

## 2Timothy 3:1-5

Paul now gives a prophecy of what will happen between the time of his writing until the second coming of Jesus. Things will not be any better with the gospel in the world than it was when God gave them up to the futility of their minds. Those who do not hear or who reject the gospel will not rise above the depravity and evil that man is prone to become. That this is the path most men choose to walk is made evident after Cain killed Abel, after the flood, throughout the history of the children of Israel both in their dealings with the other nations (Gentiles) and in their midst as they cycled from faithfulness to laxity then to unfaithfulness.

Within this prophecy, we also see the reason why the way leading to life will be both difficult and narrow. There will be such perversity that even those who are under the influence of the teachings of the gospel will still be greatly impacted by the world they live in. Think of Corinth if Paul had not been present to write the letters and then go and rebuke them. After the close of the first century, when inspiration ceased, the church quickly moved into Catholicism through the influence of Gnosticism.

It will be a brutal time and God's people need to gird up the loins of their minds and be prepared to see these things occur. These perilous times in the last days can only be overcome if we remain fixed, founded on the firm foundation of God. Yet the devil and his servants will make things very difficult.

*But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast. 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. 2Cor. 11:12-15*

Peter also described and warned against the terrible adversities, and misunderstandings that will occur. Things will be no different for Christians than they were for Jeremiah or the other prophets who faced ridicule and persecution for preaching the truth.

*But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 1 Pet 2:1-2*

*Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; 15 and consider that the longsuffering of our Lord is salvation — as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. 17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 2Pet. 3:14-18*

All this is involved in Paul's warnings, not just to Timothy, but to all evangelists. This section contains a list of sins that create the reason for such difficult time.

- |                           |  |
|---------------------------|--|
| 1. lovers of themselves   | 10. unforgiving                                  |
| 2. lovers of money        | 11. slanderers                                   |
| 3. boasters               | 12. without self-control                         |
| 4. proud                  | 13. brutal                                       |
| 5. blasphemers            | 14. despisers of good                            |
| 6. disobedient to parents | 15. traitors                                     |
| 7. unthankful             | 16. headstrong                                   |
| 8. unholy                 | 17. haughty                                      |
| 9. unloving               | 18. lovers of pleasure rather than lovers of God |

### **1 But know this,**

He begins with a command (Present Active Imperative) that Timothy is to come to "know" and keep

that knowledge ever present in his mind. This is the most basic word in the Greek for gaining an understanding. It doesn't matter if this is the first time, or already known. The basic idea is that there is an intelligent comprehension.

*"ginosko... denotes in ordinary Greek the intelligent comprehension of an object or matter, whether this comes for the first time, or comes afresh, into the consideration of the one who grasps it ("to come to know," "to experience," "to perceive [again]") or whether it is already present ("to perceive"). (Kittel TDWNT NT:1097).*

It is very unlikely that this is the first time Timothy has seen or understood these things, he had been with Paul from the beginning of his second journey and had seen much of this already (see 3:10-15). Yet though it begins with "learning and coming to know" it is to end with perception and awareness. Many of those who read these warnings know they are there, but they do not truly remember them and become guarded and grounded in them. It is always a shock to see these things actually existing. We know from Scripture that such times and such people exist. But having a good and honest heart, the devout Christian always seeks to think better of others. But this is all swept away when such a time comes.

*"Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. 12 Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. Mt. 5:11-12*

*Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man's sake. 23 Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets. ... 26 Woe to you when all men speak well of you, For so did their fathers to the false prophets. Luke 6:22-23, 26*

We read these words and we accept them as truth, but still when they happen to us we agonize over what we did wrong and worry that these things are a negative. To learn them by personal experience is to undergo the persecutions and then to rejoice and be happy. The things Timothy (and all other evangelists and Christians) must come to know and learn by experience are the long list of vocabulary words Paul uses to describe such people and such times.

### **that in the last days**

Though there are many theories about the last days and multitudes today think they are just beginning, Scripture is firm about the beginning and end of the "last days." Peter's quote of the prophet Joel makes very clear that the last days were beginning the moment the day of Pentecost brought the sound of the mighty wind, the tongues of fire and the preaching of the gospel in the tongues of the men who were present.

*"But this is what was spoken by the prophet Joel: 17 "And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. Acts 2:16-17*

Since what was happening when Peter spoke was the fulfillment of what would happen in the last days, Peter was living in the last days.

*knowing this first: **that scoffers will come in the last days**, walking according to their own lusts, 4 and saying, "Where is the promise of His coming? 2Peter 3:3-4*

*has **in these last days spoken to us by His Son**, whom He has appointed heir of all things, through whom also He made the worlds; Heb. 1:2*

*Now **it shall come to pass in the latter days** That the mountain of the Lord's house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it. Isa. 2:2*

*The anger of the Lord will not turn back Until He has executed and performed the thoughts of His heart. **In the latter days you will understand it perfectly.** Jer. 23:20*

*The fierce anger of the Lord will not return until He has done it, And until He has performed the intents of His heart. **In the latter days you will consider it.** Jer. 30:24*

*Afterward the children of Israel shall return and seek the Lord their God and David their king. They shall fear the Lord and His goodness in the latter days. Hos. 3:5*

So the last days describe the Christian dispensation. From the moment Christ sat down at the right hand of God on the throne of David until the time when he delivers that kingdom to God.

*Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 1Cor. 15:24-25*

### **perilous times will come:**

Though grounded on the firm foundation and knowing that the Lord knows those who are his, there will be times of "peril" for those who serve the Lord. The only other use of this term gives a sense of its intensity.

*And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding **fierce**, so that no man might pass by that way. Mt. 8:28*

*"chalepos... 1. hard to bear, painful, sore, grievous, ... the severity of the wind, ... hardships, sufferings, ... 2. hard to do or deal with, difficult, life is a hard thing, ... c. inf., 'tis hard, difficult to do, Hom. ... 3. dangerous, ... 4. of ground, difficult, rugged, ... a place difficult to take, II. of persons, hard to deal with, harsh, severe, stern, strict, Od.; a more bitter enemy, ... most difficult to deal with, most dangerous or troublesome, Id.: -of judges, severe, 2. of savage animals, ... 3. ill-tempered, angry, testy, (from Liddell and Scott Abridged Greek Lexicon)*

The last days will have times that are "*painful, sore and grievous,*" and filled with "*hardships and suffering,*" filled with people who are "*hard to deal with, harsh, severe, stern, or strict.*" There will days that are "*harsh, fierce and savage.*" Man's cruelty to man can sometimes take the breath away and there are many times in the history of the world since this prophecy was given to abundantly fulfill it.

Foxes book of Martyrs is filled with such times where Christians were treated terribly, first by the people of the heathen world and later from those who followed a Pope. But when will these times begin? Is there anything in the passage itself that might help us pinpoint the time frame the Spirit is speaking of? The verb chosen is used seven times in the NT and five of those times it is translated "*present.*" "*things present*" (Rom 8:38; 1 Cor 3:22), "*present distress*" (1Cor 7:26), etc.. It generally describes things that are already in place or will soon be.

*"enistemi... to place in or among; to put in; ... (prop. as it were to stand in sight, stand near) to be upon, impend, threaten... close at hand..." (Thayer, p. 216; 1764).*

It is "*standing in sight and near,*" it is "*upon them,*" "*impending and threatening*" to burst upon them. Timothy must not think of hundreds of years in the future, but only just over the horizon. This is not new though. Paul had been speaking of these things since his early journeys with Timothy. The seeds were already there and working.

*For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 2Th. 2:7*

Whenever a society begins to degenerate to a level where the character of the people are like that of those described in the first chapter of Romans or here in Timothy, God's people need to know (come to awareness and then have understanding) that the possibilities of such things occurring has arisen again. It is a time of peril and danger for the people of God. During such times persecution can become fierce.

*And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; 29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, 30 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, 31 undiscerning, untrustworthy, unloving, unforgiving, unmerciful; 32 who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them. Rom. 1:28-32*

## **2 For men will be lovers of themselves,**

The term “will be” is the future tense of the Greek verb of being, and like our own verb of being is placed between a person and an attribute to describe who and what they are. So these are the characteristics of the men who will create a fierce and difficult time for God’s people. He is not affirming that everyone will have these characteristics, but obviously the more who do the more perilous things will become.

The first characteristic is that they are “lovers of themselves.”

*“philautos... loving one's self; too intent on one's own interests, selfish...” (Thayer, p. 653)*

This is a description of those who are so interested in themselves: their plans, wealth and life that they have no care or concern for others. There is no sympathy, empathy, pity or compassion in such people. They cannot even conceive of the cares and concerns of others. Their world is self-centered. There is no room for God or their fellow man. Evolution has done much to create a self-centered attitude in our own generation.

As general as this term is, it appears that many Old Testament characters would easily fit it for a variety of reasons:

- \* Cain for wanting to do it his way and thinking his own petty needs were more important than the life of his brother.
- \* Esau for selling his birthright for the food to fill his hungry belly.
- \* Saul for not fully following the will of the Lord.
- \* The Jewish leaders who killed Jesus to save their position and way of life.

## **lovers of money,**

God has already revealed that any one who loves money will fall into temptations as well as many foolish and hurtful lusts.

*But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. 1Tim. 6:9-10*

The love of money truly is the root of all kinds of evil. It makes for fierce times in the generations of men.

- \* Balaam for selling out the people of God for money.
- \* Ananias and Sapphira for seeking the glory without paying the price.
- \* Judas who took money from the bag and finally betrayed Jesus for 30 pieces of silver.

## **boasters,**

A boaster is a man who sets himself forth as more than he is.

*“alazon... the one who "makes more of himself" than the reality justifies, "ascribing to himself either more and better things than he has, or even what he does not possess at all"; who "promises what he cannot perform"; ... Very often the orator, philosopher, poet, magician, doctor, cook or officer is called *alazon*” (TDWNT NT 213)*

This is the person whose talk and demeanor creates a veneer of confidence, strength or ability, yet it is all empty for there is nothing behind it. Men who put forth such a facade are very dangerous when seen through. Such men are the false teachers we do battle against.

*But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, 10 to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." 11 And they heeded him because he had astonished them with his sorceries for a long time. Acts 8:9-11*

*For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. 19 While they*

*promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 2Pet. 2:18-19*

- \* Peter had a touch of this when he told the Lord that though all else forsook Him he would remain faithful.
- \* Korah who boasted he was as holy as Moses.
- \* Miriam and Aaron also did this.

*Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman. 2 So they said, "Has the Lord indeed spoken only through Moses? Has He not spoken through us also?" And the Lord heard it. 3 (Now the man Moses was very humble, more than all men who were on the face of the earth.) Num. 12:1-3*

### **proud,**

*"huperephanos... 1. showing oneself above others, overtopping, conspicuous above others, pre-eminent,... 2. especially in a bad sense, with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty..." (Thayer, p. 641)*

This is different from the previous term. The former simply attempts to look good in the eyes of others by means of empty words. This term is much deeper. It refers to one who feels he is pre-eminent, that he is above others and therefore despises and treats them with contempt. It is a haughty arrogant man.

- \* Pharaoh was such a man in seeking a conflict with God which it appears he actually thought he could win.
- \* Many of the nations that fought against Israel felt scorn and contempt at Israel's claims to serve one true God.

### **blasphemers,**

This term is simply given English letters to the old Greek term. It is defined:

*"blasphemos... speaking evil, slanderous, reproachful, railing, abusive... a blasphemer..." (Thayer, p. 103; 989)*

Generally, when speaking of God it is simply transliterated, and when speaking of our fellow man it is often translated with the terms "*revile, rail, speak evil, reproach.*" In this context it is difficult to know for certain which concept is being stressed. James helps simplify the matter by showing that both are evil.

*But no man can tame the tongue. It is an unruly evil, full of deadly poison. 9 With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. 10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. James 3:8*

A man that will speak evil of God or their fellow man is one that leads to perilous times for the righteous. Jesus warned of the reviling and casting of our name as evil. He also warned them strongly that if they will speak evil of him they will also speak evil of his followers:

- \* The chief priests and Scribes would be good examples of such a terrible thing in their trial of Jesus and attempts to get false witnesses to say evil about Jesus that they knew was not true. Jezebel blasphemed both God and his prophets.

We see it today in those who refer to Christians as narrow minded, or thinking they are the only ones going to heaven.

### **disobedient to parents,**

*"apeitheis...impersuasive, uncompliant, contumacious,..." (Thayer, p. 55)*

Children who are uncompliant and cannot be persuaded to be submissive to their parents. God gave the strongest condemnation of such children in the law. They are worthy of death.

*"If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them, 19 "then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. 20 "And they shall say to the elders of his city, "This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.' 21 "Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear. Deut. 21:18-21*

When the righteous hear children speaking evil of and rebelling against their parents, it is a fearful time.

*Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes (shall be) they of his own household. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after me, is not worthy of me. Matt 10:34-38*

David's son Absalom was an example of this for his lack of respect and open contempt.

### **unthankful,**

*"acharistos... (charizomai), ungracious; a. unpleasing... b. unthankful..." (Thayer, p. 90)*

People who are ungrateful for the blessings and favors conferred upon them by others tend to make dangerous friends. They are unimpressed with even the deepest sacrifices and are unmoved by them. Such a person can never be loyal to anyone or anything. When people cannot be grateful for the things others do for them, perilous times are near.

*because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. 22 Professing themselves to be wise, they became fools, Rom .1:21-22*

*"So it shall be, when the LORD your God brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build, 11 "houses full of all good things, which you did not fill, hewn-out wells which you did not dig, vineyards and olive trees which you did not plant-- when you have eaten and are full-- 12 "then beware, lest you forget the LORD who brought you out of the land of Egypt, from the house of bondage. Deut. 6:10-12*

*"lest-- when you have eaten and are full, and have built beautiful houses and dwell in them; 13 "and when your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied; 14 "when your heart is lifted up, and you forget the LORD your God who brought you out of the land of Egypt, from the house of bondage; Deut.8:12-14*

*"then you say in your heart, 'My power and the might of my hand have gained me this wealth.' 18 "And you shall remember the LORD your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day. Deut. 8:17-18*

### **unholy,**

This term carries a slightly different meaning than the word we normally associate as holy/unholy. While the usual word is used hundreds of times, this one is used in a positive and negative sense about ten times.

*"Hosios the derivation indeed of the word remains very doubtful... In classical Greek it is **far more frequently used of things than of persons**;... expressing **the everlasting ordinances of right**, which **no law or custom of men has constituted**, for they are anterior to all law and custom; and rest on the divine constitution of the moral universe and mans relations to this... the *hosios*... is **one who reverences these everlasting sanctities, and owns the obligation**;... When we follow *hosios* to its uses in sacred Greek, we find it, as was inevitable, gaining in depth and intensity of meaning; but otherwise true to the sense which it already had in classical language... If what has been said is correct, Joseph, when tempted to sin by his Egyptian mistress(Gen 34:7-12) approved himself *hosios*, in reverencing those everlasting sanctities of the marriage bond, which God had founded, and which he could not violate without sinning against him: "How can I do this great wickedness and sin against*

God?" He approved himself *hagios* in that he separated himself from any unholy fellowship with his temptress; he approved himself *hagnos* in that he kept his body pure and undefiled." (Trench, Richard Chenevix, op. cit., p. 327-334)

Since a holy man is one who recognizes his moral obligations to God, civil government and his fellow man, an unholy man sees no obligations to anyone.

"*anosios...* (a priv. and *hosios*, q.v.) *unholy, impious, wicked...*" (Thayer, p. 48; 462)

He is a person who refuses to live up to any moral, ethical, or religious obligations. Essentially he is a god to himself and does as he pleases. Evolution has made many such people today. As a higher form of animal they have cast off all shackles of morality and religion. They live as animals and are extremely destructive to the order of society and to the safety of others.

*But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, 2 Pet 2:12*

\* Those who sought to break down Lot's after being struck blind were such men as these.

Haman also appears to be such a man.

### 3 unloving,

This term is created by placing an alpha-privative(negation) in front of the term for family love(*storge*).

"*astorgos* 794 signifies "without natural affection" (a, negative, and *storge*, "love of kindred," especially of parents for children and children for parents; ... (Vine's)

It is more precisely translated "**without natural affection.**" These are the people who can perform an **abortion** on their unborn children, who can **leave their parents in misery**, who can place them **in a rest home** when they could be cared for at home simply because they do not want to be bothered with them. They are the **child abusers** and **adult abusers**. Family affection is foreign to their minds.

\* Those parents who offered their children in human sacrifice.

### unforgiving,

The definition of this term also helps get a clearer idea of the meaning.

"*aspondos...* (*sponda* a libation, which as a kind of sacrifice, accompanied the making of treaties and compacts...) ... 1. *without a treaty or covenant*; of things not mutually agreed upon, e. g. abstinence from hostilities... 2. *that cannot be persuaded to enter into a covenant, implacable...*" (Thayer, p. 81 NT:786)

*aspondos* from the priv. a (1), without, and *spondē*; (n.f.), libation or drink offering. The **absolutely irreconcilable person who, being at war, refuses to lay aside his enmity or to listen to terms of reconciliation. Implacable**, in a state of war (Rom 1:31; 2 Tim 3:3). See *asynthetos* (802), covenant breaker (Rom 1:31). (Complete Word Study Dictionary: NT NT:786)

Worse than the *duodialutoi*, (Aristotle, Ethic. Nic. iv. 5, 10), who are only hard to be reconciled, **the aspondoi are the absolutely irreconcilable** ... those who will not be atoned, or set at one, who **being at war refuse to lay aside their enmity, or to listen to terms of accommodation; 'implacables**, (TDWNT NT 786) (Trench's Synonyms of NT NT: 786)

The complexity of the above definition has led the various translations to take a different approach to the term. The KJV translates "**truce breakers**" the ASV "**implacable**," the NAS "**irreconcilable**" and the ESV "**unappeasable**." The root idea of the term is a person who cannot be persuaded to enter into a covenant and who is therefore implacable. There are no mutual agreements between them and others. It would appear that the idea of the term is of someone who just can't get along with anybody. Previous understandings and agreements are not kept by such a person. They simply do not take such things seriously. They will make agreements without any real attempt to keep them.

Demas, and all who do not keep their promise to God and remain faithful till death are such people. So also are all who give their word to something and then not carry through thus showing themselves unreliable.

\* Jonah started out as such a man, but was forced to keep his commitments.

### **slanderers,**

Another evil use of the tongue is summed up in the term "slanderer."

*diabolos* (slanderer); adversary; devil ... 1. The adj. *diabolos* appears in the NT only in the Pastorals. **Slanderous speech**, a vice forbidden especially for the wives of *diakonoi* (1 Tim 3:11) but also for older women (Titus 2:3), is listed with unkindness and irreconcilability (2 Tim 3:3). 2. The LXX uses the noun *diabolos* to render the Hebrew designation for the adversary ( $\text{רִיבֵי־נֶפֶשׁ}$ , Job 1:6-8,12; 2:1-7; Zech 3:1,2, and elsewhere). *diabolos* appears 34 times in the NT with this meaning, of which 12 are in the Johannine literature, 6 in Matthew, 5 each in Luke and the deuterio-Pauline literature, 2 in Acts, and 1 each in Hebrews, James, 1 Peter, and Jude. (Exegetical Dictionary of the NT; NT:1228).

Anyone who creates or passes on information they know to be false about someone for whatever reason is a slanderer. Anyone who slants the truth in such a way as to make another look bad is also slanderer. Some people take great enjoyment in destroying the character of another in whatever way possible. It might stem from jealousy, anger, or simply taking delight in injuring others.

*Therefore his calamity shall come suddenly; suddenly he shall be broken without remedy. 16 These six things the LORD hates, yes, seven are an abomination to Him: 17 A proud look, a lying tongue, hands that shed innocent blood, 18 A heart that devises wicked plans, feet that are swift in running to evil, 19 A false witness who speaks lies, and one who sows discord among brethren. Pr. 6:15-19*

***Like a madman who throws firebrands, arrows, and death, 19 Is the man who deceives his neighbor, and says, "I was only joking!" 20 Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases. 21 As charcoal is to burning coals, and wood to fire, so is a contentious man to kindle strife. 22 The words of a talebearer are like tasty trifles, and they go down into the inmost body. Pr. 26:18-22***

As noted in the definition this is also the Greek translation in the Septuagint(LXX) for the Hebrew  $\text{רִיבֵי־נֶפֶשׁ}$ . The scriptures proclaim the one who tempted Eve in the garden as a slanderer as he slandered God in his words to her.

*Then the serpent said to the woman, "You will not surely die. 5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." Gen 3:4-5*

There have been many slanderers in the Scriptures. Men and women who stoop to lies to bring about the downfall or loss of reputation of someone they hate.

