



Teaching 2Timothy

Author: Dr. Gerard Cotter D.D.

Editor: Larren Joy D. Tumpag (Bembem)
larrenjoytumpag@gmail.com

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "dividing" is: **'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'**. However, while most people understand that **'there is one interpretation but many applications of the word of God'**, they fail to separate the procedures of each. And, as a result, they fail to separate the **'one interpretation of the word of God'** from the **'many applications of the word of God'**. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)". Therefore, we can not properly understand the spiritual "[word of God](#)" using man's way. We must use God's way to understand God's preserved "[word of God](#)". And, the basics of God's way is to understand His preserved "[word of God](#)" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

Overview of 2 Timothy

Theme: Sound Doctrine Versus Doctrinal Error

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

Paul wrote three pastoral epistles: [Titus](#), [1Timothy](#) and [2Timothy](#). Titus is the pastor's basic job description and tells him how to use “sound doctrine” to cause saved people to produce “good works”. In the Bible, “good” is defined as: ‘what comes from God’. Thus, the pastor is to get God's people to do godly “works” and he is to use “sound doctrine” to accomplish this. 1Timothy defines “sound doctrine.” 2Timothy warns that people within the church and outside of the church will turn against “sound doctrine” to fables. They will be motivated by fleshly “lusts”, the wisdom of this world ([1Corinthians 1-3](#)) and “doctrines of devils” ([2Timothy 4:1](#)). With this context of other epistles in mind, we can now look at the details of this particular epistle.

The phrase “Sound Doctrine” can be said to have a simple Biblical definition of ‘God's way to teach spiritual truths so that God's people do the work to build God's kingdom on this Earth and, thereby, obtain God's character as their own character’.

In this epistle Paul turns responsibility of the [gospel](#) over to Timothy. He starts out reminding Timothy about his heritage and of the cost which many others paid to put him in the ministry where he is. Paul then warns Timothy against all who teach error both within the church and without. Paul concludes, in chapter 4, with his charge that Timothy “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables”. After giving Timothy this charge, Paul reminds him of the reward that Paul was looking for and that Timothy should also look for.

One of the problems that we have today is the doctrinal error that comes from Communism. People love to sing ‘*Mansion over the Hilltop*’ and ‘*No Tears in heaven*’. Both are doctrinal errors. ‘*Mansion over the Hilltop*’ promises reward to people who do nothing to earn it. ‘*No Tears in heaven*’ promises no punishment after this life no matter how much sin we hold onto. ‘*No Tears in heaven*’ encourages saved people to ignore God's commandments to be holy, to forsake sin and to be godly in so many other ways. ‘*Mansion over the Hilltop*’ encourages people to be lazy and not serve their Lord because it promises reward without payment. Both teach the opposite of what this epistle teaches. Both support the doctrinal error that this epistle warns us to avoid.

Sentence Summary:

Chapter 1:

Chapter Theme: *Defend Sound Doctrine.*

Our chapter tells us: '*Beware of people teaching false doctrine within and without the church*'. In this chapter we see Paul, Timothy and Onesiphorus listed as examples of people who followed the "sound words" of the Bible as they were instructed by the "Holy Ghost". We also see their personal testimonies and the promised blessings that resulted from those testimonies. Then we see "Phygellus and Hermogenes" and "all they which are in Asia", who did not do the same thing even though they were saved. Other places in the Bible tell us the result of their disobedience, if we look closely at what is said in those places. The summary of the chapter can be said to be: '*The Spirit of God uses the word of God to show the child of God the will of God*'. The warning is that saved people who do not use the "sound words" of the Bible as they are instructed by the "Holy Ghost", can be led into doctrinal error.

We will reap what we sow (good or bad), especially in the ministry of our Lord. In this chapter Paul reminds Timothy of the negative physical consequences of serving our Lord but also reminds him of the great positive spiritual consequences of serving our Lord. He also reminds Timothy of the consequences of turning traitor ('*backsliding*'). However, Paul ends the chapter with a prayer for blessing to a Christian who did right in spite of many obstacles. Further, Paul reminds Timothy of the price that others paid to get him where he was (spiritually) at that time. Obviously, Timothy has a debt owed for the investment made in his life. Finally, Paul tells Timothy to not worry ("be not...ashamed") about the price paid by others or any other consideration but use it to help him to continue in the service of our Lord.

The S and P's of 2Timothy 1

1. **Seeking** God's Truth based upon God's promises.
 - a. God's "promise of life which is in Christ Jesus": **1:1**. People have to believe God's "promise" before they get saved.
 - b. God's "peace": **1:2**. People have to understand that God will send them to the Lake of Fire for eternity before they will seek "peace" with God.
 - c. God's "pure conscience": **1:3**. People have to understand that they will receive a "pure conscience" from the changes that God will bring in their life or they will make a religious profession but not receive the true Biblical salvation.
2. **Salvation** from God.
 - a. "prayers": **1:3**. Often there is someone else praying for us before we get saved. Whether that is true or not we must personally pray and ask God to save us. No one else's "prayers": will work.
 - b. "persuaded": **1:5**. We must be personally and fully "persuaded" that God will keep His promises.
 - c. "put thee in remembrance": **1:6**. We must personally ("thee") let someone "put to remembrance" the scriptures so that our salvation is based upon the word of God and not on the word of a man or religion.
 - d. "putting on of my hands": **1:6**. this speaks of transferring "the gift of God" to another. We must personally receive God's gift of salvation.
 - e. "power": **1:7**. "God hath not given us...power.". God's "power" will change our life and if we refuse His "power" and the change that God will bring into our life then He will not save us.
3. **Sanctification** from God.
 - a. "his [God's] prisoner": **1:8**. Full sanctification only comes when we become "his [God's] prisoner", which means He controls every part of our life down to our diet, our rest and all of the other things that we think of as '*personal*'.

- b. "partaker of the afflictions of the gospel": [1:8](#). This is personal ("be thou"). If we are not willing to "partake of the afflictions of the gospel" then we will not be fully sanctified.
- c. "power of God": [1:8](#). The "according to" (in this sentence) means that "the power of God" is what determines how much and what type of "afflictions of the gospel" we are to "partake of" because "the power of God" makes us able to do so.
- d. "purpose and grace": [1:9](#). When we respond to God's "calling" and fulfill God's "purpose" we receive God's "grace" which sanctifies us.

4. **Sovereign rewards.**

- a. "preacher": [1:11](#). Every saved person is called a "preacher" (or something else with the same meaning) by lost people after they are truly sanctified. This is true even for women and children.
- b. "persuaded that he is able to keep that which I have committed unto him against that day": [1:12](#). Need I say more? Only God could "persuade" in this way.
- c. "Phygellus and Hermogenes": [1:15](#). God will cause the religious hypocrites to abandon us, which is actually a blessing.

1.

C1-S1 Opening salutation and blessings for obeying the commands of this epistle.

- a. The phrase: "Paul, an apostle of Jesus Christ" tells us Paul's specific authority. The title of "apostle" means that Paul has the highest human authority within the church. Please see the Word Study on [Apostle](#) for the true Biblical meaning of this word as there are many who teach lies about it.
- b. The phrase: "by the will of God" tells us that the most powerful being Who exists anywhere gave Paul his specific authority within the church. No one else has the power to supersede or replace Paul's authority.
- c. The phrase: "according to the promise of life which is in Christ Jesus" means that God "promised spiritual life" to all who are in a proper [relationship](#) to "Christ Jesus". In [John 10:10](#), "Jesus" said: "I am come that they might have life, and that they might have it more abundantly" That is: 'initial salvation ("life") and increased spiritual life ("more abundantly") through spiritual growth'. Since our phrase uses the title of "Christ Jesus", it is telling us that a saved person must spiritually mature in order to have the "life more abundantly". And, since our phrase uses the word "according" the amount of "life" promised by God is 'in harmony' with how much each saved person builds their personal relationship with "Christ Jesus".
- d. The phrase: "To Timothy, my dearly beloved son" tells us who this letter was written to. While Paul trained many preachers, he only had three who received his character in the ministry and that he called "son": Timothy, Titus and Onesimus.
- e. The phrase: "Grace, mercy, and peace, from God the Father and Christ Jesus our Lord" tells us the blessings which are offered to saved people who obey the commandments of this epistle.

2. **C1-S2** Paul's reaction to the testimony of Timothy.

- a. The phrase: "I thank God" recognizes that God is who changed Paul's life and made him a person who recognizes the influence of God and thanks God for that influence.
- b. The phrase: "whom I serve from my forefathers with pure conscience" means that from Paul's earliest training ("from my forefathers") he "served God with pure conscience", even when he was following doctrinal error because he was taught wrong.
- c. The phrase: "that without ceasing I have remembrance of thee in my prayers night and day" lets us know that what Paul believed was most important for Timothy to understand was that Paul prayed for him faithfully.
- d. The phrase: "Greatly desiring to see thee, being mindful of thy tears" means that Paul understood what Timothy was going through in the ministry.
- e. The phrase: "that I may be filled with joy" means that Timothy brought "joy" to Paul no matter what was going on in either of their lives.
- f. The phrase: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice" recognizes the type of "faith" that Timothy had and who taught it to him.

