

A
Study
Of
2 TIMOTHY
Pursue Righteousness

By
Mary Duchow

Introduction

I find in Mary's writings simplicity of thought, yet a depth of truth that flows from a sincere walk with Jesus. Each thought is carefully weighed in the balance of God's word and then has been tried in the fires of adversity. In spite of much personal trial, there is no bitterness. There is a sweet reminiscence of what God has done from the perspective of one who has experienced much. Scripture references are abundant and offered in context. You never get the feel that she is searching for a text to prove or justify her position or opinion. Her writings are simple, profound, and refreshing.

Living in the Glory

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Acknowledgements:

Throughout this study, Scripture is taken from the New International Version Study Bible, unless otherwise indicated, in the left margin. Also, in the left margin Scripture references are listed, as are additional source materials. Occasionally, to implement the text with personal experience or viewpoint, the words, Personal Comment, will occur in the left margin, indicating that the material to the right is from the author of this study.

Footnotes are primarily based upon those that appear in the NIV Study Bible, and are written in the left margin. The author paraphrases most of the footnotes, in order for them to be read more easily. Hence, quotation marks are rarely used. The object is to get the material before the reader with as few interruptions as possible.

The text of this study is typed in **boldface**, and quotation marks are not used.

Since the author was blessed with salvation, her desire to share this gift of redemption is strong. The memory of her past weakness, bitterness and sin, prompted her to tell others how the Lord brought her through repentance and forgiveness, and to the place of trust in Him. The Lord laid out all that was needed to accomplish this Bible Study. Scattered throughout this work are Personal Comments, which tell of her own experience. These show others a little of her life before she was able to accept the forgiveness and peace the Lord gives, in hope that her readers will be able to truly trust in God. She encourages the reader to come to Jesus, let Him into your heart and He will do the rest. Just follow His lead, learn from the Lord and live in the freedom of His peace.

Dedication

These Bible studies are dedicated to my children and grandchildren: Christine Palafox, her husband Nick, their children, Tahlia and Jansen; Robin Schickert and her husband Norb; and Mark Duchow. With gratitude, in the name of Jesus, these studies are written by your loving mother.

Sources:

Scripture taken from the Holy Bible, New International Version ® NIV ®
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WEBSTER'S NEW COLLEGIATE DICTIONARY, published by G.&C. Merriam Company, Springfield Massachusetts, USA.

NIV QUEST STUDY BIBLE, revised, Published by Zondervan, Grand Rapids, Michigan 49530, USA

Mary

Her hair is gray.
The years of her life are evident
In the lines of her face.
Her hands show the delicate tracery of veins
That mark their aging.
She is now in her 75th year.

But this façade is deceptive.
For many, at this stage of life,
The light within is growing dim.
But, not so for this unique person;
For this woman has,
In the not so distant past,
Just begun to live.

The events of her life
That have aged her physically,
Were a necessary prelude
To the wisdom and insight
She has gleaned from them.

It has become her mission in life
To use this precious gift
That was bestowed on her
By God's Holy Spirit,
To help as many hurting people
As He sends her way.

What words can I use
To describe her?
I sat across the table from her
On that first day,
Never dreaming that I was about to embark
On one of the most meaningful journeys
Of my life!

I looked at her there,
An ordinary woman,
At first glance.
How could I know
What wisdom and insight were stored
Within that all too human frame?

How could I know, then,
That God would use this
Ordinary, extraordinary vessel
To free me from the bondage
Under which I had lived
All of my life!

*The woman who was counseled by the writer
Of these Bible studies, wrote this poem.*

<p>NIV Introduction to 2 Timothy</p> <p>Ac 28:30</p>	<p>After Paul's release from prison in Rome (A.D. 62/63) and after his fourth missionary journey, during which he wrote 1 Timothy and the letter to Titus, Paul was again imprisoned under the Emperor, Nero (c. 66-67). It was at this time that this second letter to Timothy was written. In contrast to his first imprisonment, when he lived in a rented house, under "house arrest," he now languished in a cold dungeon, chained like a common criminal. Paul's friends, who ministered to him while he was there, even had a hard time finding out where he was kept. Paul knew that his work was almost completed and his life was nearly at an end.</p>
<p>One Volume Bible Commentary</p>	<p>He wrote this second letter to Timothy, whom he had trained and who he considered to be more than a dear friend—Timothy was more like a son to Paul. One can well imagine what Paul was enduring in that horrible place, the Mamertime dungeon in the city of Rome.</p>
<p>KJ Open Bible Introduction</p>	<p>According to tradition, Paul was beheaded west of the city of Rome on the Ostian Way. There is another conclusion considered by some Biblical scholars and historians that Paul made his intended journey to Spain. I always thought that he only planned to go but was martyred before his plans materialized. But I am a novice historian and rely upon what I find in the few source materials available to me, therefore. I write a cursory view of Paul's history.</p>
<p>NIV Study Bible Introduction Ro 15:24.28</p>	<p>According to some, there is reason to believe that Paul made this intended journey after his release from his first imprisonment in Rome. The conclusion that such a journey did indeed take place is based on Paul's declared intention; Eusebius, who wrote an "Ecclesiastical History," and other statements from early Christian literature. However, to my knowledge, none of these sources and conclusions has been proved. Far more important are the words he left for us to study—words which help us to live our Christian lives well in order for us to be spiritually filled and strengthened.</p>
<p>2Tim 1:15; 4:10-12</p> <p>2Tim 1:8,14; 2:3; 3:14; 24:2</p>	<p>Needless to say, Paul was lonely. He felt that "everyone in the province of Asia" had deserted him. Titus, Crescens and Tychicus were away and only Luke was there with him and he wanted Timothy, to join him also because he considered him to be his "fellow worker" as well as "like a son." Paul was very concerned about the welfare and spiritual health of the young Christian churches during this time of persecution under Nero. He writes strong words to Timothy cautioning him to guard the gospel, the word of faith in Christ, persevere in it, to keep preaching it and, if necessary, suffer for it.</p>
<p>2 TIMOTHY 1 : 1 – 7 v.3</p> <p>Ac 20:37 v.5 Ac 6:6 v.7</p>	<p>Paul, an apostle of Christ Jesus by the will of God, according to the promise of life that is in Christ Jesus. To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord. I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers. Recalling your tears, I long to see you, so that I maybe filled with joy. I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, not lives in you also. For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of hands. For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.</p>
<p>Footnote:2Tim 1:1 See Ac 9:1-9</p>	<p>Paul was specially commissioned by Jesus Christ to be His apostle. All of those chosen to be apostles were appointed to preach and explain the "good news"—that eternal life (salvation) is available of all who will receive this gospel through faith in Jesus Christ.</p>
<p>Footnote: 2Tim 1: 2-7</p>	<p>Paul writes this letter—or "epistle," which means "letter" in Greek— to Timothy, whom he considered his "dear son," and he thanks God for him in his prayers. Paul refers to Timothy's</p>