Korah did it to Moses when he proclaimed you take too much on yourself.

The Pharisees did it to Jesus when they said he had a demon and was a Samaritan.

### **without self-control,**

*"akrates... denotes "powerless, impotent"; in a moral sense, unrestrained, "without self-control," 2 Tim 3:3, (Vine's NT:193)*

A man or woman who **does not have lordship within themselves to control the impulses and desires that fill their soul**. They simply do whatever it is their desire to do because they do not have the control to stop it.

Those who blame their environment, their heredity, their social or racial background are looking everywhere but within themselves. The reason people do wicked things is because they do not exert the self-control to stop it.

***Whoever has no rule over his own spirit is like a city broken down, without walls. Pr. 25:28***



## brutal,

“*anemeros* (a priv and *hemeros*), **not tame, savage, fierce...**” (Thayer, p. 45)

“*anemeros* ... pertaining to **fierceness**, in the sense of being **wild** and **untamed** - 'fierce, **vicious**, untamed.' 'for people will be ... lacking in self-control, they will be fierce and hate the good' 2 Tim 3:2-3. (Lou & Nida NT 434)

A brutal man or woman has **destroyed the mild and gentle of natural affection and replaced it with the brutality of the savage beast**: Untamed, savage and fierce. They are the quality of people that would do unspeakable acts of cruelty on their fellow man.

- \* Herod was fierce in killing all the babies in Bethlehem in hopes of killing the Messiah.
- \* The Caesar's were fierce in the manner in which many Christians were killed in the first century.

## despisers of good,

“*aphilagathos*... (a priv. and *philagathos*), *opposed to goodness and good men,...* :” (Thayer, p. 89)

These are people who have **lost the concept of goodness purity and wholesomeness**. They are **not simply apathetic to what is good, but are actually opposed to it**. These are the men and women who fill our courts with lawsuits to stop the good traditions that have made the country strong. The family, religion, and patriotism are all under assault today.

**Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! Isaiah 5:20**

## 4 traitors,

*prodotes* denotes "a betrayer, traitor"; the latter term is assigned to Judas, virtually as a title, in Luke 6:16; in 2 Tim 3:4 it occurs in a list of evil characters, foretold as abounding in the last days. (Vine's NT:4273)

As noted in the definition this is the title that Judas was given. It is difficult to understand how a young and innocent child can grow up to become a traitor. Inherent in the term is the idea that someone has joined a group and proclaimed loyalty and fidelity then at the right moment for money, or power betrays them to death, imprisonment or some other problem. David felt it first and later Jesus.

*Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up his heel against me. Ps. 41:9*

## headstrong,

*propetés* adj. from *propíptœ* (n.f.), **to fall forward**, which is from *pró* (4253), forward, and *pipto* (4098), to fall. Rash, careless (Acts 19:36; 2 Tim 3:4). The word signifies the character of someone who **rushes headlong or out of control into matters**. (Complete Word Study Dictionary: NT 4312)

“*propetes*... pertaining to **impetuous and reckless behavior** - ... 'so then, you must **calm down and not do anything reckless**' (Lou and Nida NT 4312)

Those who refuse to listen to reason or to wait until the next day to see if they still feel the same way. Whatever the emotion, these people rush and fall into it. Paul spoke of this regarding the love of money and it is what Balaam fell into overnight.

*But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. 1 Tim 6:9-10*

*Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah. Jude 11*

*They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; 16 but he was rebuked for his iniquity: a dumb donkey speaking*

with a man's voice restrained the madness of the prophet. 2Pet. 2:15-16

You can't trust such people because you never know what they might do next. They have no self-control, and whatever the next emotion might be, they will be running of into some new problem.

\* Those who wandered forty years in the wilderness and murmured against God and Moses.

### haughty,

*"tuphoo... (tuphos, smoke; pride) prop. to raise a smoke, to wrap in a mist; ... used only metaph. 1. to make proud, **puff up with pride, render insolent**; pass. to be **puffed up with haughtiness or pride**, ... 2. to blind with pride or conceit, to render foolish or stupid..."* (Thayer, p. 633; 5187)

*tuphoomai* (pass. of *tupho* "**becloud**") (Exegetical Dictionary of the NT NT:5187)

*tuphoomai* (a figurative extension of meaning of GREEK *tuphoomai* ... '**to be crazy, to be demented**,' not occurring in the NT) to be **so arrogant as to be practically demented** - 'to be **insanely arrogant, to be extremely proud, to be very arrogant**.' (Lou and Nida NT 5187)

There is little difference between this term and the one found earlier and translated pride. This term stresses those who are **puffed up with hot air**. They **think they are greater than they are**. They **feel their worth and might to a greater degree than even exists**. They are arrogant, proud and therefore insolent and rude to those in authority. Their arrogance is not based on anything in reality. They are insanely arrogant in their outlook toward life and their relationship to others.

*Trust in the LORD with all your heart, and lean not on your own understanding; 6 In all your ways acknowledge Him, and He shall direct your paths. 7 Do not be wise in your own eyes; fear the LORD and depart from evil. Prov. 3:5-7*

Datham and Abiram were haughty as others ran away from their tents after Moses had warned of their coming death.

### lovers of pleasure

*"philedonos... (philos and hedone) loving pleasure..."* (Thayer, p. 654; 5369)

a. The word *hedone* derives from the same root as *hedus* "sweet," "pleasant," "delightful" ... and it shares with this adjective the original sense of what is pleasant to the senses, namely, to the sense of taste. ... The narrower basic meaning, which relates to what tastes good, was accompanied for many centuries by a subsidiary semasiological strand according to which *hedone* denotes that which causes pleasure to the senses. The specific sense of "pleasant taste" in first found in Ionic nature philosophy... Sensual pleasure..." (TDWNT NT:5369)

These are the people who live the philosophy the Paul spoke of only in derision.

*If the dead do not rise, "Let us eat and drink, for tomorrow we die!" 1 Cor. 15:32*

They life to fulfill the lust of the flesh the lust of the eyes and the pride of life. There is nothing more to life for such people than to live for today or to live for the weekend. These are the hedonists who loudly proclaim "if it feels good do it." They do not allow any inhibition to keep them from doing whatever gives them pleasure.

### rather than lovers of God,

They would "rather" give themselves over to pleasure than they would love God and deny it.

*"mallon... more, to a greater degree; rather; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, more, more fully... b. In comparison it often so stands that 'than before' must be mentally added, [A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered rather, sooner..."* (Thayer, p. 387-388; 3123).

*"philotheos... (philos and theos), loving... God..."* (Thayer, p. 654)

Their priorities are skewed. They act as if this life is all there is and reject any notion of the existence of God, let alone giving Him glory and obedience. Far from those listed in Hebrews 11 who truly

loved God more than life.

*These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. Heb 11:13-16 Titus 2:11-12*

While God seeks our denial of such worldly lusts and pleasure these would rather reject God in order to chase them.

*For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, Titus 2:11-12*

This is what God designed this ability to love for. So we could love and serve Him. Some selfishly squander this wonderful emotion on themselves. Seeking for pleasure wherever it may be found.

### **5 having a form of godliness**

This is an amazing addition to this list. Everyone of these things is so contrary to God's character and His word that those who possess them ought to know they are immediately disqualified from any relationship with Him. Look at them again:

- |                           |  |
|---------------------------|--|
| 1. lovers of themselves   | 10. unforgiving                                  |
| 2. lovers of money        | 11. slanderers                                   |
| 3. boasters               | 12. without self-control                         |
| 4. proud                  | 13. brutal                                       |
| 5. blasphemers            | 14. despisers of good                            |
| 6. disobedient to parents | 15. traitors                                     |
| 7. unthankful             | 16. headstrong                                   |
| 8. unholy                 | 17. haughty                                      |
| 9. unloving               | 18. lovers of pleasure rather than lovers of God |

How could anyone who possesses characteristics like this “possess” any form of godliness?

*“echo... I. Transitively. 1. to have i.q. to hold; a. to have(hold) in the hand: ... b. in the sense of wearing... c. trop. to have (hold)possession of the mind; said of alarm, agitating emotions... d. to hold fast, keep... 2. to have i.q. to own, possess; a. external things such as pertain to property, riches, furniture, utensils, goods, food, etc. ...” (Thayer, p. 265-268; 2192).*

They truly believe that they are holding it in their hands. They believe they own and possess godliness. Paul revealed through the Holy Spirit that what they actually did possess is a form of godliness. The term “*form*” is a complicated word that takes some time to work out.

*morphósis ... from morphóo (3445) ,... **to form. Formulation, impression, embodiment.** As a verbal noun, signified by the - sis ending, it denotes primarily the process or activity of forming or shaping. Secondarily, it can denote **the thing formed or shaped** and is equivalent to the Classical term *mórphœma* ...” (Complete Word Study Dictionary: NT:3444)*

*... the **embodiment of the essential features and qualities of something** - 'embodiment, full content, essential features.' ...” (Lou & Nida NT:3446)*

The context lends itself to the term meaning something only on the outside with nothing within. Since it is only used twice as a verbal noun, we don't have a lot to work with. It is used here, and again in Romans to describe those Jews whose hypocrisy had led the name of God to be blasphemed.

*an instructor of the foolish, a teacher of babes, **having the form of knowledge and truth in the law.** 21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? 22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples? 23 You who make your boast in the law, do you dishonor God through*

breaking the law? 24 For **"the name of God is blasphemed among the Gentiles because of you,"** as it is written. Rom 2:20-24

Stephen expressed very accurately the true character of those who held this "form of knowledge and truth in the law:"

*"You men who are **stiff-necked and uncircumcised in heart and ears** are always resisting the Holy Spirit; you are doing just as your fathers did. 52 Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; 53 **you who received the law as ordained by angels, and yet did not keep it.**" Acts 7:51-53*

Although they believed they held to the form of knowledge and truth, the sad reality was far different. They were stiff-necked, uncircumcised in heart and ears, and the name of God was blasphemed because of them.

In exactly the same way, these ungodly people who are the very reason for the perilous times in this world also believe they hold a form of godliness. But their form leads to the same end that the Jews did. After describing the character of those false teachers Timothy would be facing, Paul spoke of the prevailing attitude of ungodly men toward true godliness:

*If anyone teaches otherwise and **does not consent to wholesome words**, even the words of our Lord Jesus Christ, and to the doctrine **which accords with godliness**, 4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, 5 useless wranglings of men of corrupt minds and destitute of the truth, who **suppose that godliness is a means of gain**. From such withdraw yourself. 1Tim. 6:3-5*

They believe that godliness is just another way to gain. They see its power over the hearts and souls of others and seek to bend it to their own will. It comes from the same motivation and ends in the same result.

