

II TIMOTHY - CHAPTER 1 & 2

SUMMARY:

After the introduction and statement of gratitude for Timothy, Paul begins encouragement. He stresses that Timothy, Onesiphorus and he are not to be ashamed of the Gospel or the proclaimers of the Gospel.

In the face of a wicked persecution, Paul declares the security a Christian can enjoy even in the midst of impending death. Paul was not the only man faced with death. Every Christian lived with the threat of sudden death at any moment. No where does Paul cry for governmental reform. Instead, he urges personal commitment to the Gospel. This will prepare them to meet hardship, face and endure death and live with Christ in eternity.

Are you ashamed of the Gospel? Do you proclaim it in a grand way? Do not wait until persecution hits to speak and minister to others for Christ.

SECTION III. TIMOTHY IS EXHORTED TO FULFILL HIS MINISTRY. 2:1-26.

I. APPARENT REASONS FOR SUCH AN ENCOURAGEMENT.

A. Because of what has been spoken in chapter one, Timothy is to continue in the faith and avoid the pitfalls of Satan.

1. Remember your home teaching.
2. Remember the worth of the stewardship given you.
3. Remember my ministry.
4. Remember so as to avoid defecting from Christ.
5. Remember the great example of Onesiphorus.

B. "Because the Judaizing teachers in Asia had all

II TIMOTHY - CHAPTER 2

cast off Paul as an apostle, and because it would not be in his power after this, to oppose their corrupt doctrines in person, he challenges Timothy to be strong in the exercise of his spiritual gifts, and in preaching the unspeakable benefits bestowed on Jews and Gentiles without distinction, through Christ, and not through the law of Moses." Macknight on the Epistles, Vol. III-IV, pages 300-301.

- C. All of this is neatly summed up in the phrase, "Thou therefore, be strengthened in the grace that is in Christ Jesus. v. 1.
- D. Again we have the appearance of the word "grace". Paul knew of a certainty that it was by the grace (divine influence on the human heart reflected in everyday living), of Christ that any Christian accomplishes anything.
- E. As he begins this chapter he implies that he wants Timothy to trust Christ and His grace for needed strength rather than saying, "I'm able to meet the challenge because I have known and was taught by Paul."
- F. Too often we become disciples of our human teachers rather than disciples of the Lord!

II. THE CHALLENGE GIVEN TO TIMOTHY. V. 2

- A. Paul does not ask for blind obedience. v. 2.
 - 1. He asks Timothy to recall the teaching he has heard Paul give time and again to all men.
 - 2. In this manner he is asking Timothy to first call on his own memory and experience of sharing the Christian life with Paul.
 - 3. Then Paul asks Timothy to confirm what he had heard by talking with those who also had seen and heard Paul in his many discussions.

II TIMOTHY - CHAPTER 2

4. Timothy was to compare his experience with that of other witnesses.
 5. Paul knew what the result would be.
- B. Now he gives a challenge to Timothy based upon the knowledge of the past teaching of Paul. v. 2.
1. "Commit the same to faithful men".
 - a. Since it is good enough for you Timothy, it is applicable to all people.
 - b. Timothy, as an evangelist, is to be an equipper of the saints.
 - c. He is not to do the job himself, he is to train and delegate authority.
 - d. These teachers are to be faithful men. The Greek for faithful, πιστος, is a word with a rich variety of closely connected meanings. A man who is a πιστος is a man who is believing, a man who is loyal, a man who is reliable. All these meanings are there. Falconer said that these believing men are such "that they will yield neither to persecution nor to error." The teacher's heart must be so stayed on Christ that no threat of danger will lure him from the path of loyalty and no seduction of false teaching cause him to stray from the straight path of the truth. He must be steadfast alike in life and in thought. Barclay, p.158.
 2. "Who will be able to teach others also."
 - a. This instruction was not to be an end unto itself.
 - b. Those Timothy taught were to be so well prepared that they too could teach, convert and teach others.

II TIMOTHY - CHAPTER 2

3. This verse well states the need for training faithful men to preach and teach the faithful word.
4. Every church, every evangelist, every Christian must look at this verse and recognize the personal responsibility contained within.
5. Every generation must accept this responsibility as a privilege.