<p>(v.4) (v.5) Ac 16:1</p>	<p>“tears” when he left on a journey to Macedonia, because Timothy considered Paul to be his father. Timothy was raised by his grandmother and his mother. There was little mention of his father, so when he began to study with Paul, the two, in a sense, “adopted” each other in a loving father-son relationship. It is interesting how God puts people together who need each other, and in this case it was to further the propagation, or spreading, of the gospel of Christ. Probably because his real father was a Greek unbeliever, Timothy was not circumcised as a child. However, Paul circumcised him as a matter of expediency so that his work among the Jews might be more effective.</p>
<p>Ac 16:3</p>	
<p>See Gal 2:3-9</p>	<p>This was different from the situation with Titus, when he began to work with Paul. He was not circumcised because Paul argued that God did not judge on the basis of external, physical appearance. Circumcision or not circumcision had no value. It is what is in the heart, soul and spirit of a man that is important. However, as we have read in other epistles, there were Judaizers, false teachers and false apostles who were a constant threat to Paul and others who were teaching the truth of Christ. Belief in His salvation did not require the rites and rituals and traditions from the OT as a prerequisite to becoming a Christian believer!</p>
<p>Ro 4:9-12</p>	
<p>(v.7) See 1Ti 4:12</p>	<p>Apparently lack of confidence was a serious problem for Timothy. He was probably in his mid-30’s, or perhaps younger, and in those days youth did not hold much influence. Perhaps for this reason, Timothy’s leadership was called into question.</p>
<p>2 TIMOTHY 1 : 8 – 12 See Eph 3:1 Ro 8:28 v.10 1Co 15:26 Ac 9:15 v.12 Mk 8:38</p>	<p>So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God, who has saved us and called us to a holy life—not because of anything we have done but because of His own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel. And to this gospel, I was appointed a herald and an apostle and teacher. That is why I am suffering as I am. Yet I am not ashamed because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to Him for that day.</p>
<p>Footnote: 2Tim 1:9 See Ro 3:29; Eph 2:8-9; Titus 3:5</p>	<p>We are saved “not because of anything we have done but because of His purpose and grace.” Salvation is by grace alone and is based not on human effort but on God’s saving plan and the gracious gift of His Son.</p>
<p>Personal Comment: Isa 64:6 See 1Tim 2:3-4</p>	<p>What we do, prior to being saved, is respond to the recognition of ourselves as being utterly incapable of salvation on our own because we cannot rid ourselves of our sin! And I believe it is through God’s grace that we come to choosing to believe. “This is good, and pleases God our Savior, who wants all men (and women) to be saved and come to the knowledge of the truth.” What little we do is to bring to Him our desire to be made clean. God’s plan for lost sinners was made in eternity past—“before the beginning of time.” Whenever I write passages of Scripture such as this, I am in awe again of God and how He loves His creatures! (It sends chills down my spine!) What a concept: before the beginning of Time! And what a privilege it is to know this—to know God—to study His word—to be saved by Christ Jesus—to be filled with the holy Spirit. It makes everything else less important than that. I thank God daily for loving me and saving me.</p>
<p>Footnote: 2Tim 1:12</p>	<p>Paul writes, “That day,” meaning the day of judgment. The thought of being judged by god after I die used to be terrifying because I knew of how much I sin and how I could never be rid of my guilt, no matter what I did. Then one blessed day—a Sunday morning in January,</p>

<p>Jn 14:6</p>	<p>1987—I knew God loves me!! Though it took years after that before I didn't have to worry about judgment day because Jesus Christ's sacrifice of atonement for me was all I needed for salvation. I will still be judged for what I did with that gift of forgiving grace after I received it. But that doesn't frighten me as much as it did, because I know I am a saved dinner—ever striving to follow the way of Christ.</p>
<p>2 TIMOTHY 1 : 13 – 18 Ac 2:9 v.15 v.17 v.18</p>	<p>What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us. You know that everyone in the province of Asia has deserted my, including Phygelus and Hernogenes. May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains. On the contrary, when he was in Rome, he searched hard for me until he found me. May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me.</p>
<p>Footnote: 2Tim 1:13-18 Titus 1:9 The Pastoral Letters: 1Tim; 2Tim; and Titus American Heritage Dictionary See 1Tim 1:14</p>	<p>Paul also gave the same advice in his letter to Titus, where Paul writes that one who teaches and preaches Christ Jesus must hold to “sound teaching” and “sound doctrine.” The NIV footnote for Titus 1:9 explains that correct teaching is in keeping with what the Apostles taught. It is called “sound” not only because it builds the hearer up in the faith, but because it protects against the corrupting influence of false teachers. Soundness of doctrine, faith and speech is Paul's basic concern in all the Pastoral letters. In these epistles, the word, “sound” occurs eight times but is found no where else in Paul's writings. The word, “doctrine” is a principle or a body of principles presented for acceptance or belief, as by a religious, political, scientific, or philosophic group. The word is from the Latin, <i>docere</i>, meaning to teach. The word, “doctor,” also is derived from this Latin word. In this second letter to Timothy, Paul continues to guide those who teach or preach with “faith and love in Christ.” He means that faith and love through one's union with Christ is another way of saying, “Christian faith and love.”</p>
<p>(v.14) See 1Tim 6:20</p>	<p>Verse 14 is almost the same as verse as verse 20 (Ch.6) in Paul's first letter to Timothy. “Guard the good deposit that was entrusted to you.” The young man is to guard the truth of Christ's gospel because already an early form of the heresy of Gnosticism—which taught that one may be saved by special knowledge not by faith and that only a selected few had this super knowledge—was beginning to be preached by the false apostles and Judaizers. These false teachers could not accept that salvation comes by faith in Christ alone.</p>
<p>NIV Quest sidebar: 2Tim 1:15</p>	<p>Paul was confined in the Mamertine prison in Rome and understandably felt more abandoned than he actually was. His supporters would have had difficulty in maintaining contact with him, not only because Rome was far away from the churches he had established in Greece, such as those in Ephesus, Thessalonica, and Philippi. Perhaps people thought that Paul's court case was getting nowhere and that his ministry had become irrelevant and ineffectual. Neither reason was an excuse for abandoning him to languish in a cold dungeon, chained like a common criminal.</p>
<p>(v.15)</p>	<p>Paul writes that “everyone in the province of Asia has deserted me.” Perhaps he is deliberately exaggerating this to express widespread desertion. It is now toward the end of Paul's life and he is feeling the strain of loneliness. He is in prison again, obviously awaiting execution. No matter how he disciplined himself to accept all conditions of life, Paul was lonely, old, tired and felt abandoned—because in the truest sense, he was. Not abandoned by God, certainly, but by his fellow men.</p>

(vv.16-18)	<p>In these verses, I believe Paul is reminiscing about those who had “helped” him in the past, “in Ephesus.” Though not much is actually written about these last days in Paul’s life, but being in a cold, harsh, dark dungeon in chains certainly was not easy for him. He was an old man, used-up physically. Probably he had arthritis and very possibly cataracts. He was living out his last years, since his life changing experience on the road to Damascus. And what a life it had turned out to be!</p>
Ac 9:1-19	
2 TIMOTHY 2 : 1- 13	<p>You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs—he wants to please his commanding officer. Similarly, if anyone competes as an athlete, he does not receive the victor’s crown unless he competes according to the rules. The hardworking farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the Lord will give you insight into all this. Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory. Here is a trustworthy saying:</p>
v.4	
v.6 Ac 2:24;1Co 9:10	
Ro 2:16	
v.10	
1Pe 5:10	
v.11	
v.12	<p style="text-align: center;">If we died with Him, We will also live with Him; If we endure, We will also reign with Him. If we disown Him, He will disown us; If we are faithless, He will remain faithful, For He cannot disown Himself.</p>
v.13 Ro 3:3	
Footnote: 2Tim 2:2-6	<p>Paul here refers to his preaching and teaching which was “in the presence of many witnesses” and Timothy himself heard Paul’s words repeatedly on all three missionary Journeys.</p>
(vv. 3-6)	<p>Paul gives three examples for Timothy to: 1. A soldier who wants to please his commander; 2. An athlete who follows the rules of the game; and 3. A farmer who works hard, “to receive a share of the crops.” In this illustration as in the previous two, that is, of a soldier and an athlete, the main lesson is that the dedicated effort will be rewarded—not necessarily monetarily, but in the enjoyment of seeing the gospel produce changed lives.</p>
Personal Comment:	<p>Over the course of many years I read the Bible. During this time the Lord was also setting up the circumstances for me to come to understand that my precious sins were sins! This sounds so simple. The requirements that Paul indicates in verses 3-6 also sound so simple and logical. But one must go back into what constitutes a good soldier, athlete or farmer. It takes long hours of dedicated work to achieve the desired results; to please your commander, to win the reward, or to enjoy the food.</p> <p>Though I am past that grueling period, I remember it well. The effort I put into becoming a Christian is rewarding not only to me—I like myself a little bit better now—but to those who benefit from what the Lord taught me. Seeing the “light” go on in someone who needed an answer—that is a beautiful thing and well worth the time and difficulty I went through to have that answer available.</p>