*there will be **false teachers among you**, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, **because of whom the way of truth will be blasphemed**. 3 By covetousness **they will exploit you with deceptive words**; 2Pet. 2:1-3*

Thus perilous times will also affect the truth of God's word. These ungodly and unloving men will also counterfeit the church, discipleship to Jesus and godliness. Thus they only possess the form, not the essence of

*"eusebeia... from eu, well, and seboimai, to be devout, denotes the piety which, characterized by a Godward attitude, does that which is well-pleasing to Him..." (Vine, W. E. Expository Dictionary. Vol 2 p. 162).*

*"eusebeia... reverence, respect; in the Bible everywhere piety towards God, godliness..." (Thayer, p. 262; 2150)*

True godliness is a Godward attitude of reverence and respect that always seeks to do what is well pleasing to Him. These people have no interest in any of this. If they did they would not do the things they were doing. Jesus strongly condemned the Pharisees for this.

*Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. Mt. 23:25-28*

**but denying its power.**

This is what makes their form of godliness useless. What makes it a picture with no substance. Like trying to eat a bowl of cereal that is only a picture. They deny it's power.

*"arneomai... 1. to deny, i. e. [... to say...not, contradict]... 2. to deny, with an acc. of the pers., in various*

senses...a. ... of the followers of Jesus who, for fear of death or persecution, deny that Jesus is their master, and desert his cause [to disown]... 3. to deny i.e. *abnegate, abjure*;... to renounce a thing, forsake it... 4. *not to accept to reject, refuse* something offered..." (Thayer, p. 74; 720)

This is not the outright denial of Peter, but the denial of authority and power.

*But again he **denied** with an oath, "I do not know the Man!" Mt 26:72*

*But if anyone does not provide for his own, and especially for those of his household, he has **denied the faith** and is worse than an unbeliever. 1Tim 5:8*

*To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. 16 They profess to know God, but **in works they deny Him**, being abominable, disobedient, and disqualified for every good work. Titus 1:15-16*

*who will secretly bring in destructive heresies, **even denying the Lord who bought them**, and bring on themselves swift destruction. 2 Peter 2:1-2*

*ungodly men, who turn the grace of our God into lewdness and **deny the only Lord God and our Lord Jesus Christ.** Jude 4*

Those who proclaim their love to the Lord, deny Him with their actions and deeds. One can proclaim devotion, but if their actions deny the teaching, their words refuse to submit to Him, and they turn God's grace into a free ticket to sin (lewdness), they deny Him.

In exactly the same way, these people hold a form of godliness, but they deny it's power by refusing to allow it to accomplish its work in their lives.

*"dunamis...strength, ability, power; a. univ. inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth..." (Thayer, p. 159; 1411)*

Their godliness is not a moving force in their life. It is only a garment they put on and put off depending on mood and feelings. Whether it be the pharisees in Jesus' day, or the false preachers, teachers and members in our own day, when people pretend to be godly, but deny the power of godliness to force them to be all that God demands, it is a dangerous situation. Those in religions today who profess godliness, but refuse to condemn adultery, abortion, unscriptural divorce, drunkenness, covetousness (gambling and greed) and homosexuality have a form of godliness, but deny it any power to work changes in their lives.

This is the direction many religions are moving toward. They still hold all the forms of godliness, but do not believe in inspiration or any of the miracles in the Scriptures.

### **And from such people turn away!**

Once a true Christian has determined that those we are seeking to teach, or even those who are in our midst have such an attitude, there is only one that to be done. "Turn away from" them.

*"apotrepo... to turn one away from a thing, ... 2. to turn away, turn back, ... 3. to turn aside, avert, prevent, ... 4. to turn from others against one, ... 2. to turn away, turn a deaf ear, ... 3. to turn away from, like Lat. *aversari*, Aesch., Eur. (Liddell and Scott NT:665)*

It is evident after reading this definition that this is a strong term for avoiding and removal. While we initially treat all people we meet as possible converts and possible friends, seeking to convert all regardless of their previous spiritual flaws, problems or error. But as time goes by some are proven to be not only unconvertible, but actually dangerous to the cause of the Lord. When once it is determined that such is the case, then they are to be turned away from and avoided. Never again are they to be given a position of honor or love. They must be shunned because of what they can do to a family or an entire church.

*Be not deceived: Evil companionships corrupt good morals. 1Cor. 15:33*

*For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. Titus 1:10-11*

*If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; 11 for he who greets him shares in his evil deeds. 2Jn. 10-11*

This is not church discipline. It is self-preservation.

## **6 For of this sort are those**

How far back does this “for” go?

*“gar... properly a particle of affirmation and conclusion, denoting truly therefore, verily as the case stands, ... the reason and cause of a foregoing statement is added or some previous declaration is explained, II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: for, I. q. that is, namely...” (Thayer, p. 109-110; 1063)*

Since Paul was giving the reason and cause for the preceding, is he still speaking of perilous times, or for the reason we must turn away from these people? Though it could easily be both, the gravest danger is that they can creep into our midst and wreak havoc on the church. Because of the danger they pose, we must protect ourselves and the weak in the congregation from them. After Jude urged us to contend earnestly for the faith he warned that we needed to keep a close eye out for such men.

*Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. 4 For there are certain men crept in privily, (even) they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ. Jude 1:3-4*

The specific problem is that it is “out of” them that the circumstances that follow occur. If they were turned away from and warned against, their peril to the congregation can be minimized

*“ek, ... It denotes as well exit or emission out of, as separation from, something with which there has been close connection;... From out of, out from, forth from, from... II Of the ORIGIN, SOURCE, CAUSE;...” (Thayer, p. 189-192)*

It is the “*form of godliness*” that poses the danger. If they were content to live in the ungodliness that made up their character, Christians could easily see the danger they pose and minimize it. But because of their modifying the gospel, they pose a grave danger to a certain segment in the church.

## **who creep into households**

By using the term “*creep*” as Jude above, Paul also made it clear that these people are very skilled at being invisible and that their goal is not honorable or in the best interests of those who are being invaded.

*enduno* properly, "to envelop in" (*en*, "in," *duno*, "to enter"), "to put on," as of a garment, has the secondary and intransitive significance of "creeping into, insinuating oneself into," (Vine's NT:1744)

*enduno* ... to enter secretly and with ulterior motives - 'to enter in secretly, to slip into.' 'some of them slip into homes' 2 Tim 3:6. In order to render the meaning of *enduno* in 2Tim. 3:6, it may be necessary in some languages to be somewhat more explicit, for example, 'they enter into houses without being seen' or 'they enter into houses without people knowing what they really intend to do.' (Lou & Nida NT:1744)

They seek to get themselves accepted into a household as a friend and part of the family. They creep in very craftily since if it were obvious what their true intentions and characteristics were they would be barred from entering. But these get into the household and become a trusted friend. This was the same concern Paul wrote of to Titus.

*For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, 11 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. Titus 1:10-11*

It is the household and not the church that these people enter. These are the door knockers who

go from house to house as the Mormons or JW's.

### **and make captives of gullible women**

After they creep get into a home, they will take "captives."

*aichmalotizo* practically synonymous with (*aichmaloteuo* "to be a prisoner of war") denotes either "to lead away captive," Luke 21:24, or "to subjugate, to bring under control," said of the effect of the Law in one's members in bringing the person into captivity under the law of sin, Rom 7:23; or of subjugating the thoughts to the obedience of Christ, 2 Cor 10:5; or of those who took captive "silly women laden with sins," 2 Tim 3:6. (Vine's NT:162)

This is a strong term used of captivity or subjugation. They use persuasive speech to create a captivity that can't be broken. Peter also warned of this.

*For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. 21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire." 2Pet. 2:18-22*

This enslavement leads to the loss of liberty and freedom the Lord bought for them on the cross. They become entangled again and overcome. They are enslaved either spiritually, emotionally or intellectually. Using their powers of persuasion and hiding their true characteristics, they gradually gain control.

It is interesting that in this one location in the Scriptures God especially warns of "gullible woman."

*"gunaikarion ... (a diminutive, ... of gune - a 'woman,') an adult woman of foolish and/or frivolous character - 'foolish woman, frivolous woman.'..." (Lou & Nida NT 1133)*

No where else in the Scriptures does God single out women as He does here. These are weak or weak-willed women. As lust with the eyes for women that is also adultery is more peculiar domain of men (Mt 5:27), this weakness is the peculiar domain of certain women.

A woman of wisdom and spiritual strength will not be at risk, but those who are weak and silly can be flattered and become ensnared. Just as some men have eyes full of adultery and cannot cease from sin (2Pet 2:14), so also there are silly and weak women who can be taken captive through flattery and deception. They are especially prone to the wiles of such men. Consider Eve who became prey to the wiles of the devil and was completely deceived by his words. Not all women have this weakness, but enough do that God warns of it here. It is not women, but small women with a foolish or frivolous character. This is both a warning to women about a weakness peculiar to that sex, and a tool for preachers and elders to condemn a certain type of person.

### **loaded down with sins,**

Another characteristic of the type of woman the Spirit described is that they are "loaded down" with sins.

*"soreuo... (soros, a heap);... to heap together, to heap up... to overwhelm one with a heap of anything: trop. hamartias, to load one with the consciousness of many sins..." (Thayer, p. 612)*

These are sins that have been heaped up and consequently left one loaded down with. These are sins that have not been properly dealt with. People are very susceptible to the wiles of a false teacher when they have a consciousness of sin, but do not have the strength and desire to do anything about them. They want to feel good while continuing in sin. This leaves them vulnerable to itching ears.

## led away by various lusts,

Another warning particularly for women to take to heart. It is possible for a women through the vanity of the pride of life or covetousness, or other lusts to be “*led away*.”

*“ago... to drive, lead. 1. properly... a. to lead by laying hold of, and in this way to bring to the point of destination... 2. tropically; a. to lead, guide, direct... c. to move, impel, of forces and influences affecting the mind...”* (Thayer, p. 9-10; 71).

There is such a large variety of lusts that can do this that Paul uses a word that encompasses everything.

