

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

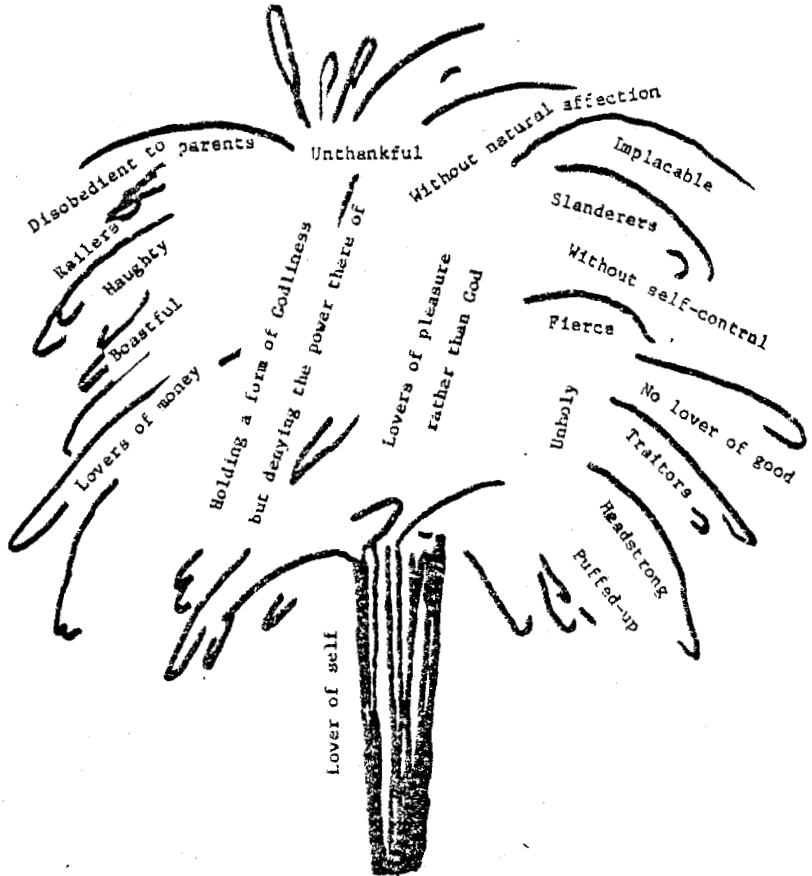
as with Genesis 49:1 which signifies future days, or time, without marking whether these days were far off or near at hand. And therefore it does not signify the last days of the world, as in our English Bibles, but future times in general, being of the same import with 'latter times', I Tim. 4:1 where also the apostasy is foretold." (Macknight, Vol. III & IV, p. 320)

3. Because these 'times' were to be present during the life of Timothy we can be certain that Paul was not discussing the very last day before Christ's return.
4. The concern in Paul's mind at this time was to prepare Timothy to meet the challenges of false teachers of his day.

C. Characteristics of the false teachers.

1. Lovers of self - This is the source of all evil. v. 2. (See diagram on the next page)
 - a. Because a person views life from the attitude of "Look out for #1", the door is opened wide for a multitude of sin.
 - b. Notice how large is the outgrowth of this attitude.
2. Lovers of money.
 - a. Since they first loved themselves and money would purchase what they desired their great love centered around money.
 - b. We are unable to satisfy our desires without money, therefore each person must remember to keep money, possessions and Christ in proper perspective.
 - c. Refer to your notes in I Timothy 6:10.

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3. Boastful.



II TIMOTHY - CHAPTER 3

- a. "Old word for empty pretender" used here and in Romans 1:30. (Robertson Word Pictures of The New Testament, Vol. 4, page 623)
 - b. "Primarily signifies a wanderer about the country, a vagabond; hence, an impostor." (Vine, 136)
 - c. These individuals are not only empty of the qualities and abilities they boast, they are hypocrites.
4. Haughty.
- a. "Showing oneself above others, though often denoting pre-eminent, is always used in the New Testament in the evil sense of arrogant, disdainful, haughty." Vine, p. 198.
 - b. The key difference between "boasts" and those who are "haughty" is - the boaster tries to convince all that he is a great person; the haughty person lets all know that he holds everyone else in contempt because they are not as good as he.
 - c. Both have a great misconception of their worth!
 1. The center of self is clearly seen.
5. Railers.
- a. This is translated blasphemy in other places. (I Timothy 1:13).
 - b. It means to speak harshly against. In this context it would seem to indicate an individual who spoke harshly about those around him.
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- ~~6. Disobedient to Parents.~~