Footnote: 1Tim 2:8	Paul emphasizes that Jesus Christ was “raised from the dead” and was “descended from David.” (King David was His ancestor.) His resurrection proclaims His deity and His descent from David shows His humanity; both truths are basic to the gospel. Since Christ is God, His death as a man has infinite value; since He is man, He rightfully becomes our substitute.
Personal Comment: See Ro 11:16 Lev 23:10,17; Nu 15:18-21	Christ is referred to as the “firstfruits” in Paul’s letter to the Romans. Other Scripture writers use this term to describe the essence of an analogy in what Christ did for all believers. Back in the OT we read that the “firstfruits” of produce from the land, for instance, was to be offered to the Lord God as a sample of what was to come, in gratitude for the whole crop (the fruit of the land). Symbolically, and in actuality, when the first fruit was given to God in an offering of thanksgiving, the people believed that God would bless the rest of the remaining harvest to make it plentiful. In the same way, Jesus Christ is referred to as the “firstfruits” of humanity. He, as the Son of Man, as a human being, died on the cross as the one and only perfect sacrifice of atonement to God for mankind’s sins, because He was/is sinless. God then resurrected Him and then, at the appointed time, Jesus Christ ascended into heaven, as the first fruit of the human harvest—in anticipation of all believers to be resurrected, one day in the future, after Him.
	In my NIV Study Bible, there is a chart, entitled, “Old Testament Feasts and Other Sacred Days.” This chart shows some significance of the sequence of events of Christ’s life, especially the Feasts beginning with the Passover, then Unleavened Bread, and then Firstfruits—which were celebrated in Hebrews life in the first month, Abib. It is the same sequence of events we read about in the last days of Christ’s ministry on earth. The first five books of the Bible are referred to as the Pentateuch, from the Greek word, <i>penta</i> , meaning, “five” and <i>teukhos</i> , meaning, “scroll.” Symbolically, those Feasts, etc., represent what actually occurred in the life and death of Jesus. Christ is the reality of all those symbolic and often repeated feasts and sacrifices. We see this especially in the last week of His human life on earth. Jesus, Messiah, is God the Son and is eternal—there is no death for God. God always was and always will be—Jesus came to earth as a Man, yet was also God, so He would have a body that could live and breathe and interact with people on earth, and could be sacrificed on the cross. God is spirit and eternal, therefore, God the Father, cannot be put to death.
Footnote: 2Tim 2:9-13	Paul writes that he was “chained like a criminal.” He was awaiting execution! Imagine the conditions he endured in the horrible Mamertine Prison in Rome! And he wrote this epistle and the letter to Titus and the letter to Philemon while in that terrible place. Amazing what the Holy Spirit did for Paul—and the Holy Spirit who indwells born-again-believers does similarly powerful work when the Lord wills and when the believer cooperates with the prompting of the Holy Spirit within!
(v.10)	He writes, “I endure everything for the sake of the elect.” No suffering is too great if it brings about the salvation of God’s chosen ones who will yet believe. Paul repeats this theme—for the sake of the elect—throughout his letters. It is a common theme that runs like a sustaining note through all of the New Testament.
(vv.11-13)	These verses are probably an early Christian hymn. The point to which Paul appeals is that suffering for Christ will be followed by glory. He introduces the “hymn” by writing, “Here is a trustworthy saying:” and then quotes the early Christian hymn, the theme of which is “if we died with Him, we will also live with Him.” Here, Paul uses the Greek grammatical construction which assumes that we died with Christ in the past, when He died for us on the

<p>(v.12</p>	<p>cross. We are therefore assured that we will also live with Him in eternity.</p>
<p>Mt 10:33)</p>	<p>The hymn continues, “if we endure, we will also reign.” Paul emphasizes the need every Christian has to faithfully bear up under suffering and trial which will result in reward when Christ returns. The last part of verse 12 repeats Jesus Christ’s own words as recorded by Matthew, “But whoever disowns me before men, I will disown him before my Father in heaven.”</p>
<p>2 TIMOTHY 2 : 14 – 19</p>	<p>Keep reminding them of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen. Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. Avoid godless chatter, because those who indulge in it will become more and more ungodly. Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some. Nevertheless, God’s solid foundation stands firm, sealed with this inscription: “The Lord knows those who are His,” and, “Everyone who confesses the name of the Lord must turn away from wickedness.”</p>
<p>v.16 Eph 1:13;Col 1:5; Jas 1:18 Titus 3:9;1Ti 6:20 v.19 Nu 16:5 Isa 28:16; Jn 10:14</p>	<p>The wording of verses 14-16 indicates that the heresy mentioned here is an early form of Gnosticism—the same heresy as that which Paul dealt with in 1Timothy and in the letter to Titus.</p>
<p>Footnote: 2Tim 2:14-18</p>	<p>In Paul’s letter to Timothy, he goes into detail warning Timothy against the false teachers of the law because they were teaching Jewish myths and doctrine and constantly were telling far-fetched, fictitious stories based on obscure genealogical points. These false teachers were conceited, argumentative, using meaningless talk, teaching ascetic practices, (that is, austere, monkish self-sacrifice,) and using their positions as religious leaders for personal gain. These heretics were the forerunners of the Gnostics. Gnosticism was one of the most dangerous heresies of the first two centuries. Gnostics said that spirit was entirely good and matter (the body) was entirely evil. The Greek word, <i>gnosis</i>, means, “knowledge,” but the kind of knowledge these false teachers handed out was lies and they occupied themselves in utter evil nonsense! The unfortunate part of all this is that many are easily deceived by this evil and accepted the lie as truth. And it isn’t just Adam and Eve who were deceived by the lies of Satan—the whole human race is every bit as gullible and naïve as they were. This is why it is so necessary to seek the truth! Jesus said, “Ask and it will be given to you, seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.”</p>
<p>Personal Comment: See 1Tim 1:3-11</p>	<p>Paul writes, “Nevertheless, god’s solid foundation stands firm, sealed with this inscription: ‘The Lord knows those who are His,’ and ‘Everyone who confesses the name of the Lord must turn away from wickedness.’ “ The Christian church upholds this truth. In spite of the heresy of Hymenaeus and Philetus, Timothy is warned by Paul to be strong in his belief, teaching and knowledge because the church is God’s solid foundation. Paul emphasizes that the two ‘inscriptions’ on the church are (1.) “The Lord knows those who are His,” that means the Lord has intimate knowledge of those who believe in Christ Jesus as their Savior and Redeemer; and (2.) “Everyone who confesses the name of the Lord must turn away from wickedness,” which emphasizes human responsibility. The church is “sealed with this inscription” which means that the Christian church fellowship around the world is owned and securely protected by God.</p>
<p>See 1-3 John</p>	<p>Because this is an important subject in the matter of “who is saved and why,” I feel it is</p>
<p>Mt 6:33Lk 12:31 Mt 7:7-8</p>	<p>Footnote: 2Tim 2:19</p>
<p>See 1Tim 3:15</p>	<p>See Eph 1:13</p>
<p>See Eph 1:13</p>	<p>Personal Comment:</p>
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<p>From Jn 15:1-8 Isa 5:1-7; Jer 2:21</p> <p>Isa 5:7</p> <p>Jer 2:21</p>	<p>necessary here to quote from the Gospel of John. This is the analogy of the “Vine and its Branches,” but first I will clarify some of the imagery. In the OT, the “vine,” and “the vineyard,” were used as symbols of Israel. When the imagery was used in the OT, it was used to show how Israel was lacking in some important way. Isaiah writes: “The vineyard of the Lord Almighty is the house of Israel, and the men of Judah are the garden of His delight. And He liked for justice, but saw bloodshed; for righteousness, but heard cries of distress.” Jeremiah writes: (Here God is again speaking about Israel) “I planted you like a choice vine of reliable stock. How then did you turn against Me into a corrupt, wild vine?” When this “vine” imagery is used in the NT, here in John’s Gospel, Jesus Christ, however, is “the true vine.”</p>
<p>John 15:1-8</p> <p>v.3</p> <p>v.5</p> <p>v.7</p> <p>v.8</p>	<p>In these verses, Jesus is speaking: “I am the true vine, and My Father is the gardener. He cuts off every branch in Me that bears no fruit, while every branch that does bear fruit He prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in Me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in Me. I am the vine; you are the branches. If a man remains in Me and I in him, he will bear much fruit; apart from Me he can do nothing. If anyone does not remain in Me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in Me and My words remain in you, ask whatever you wish, and it will be given you. This is to My Father’s glory, that you bear much fruit, showing yourselves to be My disciples.”</p>
<p>See Jn 15:4</p>	<p>In the vernacular of an agrarian culture such as was the case with OT and NT Israel, the “vine” was often used as a symbol. Also, the things that the “gardener” did to make the vine more fruitful and what he did to clear away the useless pruned branches, was easily understood. The people could grasp the symbolism of this concept; therefore Jesus used it to illustrate God’s relationship to His people and His people’s relationship to Him. If the vine does not produce fruit, its branches are pruned to stimulate new growth and more fruit. We humans who believe in Christ, are re-born, that is, we have a new, vital spirit within us. We also then have the Holy Spirit of God dwelling within us. We have everything we need to produce fruit or good works. But, this analogy that Jesus used also cautions that the believer has no fruitfulness apart from his or her union and fellowship with Him.</p>
<p>Jn 14:6</p>	<p>A branch out of contact with the vine is lifeless. Consequently, a person who does not stay in vital contact with the Lord by daily Bible study, prayer, and truly living “the Way” that Jesus prescribes, that person will be “pruned,” or even “cut off,” according to this passage in John. When one professes to be a believer in Christ, yet continues to live as he or she has always lived—a worldly life, we must ask, “Is that person saved?”</p> <p>It seems like the answer is, “no, that person is not saved.” But as I have written before—salvation is always a serious commitment between an individual and the Lord God. Only God knows for sure. If you are worried about your own salvation or the salvation of a loved one, pray about it. Talk to God and pour out your concern to Him. He will give you the answers you need. He will give you the peace you seek. I will repeat :</p>
<p>2Tim 2:19, repeated</p>	<p>Nevertheless, God’s solid foundation stands firm, sealed with this inscription: “the Lord knows who are His,” and “Everyone who confesses the name of the Lord must turn away from wickedness.”</p>
<p>Mt 6:24 See also</p>	<p>“No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.” The use</p>