*“poikilos... various i.e. a. of divers colors, variegated... b. of divers sorts... (...manifold)”* (Thayer, p. 527)

Any lust can lead to this end. All the things listed above, or those listed in the first chapter of Romans, or Galatians 5 and Ephesians 4-5 can do this. Every lust of the flesh, every lust of the eye and all that is involved in the pride of life will impel one to do things they ought not and bring them under the power of an unscrupulous man. Every shade and hue of lust can bring a woman under the power of wickedness.

Although here along Paul applies this to a group of silly women, we all need to be very much aware of this danger. Not only does this danger come from without, but sometime people are seeking for it. Everyone must keep close watch on their attitude toward sin lest they become easy prey.

*For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 2Tim. 4:3-5*

It is her desire, craving and longing for what is forbidden that becomes the bridle that will allow unscrupulous men to take her and then her whole household into captivity.

## 7 always learning

Another characteristic that women must be aware of is the desire to “learn.”

*“manthano,... to learn, be apprised; a. univ. absol. to increase one's knowledge,... to be increased in knowledge,... b. to hear, be informed... c. to learn by use and practice;... to be in the habit of, accustomed to...”* (Thayer, p. 389; 3129).

Learning itself is not the problem. Learning is a good thing if it is directed into the right sources. But there are some who can learn, but never come to the truth. Jesus spoke of this to the Jews.

*Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. 32 And you shall know the truth, and the truth shall make you free." Jn. 8:31-32*

If a quest for knowledge is limited to Jesus words, one can know the truth and be made free. But if their quest for knowledge leads them to the wisdom and teaching of men, then their learning will lead them further and further from the truth. We all need to be careful about our quest for knoweldge.

*"Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. Rev 2:24-25*

Those who are always seeking to gain more information from the wrong sources will be ensnared.

## and never able to come to the knowledge of the truth.

They are never “able” to find the truth.

*“dunamis...strength, ability, power; a. univ. inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth...”* (Thayer, p. 159; 1411)

No one has the strength and ability to find the truth unless they are truly seeking for it in the right place.

*Sanctify them by Your truth. Your word is truth. Jn. 17:17*



Those who love the truth and want to learn the truth will find it, but those who have no love for the truth can learn and learn and learn and never come to it.

*and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. 11 And for this reason God will send them strong delusion, that they should believe the lie, 12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. 2Th. 2:10-12*

The terrible power of lusts are clearly revealed here. It is when we want to do what is wrong that we come to the darkness and never want to leave it.

*And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. 21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God." Jn. 3:19-21*

All must fear their lusts and destroy them lest they be used to destroy us, either by Satan or by those sent by him.

*For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. 2Cor. 11:13-15*

If we guard ourselves against this danger, we can find the light. But if we lose interest in the truth, we can become so blind that we no longer see that it even exists.

*But even if our gospel is veiled, it is veiled to those who are perishing, 4 whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. II Cor. 4:3-4*

Thus true "knowledge" eludes them. One can reveal it to them, but they cannot see it.

*"epignosis...(epiginosko q.v.) precise and correct knowledge; used in the N.T. of the knowledge of things ethical and divine... "epiginosko...to become thoroughly acquainted with, to know thoroughly; to know accurately, know well... 2. to know... a. to recognize... to recognize a thing to be what it really is..." (Thayer, p 237; 1922-1921)*

The deep and full knowledge of one who recognizes things for what they really are. This is the knowledge Paul and Timothy possess and were seeking to impart to others. It is what Jesus affirmed many times in his ministry.

*Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. John. 14:6*

Those who have been taken captive and are being led about by their lusts will never find this truth. For this reason, we must be vigilant.

## **8 Now as Jannes and Jambres resisted Moses,**

Though many have guessed, Deut 29:29 keeps us from pursuing this matter. The only thing we know about these men is what is revealed right here.

*"The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law. Deut. 29:29*

We know that these two people resisted Moses. We know that since it is being used here as a comparison, it was very similar to what the men just describe were doing, but that is all. Some have "guessed" that it was the Egyptian magicians who deceived Pharaoh and their folly became evident after the ten plagues and destruction of Egypt's army. This could be true, or it could have also been an incident like that of Korah where they sought to withstand Moses and their folly became evident. The truth is that we just don't know.

The point being made is not centered on knowing who they were, but that such men have existed before, resisted God's spokesmen before and been stopped before.

The term “as” is actually two Greek terms. By examining them we get a little clearer picture of how these men are being used here. The first is a demonstrative pronoun and the second a noun.

“*hos*... I. a demonstrative pronoun, *this, that, ...* II a relative pronoun *who, which, what*; 9. Joined to a preposition it forms a periphrasis for a conjunction... II Th. 2:10; *for which reason, wherefore...*” (Thayer, p. 454-456; 3739)

“*tropos*... 1. *a manner, way, fashion... as, even as, like as, ...* 2. *manner of life, character... turn of mind...*” (Thayer, p. 631; 5158).

Hence it was in this manner or in this way. In exactly the same way that Jannes and Jambres withstood Moses, so also are these men seek to withstand God today, just as they “resisted” Moses.

“*anthelemi*... *to set against... to set one's self against, to withstand, resist, oppose...*” (Thayer, p. 45)

This is the crux of the verse. They set themselves against to withstand Moses. They opposed his work and sought to stop what he was doing. Since the Spirit is vague it doesn't matter how they went about it. In whatever way they sought to deceive the people or discourage them from following Moses they were withstanding and resisting him. This is exactly what these will do.

### **so do these also resist the truth:**

The term “so” shows the a direct comparison.

“*houto*... *in this manner, thus, so*; 1. by virtue of its native demonstrative force it refers to what preceded; *in the manner spoken of; in the way described; in the way it was once; in this manner; in such a manner; thus so...* it refers to similitudes and comparisons and serves to adapt them to the case in hand...it takes the (Thayer, p. 468-469; 3779)

Anyone who does what Paul revealed above is exactly like Jannes and Jambres. Whenever a false religion comes along teaching error, it is as bad as what these men did to Moses. They are resisting same word as “withstand” - “*setting against, withstanding, resisting opposing*” the truth.

We see this all around us in these perilous times. False religions setting their doctrines against the Scriptures and resisting the truth even when it is shown to them.

### **men of corrupt minds,**

God's eyes, such men have “corrupt” minds.

“*kataphtheiro*...1. *to corrupt, deprave...* corrupted in mind, II Tim. 3:8; 2. *to destroy; pass. to be destroyed, to perish...*” (Thayer, p. 338; NT:2704)

“*kataphtheiro* ... , from *katá* (2596), an intens., and *phtheíro* (5351), to corrupt, destroy. To spoil utterly, corrupt, lay waste. Referring to the mind in a moral sense, to deprave (2 Tim 3:8). To destroy, used in the pass. meaning to perish (2 Peter 2:12; Sept.: Gen 6:17; Ex 18:18; 2 Chr. 24:23). (Complete Word Study Dictionary: NT 2704)

The reason they are corrupted was dealt with in the various characteristics discussed in the first part of the chapter. It has ruined their minds as well as their conscience.

*through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; 1Tim. 4:2*

### **disapproved concerning the faith;**

Such men are rejected regarding the faith.

*adokimos* signifying "not standing the test, rejected" (*a*, negative, *dokimos*, "approved"), was primarily applied to metals (cf. Isa 1:22); it is used always in the NT in a passive sense, (*a*) of things, Heb 6:8, "rejected," of land that bears thorns and thistles; (*b*) of persons, Rom 1:28, of a "reprobate mind," a mind of which God cannot approve, ... 2Tim 3:8 of those "reprobate concerning the faith," i. e., men whose moral sense is perverted and whose minds are beclouded with their own speculations; in Titus 1:16, of the defiled, who are "unto every good work reprobate," i. e., if they are put to the test in regard to any good work (in contrast to their profession), they can only be rejected. In the Sept., Prov 25:4;

Isa 1:22. (Vine's NT 96)

They have failed all the tests. There is nothing about them that God will accept. There is no good thing they might accomplish that would lead them to be acceptable to God.

**9 but they will progress no further,**

Though for a time they will have control and will appear to be in power, their “progress” will be hindered.

*“pro-kopto,... to beat forward; 1. to lengthen out by hammering (as a smith forges metals); metaph. to promote, forward, further... 2. to go forward, advance, proceed...metaph. to increase, make progress.” (Thayer, p. 540; 4298).*

What appears to be advances and strengthening is only working for God’s glory. God allows deception to protect His true people from the wicked who would seek to control all. God will never allow these people to take control or ruin His own plans. He limits the extent of their power.

*For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, (are called): 27 but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; 28 and the base things of the world, and the things that are despised, did God choose, (yea) and the things that are not, that he might bring to nought the things that are: 29 that no flesh should glory before God. 1Cor. 1:26-29*

*and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God sendeth them a working of error, that they should believe a lie: 12 that they all might be judged who believed not the truth, but had pleasure in unrighteousness. 2Th. 2:10-12*

Only among those who are arrogant, have no interest in truth and take pleasure in unrighteousness will their progress be seen, but even then it will be limited.

**for their folly will be manifest to all,**

Using another “*gar*” the reason and cause of the foregoing is now set forth. The reason their progress will be limited is that at some point their “folly” will be manifest to all.

*“anoia... [I. e. anoos without understanding], want of understanding, folly...” (Thayer, p. 48)*

This is what happens so often. During Paul’s day the Greek philosophers taught many and deceived on the basis of the false God’s of the day. Some were deceived with Zeus and Hermes. Yet where is the power of that error today? Today it is evolution, but some day evolution will be as discredited as the false religions of Paul’s own day. Soon their folly will be “evident.”

*“ekdelos... evident, clear, conspicuous...” (Thayer, p. 193)*

**as theirs also was.**

Jannes and Jambres were fully exposed before the death of Moses. So also will these be. Eventually men will see the folly of such men. The followers may or may not see it, but all others will. Many today see this in the Pope in Rome, in Jim Jones, in Jimmy Swaggart and in Jim and Tammy Bakker. Some still cannot see, but their influence has been severely damaged.

No time is given for this to occur. When Paul spoke of the apostasy, he revealed it would not be until the Lord’s return that it would be destroyed and thus its folly finally revealed.

## Introduction:

While there will be “*perilous times in the last days*” and some will “*have a form of godliness but deny its power,*” Timothy is commended for carefully following Paul. Paul has already encouraged Timothy to “*Hold fast the pattern of sound words which you have heard from me,*” in faith and love which are in Christ Jesus. (2Tim. 1:13-14).