II TIMOTHY - CHAPTER 3

- a. This is a serious matter, for underlining this attitude is the lack of respect for authority.
 - b. If this is ingrained in an individual he will respect no one, including God, other than himself. Nor will that person respect any law but the law he decrees to be right.
7. Unthankful.
- a. If there is no respect there is no reason to thank anyone for anything.
 - b. Gratitude arises from the appreciation one has for those about him.
 - c. If he is boastful, haughty and disobedient what is there to cause him to be thankful in the least?
8. Unholy.
- a. Refuses to acknowledge the ultimate dependencies of life.
 - b. To such an individual the phrase "nothing is holy" is a very real attitude of character.
9. Without natural affection. v. 3.
- a. This refers to the love a parent is to have for his child.
 - b. The beasts of the field care for their young, many times at the cost of life. This also could refer to homosexuality.
 - c. Those with twisted minds of selfishness care not even for their youth!
 - d. They are less than animals!

II TIMOTHY - CHAPTER 3

10. Implacable.

- a. "Without a truce"... "One who cannot be persuaded to enter into a covenant." Vine, p. 250.
- b. "I've made up my mind and I'll change for no one nor any reason!" "I Just don't care if you are in trouble."

11. Slanderers.

- a. Greek for slanderers is "δίαβολος" - The English word is devil.
- b. These people are representatives of Satan who ruin the character and name of other individuals by false rumors.
- c. They follow the leading of their father, the devil.

12. Without Self-Control.

- a. Places not restraints upon self.
- b. "Whatever feels good, do it" - letting passions rule the body.
- c. There is a time each person will have to answer for their lack of self-control.

13. Fierce.

- a. "Signifies 'not tame', savage, the opposite of gentle. Epictetus describes those who forget God as their creator, as resembling lions, wild savage and fierce." (Vine, p. 92)
- b. These individuals are not builders, they are machines of destruction.

~~14. No lovers of good.~~

II TIMOTHY - CHAPTER 3

- a. Nothing fine of this world is appealing to him.
 - b. He desires, and searches after, the base things of life.
15. Traitors. v. 4
- a. They are in the same mold as Judas, the betrayer of our Lord.
 - b. The only thing on which they can be depended is their treason.
16. Headstrong.
- a. "Falling forward." (Robertson, p. 623)
 - b. The end result is of no consequence. They are going to do what they will.
17. Puffed-Up.
- a. It carries the meaning of one walking in a fog!
 - b. He cannot see the real world, only himself, therefore, he is convinced that he is some great one.
 - c. He has compared himself with himself and Paul says that is dangerous. (II Cor. 10:12 and I Tim. 6:3-5)
18. Lovers of Pleasure Rather than Lovers of God.
- a. Matthew 7:20.
 - b. Again, as in verse 2, the center of attention is to the individual man and away from God. This is the first step of forming a cult.
19. Holding the form of Godliness, but having denied the Power thereof.

II TIMOTHY - CHAPTER 3

- a. It's nice, for decoration, but I don't want it to affect what I do from day to day.
 - b. "They go through all the correct movements and maintain all the external forms of religion; but they know nothing of Christianity as a dynamic power which changes the lives of men. It is said that Lord Melbourne once remarked: 'Things have come to a pretty pass when religion is allowed to invade the sphere of private life.' It may well be that the greatest handicap to Christianity is not the scarlet sinner, but the sleek devotee of an unimpeachable orthodoxy and a dignified convention, who is horrified when it is suggested that real religion is a dynamic power which changes a man's personal life." (Barclay, II Timothy, page 191.)
- D. Paul instructs Timothy not to be a member of the apostasy in any manner!
1. Timothy had a positive, sharing Gospel. In no way was it to become associated with the selfcenteredness of humanism.
 2. The Gospel points to the good of man, these sinful-minded ones point to the shame of man. By staying away from them, Timothy would show all distinct difference between the Gospel of God and the gospel of men.
- E. Paul explains in detail why he calls for separation from such apostasy. verses 6-9.
1. Their manner and motive of teaching is suspect. v. 6.
 2. They are not content to corrupt themselves, they must destroy others also. Rom. 1:32.
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3. They act in methods of secret.