III. ILLUSTRATIONS GIVEN TIMOTHY TO SUPPORT THE EXHORTATION TO FULFILL HIS MINISTRY. Verses 3-26.

A. As a soldier--verses 3-4.

1. Every soldier, whether then or now, goes into service knowing that hardships are going to come his way because of being a soldier.
2. So it is with each Christian. We must realize that there will be difficulties in the King's service but they give no cause for desertion in the face of the enemy!
3. A soldier does not serve part-time and become involved in some other business.
4. When there is a command he is to be free from all other interferences so that he responds in the manner so expected of him.
5. It is the same with Christians. It is not possible to become entangled with the pleasures of the world if we are going to effectively fight the prince of this world.
6. We must commit all to our King of kings and respond in the manner He desires of His children.
7. The point to remember--Endure through hardships at all cost for Christ.

II TIMOTHY - CHAPTER 2

B. As an athlete. Verse 5.

1. To be the victor in the Olympic games takes discipline.
2. The participant is to contend according to the rules or he is disqualified.
3. The Christian is to discipline himself as does the athlete.
4. Like the athlete who trains and obeys, each Christian is to rigorously "train" (study and practice what is learned), to contend according to the rules--God's Word.

C. As a Farmer. Verses 6-13.

1. In the case of the soldier, Paul stresses the willingness to face hardship. v. 6.
2. In the case of the athlete, Paul stresses the willingness to discipline oneself according to God's will.
3. In this case of the farmer Paul is stressing hard work and patience.
 - a. Paul acknowledges that the man who cares for the crop is to receive first choice of the bounty.
 - b. So with the hard working evangelist, his is to share the fruits of the Word.
 1. He is to preach and teach first to himself.
 2. He is to receive the blessings of the gospel harvest.
 3. It may take a long time for the seed of the gospel to grow to full fruit but the sower must be confident in:

II TIMOTHY - CHAPTER 2

- a. The power of the Word.
 - b. The power of the Master to whom all glory belongs.
4. Just as the farmer works long hours and patiently awaits the harvest, so the evangelist is to work hard and be patient knowing the harvest will come.
4. Paul calls some vital facts to Timothy's remembrance that will enable him to be a patient worker for the Lord. va. 7ff.
- a. He first informs Timothy that the Lord will help him to understand all things necessary for God's evangelist. v. 7.
 - b. He wants him always to remember Jesus Christ. v. 8.
 1. Anything else is not suitable for a model.
 2. This simple statement reveals the importance of Christ in God's redemption plan.
 3. He was the promised Redeemer from God as the Old Testament teaches.
 4. Timothy is to remember Christ's victory over death and what that victory means to all men.
 5. Christ was of the house of David.
 - a. Not only is He God's resurrected Son, He is of the house of the man whose heart was dedicated unto God.
 - b. Thus the resurrected Christ is the reigning Christ!
 6. "All such information is included in

II TIMOTHY - CHAPTER 2

the Good News I have been preaching," states Paul.

- a. Thus we see Timothy encouraged to
 - follow the Christ of resurrection.
 - be a loyal subject to King Jesus because of the content of the "Good News."
- b. "It was Paul's gospel, for:
 1. he had received it by immediate revelation (Gal. 1:12);
 2. he continues to proclaim it even in this letter, (II Tim. 1:11); and
 3. he still clings to it with his whole heart, even now that he is facing death." Hendriksen, p. 251.
- c. Very excellent reasons to work hard and maintain patience.
- d. Paul states his position as an encouragement to steadfastness. v. 9.
 1. It is because of the Gospel that I am a prisoner and I am honored to be so used of God.
 - a. Remember the great persecution.
 - b. I am here as a common criminal.
 - c. The empowering fact is this; they can imprison my body but no one can imprison the Gospel!

2. They had chained Paul's body but not his spirit and Gospel!
- e. Paul's patience is justified--v. 10.
 1. He counted the souls of others more important than his physical life.
 - a. By this radiant living he encouraged many then and today to accept Christ as Savior.
 - b. He knew the Gospel could not be stopped by governmental authorities.
 - c. If preaching the soul-saving Gospel meant he was to die in prison he was willing to evangelize to the last moment of life.
 2. One note on the word "election"--

God does not treat man so that he has no choice or will. God knows who are going to accept or reject Him, but He does not force anyone to be His. The responsibility is upon the individual.
 3. The result of the message was the uniting of a forgiven sinner with a loving Savior for eternity. That is a worthwhile endeavor in any situation.
- f. Paul's concluding words on the importance of patience and hard work show the great identity with Christ or the great contrast to

Christ. vs. 11-13.