- g. The phrase: "and I am persuaded that in thee also" recognizes this type of "faith" continues to "dwell" in Timothy.
3. **C1-S3** Paul reminds Timothy that he personally knows what Timothy is capable of.
- a. The phrase: "Wherefore I put thee in remembrance that thou stir up the gift of God" means that, even though we have a "gift of God", we need to "stir it up" or it will go dormant and we will not use it for God's glory.
- b. The phrase: "which is in thee by the putting on of my hands" means that Timothy received an additional "gift of God" when he was ordained.
4. **C1-S4** Why Timothy had that ability.
- a. The word "For" means: 'Here's why we need to personally "stir up the gift of God, which is in" us'.
- b. The phrase: "God hath not given us the spirit of fear" means that all "fear", except the "fear of the Lord", comes from our flesh or the world or devils.
- c. The phrase: "but of power" means: 'we have access to God's power but we must access it God's way and use it God's way and give God glory for anything that He does in and through us'.
- d. The phrase: "and of love" means: 'we are to know that God loves us and that anything which He allows in our life is for our good and His glory. We are also to share God's "love" with all who are around us'.
- e. The phrase: "and of a sound mind" means: 'Our thoughts are not to be bouncing around and "we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"' ([Ephesians 4:14](#)). we need a "sound mind" in order to handle "sound words" ([2Timothy 1:13](#)) and handle "sound doctrine" ([2Timothy 4:2](#)).
- f. The phrase: "which thou hast heard of me" means that the preacher is to live "sound doctrine" as an example to others.
- g. The phrase: "in faith and love which is in Christ Jesus" means that the preacher is to live "in faith and love" which he has because he is maintaining his ongoing personal relationship with "Christ Jesus". (Please see the Doctrinal Study called [Relational Prepositions](#) about this relationship.)
5. **C1-S5** "Be not thou therefore ashamed of the testimony of our Lord" but embrace it.
- a. The phrase: "Be not thou therefore ashamed of the testimony of our Lord" means: 'Don't hide the fact that God saved you and changed your life'.
- b. The phrase: "nor of me his prisoner" means: 'Never be ashamed of your pastor nor of the person who led you to salvation no matter how the world judges them'.
- c. The phrase: "but be thou partaker of the afflictions of the gospel according to the power of God" means: 'Be willing to suffer "afflictions of the gospel" so that "the power of God" can be displayed in your life'.
- d. The phrase: "Who hath saved us, and called us with an holy calling" means: 'God is the one who saves us and who calls us and His "calling" is an "holy calling"'. (Please see the Message called [Pastoral Charge](#).)
- e. The phrase: "not according to our works, but according to his own purpose and grace" means that our "calling" is 'in harmony' with "his (God's) own purpose and grace" and not with "our works".
- f. The phrase: "which was given us in Christ Jesus before the world began" means: 'God planned the purpose and way of our personal life "before the world began"'.
- g. The phrase: "But is now made manifest by the appearing of our Saviour Jesus Christ" means that God revealed His plan for the world and for each person "by the appearing of our Saviour Jesus Christ". That is: "Who (God) will have all men to be saved, and to come unto the knowledge of the truth" ([1Timothy 2:4](#)).
- h. The phrase: "who hath abolished death, and hath brought life and immortality to light through the gospel" means: "our Saviour Jesus Christ" is Who "abolished death" and made "life and immortality" available to us and let us know it ("to light") "through the gospel".
- i. The phrase: "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" tells us the main ministries that Paul had. And, this lets us know that Paul, not Peter, was the "apostle and teacher" to the people in Rome.
6. **C1-S6** Paul's testimony of doing what he told Timothy to do.
- a. The phrase: "For the which cause I also suffer these things" means: 'Here's why Paul suffered'. He "suffered" because "of the testimony of our Lord". And, we are commanded to do the same

- b. The phrase: "nevertheless I am not ashamed" means Paul was never "ashamed of the testimony of our Lord" no matter how much he had to "suffer".
- c. The phrase: "for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" is well known, often preached and often sung. Even so, many people do not think about the true meaning of this phrase.
- As shown in the Word Studies on this site, true Biblical "belief" causes us to act upon that "belief" and any claimed "belief" that is not backed by matching action is a lie. Many people claim and sing about this phrase while refusing to back their claim by their life. The first phrase of our current sentence told us about the evidence of Paul living this "belief".
 - The phrase: "and am persuaded that he is able" means: 'we are trusting in His power and ability and not trusting in our own'. Most "fear" is because people are truly trusting in their own power and ability and realize that their own is not enough. Daniel's three friends gave us a true example of this phrase when they stood up to the king and refused to bow to his idol.
 - The phrase: "to keep that which I have committed unto him against that day" means: 'I have full assurance of my salvation and future Heavenly rewards'.
7. **C1-S7** Action to take as a result of the promise in the prior sentence.
- The phrase: "Hold fast the form of sound words" means: 'Don't let anything turn you from the true doctrine of "the word of God"'. When considered in context of the prior sentence, we need to consider all that Paul had suffered and that Paul knew he would die in prison when he wrote this letter. So, this means that even after experiencing all that Paul had experienced and in the sure assurance of a martyr's death, "Hold fast the form of sound words".
 - The phrase: "which thou hast heard of me" means: 'based upon written scripture which we have but which Timothy only heard Paul preach'.
 - The phrase: "in faith and love which is in Christ Jesus" means: 'Here's how we are to "Hold fast the form of sound words" and Who is the true source of those "sound words"'.
8. **C1-S8** The power to use when obeying the command given.
- The phrase: "That good thing which was committed unto thee" is speaking about the spiritual gift of God.
 - The phrase: "keep by the Holy Ghost which dwelleth in us" means that we must rely on God's power in order to keep, and use, the spiritual gift which God gives to us.
9. **C1-S9** Warning of the error resulting from using any other way than what is specified here. The Jews from Asia were some of the main motivators of the doctrinal error, and of the riot, in Jerusalem which resulted in Paul being arrested and sent to Rome. Reportedly, that area is given to Islam. This means that from that day through today those people have held onto the error that our religious activities in this physical world forces the spiritual world, and spiritual beings such as God, to do our will.
10. **C1-S10** Blessings for those who obey the correct way.
- The phrase: "The Lord give mercy unto the house of Onesiphorus" means: 'our doing right brings blessings to our families'.
 - The phrases: "for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me" tell us the things that he did to help and encourage the man of God. It also lets us know that God blesses people who help and encourage the man of God.
11. **C1-S11** Eternal blessings for a life lived right.
- The phrase: "The Lord grant unto him that he may find mercy of the Lord in that day" speaks about the "judgment seat of Christ" (**Romans 14:10; 2Corinthians 5:10**). God "justifies" the sins we do after being saved when we do "righteousness".
 - The phrase: "and in how many things he ministered unto me at Ephesus, thou knowest very well" lets us know that there was another witness to his "righteousness".
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Chapter 2

Chapter Theme: How to protect yourself from doctrinal error.

In the prior chapter Paul reminded Timothy about all that was done to put him into the position that he had. Paul also told Timothy about the rewards and consequences of fulfilling his job for the “*Lord*” and also of the rewards and consequences of disobedience. Now in this chapter Paul assumes that Timothy is properly motivated to do right and proceeds with specific instructions on the mindset that a pastor needs. Paul also tells Timothy how a pastor is to act in order to build a ministry, but those actions are based upon the correct way of thinking. For example, Paul says “*And if a man also strive for masteries*” (2:5). Part of ‘*the correct way of thinking*’ is to “*strive for masteries*” and not expect reward for laziness. Further, Paul tells us the requirement for “*masteries*”, which is that “*he strive lawfully*”. Paul tells Timothy how to get his thinking correct, how to deal with wrong thinking, the results of each type of thinking and the names of people who are examples of each (right and wrong) types of thinking. Paul then, once more, reminds Timothy that the type, quantity and quality of rewards from God are a direct result, and in proportion, to what we sow.

Please note that part of our getting ‘*the correct way of thinking*’ is to “*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*”. (2:15). We must *study the word* for the purpose of changing the way we think so that it matches the way that God thinks.

In the first few verses of this chapter, we see Paul use common occupations to illustrate truths that he bases further instructions on. He does this because God’s “*truth*” is not hidden or hard to understand but is seen all through His creation. Paul uses a Teacher (2:1-2); a Soldier (2:3-4); a Sports Competitor (2:5) and a Farmer (2:6) to teach God’s “*truth*”.

Many of these instructions can be matched to what we find in Proverbs 9, which is instructions on how to use God’s “*wisdom*” to build a ministry. Please see the notes in the [Proverbs Book Study](#).