Paul will now elaborate on something he told the Philippians not too long before these words. First, he told them that they should follow his example because they had him as a pattern.

*Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil. 3:17*

*The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you. Phil. 4:9*

This pattern was such an important part of our work as Christians that Paul later said that if they did the things they had heard and seen in Paul, God would be with them. The closer we follow the doctrines and lifestyle of Paul, the more God can be in fellowship with us. This was not just Paul, all the apostles were sent forth into all the nations to make disciples and teach them to observe everything Jesus had commanded them.

*And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Matt 28:18-20*

It is obvious that as they were teaching them to observe they were also observing them. When the Holy Spirit recorded the things in their lives both in Acts and in their epistles, we should observe those things also.

Specifically, Paul’s actions(as recorded in Scripture without rebuke) are just as important to the Christian as any command he gave or doctrine he taught. While Paul was teaching the disciples all that Christ had commanded he too was observing all things that Christ had commanded. This is made even clearer in his writings to the Corinthians. In his first letter, he told them that as their father in the faith, they needed to imitate him, because his ways were taught in every church.

*For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Therefore I urge you, imitate me. 17 For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church. 1Cor. 4:15-17*

*Imitate me, just as I also imitate Christ. 1Cor. 10:33*

Paul also rebuked the false teacher who sought to separate his life from his letters. Whatever he was in his letters, he was also in deed when present with them. There was no discord between what Paul taught and what he lived. He was a sincere servant of God struggling to live the same things he taught others.

*"For his letters," they say, "are weighty and powerful, but his bodily presence is weak, and his speech contemptible." 11 Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present. 2Cor. 10:10-11*

Paul is about to sum all this up for Timothy. He again gives great assurance that by closely following these things, we can be assured that we are doing exactly what God wants us to do.

## 10 But you have carefully followed

Again as noted above, with the term “*but,*” Paul placed his life and teaching in contrast with those who only have a form of godliness but have denied it any power to work in their life.

“*de... a particle adversative, distinctive, disjunctive, but, moreover... It is used 1. univ. by way of*

opposition and distinction; it is added to statements opp. to a preceding statement..." (Thayer, p. 126; 1161)

Since perilous times will result in proud, wicked, and evil men seeking to use the power of Christ's death for their own ends, we need a pattern and the fruits to identify the false from the true. That is what Paul has given us here. Safety and protection come not only from Paul's teachings, but also from his lives.

The term "*carefully followed*" is the attempt by the NKJV to emphasize the compound term. The root verb was used many times in the gospels to describe the disciples of Jesus as His followers.

*akoloutheo* to be an *akolouthos*, "a follower," or "companion" (from the prefix *a*, here expressing "union, likeness," and *keleuthos*, "a way"; hence, "one going in the same way"), is used (a) frequently in the literal sense, e. g., Matt 4:25; (b) metaphorically, of "discipleship," e. g., Mark 8:34; 9:38; 10:21. It is used 77 times in the Gospels, of "following" Christ, and only once otherwise, Mark 14:13. (Vine's, 190)

*And Jesus said to Simon, "Do not be afraid. From now on you will catch men." 11 So when they had brought their boats to land, they forsook all and **followed** Him. Luke 5:10-11*

*Then He said to them, "Follow Me, and I will make you fishers of men." 20 They immediately left their nets and **followed** Him. Mt. 4:19-20*

*As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, "**Follow** Me." So he arose and **followed** Him. Mt. 9:9*

Paul placed a preposition in front of this term for following. The preposition draws an even closer tie to this following.

*"parakoloutheo... 1. to follow after; so to follow one as to be always at his side... to follow close, accompany... 2. metaph. a. to be always present, to attend one wherever he goes... b. to follow up a thing in mind so as to attain to the knowledge of it, i.e. to understand, [cf. our follow a matter up, trace it course, etc.] to examine thoroughly, investigate... c. to follow faithfully sc. a standard or rule, to conform one's self to..." (Thayer, p 484; NT 3877)*

*parakoloutheo* lit. signifying "to follow close up, or side by side," hence, "to accompany, to conform to" (*para*, "beside," and *akoloutheo* (to follow), ..." NT 3877)

Timothy became a follower of Paul as Paul followed Christ. They walked "*side by side*" for many years serving the Lord. Whatever Paul did, Timothy did, wherever Paul went, Timothy followed. This is what Timothy has done with Paul's life. He has taken very careful note of Paul's admonitions to other Christians. So as Paul leads the way down the strait and narrow way leading to life, Timothy is side by side with him. So as we walk side by side with Timothy who is walking side by side with Paul we too are safe!

Imitating Paul, following his example, and doing the things we learned, received, heard and saw in him will guarantee us that God will be with us. Paul was inspired by the Holy Spirit, therefore the things we have learned, received, heard and saw in him are also inspired and therefore safe to follow. What Timothy was doing was more than just a manifestation of a strong love and respect for Paul. It was the spiritually wise thing to do. We have to follow others, it is our easiest means of growing. We can follow Christ, and we can follow Paul as by inspiration he followed Christ. He then listed to Timothy all the things he had the opportunity to follow Paul:

- |                      |                  |                       |
|----------------------|------------------|-----------------------|
| 1. my doctrine       | 5. longsuffering | 9. afflictions        |
| 2. my manner of life | 6. love          | — at Antioch, Iconium |
| 3. my purpose        | 7. perseverance  | Lystra the Lord       |
| 4. faith             | 8. persecutions  | delivered             |

When Paul spoke of what they had "*learned and saw in me*," telling the Corinthians that when Timothy came he would "*remind them of "all his ways,"*" and "*you have us as a pattern*," these nine areas are all under consideration and should be carefully followed.

## **my doctrine,**

The very first and most important area where Timothy kept himself with Paul is all that he taught:

*"didaskalia... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine..." (Thayer, p. 144; 1321)*

The instructions of the inspired apostles and prophets are the only path to truth. As Jesus made clear before his death, the Holy Spirit would guide them into all truth and bring to their remembrance all Jesus had taught them. They took the role Moses had in the OT. He was the means by which the OT Law was dispensed to Israel during the OT dispensation. They are the means by which the law of Christ is dispensed to the world under the NT dispensation. The entire NT was written by the apostles and the prophets, and our fellowship and relationship with God is directly related to how closely we follow their doctrine.

*If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 1Cor. 14:37*

*We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. 1Jn 4:6*

Paul does not speak of my in the sense of possession or origin, but only of source. It came through Paul and therefore everything Timothy heard from Paul was from "him" or "my" depending upon the pronoun.

*how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: Eph. 3:3-6*

*Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), 2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior 2Pet. 3:1-2*

Since Jesus sent them forth to make disciples and to teach "all things I have commanded you" (Mt 28:18-20), and with the help of the Holy Spirit they perfectly accomplished it, when we follow their doctrine and hear them we are of God. So Timothy knew and so do we that we are not deceived or under the influence of evil men.

## **manner of life,**

Not only did Timothy follow all that Paul taught, but also all the personal applications of this teaching to Paul's life. This term comes from the root of leading and thus a life led; and way of life.

*"agoge...1. properly, a leading. 2. figuratively, a. trans. a conducting, training, education, discipline... b. intrans. the life led, way or course of life..." (Thayer, p. 10; 72)*

*agoge from ago, "to lead," properly denotes "a teaching"; then, figuratively, "a training, discipline," and so, the life led, a way or course of life, conduct, 2 Timothy 3:10, RV, "conduct"; KJV, "manner of life." (Vine's 72)*

The examples of lifestyle of the apostles are just as binding as their commands and letters. Paul made this point strongly to the Corinthians and the Philippians.

*"For his letters," they say, "are weighty and powerful, but his bodily presence is weak, and his speech contemptible." 11 Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present. 2 Cor 10:10-11*

*The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you. Phil 4:9*

Everything Paul did in his life should be carefully imitated. The things did are proper and fit for us to follow. His occupation, sincerity, zeal for the Lord.

## **purpose,**

*"prothesis... 1. the setting forth of a thing, placing of it in view... the shewbread... 2. a purpose..."*  
(Thayer, p. 539; 4286)

This is the term often used to describe God's purpose (Rom. 8:28; 9:11; Eph. 1:11; 3:11; 2Tim. 1:9). Just as God had a plan and set goals to bring it about, so also did Paul also did these things. From the moment he was called as an apostle he had made it his aim or his purpose to do as much as he possibly could for the Lord. The included both personal consecration and the desire to influence others to follow the Lord. His plans for the future. His reasons for living. The most comprehensive portion of his purpose was revealed in Philipians.

*Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. 13 Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, 14 I press toward the goal for the prize of the upward call of God in Christ Jesus. 15 Therefore let us, as many as are mature, have this mind; ... 17 Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil 3:12-17*

Other things are also mentioned in Phil. 1:21; Gal. 2:20; 1Cor. 9:19-23

## **faith,**

Paul's faith and trust in the Lord and in God are worthy of those in Hebrews eleven. Though Timothy had not seen all that Paul had seen he imitated and walked with him in his faith because he was moved by his testimony and the miracles that had been performed. Paul's relentless faith and trust in the Lord no matter what the obstacles or punishments were a powerful example and ought to be to us as well.

## **longsuffering,**

One of the most important emotions that God reveals to us about himself is this longsuffering and it is one of the most important that we must learn to imitate. It literally means "*long-tempered*." One who is longsuffering does not allow his emotions to be impacted by a single activity in the life of another.

*"makrothumia,... "forbearance, patience, longsuffering" (makros, "long," thumos, "temper"), is usually rendered "longsuffering," Romans 2:4; 9:22; 2 Corinthians 6:6; Galatians 5:22; Ephesians 4:2; Colossians 1:11; 3:12; 1 Timothy 1:16; 2 Timothy 3:10; 4:2; 1 Peter 3:20; 2 Peter 3:15; "patience" in Hebrews 6:12 and James 5:10. (Vine's 3115)*

*The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 2 Pet 3:9*

As God, so Paul and then Timothy refused to take any one action as the sum total of the individual. That being so, it is easier to tolerate and not allow our own emotions of anger, judgment, vengeance or disgust to be triggered by a few days or a few actions of another. Instead of making judgments, forming opinions, we wait hoping through influence and patience to change the person.