1. Faithful is the saying. v. 11.

a. The fourth of five times this phrase is used.

b. "Now, the word 'for' indicates that in the hymn something preceded. The probability is that the unquoted line which preceded was something like: 'We shall remain faithful to our Lord even to death,' or, 'We have resigned ourselves to reproach and suffering and even to death for Christ's sake.'" Hendriksen, p. 254, 255.

2. How to be identified with Christ.

a. If we died with Him we shall live with Him.

1. We died with Christ when we accepted His death for our sins. Rom. 6:8; II Cor. 5:14.

2. We shall be alive with Him even as He is living because of the resurrection.

3. This would be a great strength to those living during a time of great persecution.

4. For them to know that even if they died physically they were alive with Christ because they had already shared in His death on the

cross and resurrection
from the grave in the act
of baptism.

b. If we endure, we shall also
reign with Him. v. 12.

1. The Christians of Paul's
time would certainly un-
derstand the meaning of
endurance.

2. Matthew's words in 24:13
are relevant here.

3. Those who are now "bear-
ing up under pressure"
will some day be rulers
with Christ!

4. Oh what encouragement in
the face of adversity.

5. Paul knew how to minister
to the troubled hearts
for he was a participant
with them in Christ and
in persecution.

3. How to be contrasted with Christ.

a. If we deny Him He will deny
us.

1. Matthew 10:32-33.

2. Jesus will not speak to
the Father in glowing
terms on Judgment Day for
the one who refused to
live for Him while here
on earth.

3. We are either for Him or
against Him. Matt. 12:30.

II TIMOTHY - CHAPTER 2

b. If we are faithless, He remains faithful, He cannot deny Himself. v. 13.

1. Because we are not dependable for the Lord does not destroy the faithfulness of Christ.

2. This is a contrast of man and God--man is fickle, God is stable.

4. As we look over this illustration of the farmer we view reason after reason for the Christian to labor hard and patiently await the harvest from God's hand.

D. As a workman. verses 14-19.

1. Paul charges Timothy to share the information he has just given him. v. 14.

a. They are in the presence of the Lord.

b. They are not to quarrel over words which bring no profit to Christian living or evangelism.

c. Even worse than making poor use of time, such words condemn the listeners to Hell.

d. In short--"Timothy, what I have said is important, do not hesitate to share it with all who will listen."

2. Paul reminds Timothy of the seriousness of Christianity! v. 15.

a. Diligent--"earnestness, zeal, or sometimes the haste accompanying" the work at hand.

b. Work with all your abilities to present

yourself to God.

- c. Approved unto God--"one who has stood the test. Describes anything which has been tested and is fit for service."
- d. "Timothy is to be tested that he might be a fit weapon for the work of Christ, and therefore a workman who had no need to be ashamed."
- e. Rightly dividing the word.

"The Greeks themselves used the word in three different connections: for ploughing a straight furrow across a field, and for the work of a mason in cutting and squaring a stone so that it fit into its correct place in the structure of the building. So the man who rightly divides the word of truth, drives a straight road through the truth and refuses to be lured down pleasant but irrelevant bypaths; he ploughs a straight furrow across the field of truth; he takes each section of the truth, and fits it into its correct position, as a mason does a stone, allowing no part to usurp an undue place and so knock the whole structure out of balance."

- f. "The aim of all Christian discussion and of all Christian action is to bring a man nearer to his fellows and to God." Barclay on II Timothy, pages 173 and 174.

3. The dangers of striving over "words". v. 16.

- a. These profane babblings are stories structured to deceive and lead one away from God.
- b. They are deadly by design, not by accident because they develop ungodliness in the lives of the listeners.