1. **C2-S1** Action to take based upon the evidence of the prior chapter.
 - a. The phrase: “*Thou therefore*” means: ‘*You personally are to do this based upon the doctrine of the prior chapter*’.
 - b. The phrase: “*my son*” means: ‘*Timothy had the same character in the ministry as Paul had. Therefore, Paul expected Timothy to act the same way as Paul acted in the ministry*’.
 - c. The phrase: “*be strong in the grace that is in Christ Jesus*” says where Timothy was to get his strength to do the ministry (2Corinthians 12:10).
2. **C2-S2** Teach these same things to “*faithful men, who shall be able to teach others also*”.
 - a. The phrase: “*And the things that thou hast heard of me among many witnesses*” is what we have in the Pauline Epistles and the Book of Acts today.
 - b. The phrase: “*the same commit thou to faithful men, who shall be able to teach others also*” means: ‘*Teach the true doctrine of “the word of God” to men who can, and will, pass that true doctrine to the next generation and also instruct the next generation to teach those who follow them to keep passing true doctrine to future generations*’.
3. **C2-S3** Keep on keeping on in spite of all opposition. This sentence uses a “*soldier*” as our example for how we are to “*endure hardness*”.
4. **C2-S4** Stay free of “*entanglements*” that will stop your obedience. This sentence tells a truth which, unfortunately, many ignore today. A “*soldier*” does not worry about providing his house, nor his food, nor his clothes, nor his equipment. And, he is supposed to avoid “*entanglements with the affairs of this life*” so that nothing hinders him from going where he is sent as soon as he is sent. That is how the minister of God is supposed to live.
5. **C2-S5** Be sure to do things the right way. This sentence uses the professional sports person as an example to teach us a truth. Sports figures have lost their “*crown*” when it was found out that they cheated. God will not even give us a “*crown*”, but will make us “*ashamed*”, if we cheat and do not stick with “*sound doctrine*”.

6. [C2-S6](#) Let God receive the "first fruits" of the ministry. God is the One who does all of the true spiritual work through us. God is the "husbandman" of this sentence and He "must be first partaker of the fruits". Our rewards come later.
7. [C2-S7](#) Meditate on the instructions of the Bible in order to receive "understanding". These sentences, and illustrations, must be understood spiritually.
8. [C2-S8](#) Paul's message from God and the consequence of it.
 - a. The phrase: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" means:
 - i. The phrase: "of the seed of David" means that "Jesus Christ" fulfilled prophecy. (Please see the references for [Son of David](#) in the Lord Jesus Christ Study.)
 - ii. The phrase: "was raised from the dead" speaks of His resurrection, which also fulfilled prophecy. (Please see the references for [Prophecies](#) and [Prophecy Fulfilled](#) in the Significant Gospel Events Study.)
 - iii. The phrase: "according to my gospel" means: The Gospel of Salvation and the Gospel of Christ. (Please see the Word Study on [Gospel](#).)
 - b. The phrase: "Wherein I suffer trouble, as an evil doer" speaks about persecution from people preaching religious traditions and other false doctrines.
 - c. The phrase: "even unto bonds" speaks of the extent that devil-motivated people will go to in order to suppress the truth.
 - d. The phrase: "but the word of God is not bound" speaks of the futility and failure of fighting against the power and authority of God.
9. [C2-S9](#) Paul's reaction to those consequences.
 - a. The word "Therefore" means: 'what follows is a result of what came before this sentence'.
 - b. The phrase: "I endure all things for the elect's sakes" is often misinterpreted because people teach doctrinal error about the word "elect". God does not "elect" people but "elects" a way and the people who follow God's "way" are God's "elect". This phrase is speaking about God's saved who are in God's "way" to spiritually mature after their initial salvation.
 - c. The phrase: "that they may also obtain the salvation which is in Christ Jesus with eternal glory" means:
 - i. The phrase: "the salvation which is in Christ Jesus" means: 'the salvation which includes spiritual maturing after our initial profession because that is what is "in Christ Jesus"'.
 - ii. The phrase: "with eternal glory" speaks of everlasting rewards given in heaven only to saved people who work to spread the "kingdom of God" while they are still in this physical life.
 - iii. The word "obtain" means: 'Gain; procure; acquire'. This is something which we must work for or pay for but we have nothing spiritual to pay. Therefore, the phrase: "obtain the salvation" means: 'we must do the work required by God in order to let Him work in our life and increase our spiritual life by giving us spiritual maturity'. The "work" that God requires is prayer, reading our Bible, believing His promises, living by faith and similar things.
10. [C2-S10](#) The doctrinal basis of how we are to serve God.
 - a. The phrase: "if we be dead with him, we shall also live with him", which means: 'if we stop responding to the temptations and pleasures of this physical life then we will return with "Christ" for His 1,000 years reign'.
 - b. The phrase: "If we suffer, we shall also reign with him", which means: 'Our position ("reign") in the 1,000 years reign of "Christ" is directly related to how much "we suffer" for Him in this life'.
 - c. The phrase: "if we deny him, he also will deny us", which means: "'Christ" will not be our "advocate" when Satan accuses us of sin if we refuse to be baptized or "deny him" in another way. In addition, He will "deny us", returning with Him to reign, if we "deny him" (refuse to be His witness) in this physical life'.
 - d. The phrase: "If we believe not, yet he abideth faithful: he cannot deny himself", which means: 'Jesus Christ is faithful and will keep all of His promises to all who truly "believe". Our not getting the promises of God is 100% our fault and no blame can be laid to Jesus Christ'.
11. [C2-S11](#) Keep our mind on the true goal and avoid distractions.
 - a. The phrase: "Of these things put them in remembrance" means: 'The preacher, and especially the pastor, is to constantly remind God's people about the true doctrine from "the word of God"'. . . .

- b. The phrase: "charging them before the Lord" means: 'Tell them that "the Lord" gave them a formal and legal command to obey the doctrine of "the word of God" which includes the necessary rights and responsibilities to accomplish the assigned task and to teach others to do the same. In addition, since this came from "the Lord", He will judge and reward their obedience and punish their disobedience'.
 - c. The phrase: "that they strive not about words to no profit" means: 'Do not waste effort on things which do not bring a spiritual profit to God, such as the latest political tiff'. Such things distract from the true spiritual purpose of a saved person's life.
 - d. The phrase: "but to the subverting of the hearers" means: 'Instead of doing the prior phrase, strive to undermine people's wrong thinking then bring them to a God-given way of thinking'.
12. C2-S12 Get properly prepared with sound doctrine and be sure that you will pass the test.
- a. This sentence is well known, often quoted and preached. But many people fail to consider the context and while they think about the sentence, they often fail to consider the true personal application of not obeying this command. Please see the Doctrinal Studies called: Personal Application of God's Word and Significant New Testament Events about this sentence. Please also see the Messages called: Follow Me As I Follow Christ, Testimony of God and Two parts of God's Life.
 - b. The word: "Study" means: 'Literally, a setting of the mind or thoughts upon a subject; hence, application of mind of books, to arts or science, or to any subject, for the purpose of learning what is not before known'. This does not mean "read", as many claim. A person who only reads a Math book will not learn Math like the person who "studies" Math. You must pay enough attention to truly learn what was said about the subject and then you must meditate on what you learned in order to consider many applications of it and, thereby, gain a true understanding.
 - c. The phrase: "to shew thyself approved unto God" means: 'If a saved person does not do what is truly required by the word "study", then they will not hear *'well Done!'* from God at the "judgment seat of Christ". They also will not receive the blessings of God which are intended to help us with the problems of this life.
 - d. The phrase: "a workman that needeth not to be ashamed" means:
 - i. The word "workman" means that God expects us to "work" in His kingdom while we are in this physical reality. Think about the song which says: 'My house is full but my fields are empty'.
 - ii. The phrase: "needeth" means: 'this is an ongoing life-long need'. The requirements of this sentence remain for our entire physical life.
 - iii. The phrase: "to be ashamed" means that God will give us what we "need" and if God does not make us "ashamed" here in this life, God will do it at the "judgment seat of Christ". And, if it is done there, everyone in Heaven will know it for all eternity just like they will always know that king David murdered his friend Uriah in order to steal Uriah's wife.
 - e. The phrase: "rightly dividing the word of truth" means:
 - i. The phrase: "the word of truth" is another name for the preserved "word of God" ('KJV-1611').
 - ii. The word "dividing" is: 'A Mathematical function whereby we separate things according to precise rules in order to get a precise set of results'. One of the main ways that people violate this command is to accept some application of a word, found in some man-written dictionary, as the single true God-given interpretation (definition) of a Bible word.
 - iii. The word "rightly" implies that there is a wrong way and if we are following the rules of men, for how to study "the word of God", then we will end up with errors because we are using the wrong way. Only God's "way" is the "right way".
13. C2-S13 Avoid sources of doctrinal error.
- a. The phrase: "But shun profane and vain babblings" means:
 - i. The word "shun" means: 'To avoid; to keep clear of; not to fall on or come in contact with'. Don't get in arguments nor discussions of these things.
 - ii. The word "profane" means: 'to pervert the use of something holy'. People using the "Lord's name" to swear by when they lie is "profane". But "science falsely so called" (1Timothy 6:20) is also equated with the "profane". (The reader would benefit from a proper Word Study of this word.) please see the note for 1Timothy 1:8-11 about the word "profane".