*I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, 2 that I have great sorrow and continual grief in my heart. 3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, Rom 9:1-3*

*Brethren, my heart's desire and prayer to God for Israel is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. Rom 10:1-3*

## **love,**

Paul's *agape-love* was seen each day of his life. He always sought to act in the best interests and help of everyone. It often cost Paul, like it did Jesus to show such care and concern in the soul and the eternal destiny of others. Much of Paul's persecution and difficulties came because he cared so much for the soul's, that he did not consider their own feelings about their lives to have any

bearing on what he said to them. They needed to hear the truth of the gospel and Paul would tell it to them whether they wanted to hear it or not.

### **perseverance,**

Paul never quit, he never gave up never grew weary. He kept on going no matter what the obstacle or difficulty. He never gave up on himself

*Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified. 1 Cor 9:25-26*

He never gave up on God, Jesus or others. He was steadfast, constant and always endured.

*"hupomone... 1. steadfastness, constancy, endurance... in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings... 2. a patient, steadfast waiting for... 3. a patient enduring, sustaining..." (Thayer, p. 644; 5281)*

Though life was very difficult for the apostles and those who followed them, they never stopped doing what was necessary.

*For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! 11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. 12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. 1 Cor 4:9-20*

*Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, 14 I press toward the goal for the prize of the upward call of God in Christ Jesus. 15 Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Phil 3:13-15*

### **11 persecutions,**

One of the recurring actions of each of Paul's entrance into the cities of the Roman empire was persecution. Sometimes from the Jews and other times from the Romans. This term describes the visceral response some have to something they do not want to hear and determine to destroy the messenger.

*"diogmos... (dioko), persecution..." (Thayer, p. 153; 1375)*

*"dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after, follow after... 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire..." (Thayer, p. 153; 1377).*

The types of persecutions Paul endured are listed by Paul to the Corinthians.

*Are they ministers of Christ?-- I speak as a fool-- I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. 24 From the Jews five times I received forty stripes minus one. 25 Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; 2 Cor 11:23-25*

Timothy was right there with Paul paying the price for convictions and love of men's souls.

### **afflictions,**

The persecutions often lead to affliction. There was great suffering in the life of Paul and Timothy was there with Paul to endure them with him.

*"pathema,... 1. that which one suffers or has suffered;... a. externally, a suffering, misfortune, calamity,*



*evil, affliction ... b. of an inward state, an affection, passion...* " (Thayer, Joseph Henry; op. cit., p. 472; 3804)

We read of many of these in the book of Acts as he goes on to say himself in the next few words.

### **which happened to me at Antioch,**

These events preceded Timothy's conversion. But he knew about them before his conversion and before he chose to go with Paul. Timothy went with Paul with his eyes wide open to the things that would follow.

*But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. 15 And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men and brethren, if you have any word of exhortation for the people, say on." (Acts. 13:14-15).*

*But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul. (Acts. 13:45).*

### **at Iconium,**

*Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren. 3 Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands. 4 But the multitude of the city was divided: part sided with the Jews, and part with the apostles. 5 And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them, 6 they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region. (Acts. 14:1-5).*

### **at Lystra--**

*And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. (Acts. 14:8).*

*Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. 20 However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe. (Acts. 14:19-20).*

### **what persecutions I endured.**

Summing up all that happened at Antioch, Iconium, and Lystra regarding all the persecutions he had endured. This is a different word from perseverance. Here it is seen as a weight Paul was carrying and would not drop. He would carry it all the way to the end no matter what the outcome.

*"hupophero... to bear by being under, bear up (a thing placed on one's shoulders); trop. to bear patiently, to endure..." (Thayer, Joseph Henry; op. cit., p. 646; 5297)*

### **And out of them all the Lord delivered me.**

This was a matter of history. Throughout the first, second and third missionary journey the Lord had delivered him from all the troubles and trials he had endured. Terrible things had happened to Paul, but his life was always spared.

*"hruomai;... to cause to escape, to deliver... to draw out... prop. to draw to one's self, to rescue, to deliver..." (Thayer, p. 564; 4506).*

This was the promise Jesus made to him before he started his work.

*But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. 17 I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.' Acts 26:16-18*

Though this time was different, Paul was neither ashamed or fearful.

## 12 Yes, and all who desire to live godly in Christ Jesus

As Timothy had carefully followed Paul's persecutions and shared in many of them, so also will all who desire to live godly. These vocabulary words are important to understand because if we have never been persecuted, we have missed some part of their components. It begins with "desire."

*"thelo,... (derived apparently fr. helein with a fuller aspiration, so that it means prop. to seize with the mind; ...) TO WILL, (have in mind,) intend; i.e. 1. to be resolved or determined, to purpose ... 2. to desire, to wish:... 3. i. q. to love foll. by an inf., to like to do a thing, be fond of doing... 4. in imitation of the Hebr. ... to take delight, have pleasure... the will which proceed from inclination..." (Thayer p 285-286; 2309)*

Since it is a preposition, it could also be translated "the willing ones." Those who are always willing wanting, intending and desiring to be godly. They are constantly resolving, determining and purposing to be godly. If all of this is true in regard to becoming godly then persecution will follow.

One would think that anyone who sought to be pious and godly toward God would be honored and looked upon with respect, but throughout history this has not been the case. The godliness Jesus brought from heaven is a godliness that brings light into darkness and while a few will rejoice and come to the light the majority will hate the light and seek to put it out.

*"And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. 20 "For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. 21 "But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God." Jn. 3:19-21*

*"If the world hates you, you know that it hated Me before it hated you. 19 "If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. 20 "Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. 21 "But all these things they will do to you for My name's sake, because they do not know Him who sent Me. 22 "If I had not come and spoke n to them, they would have no sin, but now they have no excuse for their sin. 23 "He who hates Me hates My Father also. Jn. 15:18-24*

Just to be a devout Christian is to set one's self up for trouble. Godly is an adverb used to modify the life one is living. It is a "godly" life.

*"eusebōs... adv. from eusebēs (2152), devout, godly. Piously, religiously (2 Tim 3:12, in a holy manner; Titus 2:12 coupled with dikaios [1346], righteously, attributing to God those things which rightfully belong to Him), rendering to God the reverence and worship emanating from a holy life. Noun: eusebeia (2150), godliness; theosebeia (2317) in which the adv. eú (2095), well, or as an adj., good, is replaced by Theós (2316), God, meaning God-piety (1 Tim 3:16). In this connection see the verb sébomai (4576), to worship either God or other objects of respect, and the verb sebázomai (4573), to worship religiously; also the subst. sébasma (4574), an object of worship or veneration, but not necessarily the true object of worship, God Himself. (Complete Word Study Dictionary: NT 2153)*

A godly life is one where God and a relationship with God takes top priority. His commands are always in the mind and working in our life. Such a godly person is going to be seeking to give answers to everyone who asks and is outspoken on God's positions on things. This type of person is going to be persecuted

## will suffer persecution.

*"dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after, follow after... 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire*

Jesus not only warned his disciples that this would be the case, but He made it one of the

conditions of a blessed life.

*Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. 11 "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. 12 "Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. Matt 5:10-12*

*Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake. 23 Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets. ... 26 Woe to you when all men speak well of you, For so did their fathers to the false prophets. Lk. 6:22-23, 26*

### 13 But evil men and impostors

One of the reasons it is so important about closely following Paul's life and Timothy's efforts to do so is seen in the stark options we have. Paul is a Holy Spirit approved, chosen, selected and validated example of what Jesus wants from His people. No guile or error can ever creep in because it is certified in Scripture.

The only other people we have to follow will be those who choose to follow Paul and his example, or to come under the influence of evil men and imposters. The very possibility that this could occur should create an even greater desire to use not only the doctrine, but also the examples of the apostles and prophets the Holy Spirit has chosen to reveal to us.

These evil men and imposters are those who "*suppose that godliness is a way of gain.*" (1Tim. 6:5) Anyone who would seek to deceive those who want to serve God and lead them into error and the loss of their souls are evil.

There are two terms in the Greek language to speak of evil. This one is more sinister than the other. This is the word they used for those who "delight to do evil," and enjoy corrupting and destroying others. It is difficult for godly people to even imagine that such people exist. People can be mistaken or deceived, but the idea of those who knowingly teach things to destroy others is beyond the comprehension of good people.

*kakos* [NT:2556] frequently means evil rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning evil in a moral sense. ... *poneros* [NT:4190] is a word at once **stronger and more active**, it means ***mischief-making, delighting in injury, doing evil to others, dangerous, destructive.*** (Berry's Synonyms of the NT 4190)

But the *poneros* is, as Ammonius calls him, o *drastikos kakou* = ***the active worker out of evil***; ... 'aptness to do shrewd turns, to delight in mischiefs and tragedies; a loving to trouble our neighbour and to do him ill offices; crossness, perverseness, and peevishness of action in our intercourse' ... the *kakos* may be content to perish in his own corruption, but ***the poneros is not content unless he is corrupting others as well, and drawing them into the same destruction with himself.*** 'They sleep not except they have done mischief, and their sleep is taken away except they cause some to fall' (Prov 4:16). (Trench's Synonyms NT 4190)

Those who corrupt and destroy others will grow worse and worse. Balaam was such an evil person who knew God and knew God wanted to bless Israel, but for the sake of dishonest gain and honor, he used his knowledge of God's righteousness and the weaknesses of the men in Israel to create a plan to destroy Israel. He is not alone, but the forerunner of many who will follow after him.

These are the ravenous wolves in sheep's clothing. The ones who cheat and deceive with a seared conscience. They are everywhere and we must be able to recognize them. One of the best ways to do that is to compare their lives against that of Paul and others.

This word for *imposter* is only used here in the NT. In idolatrous efforts it was one whose howling and bewailing caught the attention of others and led them to believe there was some power or wisdom. Thus they deceived and took power over others.

*go-es* ... to bewail, howl 1. a *wailer, howler*. ... 2. a *juggler, enchanter* (because incantations used to be uttered in a kind of howl). ... 3. a *deceiver, impostor*. 2 Timothy 3:13; (Thayer NT:1114)

The Greeks saw this term as a synonym for the *sorcerer (pharmakeús)* who used drugs to deceive and the *sophist* who used words. These are men who seek to convey to others something that is not true.

*góes* ... A conjurer, an enchanter. Plato mentions *góes*; in company with *pharmakeús* (5332) which word is akin to pharmacist or druggist, meaning an enchanter with drugs, and *sophistes*, a cunning cheat. In the NT, by implication *góes* is a deceiver, an impostor (Complete Word Study Dictionary: NT: 1114)

We see this in men like Simon the sorcerer or Elymas.