<p>2Pe 2:20-22 2 TIMOTHY 2 : 20 – 26 See Ro 9:21 v.22 Ac 2:21; Eph 2:10 v.23 1Ti 2:2-4 v.25</p> <p>v.26</p>	<p>of the word, “money,” here, means virtually all that is devoted to the world of men, not God. In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work. Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart. Don’t have anything to do with foolish and stupid arguments, because you know they produce quarrels. And the Lord’s servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.</p>
<p>Quest Bible Sidebar</p>	<p>This sidebar is an explanation for chapter 3, verse 9 of the letter that Paul wrote to Titus, but it also helps to explain 2Timothy 2:23. “Christians have always recognized a common core of belief about what is essential to Christianity: faith, repentance and submission to the will of God. Paul expected Titus (and also Timothy and by implication, all Christian believers) to defend these essentials (which are defined in Titus 3:5-8). Anything less significant is not worth fighting about, especially quarreling over who is ‘more spiritual’ due heritage or lifestyle.”</p>
<p>Personal Comment:</p>	<p>This is one of the ways the devil loves to disrupt a believer’s devotion to Christ, by allowing the believer to get all tangled up in controversies—of any kind. This is often a learned response. If one came from a family that fought, argued and quarreled about everything, one will have learned this behavior and thought pattern. When a person becomes a re-born Christian, one of the things that will be difficult to learn is how to respond to controversy in the Christian way.</p> <p>This is achieved by first recognizing that you have a problem being argumentative and quarrelsome. Once you recognize this tendency, each time you do quarrel, etc., and you are conscious and aware of what you are doing, pray to God and ask Him to help you stop responding in this hot-tempered, argumentative way. You may need the help of a Christian counselor, Pastor, elder, or fellow believer to learn not to respond this way. Their concern, words of advice and prayer will be essential for you to overcome this ingrained habit. But do that!! How can a believer get his or her emotions in a twist to the point of verbal dispute and still be at peace in the Lord? First you have to get rid of that well worn pathway of this sin from your past—and it will not be easy! It may take a while—but by sincerely wanting to get beyond that debilitating and destructive habit—eventually it will be basically a thing of your past! You can un-learn a bad habit that you once learned!</p>
<p>Quest Bible Sidebar For 2Tim 2:24-25</p>	<p>Another NIV Sidebar describes Paul’s advice to Timothy and to believers in general: “Apparently the false teachers at Ephesus thrived on debate. Several times in his letters Paul warned Timothy not to get caught up in such arguments. He was not suggesting, however, that the gospel should be compromised. He wanted the gospel proclaimed with confidence, yet with an attitude of love and respect for the listeners. Even opponents listen better when they are treated with respect. But when opponents insist on antagonistic debate, Paul says it’s better to back away.”</p>
<p>Personal Comment:</p>	<p>Of course that is a real problem for many people to do, “to back away.” When the hackles of frustration rise, it is usually accompanied with a surge of adrenaline and the overpowering desire to fight back! It’s part of being human but fortunately human beings are also designed</p>