- iii. The word "vain" means: 'Empty; worthless; having no substance, value or importance'. The word "vain" in this sentence is best matched with the "whited sepulchers" of [Matthew 23:27](#). That is, things that look good so long as you don't look too close or too deeply.
 - iv. The word "babblings" means: 'Talking idly; Foolish talk'. This word comes from the word "Babel" Where the Lord confused the language of men and they could not understand each other. Just as someone talking to you in a language that you do not understand is foolishness, so also is "babbling" foolishness.
 - b. The word "for" means: 'Here's why the command in the prior phrase was given'.
 - c. The phrase: "they will increase unto more ungodliness" means: 'this is the end result of the prior mentioned type of foolish talk'.
14. [C2-S14](#) Be aware of the evidence and consequences of doctrinal error.
- a. The word "canker" is defined as: 'The word of those who err from the truth eats like a 'gangrene' which consumes the flesh. Such teaching saps the vitals of Christianity. 2Ti 2:17', by the Morrish Bible Dictionary.
 - b. The phrase: "And their word will eat as doth a canker" means: 'This result is added to the result reported in the prior sentence. Foolish babblings will destroy true faith'.
 - c. The phrase: "of whom is Hymenaeus and Philetus" names people, whom Timothy knew, who produced this type of error. God wants us to name unrepentant sinners, especially when they claim to be Christians, who teach doctrinal error.
 - d. The phrase: "Who concerning the truth have erred, saying that the resurrection is past already" tells us the specific doctrinal error which they taught.
 - e. The phrase: "and overthrow the faith of some" tells us the result of listening to doctrinal error. We are not to listen to it and try to correct it but we are commanded to "shun" doctrinal error.
15. [C2-S15](#) Trust "the Lord" to keep you "sure".
- a. The word "Nevertheless" means: 'It doesn't matter what lost, carnal and backslidden people do, the following remains true'.
 - b. As explained in the detail note for this sentence, the "foundation" of our legal assurance is "Jesus Christ" and our personal relationship with Him ([Isaiah 28:16](#); [Ephesians 2:19-22](#)) which results in our doing "righteous" acts ([Proverbs 10:25](#); [Luke 6:46-49](#); [1Corinthians 3:9-11](#); [Hebrews 6:1-2](#)) in obedience to His "word of truth".
 - c. The phrase: "having this seal" means: 'The indwelling Holy Spirit is our spiritual seal'.
 - d. The phrase: "The Lord knoweth them that are his" means: 'It does not matter what we think or feel, "the Lord" is Who makes sure that we do not lose our salvation'.
16. [C2-S16](#) "depart from iniquity".
- a. The word "And" adds this sentence to the prior sentence and helps us avoid doctrinal error and doubts.
 - b. The word "iniquity" is defined as: 'ongoing life-style sins'.
 - c. The phrase: "Let every one that nameth the name of Christ depart from iniquity" means: 'not only stop doing "iniquity" but get far away from any temptation to do "iniquity"'.
17. [C2-S17](#) Keep in mind our eventual judgment. The types of "vessels", in our current sentence, are used to illustrate the different ways that God will use people, in His kingdom, once we get to Heaven. Our next sentence must be considered with this sentence in order to properly understand the doctrine being taught.
- a. The phrase: "in a great house" is used symbolically for when we get to Heaven.
 - b. The phrase: "there are not only vessels of gold and of silver, but also of wood and of earth" symbolically represents the different values that God places on the service of different saved people while they are in this physical reality.
 - c. The phrase: "and some to honour, and some to dishonour" Is a symbolic representation of the results of the "judgment seat of Christ" ([Romans 14:10](#); [2Corinthians 5:10](#)).
18. [C2-S18](#) Do what is required to get the best results. Our prior sentence must be considered with this sentence in order to properly understand the doctrine being taught.
- a. The phrase: "If a man therefore purge himself from these" means:
 - i. The word "if" makes this a conditional statement. We must fulfill the condition in order to get the results specified.

- ii. The word "purge" is defined as: 'To cleanse or purify by separating and carrying off whatever is impure, heterogeneous, foreign or superfluous'. Please see the detail note for more on how "the word of God" tells us to do this action.
 - iii. The phrase: "If a man therefore purge himself from these" means: 'We must get all "iniquity" completely out of our life in order to have the desired results'.
 - b. The phrase: "he shall be a vessel unto honour" means: 'This person will hear "well done thou good and faithful servant" and will receive "honor" evermore'.
 - c. The phrase: "sanctified, and meet for the master's use" means: 'God will use him to do great works'. And, this can be here in this life as well as in Heaven.
 - d. The phrase: "and prepared unto every good work" means: 'God will do whatever is necessary to enable this person to do the job that God will give him to do'.
19. **C2-S19** "Flee" what leads to sin "but follow righteousness".
- a. The phrase: "Flee also youthful lusts" describes certain "lusts" which are easier to do when you are young and which many learn, through experience, that those "lusts" do not provide the pleasure promised and almost always also bring hidden problems into the life.
 - b. The phrase: "but follow righteousness, faith, charity, peace" tells us what to do instead. Please see the detail note for more on how "the word of God" tells us to do these actions.
 - c. The phrase: "with them that call on the Lord out of a pure heart" describes the type of people whom we are to seek for ongoing fellowship.
20. **C2-S20** Beware of the sources of "strife". Many people are tempted to answer "foolish and unlearned questions", for a number of different reasons. However, our sentence says to "avoid" them because most people who ask them are not really looking for an answer but are looking to "gender strife". Therefore, answering such questions is, usually, stepping into a trap.
21. **C2-S21** Do the main actions of "the servant of the Lord".
- a. The word "And" adds this sentence to the prior sentence and explains why the prior command was given.
 - b. The phrase: "the servant of the Lord must not strive" is clear, especially when we consider the word "must". The "servant of the Lord" is to depend on the power of "the Lord". When we "strive", we prove that we are depending on our own power and not the power of "the Lord".
 - c. The phrases: "but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves" tells us what to do instead. Please see the detail note for more on how "the word of God" tells us to do these actions.
 - d. The phrase: "if God peradventure will give them repentance to the acknowledging of the truth" tells us why we are to do as instructed and to not "strive". We, in our own ability, can not change anyone. However, "the Lord" can do this phrase if we let Him work through us.
 - e. The phrase: "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" tells us the possible end result, if we obey the command of this sentence.
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Chapter 3

Chapter Theme: Realize the difference between holy men and those teaching doctrinal error.

This Chapter continues what was said in Chapter 2. The major difference is that Chapter 2 dealt with the influence of saved people who turned to sin while Chapter 3 deals with lost people who claim to be saved, but may still be lost, and become leaders within the church. Unfortunately, it can be hard, if not impossible, for us to tell the difference. Since it often takes our “Lord “ to tell the difference, we would be better off not worrying about the condition of their salvation and (instead) concentrate upon identifying them and stopping their influence within God’s church.

Chapter 3 starts with “This know also “ and ends with a well-known sentence which tells us that “All scripture is given by inspiration of God...That the man of God may be perfect.. “. In both (Chapter 2 and Chapter 3) we are told to really know the “word of truth “ because it is our standard and the only thing that will protect us from these sources of false doctrine. In Chapter 2 we saw that Paul told Timothy how to get his thinking correct, how to deal with wrong thinking, and what are the results of each (right and wrong types of thinking) and the names people who are examples of each type of thinking.

Now, in this Chapter, Paul is concentrating more upon different types of people and their effects within the church and within relationships and within society. But we also see Paul using the same pattern of comparing and contrasting false doctrine and God’s “truth “ while identifying the results of each and identifying men as examples of each. In the end, Paul returns to saying to rely upon “the holy scriptures “ because no matter how men act, the Bible does not change and it “...is quick, and powerful..dividing asunder of soul and spirit...and is a discerner of the thoughts and intents of the heart “ (Hebrews 4:12). The word of God is the only thing that we have which can divide men who teach doctrinal error from men who preach God’s “truth “.

1. C3-S1 Warning added to what was said in the prior chapter.
 - a. The word “also” means: 'is addition to what was written in the prior chapter'.
 - b. The phrase: “This know also” means: 'make sure that you have no doubt about this truth'.
 - c. The phrase: “that in the last days perilous times shall come” means: 'We are currently living in “perilous times “'.
 - d. Please note that while preachers will preach about this sentence, they will then define “perilous times” in ways which might not match the next sentence. Be careful about accepting the doctrine of such preaching.
2. C3-S2 Types of men to avoid.
 - a. The phrases: “For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof” tells us what ungodly men will be like. Please note that these descriptions also file saved, but carnal, people. Please see the detail note for more on how “the word of God” tells us to do these actions.
 - b. The phrase: “from such turn away” tells us what to do. What many people have a hard time obeying are the several commandments to break fellowship with saved people who refuse to stop certain sins. And, in fact, many preachers even deny these God-given commandments. Such preachers we need to break fellowship with also.
3. C3-S3 Actions which identify men to avoid.
 - a. The phrases: “For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts” means:
 - i. This phrase identify certain woman. And, many women object to this truth complaining about Paul's character and denying that it was God who had Paul write these

phrases. Cowardly preachers skip preaching these phrases rather than face the wrath of such women. However, as written elsewhere, Eve was deceived and Adam was not deceived. Therefore, the women who object most strenuously to these phrases are, most likely, truly objection to their own weaknesses being identified. The women that these phrases do not fit also recognize that there are some women that they do fit. Therefore, they are not upset by a truth which does not apply to them personally.