4. This does not mean all women were so gullible.
 - a. There were many honorable women very strong in the faith, then as now.
 - b. The picture in the original is that of women who either think small, or are incapable of serious thought, or unwilling to discipline themselves to the necessary efforts needed to learn God's Word.
 - c. This then (silly women) refers to their character or spiritual standing.
 - d. These women were possessors of many unforgiven sins because they were eagerly following every desire without curbing their passions.
 - e. They were a ripe field for false teachers.
5. These women were always studying but never gaining the truth. v. 7.
 - a. "It is Paul's charge that such people are 'willing to learn from anyone, and yet never able to come to a knowledge of the truth.' E.F. Brown has pointed out the danger of what he calls 'intellectual curiosity without moral earnestness.' There is a type of person who is eager to discuss every new theory, who is always to be found deeply involved in the latest fashionable religious movement, but who is quite unwilling to accept the day-to-day discipline--even drudgery--of living the Christian life. No amount of intellectual curiosity can titillate our minds with the latest intellectual crazes; we are meant to purify and strengthen ourselves in the moral battle to live the Christian life." Barclay, p. 193.
 - b. These are spiritual "band-wagon" Chris-

tians.

6. Paul uses an Old Testament illustration to prove his point. v. 8.

- a. "Just as Jannes and Jambres opposed God's representative, Moses, so do also these licentious leaders oppose the truth of God as revealed in his Word and as proclaimed by Paul, Timothy, etc.

This point of comparison is definitely stated. (For another undoubted third of comparison see below, on verse 9.) Whether here in verse 8 any further resemblances are implied cannot be proved. The following are mere possibilities; (1) Jannes and Jambres were deceivers; so are the purveyors of strange doctrine against whom Paul warns Timothy. (2) If Jewish tradition can be credited in this aspect, Jannes and Jambres became proselytes, faking "conversion" to the Jewish religion. When they saw that they could not prevent Israel's exodus from Egypt, they are said to have joined the departing multitude. Later (according to Jewish tradition!) they were the ones who induced the people to make a golden calf and to worship it. They were pretenders, therefore: hypocrites, and as such very dangerous.--Similarly, the false leaders whom Paul describes are all the more dangerous because they pretend to be genuine converts to the Christian religion." Hendriksen, p. 288.

- b. Because of their actions against the truth of God it is clearly revealed that these men are:

1. Of deteriorating minds.

2. ~~Rebels renouncing the faith of Christ.~~

II TIMOTHY - CHAPTER 3

7. Paul reassures Timothy of the defeat of the apostasy. v. 9.

a. The work of the false teachers will not triumph over the Gospel.

b. Their folly will be apparent to all men.

II. PAUL ENCOURAGES TIMOTHY BY SHARING HIS PERSONAL TESTIMONY. Verses 10-17.

A. Paul, in this section, wishes to offer encouragement in the face of apostasy. vs. 10-11.

1. Paul has revealed to Timothy he does not want to leave him discouraged.

2. He recalls his experience to let Timothy know it is possible to overcome the apostasy.

3. You are different than the false teachers of whom I just spoke because you have followed my example in

a. Teaching.

1. You accepted the message of truth I preached.

2. You teach what I have given unto you.

b. Conduct.

1. "a training, discipline, a manner of life." Vine, p. 223.

2. As you have seen Christ in me so I see Christ in you.

3. You are not like the False Teachers in your everyday life.

c. Purpose.

II TIMOTHY - CHAPTER 3

1. "For me to live is Christ" is Paul's position.
 2. That too is the mission of Timothy.
 3. He was a lover of Christ, not of self.
- d. Faith.
1. We share the same hope.
 2. That which looks beyond this life into eternity with Christ.
- e. Longsuffering--forbearance.
1. Paul has endured long periods of suffering.
 2. He now reminds Timothy that he, too, has done, and can do again, the same.
- f. Love.
1. I Cor. 13, reveals Paul's meaning of Love.
 2. Timothy has that same love within himself.
- g. Patience.
1. The ability to "bear up" under stress.
 2. Timothy is not a brash individual.
 3. He, like Paul, was distinctive in maturity because his hope was not based in a thing, but a person -Jesus Christ, Son of God.
- h. Persecutions-- v. 11.
- ~~1. Paul reminds Timothy the coming apostasy will be no worse than the persecutions he has already endured.~~

II TIMOTHY - CHAPTER 3

2. With this confidence, can be put aside.
 - i. Sufferings.
 1. Timothy knew sufferings.
 2. Therefore Paul is confident that the sufferings served to prepare Timothy for such as this.
 4. An illustration of life to enforce the fact of the nearness of the Lord during such times of persecution.
 - a. You know what happened at
 1. Anitoch--Acts 13:14-52 (50-52)
 2. Iconium--Acts 14-1-6 (v. 5)
 3. Lystra--Acts 14:8-20 (v. 19)
 - b. These actions certainly would have left an impression on Timothy.
 5. Paul stresses three facts he wants Timothy to remember.
 - a. The persecutions were endured.
 - b. The reason Paul could endure was because the Lord brought him through the persecutions.
 - c. Paul wants Timothy to realize that same Lord will bring him through the coming apostasy.
 6. What an encouragement this is to maintain the faith in all difficulties--Rom.31-39, really sparkles when applied correctly!
- B. Paul lets Timothy know that they are not the only two to endure persecution. v. 12.