II TIMOTHY - CHAPTER 2

- c. These words consume the hearer as deadly disease destroys the body. v. 17.
 - 1. "To gnaw, to eat, an eating, spreading disease." Robertson Word Pictures of the New Testament, Vol. 4, page 620.
 - 2. Instead of giving life like the Gospel does, profane teaching kills.
- d. Paul names two men who have rejected the truth and turned to Satan's message! v. 18.
 - 1. Hymeneus and Philetus.
 - a. In this case Paul names the men and their sin.
 - b. This is a case where the men would not accept God's teaching and were destroying other souls.
 - c. They must be stopped.
 - 2. Their false teaching concerned the final resurrection of all people.
 - 3. See "Chat with Chet" (Disciples of Christ). Page 209.
 - 4. "Think of what implications are contained in this false word: (1) It would deny Christ's physical resurrection; (2) It would deny the possibility of the second coming; (3) The hope of the resurrection for believers would be gone; (4) All hope of meeting our dead loved ones is taken away; (5) We could not share in the Father's house of many mansions. No wonder such a teaching would overthrow the faith of the new ones in Christ in the city of Ephesus!

the Disciple®

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Journal of the Christian Church (Disciples of Christ)

Mr. Danny Camp
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Dear Mr. Camp:

Thank you for your letter of July 19.

In response to your request, we are pleased to grant you permission to use the column, "A Chat with Chet," from the November 5, 1961 issue of The Christian. If this is to be reprinted, we would appreciate a credit line such as: "Reprinted from The Christian by permission of the Christian Board of Publication, St. Louis."

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A CHAT WITH CHET

-by Chester A. Sillars
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QUESTION: What do you think the Bible teaches about the second coming of Christ?

ANSWER: I think the Bible teaches that he will come a second time, also that he will come as lightning.

This is not to be wondered at. Jesus said he was the light of the world. If you have ever watched lightning you have seen the landscape that was dark all illumined when a bolt of lightning flashed across the horizon.

Once again we lift up our practice in our Disciple churches of allowing differences, and even encouraging differences of opinion. In this matter there is a considerable range of opinion. I can only give you my answer. In honesty, I tell you there are other viewpoints.

The Bible makes it seem clear to me that the first-century Christians felt Jesus would come during the life span of most of them. Those who had died would experience a resurrection when he returned.

Did he return? I believe he did! I think he was present at Pentecost. He returned as lightning, or light, and illuminated Peter's sermon.

Several theories have been developed about the second coming of Christ. Some are very attractive indeed. In seminary we studied several of them, and I must admit some seemed to me to be beyond the pale of reason in the light of Christ's teachings.

Proof-texting has been used to advance these various theories. A "Thus saith the Lord" has been the approach of some. Well, what does the Lord say? I admit this question is as wide open for differences of opinion as any New Testament question I know.

I can not believe that at some date in the future, when the world gets better or gets as bad as it is going to be, Jesus, the Christ, will ride a cloud down to earth and call all the faithful to him and then open the graves of the faithful who died long years ago and restore them to physical health. I know this is what the first-century Christians seemed to expect. I know that some of our own people expect this. You have a right to.

I have heard some pretty fanciful descriptions of what

life on earth is going to be like for the faithful when he returns again. Life on earth could be like that now if we all would follow in faith.

May I use a personal illustration? Some years ago at the age of 86 my grandmother died because of cancer. What about the second coming? She was very faithful as a Christian. Will he come and raise her in full health? No, I do not believe so. I believe, for her, his second coming was when she went into the baptismal waters as a young lady. He made his second coming to her as a person. That made her life complete. His second coming was not just a bolt of lightning that flashed through her life once. He came as light, love, truth, life and spirit to be with her all of her living days. For seventy years or more he was her guide. Her spirit lives on as all spirit and truth lives on. Her body was the temple of her soul. It has gone the way of all flesh according to the laws of God.

What happens is we become so concerned about our bodies that we lose sight of the spiritual implications of our faith. We use this idea of the second coming to establish a hope that we will be resurrected in our present bodies which even today receive more of our concern than our spiritual selves.

If we have a living Christ it is because he lives in the hearts of the faithful. He lives in their hearts because he made a second coming to them as individual persons. I believe he is living today in millions of persons because he came to them as it were, as light, truth, love, and spirit.

II TIMOTHY - CHAPTER 2

4. The defense against dangerous words. v. 19.

a. The firm foundation of God.

b. The seal--"Indicating ownership, authentication, security and destination." Vine, p. 331.