<p>NIV Quest Bible 2Tim 2:14-26</p>	<p>by God to learn to control this desire to fight, argue, etc. Paul now concludes with these words for “A Workman Approved by God.” He encourages Timothy to “gently instruct” those people who “oppose him.” Paul puts this whole problem essentially into the capable hands of God. This is where it is better to pray for spiritual enlightenment from God, for the argumentative individual, because it is far more possible for this person to be changed by God than by your own repeated attempts to try to control him or her by your own efforts alone. It is through the grace of the Lord that any one of us changes from the wretch we were to a “workman approved by God.” One must be willing to change. This is where a person’s free-will comes into play. God’s grace is present but if the individual will not choose to change for the better, he or she may need some harsh experience (perhaps from the devil but ultimately from God) to bring them to their “spiritual” senses. In 1Corinthians, Paul advises the church to expel the immoral brother. Here, in verse 5, Paul writes: “Hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.” The sin in this passage was sexual immorality. But sin is sin!!!</p>
<p>1Co 5:1-5</p>	
<p>2 TIMOTHY 3 : 1 – 9</p>	<p>But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its power. Have nothing to do with them. They are the kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to acknowledge the truth. Just as Jannes and Jambres opposed Moses, so also these men oppose the truth—men of depraved minds, who, as far as the faith is concerned, are rejected. But they will not get very far because, as in the case of those men, their folly will be clear to everyone.</p>
<p>See 2Pe 3:3 v.3 v.5 Ro 16:17</p>	
<p>V.7 Ex 7:12; 8:18; 9:11</p>	
<p>Footnote: 2Tim 3:1-8</p>	<p>The “last days,” of course refer to the Messianic era, the time beginning with Christ’s first coming. This passage does not only refer to the time just prior to Christ’s second coming but the whole period which is apparent by the unbelieving and unfaithful people of this time—now! Actually, people of this degradation have been prevalent on the earth since the fall in Genesis, chapter 3. They are those of whom Paul writes in Romans. Here Paul cautions Timothy to “have nothing to do with them.” In Romans, Paul writes, “keep away from them, for such people are not serving our Lord Christ, but their own appetites.” Paul is referring to unstable women of that era who were guilty because of their own sins. They were torn by lust and were the victims of various false teachers. He writes that they were “always learning” but never coming to a saving knowledge of Christ. These men, Jannes and Jambres are not mentioned in OT Scripture, but according to Jewish tradition they were the Egyptian court magicians who opposed Moses.</p>
<p>Ro 1:18-32 (v.5) Ro 16:17-18 (v.6) (v.7) (v.8) See Ex 7:11</p>	
<p>Personal Comment:</p>	<p>The terrible last days of which Paul writes are quite obvious to us in this 8th year of the 21st Century. He gives an accurate picture of the godlessness of this time, now, and all predictions point to it getting worse. The Books of Prophecy are unfolding before us in our lifetime and in the lives of our children and their children. And it is all terribly frightening. Without my faith in the salvation of Christ and belief in the All Knowing and All Powerful God the Father, Who is in control—and what I read in Scripture—I would be terrified and without hope. But, I believe!! What an indescribable difference that fact means!! Thank You, Lord, for saving me. I pray that my children, grandchildren and loved ones will also be saved through belief in the redemption of Christ Jesus. (Also, you too, dear reader, I pray that you will receive Christ Jesus into your heart, as Savior and Lord!)</p>

<p>(see v.9)</p>	<p>Many places in the Scriptures we are warned, as Paul warns Timothy, to have nothing to do with these evil doers! But this godlessness is not “clear to everyone,” unfortunately. Some people simply do not see the danger in playing with evil. Dr. Lutzer says that God judges those who toy with sin by allowing them to become addicted to it! That is so true. Painfully true for those of us who have had addictions in the past—or who are in the prison of an addiction now! I remember, that in my heart I knew the pleasure I was pursuing was sin but I ignored that part of it because I wanted the pleasure too much—until it took over my life in the form of an addiction. Then I was with “a monkey on my back” for a very, very long time.</p> <p>The addictions I had not only affected me but all those whom I touched—like a putrid smell permeating everything. And it was so destructive in my relationship with my children, my husband, my parents and siblings, literally with everyone. After much time and much change, I acknowledged my sins, repented and was reborn, spiritually—I now see the world through the eyes of a believer. Thank You, Lord.</p> <p>What I see is how prophetic Paul was. In effect he is predicting TV, the internet, cell phones, the media, the doubters, the con artists, liars, abusers, terrorists, etc., all mushrooming in our time and pervading everything with the scent and essence of evil—Satan and his minions!</p>
<p>Dt 31:6</p>	<p>As Moses was about to die, he gave advice to Joshua who was to take upon the leadership of the Israelites and lead them into the promised land. “Be strong and courageous. Do not be terrified because of them (the enemy), for the Lord your God goes with you; He will never leave you nor forsake you.” The writer of the Book of Hebrews offers NT readers these words: “Keep your lives free from the love of money and be content with what you have, because God has said, ‘never will I leave you; never will I forsake you.’ So we (believers in Christ Jesus) say with confidence, ‘The Lord is my helper; I will not be afraid. What can man do to me?’ “</p>
<p>Heb 13:5-6</p>	
<p>Ps 228:6-7</p>	
<p>Footnote: 2Tim 3:6-7</p>	<p>In verse 7, Paul tells Timothy about those who have an evil motive in their influence over others, especially “weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to acknowledge the truth.” (This is also true of weak-willed men, who are equally gullible.) They dabble in and enjoy Bible studies but rarely recognize their own need to repent—to change their own lives to be more Christ-like. They may watch hours of TV evangelists and send them money but do not see their own sinfulness, nor do they try to understand who Jesus Christ really is. He is Lord! Not just another god. He is Lord over our lives, not just someone whose philosophy “can’t hurt.” They add some favorite Gospel quotes to their collection of mantras and charms and voodoo and whatever, and think they have as good a shot at heaven as the next guy. Without a re-born spirit and belief in Christ the Savior, they have no shot at heaven at all! Why won’t they see that?</p>
<p>Personal Comment: 1Jn 2:22</p>	<p>The Apostle, John asks, “Who is the liar? It is the man (or woman) who denies that Jesus is the Christ (the Messiah). Such a man is the antichrist—he denies the Father and the Son.” We see this happening in many “Christian” churches today. They have discarded truth for the lie—because they are catering to the desires of the people they serve. But it is Satan whom they serve, not just the people. They have brought the world into the sanctuary.</p>
<p>Isa 63:18; La 1:10; Eze 5:11; Dan 11:31;</p>	<p>In the OT there are prophecies about profaning the temple. These have come true about the Jews—the Israelites—who loved the world and the devil more than God. We know a little of what happened to them as a result of this terrible sin. And yet, here we Christians are, doing the same thing! What is a rock concert—which in my opinion is “devil noise,” not music—</p>

Zep 3:4	doing in the place of worshipping God? The altar has been replaced by a stage. The pulpit has been replaced by electronic devices for entertainment. I see this practically everywhere and I cannot see it as good and godly. It is profaning the altar of God.
Mt 24:15; Lk 21:24 Mt 24:4-35 Isa 34:1-4	In Matthew and in Luke, Jesus speaks of a time that did occur in AD 70, and He predicts what will take place in the future, in Jerusalem, when “the times of the Gentiles are fulfilled.” We already see what is happening in the world. “Nations” rising up “against nations and kingdom against kingdom.” And we see “famines (plagues) and earthquakes in various places.” What we see and hear about is just the beginning which will continue to get worse until the end of the world as we know it.
Rev 3:20	The only real hope and remedy is to believe in the salvation of Christ. To recognize your own sin, confess it to God and ask Jesus into your heart. He will give you a new, re-born spirit and He will take care of you all the way to heaven. I will not go into detail; however, I continue to stress: read your Bible! The more you read it, the more you are able to understand about the Lord, about live, about yourself and others. Many “why” questions are answered by studying the Bible. Not only did the Holy Spirit of God inspire the writing of Scripture, but every one who reads the Bible with a hunger to know the Word—the Holy spirit will also inspire you to comprehend. (If you need help, find a Bible believing Christian church. Talk to the pastor and ask how you may learn to understand what you read.)
<p>1 TIMOTHY 3 : 10 – 17 See Ac 13:14- 51 Ps 34:19 Jn 15:20 v.14 Mk 13:5 Jn5:39 v.16 2Pe 1:20 See 2Tim 2:21</p>	<p>You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.</p>
Footnote: 2Tim 3: 11-12 Ac 14:19-20	<p>“Antioch, Iconium and Lystra” were three cities in the roman province of Galatia, which Paul visited on his first and second missionary journeys. Since Timothy was from Lystra, he would have known firsthand of Paul’s sufferings in that region. Paul writes that “the Lord rescued me from all of them, (all of his persecutions and sufferings), even execution from stoning.”</p>
(v.12) Mt 10:22 Ac 14:22 Php 1:29 Mk 13:13	However our human weakness may cringe at the thought of Paul’s words, “everyone who wants to live a godly life in Christ Jesus will be persecuted.” Jesus said virtually the same thing as recorded in Matthew: “All men will hate you because of Me, but he who stands firm to the end will be saved.” The last part of this statement from Jesus is amplified in an NIV footnote for the same verse in Mark: “Such perseverance is a sure indication of salvation.”
Personal Comment: See Jn 3:16-17	Both of these verses and explanations may put a question in your mind about salvation. This question seems—the operative word is <u>seems</u> —to indicate salvation may depend upon works. I know this is not right. Salvation is dependent upon what Christ did on the cross. He made atonement in His sacrificial death for all who believe in Him to be saved.
	So I did some research to find the Scripture that gives me the full picture of what is said in the verses above. This is the beauty of Bible study: when you don’t understand a verse