- ii. The men, who are identified in this phrase, tell these women what they want to hear instead of telling them the truth from God. The phrase: “creep into houses” means: 'They sneak in without people being aware of what they are like nor of what their intentions are'. They tell these women what they want to hear in order to get the women to support them while they try to take over the church, or at least a large portion of the church.
- iii. The phrase: “laden with sins, led away with divers lusts” means: 'They tell people that God will understand and similar things so that the people believe that God will reward their life which is devoted to sin and fulfilling their lusts'. This message is the type that sinful people want to hear.
- b. The phrase: “Ever learning, and never able to come to the knowledge of the truth” also identifies preachers who teach doctrinal error.
 - i. They are “Ever learning” so that they can repeat popular doctrinal error and so that they get credentials from religious organizations.
 - ii. However, they also are “never able to come to the knowledge of the truth” because what they learn goes the opposite way from the truth.
4. **C3-S4** Scriptural example of the type of men whom we are to avoid.
 - a. The word “Now” means: 'After you understand the message of the prior sentences'.
 - b. The phrase: “as Jannes and Jambres withstood Moses” references [Exodus 7 and 8](#). Please see the detail note for more on this matter and the doctrine involved.
 - c. The phrase: “so do these also resist the truth” means that the men whom Paul is identifying act like “Jannes and Jambres”, from a spiritual perspective. That is, they will “withstand” the true man of God and the truth from “the word of God”.
 - d. The phrase: “men of corrupt minds” means: 'Their thinking is the wrong way. They think like the world, their flesh and devils tell them to and refuse to think the way that God says to think'.
 - e. The phrase: “reprobate concerning the faith” means: 'They once understood how “the faith” worked but turned away from it'. Please see the detail note for definitions of the words used in this phrase.
5. **C3-S5** Their eventual end.
 - a. The phrase: “But they shall proceed no further” means: 'They will not receive the blessings from God which they claim'.
 - b. The phrase: “for their folly shall be manifest unto all men” means: 'God will bring public judgment on such men after their doctrine is revealed to all'.
 - c. The phrase: “as theirs also was” means: 'God will bring a type of judgment which is similar to what God did to Jannes and Jambres'.
6. **C3-S6** The testimony of men whom we are to follow.
 - a. The word “But” means: 'This sentence is continuing the subject from the prior sentence (type of doctrine which is preached), while changing directions'. Paul will contract his doctrine, and more, to the doctrine, and more, of the false preachers.
 - b. The phrase: “thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience” means: 'Everything that Paul did in the ministry and in his personal life which showed that he was a true man of God'. Notice that, as we read in other Bible references, everything involved in the ministry and in the private life of the preacher is to be examined. Someone who reaches one thing but lives another thing is a lying hypocrite. A true man of God will have a life which backs his preaching.
 - c. The phrase: “Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra” are illustrations of the results which Paul had to suffer, because of his preaching, while he continued to preach God's truth. This is contrasted to the liars who get sinful women to support their doctrinal lies.
 - d. The phrase: “what persecutions I endured” is a general statement to identify further “persecutions” which are not listed in this sentence.

- e. The phrase: “[but out of them all the Lord delivered me](#)” identifies the provisions and protections of “[the Lord](#) “. Please realize that “[the Lord](#)” did not act until there was no question about Paul's personal inability to handle the problems. Thus, there was no denying that it was “[the Lord](#)” Who delivered Paul.
7. [C3-S7](#) Others who live like Paul will have his result.
- The word “[Yea](#)” means: '[This is an absolute "YES" with no chance of it not being a "YES"](#)'.
 - The word “[and](#)” means: '[This truth is added to the testimony of Paul](#)'.
 - The phrase: “[all that will live godly in Christ Jesus shall suffer persecution](#)” means:
 - The phrase: “[in Christ Jesus](#)” means: '[in the ongoing personal relationship with God which brings spiritual maturity and requires some spiritual maturity before the results start](#)'. In addition, we must do our part to maintain this ongoing personal relationship.
 - The phrase: “[shall suffer persecution](#)” describes the results which can not be avoided.
 - The phrase: “[that will live godly](#)” describes the life which they choose (“[will](#) “) to live as a part of their ongoing personal relationship with God.
 - The word “[all](#)” means: '[there are no exceptions](#)'. Anyone who does not have these results has not fulfilled all of the requirements of this sentence regardless of what they might claim.
8. [C3-S8](#) The results which doctrinal liars will have.
- The word “[But](#)” means: '[This sentence is continuing the subject from the prior sentence \(the life-style that people live\), while changing directions](#)'. Now, many might claim that there are saved people whose lives are between the prior sentence and the next phrase, but the context makes is clear that such people are actually “[seducers...deceiving, and being deceived](#) “. That is, they give you an attractive lie (“[seducers](#) “), and they convince you that their lie is truth (“[deceiving](#) “), and they even believe their own lie (“[being deceived](#) “). However, God will reveal the truth at the “[judgment seat of Christ](#)” and God gives us this method to test the truth while we are still in this physical life.
 - The phrase: “[But evil men and seducers](#)” means: '[These are two different types of people even is some people fit both categories](#)'. Both of these categories of people we want to avoid and want to keep clear of our ministry.
 - The phrase: “[shall wax worse and worse](#)” means that over time, people will be worse than historical figures. However, this phrase also tells us that such people will “[wax worse and worse](#)“ the longer they continue in their sinful life-style. That is one reason why we need to take time and observe people. They might deceive us at first, but, over time, God will reveal their true nature if we are listening to the Holy Spirit.
9. [C3-S9](#) How the godly are to act.
- The word “[But](#)” means: '[This sentence is continuing the subject from the prior sentence \(the life-style that people live\), while changing directions](#)'. The prior sentence told us how “[evil men and seducers](#)” will act. This sentence tells us how the true man of God must act differently.
 - The phrase: “[continue thou in the things which thou hast learned and hast been assured of](#)” means: '[The true man of God must remain faithful to the true doctrine of God which he has been taught and has seen the witness of God that backs the true doctrine of God](#)'. Our true “[assurance](#)” comes from God. Please also see the Message called [True Biblical Assurance](#). As explained in that Message, '[True assurance comes only from God through our ongoing personal relationship with Jesus Christ](#)'.
 - AQs explained in the detail note, the phrase: “[knowing of whom thou hast learned them](#)” speaks about God teaching us spiritual truths by using godly people who tell us what “[the word of God](#)” says and back their teaching by their life. However, no matter how consistent and good our teaching is, it takes God's Holy Spirit it truly teach our heart spiritual truths. Thus, we must truly include God's Holy Spirit in this phrase.
 - The phrase: “[And that from a child thou hast known the holy scriptures](#)” is a reference back to [2Timothy 1:5](#) where Paul recognized the teaching of “[thy grandmother Lois, and thy mother Eunice](#) “. It is important to teach “[the holy scriptures](#)” to children by reading them to the child even while still in the womb and continuing through infancy and childhood
 - The true meaning of the word “[salvation](#)“, especially during the '[Church Age](#)', is: '[God's life in you](#)'. true “[life](#)” is not a one-time occurrence but is and ongoing activity. Therefore, the phrase: “[which are able to make thee wise unto salvation](#)” is speaking about our ongoing personal relationship with God and not just the time when true “[salvation](#)” started. The “[scriptures](#)”

made Timothy, and other godly people “wise” unto their rights and responsibilities in their ongoing personal relationship with God.

- f. The phrase: “faith which is in Christ Jesus” means: 'This “faith” is available to all saved but the saved must spiritually mature before it becomes active in their life and this “faith” will continue to grow as long as they maintain their ongoing personal relationship with God that is through Christ Jesus'. Please see the detailed notes related to this sentence in the Studies called [Relational Prepositions](#) and the [Lord Jesus Christ Study](#). As explained there, the true Biblical meaning of “Christ Jesus” is different from the true Biblical meaning of “Jesus Christ” and from all other titles for the Son of God. And, this doctrinal difference is important for truly understanding the doctrine of this sentence.
10. [C3-S10](#) These instructions are based upon “scripture”.
- a. This sentence is often quoted and preached separate from the context. I have no complaint against such practice. However, part of the doctrine of this sentence can be missed when people do not consider the context. For example, this sentence is a precept and the basis of everything written in this chapter. Therefore, the earlier sentences of this chapter give us applications of the doctrine found in this sentence. Thus, for example, when our sentence says “[That the man of God may be](#)”, the identification of a true “[man of God](#)” must reject claims of such made by men who match the descriptions given earlier in our chapter. And, when our sentence speaks about “[doctrine](#)”, we must realize that the true definition of this word must also reject claims of such made by men who match the descriptions given earlier in our chapter.
 - b. The phrase: “[All scripture is given by inspiration of God](#)” means: '[God is the author and preserver of “All \(true\) scripture](#)’ “. However, we need to be careful here. People wax eloquent claiming that the word “inspiration” means: '[God breathed](#)' and claim '[We have the God breathed “word of God “!!!](#)'. However, the truth is that we 'had' (past tense) '[the God breathed “word of God “](#)'. However, one of the lessons from the history found in the Bible is that men make idols out of anything physical that was/is related to God. Therefore, we no longer have the original '[God breathed](#)' documents. What we have are '[manuscripts](#)', which are the God preserved '[copies of copies of the “word of God “](#)'. Be careful of someone who claims that you have to trust their interpretation of a language that you do not understand. God wants us to trust what He gave to us, which is the preserved “[word of God](#)”, which is in English and is the 1611-KJV. (The other English man-written perversions are not versions of the true “[word of God](#)”, but Bibles written in other languages which match the message of the 1611-KJV are the true versions. Please see [How to Study the Word of God](#) for more details on this truth.)
 - c. The phrase: “[and is profitable for doctrine, for reproof, for correction, for instruction in righteousness](#)” tells us the ways that the true “[word of God](#)” can spiritually “[profit](#)” us. Please see the detail note for more on these words.
 - d. The word “[that](#)” means: '[what follows is the expected result of what was written earlier](#)'. If these results are not produced then there was a failure in properly using “[all scripture](#)” in the way that was specified in this sentence.
 - e. The phrase: “[That the man of God may be perfect](#)” means: '[he is to be spiritually mature](#)'. Someone claiming to be a “[man of God](#)” does not make them '[spiritually mature](#)', but his truly being '[spiritually mature](#)' is evidence that he is a true “[man of God](#)”.
 - f. In the Bible, the word “[good](#)” means: '[what comes from God](#)'. Therefore, the phrase: “[thoroughly furnished unto all good works](#)” means: '[God gives the true man of God everything that he needs in order to do the work that God gives him to do](#)'.
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Chapter 4