1. The Lord KNOWS who are His.

2. Those who claim Jesus are to flee unrighteousness.

E. As A Utensil. verses 20-23.

1. There are different kinds of utensils. v. 20.

a. Costly

1. Gold

2. Silver

b. Simple

1, Wood

2. Of earth

c. Some to honor

d. Some to dishonor

2. To be a vessel of honor for God one must rid oneself of the sins mentioned in the preceding verses. v. 21.

3. In so doing he will become a vessel of:

a. Honor.

b. Set apart for God's work.

c. Equipped to do His good will.

II TIMOTHY - CHAPTER 2

4. The urgency of separation from sin is stated in verse 22.

a. Make haste to get away from the flaming sins of youth before they engulf you for life.

b. Be not satisfied with avoiding sin, but make serious effort to develop a Godlike character.

1. Righteousness

2. Faith

3. Love

4. Peace

5. Find fellowship with those who seek God for pure motives.

c. Refuse to become involved in: v. 23.

1. "Speculations of a half-educated mind." Robertson, p. 621.

2. They only cause division and ill-will rather than the wholesomeness produced by the Gospel.

F. As A Bondservant. Verses 24-26.

1. As a servant to the Christ of Calvary we must be like Him in conducting ourselves with others.

2. He was not one to fight. Since we represent Him we, too, must refrain from fighting.

3. There is a better way to accomplish God's work than fighting with one another. Be gentle to all.

4. The qualities the Christian leader is to

II TIMOTHY - CHAPTER 2

have as when opposed to fighting.

- a. "The Christian leader must be kind to all; even when he has to criticize and point out a fault, it must be done with the gentleness which never seeks to hurt." Barclay, p. 181.
 - b. The servant is to be able to teach.
 - c. He is to be forbearing (patient).
 - d. Gently correcting those who oppose instead of resorting to anger. v. 25.
5. The reason we are not to strive is that by not striving we will develop a climate in which others will be receptive to God's teaching.
 6. Because of the godly example they will repent and accept His will.
 7. No amount of fighting will accomplish conversion in the opponent's life!
 8. By such action they shall be stolen from Satan's traps. v. 26.
 9. It is Satan's desire to destroy, it is God's desire to protect and build.
 10. For these reasons we ought to be very considerate servants.

SUMMARY:

Paul is encouraging Timothy to realize the work before him as an evangelist. To underscore the way this work is to be done. Paul speaks to him as a beloved child in many illustrations. Aspects of the soldier, athlete, farmer, workman, utensil and servant all show different responsibilities of the Christian Evangelist.

II TIMOTHY - CHAPTER 2 & 3

As Paul spoke to Timothy he speaks to us today. As I read this chapter, I am awed by the enormity of influence of the Christian evangelist. There is the opportunity to do great amounts of good for the Lord. There also is the possibility of great destruction. Let us not be frightened into seclusion by this responsibility. Rather, let us acknowledge our need--the power of God through Christ to enable us to do His will. When we realize we are not the center of strength, but that He is, our stewardship as an evangelist will be properly handled. God does not demand brilliance. He asks for faithful service. That we can, and must, give to Him freely.

SECTION IV. PAUL WARNS TIMOTHY OF THE APPROACHING APOSTASY. II Timothy 3:1 - 4:5.

I. PAUL WANTS TIMOTHY TO RECOGNIZE THE COMING APOSTASY. vs. 1-9.

- A. It should always be remembered that a warning is not a curse. It is a blessing. Even in our physical health we are saved from tragedies by the warning system in our bodies. When we listen to, and obey, these warnings we will be the happier. So it is with our spiritual lives. By being given a warning we can prepare for the full force of Satan's attack. In many cases positive reaction to adequate warning will ward off the full impact of Satan's desires. In this warning to Timothy Paul was helping him to defeat the doctrines of Satan as they appeared. v. 1.
- B. Not only does Paul tell Timothy the danger is coming but he also states when it will come, "In the last days."
 1. This refers to the era of time between the birth of Christ and His return from heaven to receive the righteous unto Himself and commit the lost to eternal doom.
 2. "In latter days"-- The phrase is the same