	<p>completely, keep looking and check the references until your question is answered. Satisfying your hunger to know and understand the Bible is accomplished in this way. (Always remember the help of the indwelling Holy Spirit of God is available! Almost all of these studies are based on the NIV Study Bible and a small assortment of other Bibles and reference books, most of which were purchased at re-sale shops and rummage sales! A few books were given to me. But I feel that the greatest consistency in this work comes from the Holy Spirit. Often I feel as though I just push the pen...or punch the keys!)</p>
2Pe 1:10-11	<p>The verses which most clearly state this same concept are found in 2Peter. “Therefore, my brothers (and sisters), be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.”</p> <p>I can remember reading this while on my initial sojourn to Arkansas, riding next to my nephew, who was driving my car. We were on our way to what we believed would be a new life. For me, it truly was. I was on my way to spiritual rebirth and the Christian life. I did not know at that time, August of 1989, how difficult the journey would be. But, I was committed and had chosen to do this—to follow the direction I was positive that I was supposed to follow.</p>
2Pe 1:10 Strong’s Concordance	<p>I didn’t quite understand what the word, “election,” meant as used in this passage. According to the Concordance, the original Greek means, “divine selection,” or “chosen.” It means one chooses what the Lord God already knows he or she will choose. Because God knows all things, past, present and future. This is a good example of how our free will operates. (It is 19 years after the above sojourn to redemption and now I am compelled to write Bible studies which include comments about my personal walk of faith.)</p>
Footnote: 2Tim 3: 14-15 Ac 16:1; 2Tim 1:5	<p>It is fitting to be writing this (first draft, 5-10-08) on the day before Mother’s Day! Paul is emphasizing to Timothy that he should “continue in what you have learned...because you know those from whom you learned it.” Paul may be referring to himself because he taught Timothy many things about being a teacher/preacher of the gospel of Christ. Paul is also referring to Timothy’s mother and grandmother who were Christian women and brought him up in the faith.</p>
Footnote: 2Tim 3:16-17 See 1Tim 5:18; 2Pe 3:15-16	<p>“All Scripture is God breathed and useful for teaching.” The primary reference here is to the OT, since some of the NT books had not been written. However, what ultimately became part of the NT was at that time already considered to be of equal authority to the OT Scriptures. The apostle Peter placed Paul’s writings—his letters—on the same level of authority as the “God breathed” writings of the OT.</p>
Personal Comment: Gen 1:2 Gen 2:7	<p>This is a beautiful and enlightening concept. In Genesis, “the Spirit of God moved upon the face of the waters,” (KJ) and in the NIV, “the Spirit of God was hovering over the waters.” In the second chapter of Genesis, (NIV) “The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life and the man became a living being.”</p>
Jn 3:8	<p>The word, “breathed” in the Hebrew is <i>ruwach</i> and in this usage it refers to the “wind” and also it means, “spirit.” In John, Jesus is speaking: “The wind blows wherever it pleases. You hear its sound but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.” The full meaning of this passage had eluded me until this very moment! It is amazing how God—the indwelling Holy Spirit—prods the mind until comprehension dawns! The wind—the Holy Spirit—breathes upon those who open the door of their hearts to Christ Jesus. Those who are thus re-born, spiritually, cannot tell where or</p>
Rev 3:20	

<p>Ro 12:6 Ps 46:10</p>	<p>how the comprehension comes to them because this new-rebirth process makes them able to be aware of what the indwelling Holy Spirit gives to them to know. Of course, this gift, as with all gifts of grace from God, does not “come” to every believer in the same way. But this beauty of knowing God comes as a wind blowing the clouds away in the mind so that the light of His wisdom shines through. We say, “it just dawned on me,” about a thought or idea that seems like a new concept we didn’t have before. But it was the Holy Spirit who opened your mind.</p>
<p>2Ti 3:16</p>	<p>Paul uses the phrase, “God breathed,” here in verse 16. This is from the NIV translation of this verse. The entire verse in the King James version, reads, “All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness.” Perhaps the reason the translators for the NIV chose the word, “breathed,” was to connect it to the passage cited above, especially about the breath of God giving life to humanity. In that instance, God is giving the physical, mental, spiritual and emotional life to Adam, and thus to the entire human race. But God continues to interact with human beings to bring about His will and enlighten them. To “breathe” into their spirits and thus to open minds to His righteousness.</p>
<p>Jn 20:19-22 Gen 2:7</p>	<p>John records what Jesus did when He appeared to the Apostles in the “locked” upper room after His resurrection. “He breathed on them and said, ‘Receive the Holy Spirit.’” The Greek word for “breathed” is <i>pneuma</i>, which means a current of air, or a breath. By analogy, this “breath” is the human spirit. Also the human spirit is called the rational soul, the vital principle, and the mental disposition. But, the word also means the Spirit of the Divine God, Christ’s Spirit, The Holy Spirit. (The word in another context also may mean, angel, ghost or demon. It depends upon how it is used.)</p>
<p>Jn 15:26</p>	<p>In English, we use the word, <i>pneuma</i>, as it pertains to air and other gasses. As a prefix, the word, <i>pneuma</i>, refers to the lungs and respiration, etc. The breath of life is of vital importance, not only for the body but also for the soul and the spirit. Literally speaking, our spirits are not completely alive until we choose to be saved by Christ and we then receive the indwelling Holy Spirit, because at that instant our spirits are reborn. That part of us which was dead, before, is now alive! We have been “breathed” upon and have received a new spirit! Literally, the new re-born Christian is now able to be enlightened to God’s righteousness. And the Lord God continues to “breathe” life. For Jesus said, “When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, He will testify about Me.”</p>
<p>2 TIMOTHY 4 : 1 – 8</p> <p>v.3 Isa 30:10 v.4 Ac 21:8; Eph 4:11</p>	<p>In the presence of God and Christ Jesus, who will judge the living and the dead, and in view of His appearing and His kingdom, I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.</p>
<p>v.6 Nu 15:1-12 Php 12:23 v.8</p>	<p>For I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but to all who have longed for</p>