Chapter Theme: How to keep the ministry pure

This chapter gives us the reason for Paul writing this epistle. Paul starts the chapter with “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.. “. This is a legal “charge “ that Timothy will answer for if, and how well, he performs it. He will answer “God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom “.

Having given Timothy his “charge “, Paul reminds Timothy of coming corruption of the souls of men and tells him to hold back the corruption and “make full proof of thy ministry “. Then Paul reminds Timothy of the reward that he is looking for and of judgment where “the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing “.

Having concluded his “charge “, Paul finishes the chapter with some personal items. While there is temptation for many to skim over the concluding sentences of this epistle, there is much that can be learned if someone is diligent in their study.

1. **C4-S1** The pastor's “charge” that is based upon all that has been said.
 - a. The word “charge” is defined as: 'A superior authority gives a formal and legal command to a subordinate which includes the necessary rights and responsibilities to accomplish the assigned task'. Please see the message called **A Pastor's Charge** for more about the use of this word within this sentence. The phrase: “I charge thee therefore before God, and the Lord Jesus Christ” means: 'The pastor is given a legal “charge “, which will be enforced by the court of God, with the “charge” being based upon the provision from God which we were told about in the prior sentence and chapter'.
 - b. The phrase: “who (the Lord Jesus Christ) who shall judge the quick and the dead at his appearing and his kingdom” means that the “judgment seat of Christ” (**Romans 14:10; 2Corinthians 5:10**) will happen after the Rapture and before the return of the “Lord Jesus Christ” to rule and reign this world.
 - c. The phrase: “Preach the word” is the charge / commandment given to all preachers as their main task in this life.
 - d. The phrases: “be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” describe how the preacher is to “Preach the word “. Please see the detail note for more on the definitions of these words.
2. **C4-S2** Why the pastor must keep this “charge “.
 - a. The word “For” means: 'Here's why the command in the prior sentence was given'.
 - b. The phrase: “the time will come when they will not endure sound doctrine” means that, over time, people in general will be less willing to truly listen to “sound doctrine “. The history, and current spiritual state, of England is an example of this. However, this phrase also has an application in the lives of all people.
 - c. The phrase: “but after their own lusts shall they heap to themselves teachers, having itching ears” is a general statement that applies to all people and that we saw applied to some women in the prior chapter. This phrase means: 'people will seek preachers who will justify their sinful lifestyles and tell them that God will understand their clinging to “their own lusts “'.
 - d. The phrase: “And they shall turn away their ears from the truth, and shall be turned unto fables” very clearly tells us what people will seek and believe. A simple evidence of this truth is the number of people who claim to be 'Christians', and yet adamantly support 'Evolution'. Another example is the people who claim '*It's as woman's body which is murdered in abortion and it is her right to choose an abortion*'.
3. **C4-S3** Warning to “beware “.
 - a. The word “But” means: 'This sentence is continuing the subject from the prior sentence (the type of doctrine that people accept), while changing directions'.

- b. The phrase: “[watch thou in all things](#)” means: 'Pay attention to what goes on in the world and understand the spiritual sources and significances of those things'.
 - c. The phrase: “[endure afflictions](#)” means: 'accept the circumstances of life which prove that devils hate you and your ministry and which prove that God protects you when you get out of them'.
 - d. The phrase: “[do the work of an evangelist](#)” means: 'do basic soul winning and teaching basic doctrines'.
 - e. The phrase: “[make full proof of thy ministry](#)” means: 'Let the world see evidence, which can not be denied nor refuted, which shows that it is God working through you and not you using the power of your own flesh'.
4. [C4-S4](#) Paul's admittance that his time is done and that he will die soon.
 5. [C4-S5](#) Paul's reward for the life he lived.
 - a. The phrases: “[I have fought a good fight, I have finished my course, I have kept the faith](#)” are a summary testimony of Paul's life. Please see the note for this sentence, in the Detail Study, for more on these phrases.
 - b. The phrase: “[Henceforth there is laid up for me a crown of righteousness](#)” tells us a specific reward which Paul, and others, will receive if they live their life, in this world, over to completely serve God and His kingdom. Please see the note for this sentence, in the Detail Study, for more on this phrase. Please also see the note for [James 1:12](#) about the different types of “[crowns](#)” found within the Bible.
 - c. The phrase: “[which the Lord, the righteous judge, shall give me at that day](#)” means that Paul will receive this “[crown](#)” at the “[judgment seat of Christ](#) “. It also means that he will return with “[Christ](#)” to rule and reign this world for 1,000 years.
 - d. The phrase: “[and not to me only](#)” means that others can expect to also receive this particular “[crown](#) “.
 - e. The phrase: “[but unto all them also that love his appearing](#)” identifies who will also receive this particular “[crown](#) “. The phrase: “[love his appearing](#)” identifies people who have dedicated their life to His service to the extent that they fully expect rewards, and do not fear punishment, and who have separated themselves so far from the pleasures of this world that they look forward to death.
 6. [C4-S6](#) Paul's final personal request. note that only “[Demas hath forsaken me](#)” and the others went to where Paul sent them for the ministry. Yet, in spite of that, Paul still craves godly fellowship.
 7. [C4-S7](#) This sentence is evidence that Luke was a missionary even though he was not a preacher.
 8. [C4-S8](#) Paul's command to bring Mark. Earlier, Paul refused to let Mark travel with him but, by this time, Mark has spiritually matured enough to be spiritually profitable to Paul.
 9. [C4-S9](#) Where “[Tychicus](#)” went.
 10. [C4-S10](#) Paul's desire for scripture and writings of other preachers.
 11. [C4-S11](#) Paul's warning against men who deliberately did wrong. Please note that, like king David, Paul is not writing this because of personal hurt but because, when he hurt Paul, he did it to hurt the ministry. A preacher is to defend the ministry and the people of the ministry.
 12. [C4-S12](#) Paul's prayer for men who did wrong while trying to do right. I can't say for sure, but I believe that Paul is writing about when he was arrested in Jerusalem.
 13. [C4-S13](#) Paul's testimony of help from “[the Lord](#)” from the time of his arrest until he wrote this epistle.
 14. [C4-S14](#) Paul's confidence in “[the Lord](#)” and His preservation.
 15. [C4-S15](#) “[Amen](#)” means that Paul is doubling his statement of confidence in “[the Lord](#) “.
 16. [C4-S16](#) People to “[salute](#) “. Paul sends personal greetings to long-time helpers in the ministry.
 17. [C4-S17](#) Status of other people.
 18. [C4-S18](#) Request to hurry.
 19. [C4-S19](#) Greetings from others.
 20. [C4-S20-21](#) Final blessings.
 21. [C4-S22](#) “[Amen](#)” means that Paul is doubling his final blessing.
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Q&A for 2Timothy Class

Epistle Overview

1. What type of epistle is this and what other epistles are the same type?
 - a. This is a pastoral epistle along with Titus and 1Timothy.
2. How do these epistles deal with “[sound doctrine](#)”?
 - a. Titus tells the pastor to give the church “[sound doctrine](#)” so that they will produce “[good works](#)”. “[Good works](#)” are the evidence that God's people are following “[sound doctrine](#)” and the lack of “[good works](#)” is evidence that they are following doctrinal error.
 - b. 1Timothy defines “[sound doctrine](#)”.
 - c. 2Timothy warns that people within the church and outside of the church will try to turn God's people from “[sound doctrine](#)”. 2Timothy tells us how to apply “[sound doctrine](#)” in the lives of people. Without “[sound doctrine](#)”, people will be motivated by fleshly “[lusts](#)”, the wisdom of this world ([1Corinthians 1-3](#)) and “[doctrines of devils](#)” ([1Timothy 4:1](#)).
3. What is Timothy promised from God for obeying this epistle and how is this different from what is promised in most epistles?
 - a. “[grace mercy and peace](#)”. Most do not promise “[mercy](#)”. We only find this in Titus, 1Timothy, 2Timothy and 2John, each of which were written to a person who received the character of the author.
4. What is the “[charge](#)” that Paul gives to Timothy in this epistle?
 - a. “[Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine](#)”.
5. What does our epistle tell us about “[godliness](#)”?
 - a. “[But shun profane and vain babblings: for they will increase unto more ungodliness.](#)” (2 Timothy 2:16)
 - b. “[Having a form of godliness, but denying the power thereof: from such turn away.](#)” (2 Timothy 3:5)
 - c. “[Yea, and all that will live godly in Christ Jesus shall suffer persecution.](#)” (2 Timothy 3:12)

