, to be of an opposite opinion, to be adverse; opponent*

**B. if God perhaps will grant them repentance,**

**1. grant-** Gr. **didomi-** *to give*

**2. repentance-** Gr. **metanoia-** *a change of mode of thought, reversal of decision*

a. NT repentance is the changing of your mind and thought patterns, and this of course will result in a reversal of your decisions and actions.

b. It is the goodness of God that leads men to repentance.

[Rom. 2:4](#) This is why we need to correct people in gentleness.

**C. so that they may know the truth**

**1. know-** Gr. **epignosis-** *higher knowledge; revelation knowledge*

a. Revelation knowledge comes through the Word of God by the Holy Spirit.

b. When you are teaching people you need to trust the Holy Spirit to teach and reveal things as you speak. [1 Cor. 2:13](#), [1 John 2:27](#)

2. **truth-** Gr. **aletheia**

a. Thy Word is truth... [John 17:17](#)

26. and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do* his will.

A. and that they may come to their senses and escape the snare of the devil,

1. **come to their senses-** Gr. **ananepho**

a. Some Christians have simply lost their senses!

b. The young son in the Prodigal story in [Luke 15](#) came to his senses in the pig pen- the snare of the enemy.

2. **escape-** *not in Greek- omit*

3. **snare-** Gr. **pagis-** *a trap with a snare attached to it*

a. The snare of the devil is public reproach. [1 Tim. 3:7](#)

4. **devil-** Gr. **diabolos-** *one who throws in order to divide*

B. **having been taken captive by him to do his will**

1. **taken captive-** Gr. **zogreo-** *to catch and take alive, take prisoner in war instead of killing; to take captive*

a. This speaks of Christians that are deceived by the devil. They are still spiritually alive to God but they are captive to Satan and his will. They are captured alive as a prisoner of war. There are a whole lot of Christian POW's today. This ought not be.

2. **will-** Gr. **thelema**

a. The will of the enemy is to steal, kill, and destroy.