<p>1Co 9:25 Footnote: 2Tim 4:1-2</p> <p>(v.2)</p>	<p>His appearing. Paul writes to Timothy and essentially to all Christians who read these words, for we all are to be ready to tell others of the reason we believe. He says, "I give you charge," by this Paul means that he is entrusting Timothy with the duty, responsibility and obligation to instruct and lead others. And the authority to be ready in any situation to speak the needed words, whether correction, rebuke or encouragement. Timothy is to be aware that he does his evangelistic work in the presence of God the Father and Christ Jesus, who will judge all men and women. Also, he is to be keenly aware Of the twin facts of Christ's return and the establishment of God's kingdom in its fullest expression. We who believe in Christ's redemption are to view that a charge like what Paul gave to Timothy, applies to us as well: we are to be aware of its utmost importance as was Timothy.</p>
<p>Footnote: 2Tim 4:3-6</p> <p>(v.4)</p> <p>1Ti 1:4</p> <p>See I John</p>	<p>By "sound doctrine," Paul means correct teaching, in keeping with that of the Apostles. The teaching is called "sound," not only because it protects against the corrupting influence of false teachers, but it is to be the "sound" in doctrine, (the body of principles presented for belief), and "sound" in faith and speech. This is a basic concern in the Pastoral Letters that Paul wrote to Timothy and Titus.</p> <p>The "myths" about which Paul is most concerned in these Pastoral Letters are basically those perpetrated by the Judaizers who tried to pass off mythical stories and endless historically questionable genealogies fro truth. This fictitious background and endless debates by the false apostles eventually evolved into the Gnostic philosophy, which was one of the most dangerous heresies of the first two Centuries of the church. The Greek word for "knowledge" is <i>gnosis</i>, from which we get the term, "Gnosticism."</p>
<p>(v.6)</p> <p>See Nu 15:1-12; 28: 7,24</p>	<p>The "drink offering" is a concept which Paul uses to identify his very life with and OT ritual: After a lamb was burned as an offering (sacrifice) to God, a <i>hin</i> of wine, (about 4 quarts) was poured out over it. The idea of most sacrifices from the OT was that the offering was to be used up or consumed, meaning that it was therefore given to God in its entirety. This is how Paul sees his life, as a "drink offering" being poured out, literally being consumed for Christ. In other words, he is saying, "I am giving my all."</p>
<p>Footnote: 2Tim 4:7-8</p> <p>See 2Tim 2:5</p> <p>Jn14:6</p>	<p>Paul continues with some personal observations by looking back over his 30 years of labor as an apostle of Christ. (A.D. 36-66) Like an athlete who had engaged successfully in a contest Paul says, "I have fought the good fight, I have finished the race, I have kept the faith." By this, Paul meant that he had carefully observed the teachings of the Christian faith. Previously in the epistle, he wrote, that like a good athlete, a good Christian follows "the rules,"—the way of life set down by Christ Jesus Himself depicted, especially, in the Gospels. Perhaps another way of saying this is that he guarded the faith and faithful Christians as a shepherd guards the sheep. He did this by emphasizing the doctrine of Christian truth in the way he lived his life as an example to others. Another way in which Paul guarded the faith is evident in his Epistles and in the Book of Acts where Luke records Paul's description of "the how and why" of living the faith.</p>
<p>(v.8)</p>	<p>Continuing with the same metaphor, by applying the discipline and dedication of the athlete to the life of a true Christian, Paul describes the conclusion of these efforts. The winner receives a crown. In the first Century, a Greek athlete received a perishable crown of leaves. The Christian believer, however, receives a permanent and imperishable "crown of righteousness." " The born again believer is already assured of eternity with Christ in heaven. But the crown a believer receives is dependent on how and why he or she lived life on earth.</p>

<p>Read John 15:1-8 Jn 15:1-8</p>	<p>The Gospel of John describes it so beautifully. He wrote that believers are the branches on the Vine of Christ. Because the branches are “on” the vine of Christ, they are able to produce fruit, or good works—as long as they stay on the vine! The reward or crown of righteousness that believers receive is based upon the “fruit” he or she produced.</p>
<p>Personal Comment:</p>	<p>I have lived more than three quarters of a century on this earth. The evolution of technology is hard for me to grasp. I cringe at the pace of life and the waste evidenced by a “throw-away” society. In the world, nothing is permanent or imperishable. All the world’s achievements are leaves, stripped off the branch of human effort and custom. They are doomed to perish. In Scripture, we speak of death and resurrection. A human being is designed by God and comprises a body with a spirit. When human life ceases, the body decays. It is perishable. But the spirit lives on into eternity. An individual who accepts Christ Jesus as Savior receives a new re-born spirit which enables and assures him or her of eternal life with Christ in heaven. The individual, who rejects Christ on earth, possesses an un-regenerate spirit and at death enters hell for eternity.</p>
	<p>When Paul compares the Christian walk to the athlete running a race, one must remember that without believing in Christ as Lord and Savior, thus receiving from Him a regenerate or new, reborn spirit, a man or woman may run a good race on earth but on merit alone will not resurrect to be with Christ in eternity. Personal merit alone is not a passport to heaven!</p>
	<p>The concept of heaven is often misunderstood and misrepresented in stories and pictures. The idea of becoming an angel with wings and floating around on clouds and strumming a harp is totally false. It was one of the ludicrous myths generated by the false teachers about which Paul writes. They brought about many other far-out, weird and totally wrong ideas about heaven and hell. Some of these ideas came from the Judaizers who included ancient Jewish traditional and imaginary concepts in their “teaching.”</p>
	<p>God made only a certain number of angels. Angles do not procreate. God made mankind. Mankind procreates. A third of the angels denied God with Lucifer (Satan) and fell along with him to be doomed in eternity to the “lake of fire.” But human beings do not become angels!! Demons may inhabit human bodies but angels do not become human beings.</p>
<p>2 TIMOTHY 4 : 9 – 22 v.11 Col 4:14 v.14 Ac 19:33 v.16 v.17 Ac 23:11 v.18</p>	<p>Do your best to come to me quickly, for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry. I sent Tychicus to Ephesus. When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments. Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. You to should be on your guard against him, because he strongly opposed our message. At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion’s mouth. The Lord will rescue me from every evil attack and will bring me safely to His heavenly kingdom. To Him be glory for ever and ever. Amen.</p>
<p>Final Greetings v.21 v.22</p>	<p>Greet Priscilla and Aquila and the household of Onesiphorus. Erastus stayed in Corinth, and I left Trophimus sick in Miletus. Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers. The Lord be with your spirit. Grace be with you.</p>

<p>Personal Comment:</p> <p>(see v. 21) (see v. 13) (see v. 18) (see v. 13) (see v. 11)</p>	<p>These last verses in Paul's second letter to Timothy are mainly his personal remarks, and the words carry urgency for from them we know that Paul is aware that he is close to the end of his ministry for Christ on this earth. He anticipates his death at the hands of the Romans. Winter is approaching and his prison cell is cold and damp. He asks Timothy to "do your best to come quickly" and "when you come, bring the cloak that I left." But aside from his physical discomfort his spirit hungrily awaits going home to heaven, while at the same time he desires to finish the work God has given to him to do. He asks for more writing materials and for Mark to come with Timothy so he will be able to help him in his ministry.</p>
<p>Ac 9:15-16</p>	<p>Being confined to a prison cell limited Paul's ability to carry out his work. Few of us experience the hardships that Paul suffered while he completed the task Christ Jesus gave him to do as His "chosen instrument." Yet, many of us have suffered, which the Lord God allows. And sometimes through that suffering we may experience a relationship with Him we otherwise would not have had. During these times, the Lord gives us grace and when we utilize it we learn the depth of God's love for us.</p>
<p>(see v.18)</p>	<p>The devil tries to use our suffering to chip away at the foundation of our faith in Christ. Dear reader, if that occurs, stop and think of the range of suffering the Lord Jesus experienced just so we, who believe in Him, may be redeemed and destined for heaven. For me, when I get down and discouraged, I find a great deal of comfort knowing what my Lord did for me and all those who believe in Him—out of His all powerful love for us sinners! I feel certain that this is what Paul refers to when he writes: "The Lord will rescue me from every evil attack and will bring me safely to His heavenly kingdom."</p>
<p>Footnote: 2Tim 4:10</p> <p>See Gal 1:2</p> <p>Ro 15:19</p> <p>(v.11) See ac 13:13</p> <p>Ac 15:36-41 Col 4:10; Phm 24</p>	<p>Crescens is mentioned only here in this letter and no where else in the NT. Paul tells us that he, Crescens, has "gone to Galatia." He may mean either the northern area of Asia Minor (called Gaul at that time) or a Roman province in what is now Central Turkey. Titus is not with Paul at this time because he sent him on a mission to Dalmatia, which is in modern Albania and a portion of Yugoslavia, also known in Scripture as Illyricum. (Il-lyr-i-cum)</p> <p>John Mark (who wrote the Gospel of Mark, which was based upon Peter's teaching and preaching) had deserted Paul and Barnabas on their first missionary journey. After Paul refused to take Mark on the second journey, Barnabas separated from Paul, taking Mark with him on a mission to Cyprus. Ultimately, Mark proved himself to Paul, as indicated by his presence with Paul during Paul's first Roman imprisonment and by Paul's request here for Timothy to bring Mark with him to Rome.</p>
<p>(v.13)</p>	<p>Here Paul asks Timothy "to bring the cloak" that he "left with Carpus at Troas," for protection against the cold dampness of the Mamertine prison cell. The cloak was probably a heavy, sleeveless, outer garment, circular in shape and with a hole in the middle for one's head. Here Paul mentions the man, Carpus, who also is not mentioned elsewhere in Scripture.</p> <p>Paul asks Timothy to bring his "scrolls, especially the parchments." The scrolls were used for Biblical writing but were rarely as long as 30 feet in length, as in the case of a book like Isaiah. Reading the contents of a scroll involved the awkward procedure of unrolling it with one hand while rolling it up with the other. Shortly after the time of Christ the scroll gave way to the book form still used today. The scrolls that Paul requested were made either of papyrus (river reeds, flattened, glued together and pressed flat and smooth, to form a durable writing surface) and parchments which were made from the skins of animals, (also called vellum). Some of these parchments that Paul requested may have been copies or parts of</p>