Chapter 1

1. What is the theme of this chapter?
 - a. Beware of people teaching false doctrine.
2. What does Paul start his chapter reminding Timothy about?
 - a. He is Paul's "dearly beloved son".
 - b. He has "the unfeigned faith that...dwelt first in thy grandmother Lois, and thy mother Eunice".
 - c. He has "the gift of God, which is in thee by the putting on of my hands".
3. What is the warning which Paul says is the conclusion of these things?
 - a. "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God".
4. What encouragement does Paul give Timothy so that he will continue in spite of "the afflictions of the gospel"?
 - a. We have God's "own purpose and grace, which was given us in Christ Jesus".
 - b. God's "own purpose and grace...is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel".
 - c. He has Paul's preaching and teaching to give him knowledge and understanding of these things.
 - d. He has Paul's personal testimony which is expressed as: "for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day".
5. What command does Paul give the preacher based upon all of these things?
 - a. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus".
6. How is the preacher to obey this command?
 - a. "by the Holy Ghost which dwelleth in us".
7. What is the significance of the warning about "Phygellus and Hermogenes"?
 - a. Preachers will have people that they led to salvation turn on them and even have their helpers in the ministry turn on them. However, this is not to cause the preacher to give up on God.
8. What is the significance of Paul's message about "Onesiphorus"?
 - a. In spite of the discouragements God will send people to encourage the preacher and the preacher is to remember those people and what they did for when he needs encouragement.
9. What is Paul's prayer for those who encourage the preacher?
 - a. That they "may find mercy of the Lord in that day" (at the "judgment seat of Christ").
10. What is the basis of God's "calling" on the preacher?
 - a. "not according to our works, but according to his own purpose and grace".

Chapter 2

1. What is the theme of this chapter?
 - a. How to protect yourself from doctrinal error.
2. What is the first thing that Paul tells Timothy that will protect him and how does it do so?
 - a. “Thou therefore, my son, be strong in the grace that is in Christ Jesus.” Paul makes a deliberate distinction between his use of “Jesus Christ” and his use of “Christ Jesus” in this epistle. In every case where Paul used “Christ Jesus” he was talking about something that is given to all saved (Jesus) but which requires spiritual maturity through the ministry of “Christ” to receive this gift. In all cases, how much the gift is realized in the person's life is more dependent upon their spiritual maturity after salvation than it depends on their salvation. In this case, it is the ongoing ministry through the personal relationship with “Christ”, after our salvation, which keeps us from doctrinal error.
3. What did Paul tell the pastor (Timothy) to do in addition to being personally “strong in the grace that is in Christ Jesus”?
 - a. Pass on what he was taught to “faithful men, who shall be able to teach others also”.
4. What is Paul teaching with his illustration of a soldier?
 - a. Don't get “entangled with the affairs of this life” but concentrate on fighting in God's way and let God see to your needs, just like the government sees to the needs of soldiers.
5. How does our chapter tell us that we will be rewarded according to our work for God and in proportion to our work for God?
 - a. “It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself.”
6. What will God do to us if we fail to meet His standard for our life?
 - a. He will make us “ashamed” and if it does not happen in this life then it will happen at the “judgment seat of Christ”.
7. What professions of life does Paul use to illustrate his point and why?
 - a. Paul uses a Teacher (2:1-2); a Soldier (2:3-40); a Sports Competitor (2:5) and a Farmer (2:6) to teach that God's truth applies to everyone.
8. What does our illustration of vessels teach?
 - a. We can be a valuable tool for God, like a gold vessel, or we can be a tool used for the lowest type of work, like a vessel of earth. How we let God use our life determines our eternal value.
9. What does our chapter tell all saved are to do in order to please God?
 - a. “depart from iniquity”.
 - b. “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart”.
 - c. “But foolish and unlearned questions avoid, knowing that they do gender strifes”.
 - d. “not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves”.
10. Other than pleasing God, why should we do these things?
 - a. For the hopeful help to others: “if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will”.

Chapter 3

1. What is the theme of this chapter?
 - a. How to tell the difference between holy men and those teaching doctrinal error.
2. How are we to know the condition of salvation for people who teach doctrinal error and how are we to deal with them?
 - a. God has made it so that only He, in His role as “Lord”, can tell the difference between carnal saved people and lost people claiming to be saved. Therefore, we are to ignore the question which we can not answer and concentrate on eliminating their wrong influence within the church.
3. What underlying theme do we see in chapter 2 and 3 which is seen in the first and last sentences of chapter 3?
 - a. Know the scripture. (“Know” is in the first sentence and “scripture” is in the last sentence.) The scripture and our personal knowledge of it is all that will keep us in “sound doctrine” and keep us from doctrinal error.
4. In Chapter 2 and 3 Paul is comparing and contrasting “sound doctrine” and doctrinal error and giving examples of each and identifying men who are examples of following each. What are the effects of doctrinal error that are identified in our chapter?
 - a. “For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof”
 - b. “they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth”
 - c. They dispute with their God-given authority like “Jannes and Jambres withstood Moses”.
 - d. They are “men of corrupt minds, reprobate concerning the faith”.
 - e. They are “evil men and seducers...deceiving, and being deceived”.
5. What are the effects of “sound doctrine” that are identified in our chapter?
 - a. People who follow “sound doctrine” “turn away” from those who teach doctrinal error.
 - b. They know and follow Paul's “doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions” and have the same in their own life.
 - c. They personally “continue in the things which they have learned and have been assured of, knowing of whom they have learned them”.
 - d. They “know the holy scriptures, which are able to make them personally wise unto salvation through faith which is in Christ Jesus”.
 - e. They seek to be “perfect, throughly furnished unto all good works”.
6. What is the difference between the people we are warned against in the prior chapter and in this chapter?
 - a. Chapter 2 dealt with the influence of saved people who turned to sin while Chapter 3 deals with lost people who claim to be saved and become leaders within the church.
7. What is the main promise of this chapter which is rejected by people who teach doctrinal error?
 - a. “Yea, and all that will live godly in Christ Jesus shall suffer persecution”.
8. What is the end result of people who teach doctrinal error?
 - a. “But they shall proceed no further: for their folly shall be manifest unto all men, as theirs (Jannes and Jambres) also was.” Please note that “Jannes and Jambres” were considered to be leaders of God's people right up until God judged them.
9. What is the result of teaching and living “sound doctrine”?
 - a. “thou hast fully known...what persecutions I endured: but out of them all the Lord delivered me”. People who teach and live “sound doctrine” will be persecuted but after they have passed

the test of their faith they will be delivered in a way that people will know that it was “the Lord” Who did it and not the person themselves.

10. What is the final word on separating “sound doctrine” from doctrinal error.
 - a. “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” People who teach “sound doctrine” and people who teach doctrinal error both claim to base their doctrine on scripture. However, people who teach doctrinal error take things out of context or add to what the scripture says or leave out part of what the context says or use the wrong definitions for words or use the wrong way to “interpret” what the scripture says.

Chapter 4

1. What is the theme of this chapter?
 - a. How to keep the ministry pure.
2. What is the doctrinal meaning of the word “charge” and why does the pastor / preacher need to completely understand this truth?
 - a. A “charge” is a legal command which gives rights and responsibilities to the recipient with the understanding that they will be judged in court for how well they fulfill the “charge”.
“they watch for your souls, as they that must give account” (Hebrews 13:17).
3. What is the “charge” given to preachers?
 - a. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine”.
4. What actions are required of the preacher?
 - a. “watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry”.
5. What level of obedience must the preacher show?
 - a. He must “make full proof of thy ministry” with the “proof” meeting the requirements to be accepted in God's court, which means that this “proof” must stand all forms of testing including God's “fire”.
6. What reward is given to those whose “proof” passes God's test?
 - a. “the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing”.
7. At what time will this happen?
 - a. At the “judgment seat of Christ” which shall be “at his appearing and his kingdom”.
8. What happened when leaders in the church stood against Paul and his doctrine?
 - a. “At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.”
9. What is the significance of this?
 - a. We see many other examples of the same thing in the Bible such as with Jeremiah. Other preachers and religious leaders may turn against us and condemn us before God's people but we are to stick with the truth found in scripture and know that God is testing many people to see who will just follow a popular leader and who will actually pray and search the scripture for God's truth.
10. What is the significance of all of the people named within our chapter?
 - a. God is making their true testimony known to all of His people. God does not change. This is our warning and hope. Those that have hidden sin are warned of exposure and those who are not recognized for their obedience have hope of glory from God revealing the truth.