II TIMOTHY - CHAPTER 3

1. Everyone who lives a God-centered life is to expect persecutions as a natural result of Christian living.
 2. Christianity condemns sin and therefore is not welcome in all circles.
 3. Christians should not expect a "Brass Band Reception."
- C. Paul reveals a truth that is not pleasant to view. v. 13.
1. False teachers and hypocrites shall continue to grow in number and influence.
 2. Though they will grow, they will not be secure.
 - a. Deceiving, they shall be deceived!
 - b. Their own doctrines will be weakened by their own contradictions.
 3. Their depth of sin will increase, going from bad to worse. There is no hope for the one who refuses to accept the Christ of Calvary.
- D. Timothy is encouraged to remain loyal to all the teachings he has received. vs. 14-17.
1. His teachers were worthy of trust. v. 14.
 - a. Paul and other traveling companions.
 - b. His grandmother and mother.
 - c. Christian, you are a teacher, what would your students say of you if they spoke honestly?
 2. The Message is worthy of Timothy's loyalty. v. 15.
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II TIMOTHY - CHAPTER 3

- a. From a baby Timothy had been instructed in the Holy Scriptures.
 1. When Paul refers to "the Scriptures" he is speaking of the Old Testament.
 2. Do we have a command of the Old Testament to such an extent that we reveal the Christ of the New Testament as we teach the Old Testament? Timothy's mother and grandmother did.
- b. The Scriptures are the source of finding salvation in God through faith in Christ.
 1. This rules out any doctrine based on feeling or emotion.
 2. I am convinced that this passage alone demonstrates the worth of the study of the Old Testament.
3. The message from God is different. v. 16.
 - a. Many books were written on many philosophies.
 - b. But these were all written by men.
 - c. Reasons for accepting the Bible as from God are abundant within the pages of the Book.
4. Notice the uniqueness of this message.
 - a. It is inspired of God.
 - b. The philosophies and pagan religions had books written by men.
 - c. The Bible is the only book to be inspired by God. It is HIS message to mankind.
5. Notice the purpose of this message.

II TIMOTHY - CHAPTER 3

- a. It is profitable for teaching.
 - 1. When teaching one must first consider the content of the subject matter.
 - 2. The content of the Bible is relevant to every need of every age of man and therefore is certainly profitable for teaching.
- b. For reproof.
 - 1. This carries not the idea of "fault-finding".
 - 2. This means the Scriptures are valuable for convincing a man of the error of his way and for pointing him on the correct path.
 - 3. The Word does not show one the error without showing the way of correction.
- c. For Correction.
 - 1. "Correction refers to information and alteration." DeWalt, p. 245.
 - 2. Through the Bible we are informed of God's desires and our conditions and told how to make the needed changes.
- d. For instruction which is in righteousness.
 - 1. This word instruction means discipline.
 - 2. Through the message of the Bible we are taught how to discipline our lives to be submissive unto God.
- e. This message has 2 basic goals. v. 17.

 - 1. To furnish God's man with the needed

II TIMOTHY - CHAPTER 3 & 4

tools for every area of life.

- a. When this passage is thoroughly digested a total person is the result.
 - b. This would encourage Timothy to know he had a message that would give him the necessary equipment to meet the coming apostasy.
2. Once the man of God is whole he can use what has made him whole to accomplish this same wholeness in others.

III. PAUL REMINDS TIMOTHY OF THE MESSAGE AND MINISTRY NEEDED TO DESTROY THE APOSTASY. 4:1-5.

- A. "Chapter three stresses the fact that Timothy, confronted with developing opposition to the truth, must abide in the true doctrine. Chapter four brings into prominence Timothy's duty to proclaim this doctrine." Hendriksen, II Timothy, p. 307.
- B. He reminds Timothy to whom he is responsible.
- v. 1.
 1. He does not have to give regular reports to some denominational headquarters.
 2. He is urged to remember he answers to God and Christ, not fellow men!
 3. Paul states 3 reasons for the authority of Christ.
 - a. He will judge the living and dead.
 - b. He will have a second coming (this destroys the doctrine, "the resurrection is already past").
 - c. He is King, Ruler, over a Kingdom.