<p>(v.14) 1Tim 1:20</p>	<p>the OT. "Alexander the metalworker" may have been the Alexander whom Paul wrote about in his first letter to Timothy.</p>
<p>(v.16) Ac 28 (v.17)</p>	<p>Paul is referring here to his first court hearing because of his current imprisonment. He does not mean his defense on the occasion of his first imprisonment when he was under house arrest in Rome. Even in these dire circumstances of Paul's living conditions in the Mamertine prison, he used the occasion to testify about Jesus Christ in the Roman imperial court! He writes: "I was delivered from the lion's mouth" because, being a Roman citizen, he could not be thrown to the lions in the amphitheater, therefore, this must have been a figurative way of saying that his "first defense" or first hearing did not result in an immediate guilty verdict.</p>
<p>(v.18) See 2Tim 4:6</p>	<p>Since Paul fully expected to die soon, as he wrote so poetically, "I am already being poured out like a drink offering, and the time has come for my departure." However, here he writes, "the Lord will rescue me from every evil attack," but the rescue he means is spiritual, not physical. He anticipates his departure to heaven soon!</p>
<p>(vv. 19-21) See 2Tim 1:16 Ro 16:23</p>	<p>Paul closes this letter with mention of people who have supported him in one way or another or who help him in his missionary work. "Onesiphorus...refreshed me and was not ashamed of my chains." Erastus, who is mentioned here, may have been the same man Paul included in his letter to the Romans. The man, Linus, may have become the bishop of Rome sometime after the deaths of Peter and Paul, according to early tradition.</p>
<p>(v.22)</p>	<p>As at the end of his first letter to Timothy, Paul uses the plural form of the word, "you," showing that the letter was intended for public use. The word, "your" in the first part of this verse is singular, indicating that it was addressed to Timothy alone. In view of Paul's impending death and the solemn charge he gave to his timid young friend, Timothy, needed much encouragement.</p>
<p>Personal Comment: American Heritage Dictionary</p>	<p>Ah, but we are here and now in the struggles of life. Our sin nature is like a drag on our pursuit of living the Christian life. The dictionary defines "drag" as something to cause one to move with great reluctance, weariness or difficulty, to lag behind. The word, "lag," means to fail to keep up a pace, to develop slowly, to avoid facing up to responsibility. These words give a fairly clear picture of how our sin-nature interferes with our spiritual growth.</p>
<p>Ac 2:17</p>	<p>I cannot tell you how often I omit a prayer here or praise there, or I can't find time to simply talk to Father God for the sake of communicating with my Maker. I forget my prayers. I forget to read my Bible. I forget to thank God for all the many gifts He gives. I don't always praise Him because He is all knowing, all powerful, loving God, Who holds in His hands the universe, the world and all of us who inhabit it. I FORGET!! Then I wonder why do I feel so depressed? I was really happy there for a while. How come I'm back in that grim mode again? The answer came so simply and gently: the Holy Spirit of God placed these words in my mind, "Mary, you forgot about Me!!"</p>
<p>Ro 7:7-25</p>	<p>It seems, such a simple solution yet it is difficult because our sin nature is so influenced by the real or imagined needs of the body and its aches and pains, and its many hungers. We want what we want when we want it. No matter what that want is!! Paul said it so well, "What a wretched man I am! Who will rescue me from this body of death? Christ the Lord!"</p>
	<p>Because the Lord has changed me, it is with an avid hunger that I really do read Scripture, for therein was the solution to the drag of my humanness. Years ago I did balk at reading the Bible. After all, life had dealt me a no-win hand. But, I eventually succumbed to the</p>

<p>Comment continued:</p>	<p>prompting of the Holy Spirit and began to read—then I couldn't stop my search for the truth! It became for me a force I could not deny—leading me to years of repentance and eye-opening truth and the realization of the undeniable love of God. Pastors, friends and Christian counselors helped to answer my many questions. And through it all like the sustaining not it was and still is, the Bible. The more I read it the more Scripture was opened up to me, and with it, understanding. What wondrous love our Father God has for us in His Word!</p>
<p>Jn 1:1-18</p>	
<p>NIV Quest Bible</p>	<p>I will close this Bible study by paraphrasing and quoting from the Quest Bible. "Paul's humility and his submission" to Christ the Lord is seen especially in this second letter to Timothy. The experience that Paul had on the road to Damascus was miraculously profound and remained the focal point of his life—to the very end. He was keenly aware that the Lord God had chosen him. At the time of his conversion he was "Christianity's chief opponent," yet God chose him "as a prime example of what grace could do." And now he is in prison, anticipating a martyr's death. "The last words of a dying person often have a significant impact on others. In a sense, 2Timothy is like that." These words, written by Paul are words for Christians to "live by." Not only Paul's words, but his life—before and after his conversion—is exemplary.</p>
<p>1Tim 1:16</p>	
<p>Php 4:11-13</p>	<p>Perhaps many who read these studies are like me. I was an old woman before the Lord changed my life and I accepted Christ Jesus as my Savior. The thrust of the personal comments in these studies are often contrasts from my past to my present life. I, too, "have learned" to live a different life, even though at times it is hard to keep the old patterns from emerging. I, too, am at the end of my life, not in prison, Thank God, but confined to a degree by living on a very low, fixed income. Yet, there is wisdom in that. Much of my time is devoted to writing and I don't have to be concerned about earning a living!!</p>
<p>Quest Bible Intro to 2Timothy</p>	<p>"Many of Paul's supporters, perhaps sensing the hopelessness of his situation, had abandoned him in prison. Time hung heavily for Paul, who was suffering both physically and emotionally. His difficult circumstance, concern for the churches he'd begun and his (fatherly) love for Timothy, spurred him to write these words."</p>
<p>Pastoral Letters</p>	<p>The responsibility of a pastor is to help the Christian fellowship to deal with our humanness. Paul's letters, 1Timothy, 2Timothy and Titus are called the Pastoral Letters because they advise pastors how to "shepherd" those whom they serve. Like a shepherd who deals with sheep being sheep, the pastor is to lead people to a meaningful Christian life and to deal with the all-too-human realities of that life.</p> <p>Dear heavenly Father, I pray that through Your Holy Spirit, those people who need to read these words will be drawn to this website and will be changed by Your wisdom. On page 19, is the poem, THIS MAN, which was written about Pastor Steve Fletcher, Faith Bible Alliance Church, Neosho, Wisconsin.</p>