Questions for 2Timothy Class

Epistle Overview

1. What type of epistle is this and what other epistles are the same type?
 - a.
2. How do these epistles deal with “[sound doctrine](#)”?
 - a.
 - b.
 - c.
3. What is Timothy promised from God for obeying this epistle and how is this different from what is promised in most epistles?
 - a.
4. What is the “[charge](#)” that Paul gives to Timothy in this epistle?
 - a.
5. What does our epistle tell us about “[godliness](#)”?
 - a.
 - b.
 - c.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What does Paul start his chapter reminding Timothy about?
 - a.
 - b.
 - c.
3. What is the warning which Paul says is the conclusion of these things?
 - a.
4. What encouragement does Paul give Timothy so that he will continue in spite of “the afflictions of the gospel”?
 - a.
 - b.
 - c.
 - d.
5. What command does Paul give the preacher based upon all of these things?
 - a.
6. How is the preacher to obey this command?
 - a.
7. What is the significance of the warning about “Phygellus and Hermogenes”?
 - a.
8. What is the significance of Paul's message about “Onesiphorus”?
 - a.
9. What is Paul's prayer for those who encourage the preacher?
 - a.
10. What is the basis of God's “calling” on the preacher?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. What is the first thing that Paul tells Timothy that will protect him and how does it do so?
 - a.
3. What did Paul tell the pastor (Timothy) to do in addition to being personally “strong in the grace that is in Christ Jesus”?
 - a.
4. What is Paul teaching with his illustration of a soldier?
 - a.
5. How does our chapter tell us that we will be rewarded according to our work for God and in proportion to our work for God?
 - a.
6. What will God do to us if we fail to meet His standard for our life?
 - a.
7. What professions of life does Paul use to illustrate his point and why?
 - a.
8. What does our illustration of vessels teach?
 - a.
9. What does our chapter tell all saved are to do in order to please God?
 - a.
 - b.
 - c.
 - d.
10. Other than pleasing God, why should we do these things?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. How are we to know the condition of salvation for people who teach doctrinal error and how are we to deal with them?
 - a.
3. What underlying theme do we see in chapter 2 and 3 which is seen in the first and last sentences of chapter 3?
 - a.
4. In Chapter 2 and 3 Paul is comparing and contrasting “[sound doctrine](#)” and doctrinal error and giving examples of each and identifying men who are examples of following each. What are the effects of doctrinal error that are identified in our chapter?
 - a.
 - b.
 - c.
 - d.
 - e.
5. What are the effects of “[sound doctrine](#)” that are identified in our chapter?
 - a.
 - b.
 - c.
 - d.
 - e.
6. What is the difference between the people we are warned against in the prior chapter and in this chapter?
 - a.
7. What is the main promise of this chapter which is rejected by people who teach doctrinal error?
 - a.
8. What is the end result of people who teach doctrinal error?
 - a.
9. What is the result of teaching and living “[sound doctrine](#)”?
 - a.
10. What is the final word on separating “[sound doctrine](#)” from doctrinal error.
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. What is the doctrinal meaning of the word “charge” and why does the pastor / preacher need to completely understand this truth?
 - a.
3. What is the “charge” given to preachers?
 - a.
4. What actions are required of the preacher?
 - a.
5. What level of obedience must the preacher show?
 - a.
6. What reward is given to those whose “proof” passes God's test?
 - a.
7. At what time will this happen?
 - a.
8. What happened when leaders in the church stood against Paul and his doctrine?
 - a.
9. What is the significance of this?
 - a.
10. What is the significance of all of the people named within our chapter?
 - a.

Extra Lesson: Useful to the Master

Reference: 2 Tim 2:1-7, 15, 19-21

Central Truth: God makes it clear how you can be useful to Him. 'Purge himself' 2:21

Response: Devote yourself to the kind of service that is worthy of God.

I. Service to God is not just on Sundays but all life long.

1. 1 Cor 16:13-14 'watch, stand, quit, let all things be done with charity' are all commandments for everyday life.
2. 2 Tim 2:3 'endure hardness' is not needed when surrounded by other believers who are worshiping God
3. 2 Tim 2:15 'study ...' is done in private with God, not in a public worship[service.
4. 2 Tim 2:19 'depart from iniquity' is talking about while we are surrounded by temptation in the world.

II. The tasks the Master assigns 2 Tim 2:1-2

1. 2:1 'be strong in grace' We must strengthen what we have received from God. This requires daily practice. Gold medal winners practice about 12 hours a day 6-7 days a week for years just to get the gold. Christians who are strong in the Lord exercise what God gave them daily.
2. 2:2 Christians must pass on that God gave them and also must pass on the commitment to continue the cycle. Part of the reason we don't see the revivals that previous generations saw is because the zeal those generations had was not passed along. We aren't raised at home on Bible stories but are raised with cartoons. We aren't taught the Bible in school but taught to sleep through the hour or two it's taught on Sunday. We aren't taught a personal responsibility to do but believe that we hire preachers and missionaries to do the work for us.
3. 2:2 be accurate and precise. 'the things that thou hast heard ...' Heresy is a falsehood based upon a truth. Heresy is created when Christians agree to tolerate a partial truth such as believing that 'the husband of one wife' can mean 'one wife at a time'.
4. (1 Cor 4:2) "Moreover it is required in stewards, that a man be found faithful." We are the stewards of the grace God gave us. We are required to pass it on as we received it.

III. The Discipline required 2 Tim 2:3-7, 15

1. Like a soldier. A soldier spends most of his time training and preparing for a battle that he hopes never comes. A lot of times Christians have trouble when they are battling the world, flesh or the devil because they neglected their personal training and preparation before the battle.
2. Like an athlete. See comment above. Figure skaters lose the event if they try hard but don't do right. We must not only try hard but be accurate and precise when we perform.
3. Like a farmer. After we have done everything we can we must accept that we still depend on God for the results. Also, we must get blessed by God before we can convince anyone else that God will bless them.

4. Like a workman (15). The boss approves work only if it is right and doesn't have to be done over. '**...rightly dividing the word of truth.**' When we are '**carried away on every wind of doctrine**' we are not studying as God demands.

IV. The Purity required 2 Tim 2:19-21

1. We are all vessels for God's use. Even the vessels of dishonor consider themselves to be vessels on honor until faced with the truth at the bema seat of Christ. (1 Cor 3:12-15). Then it's too late to fix things. Paul warns us in 2 Tim to make sure what type of vessel we are before we face judgment.

Extra Lesson: Faithful to the end

Reference: 2 Tim 4:1-8, 17-18

Central Truth: We will all face Christ and be judged on how we actually lived, not on how we wanted to live.

Response: Live life with a constant awareness of facing Christ and eternity.

I. Dying with an eternal perspective. 2 Tim 4:6-8

Paul faced death with peace. Paul knew he faced judgment and was satisfied with what Christ would find. Paul anticipated reward, not sorrow.

1. Eternal security: There are verses that say that God will remove someone's name from the Book of Life. However, Heb 6:6 makes it clear that if someone can lose their salvation, they can NEVER be saved again. Those who argue for losing their salvation also argue for getting saved again. Those who argue for eternal security argue for it no matter how badly and how constantly someone sins. The teaching of the Bible, and Paul's example, show that a Christian should live in a way that this whole argument is mute.

2. Paul faced death with satisfaction ('fought', 'finished', 'kept the faith'). He overcame temptations and 'good' things that would interfere with his doing what God planned for his life.

3. Paul faced death with anticipation. He expected not only to avoid embarrassment but to be rewarded with a crown.

II. Living with an eternal perspective. 2 Tim 4:1-5

Paul knew that he was leaving this world. He knew that the work of Christ had to go on. Paul trained several men to take his place including Timothy. When faced with the end of his life, he reminded Timothy of his preparation and told Timothy to keep on. We also are to keep on and prepare the next generation to take our places.

1. 'I charge thee therefore' 4:1. 'Charge' means give a commission. Based upon the life long preparation of Timothy (3;14-17), Timothy could take over. We are to prepare our replacements and that takes years.

2. '...God, and the Lord Jesus Christ, who shall judge...' In the commission, Paul reminds Timothy of who he will answer to at the end of his life.

3. 'Preach the word;' not some social schedule or fancy stories. Not easy believism or popular religion. Not personal or religious interpretations.

4. '...be instant in season, out of season;...' be ready at any time and under any circumstances. Paul faced death sentences several times and used each to preach to the court. How many of our 'casual acquaintances' would accuse us of being 'Bible fanatics'.

5. Reprove: correct wrong concepts and doings.

6. Rebuke: make others change wrong attitudes especially when they are resistant to being reprovved. If necessary, the Bible says to treat people as if they are lost and, if necessary, remove fellowship from them.

7. Exhort with all longsuffering and doctrine. Encourage those who are trying to live right and don't get upset no matter how many times they fail. The true basis of judgment isn't their level of success but their spirit: how much they are trying.

8. (5) 'Watch': Don't take people's word for things and don't react quickly but take to time to see what the truth really is. Live in patience.

9. Endure afflictions. Afflictions are a fact of life to a Christian. A Christian without afflictions isn't living right. Matt 10:24-25.

10. Do the work of an evangelist: Devote your life to winning the lost. Give the good news everywhere that you go.

11. Make full proof of thy ministry. Be ready to face death as Paul faced death. How many of us would be satisfied if we faced Jesus today?