*But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, 10 to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." 11 And they heeded him because he had astonished them with his sorceries for a long time. Acts 8:9-11*

*But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith. 9 Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him 10 and said, "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? 11 "And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand. 12 Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord. Acts 13:8-14*

Imposters today are more subtle. Such men seek to twist the word of God and lead others astray.

*and account that the longsuffering of our Lord is salvation-- as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. 17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 2 Pet 3:15-17*

*For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. 2 Cor 11:13-15*

### **will grow worse and worse, deceiving and being deceived.**

These men will "grow."

*"pro-kopto,... to beat forward; 1. to lengthen out by hammering (as a smith forges metals); metaph. to promote, forward, further... 2. to go forward, advance, proceed...metaph. to increase, make progress." (Thayer, p. 540; 4298).*

This is a term used not for the growth of plants or animals, but the increase and advancing of progress. This has led to the question of whether this is a growth within the men as they progress from worse to worse, or the movement as more and more such men arise. There will be more and more and it will get worse and worse. Even the term "worse" doesn't really answer this question because it too can be of the persons getting worse and worse or of things become more inferior over time.

*cheiron ... 1. of persons, worse, meaner, inferior, ... in moral sense, worse than others, a knave, Soph., Thuc., etc. ... 2. worse in quality, inferior, II.; of things, inferior, ..." (Liddell & Scott NT:5501)*

The historical fulfillment of this is easily charted as Gnosticism led to Catholicism, and Catholicism gave way to denominations and denominations to cults and sects. As others see the value of such deception, they too will join the ranks of those who seek to deceive others for their own gain. That people will also become worse and worse is also true as we watch the corruption of sin leading into death. From the context of perilous times, it seems to me the former is the most likely meaning.

"Deception" will abound.

*"planao... to cause to stray, to lead astray, lead aside from the right way; a. prop. to go astray, wander, roam about... b. metaph. to lead away from the truth, to lead into error, to deceive... pass. to be led into error, [R. V. be led astray]... esp through ignorance to be led aside from the path of virtue, to astray, sin... to wander or fall away from the true faith, of heretic... to be led away into error and sin..." (Thayer, Joseph Henry; op. cit., p. 514; 4105)*

The same vocabulary word is used, but the grammar changes from a present active to a present passive participle. Hence not only are they deceiving and leading others astray, but they also are being deceived. They have lost contact with truth and the source of truth and are now not only actively deceiving others, but so far into it that they themselves are also deceived. They are the

blind who don't know they are blind. Those whom Jesus never knew demanding Jesus acknowledge them because of the miracles they had performed(which were not miracles at all). There will be so much cynicism and hypocrisy that no one can even see truth and all believe that what they are doing is right. We see this today with the slogan it doesn't matter what you believe as long as you are sincere.

#### **14 But you must continue in the things which you have learned**

Paul has commended Timothy for carefully following the example of the apostles. But even after becoming aware of the imposters and evil men who are to come, Paul goes back to that first point. Just continue doing what you are doing. He only needs to abide and remain in them. He must never allow his stance to be wrested from him either by persecution, greed, or deception and betrayal. There is one right door and one right path and Timothy has been on it as long as he has been with Paul. He must simply “*remain*” and “*continue*.”

*meno ... to stay stand fast, abide, in battle, Hom., Aesch.; ... 2. to stay at home, stay where one is, not stir,... 3. to stay, tarry, Hom., etc. ... 4. of things, to be lasting, remain, last, stand, 5. of condition, to remain as one was, ... 6. to abide by an opinion, conviction, etc., (Liddell and Scott Abridged Greek Lexicon NT:3306)*

Regardless of the length of time or circumstances that arise, Timothy must remain with what he has learned. This is the word that is closely related to being a disciple or learner. Timothy has become a learner through Paul. He has been taught the truth of the gospel and has continued in it. But soon there will be so much error that his only hope is to remain under the teachings now found in the NT.

*“manthano,... to learn, be apprised; a. univ: absol. to increase one's knowledge,... to be increased in knowledge,... b. to hear, be informed... c. to learn by use and practice;... to be in the habit of, accustomed to...” (Thayer, p. 389; 3129).*

*manthano ... denotes (a) "to learn" (akin to *mathetes*, "a disciple"), "to increase one's knowledge," or "be increased in knowledge," frequently "to learn by inquiry, or observation," (from Vine's NT:3129*

*But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 2 Pet 2:1-2*

#### **and been assured of,**

There is a very important line of reasoning here that we need to follow both in heart and in life. Paul was an eyewitness of Jesus after his resurrection and could personally attest to all that he preached. Through miracles, he proved the truth of all that he said. Timothy has therefore been assured of them by both these powerful proofs.

*pistoo ... to make trustworthy, .... to bind him by oaths, ... II. Passive. to be made trustworthy, give a pledge or warrant, to bind oneself to another by oath, ... 2. to feel trust or confidence, i.e. to trust, to be persuaded, III Middle to give mutual pledges of fidelity, exchange troth, ... 2. to confirm, prove, make good, guarantee, (Liddell and Scott Abridged Greek Lexicon. 4104)*

Since he was so convinced by them, we too can look at such things and make our own decision to be like Timothy. Timothy was “firmly persuaded” and had great assurance that what he had been doing was right and proper. He needed to hold fast to it as do we.

#### **knowing from whom you have learned them,**

Paul adds an additional word for knowledge that emphasizes how it was gained. This is the word that has come directly into our language by the word “*video*.” Timothy had learned by seeing and observing. By these observations he had perceived, discerned and discovered the truth.

*“eido... lat. video... The tenses coming from eido and retained by usage form two families, of which one signifies to see, the other to know... I. to see 1. to perceive(with the eyes)... 2. lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e.*

to ascertain what must be done about it... c. *to inspect, examine*... d. *to look at, behold*... 5. *to experience*, any state of condition... 6. *to see i.e. have an interview with, to visit*..." (Thayer, p. 172-174; 1492)

For decades Timothy had been with Paul and seen all that had become his knowledge.

"*manthano*,... to learn, be apprised; a. univ: absol. to increase one's knowledge,... to be increased in knowledge,... b. to hear, be informed... c. to learn by use and practice;... to be in the habit of, accustomed to..." (Thayer, Joseph Henry; op. cit., p. 389; 3129).

### **15 and that from childhood you have known the Holy Scriptures,**

Unlike many of the Gentiles, and those of us today who did not have this blessing, Timothy could look back to his earliest memories of "*childhood*."

*brephous* .. a. *an unborn child, embryo, fetus*: Luke 1:41,44; ... b. *a new-born child, an infant, a babe* (so from Pindar down): Luke 2:12,16; 18:15; Acts 7:19; 1 Peter 2:2; ... *from infancy*, 2 Timothy 3:15(Thayer 1025)

This word describes those most early moments when perceptions and convictions are formed. Timothy had been taught the foundation of the things Paul was now preaching since his infancy. The faith of his grandmother and mother had been given to him by hearing the word of God. They had taught him their heritage and history. His ancestors of faith found in the Scriptures. The creation and Adam and Eve. Enoch, Noah, Abraham, Isaac, Jacob and Joseph. On and on it went, the stirring stories of sacrifice and obedience. Timothy was greatly blessed in this regard and Paul could use this to strengthen him. Since it did not begin with Paul, but in his earliest days of youth, all mothers and grandmothers today need to do the same for their children.

Timothy had the benefit of "*knowing*" the Sacred Scriptures. The root meaning of the term is to see, then to come to know, and then the knowledge of seeing every side and the wisdom that has come with it. This comes from the perfect tense which is something one has learned in the past, but the knowledge gained then has continued with them, leading and directing them in whatever direction that knowledge would do. In this case, Timothy has been allowed to do that with the Scriptures. The knowledge from his youth has been leading and directing him.

"*eido*... lat. *video*... The tenses coming from *eido* and retained by usage form two families, of which one signifies *to seed*, the other *to know*... I. *to see* 1. *to perceive*(with the eyes). 2. lat. *video, to perceive by any of the senses*... 3. univ *to perceive, notice, discern, discover*... 4. *to see*, i.e. to turn the eyes, the mind, the attention to anything; a. *to pay attention, observe*... II "*oida*,... 1. like the Lat. *novi* it has the signification of a present *to know, understand*; and in the plpf. the signif. of an impf. 1. *to know*,... 2. *to know* I. e. *get knowledge of, understand, perceive*; a. any fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by an inf. in the sense of *to know how*(Lat. *calleo, to be skilled in* ...Phil 4:12)..." (Thayer, p. 172- 174; 1492).

As Paul went everywhere, he used the OT Scriptures to validate all that he taught and because Timothy had this knowledge, it further validated it.

*Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 And He opened their understanding, that they might comprehend the Scriptures. Lk. 24:44-45*

*But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, **believing all things which are written in the Law and in the Prophets.** Acts 24:14*

*Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, **saying no other things than those which the prophets and Moses said would come** — Acts 26:22*

*So when they had appointed him a day, many came to him at his lodging, to whom he explained and **solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.** Acts 28:23-24*

*But now the righteousness of God apart from the law is revealed, **being witnessed by the Law and the Prophets**, 22 even the righteousness of God, through faith in Jesus Christ, Rom. 3:21-22*

This passage is very similar to the one above. Just as Paul's life and example are an important part of the path the Christian ought to walk, so also are the Law and the Prophets. Timothy was blessed to have been given these things by his mother and grandmother, but we can all be blessed by them whether they are learned in our youth, or after our conversion. Nothing Paul was teaching had a discordant note regarding the Law and Prophets, which are the "Holy" Scriptures. The translations also used "sacred," since this word has nothing to do with "hagios," which is most often the translation of holy, and is only used twice in the New Testament.

*hierō ... (its primary sense is thought to be mighty; cf. Curtius, § 614; Vanicek, p. 88; yet see Schmidt as below; fr, Homer down), sacred, consecrated to the deity, pertaining to God: ... grammata ... sacred Scriptures, because inspired by God, treating of divine things and therefore to be devoutly revered, 2 Timothy 3:15 hiera... the holy things, those which pertain to the worship of God in the temple, 1 Corinthians 9:13, cf. ... (Thayer's 2413)*

The term translated Scripture is the simple word for writings, looking at it as a compilation of letters and thus any book, letter, document. It has found its way into our language in the word grammar. The term *scripture* is Middle English and is derived from the Latin *scriptura* from which we also get *script* and *scribe*.

*gramma ... that which has been written; 1. a letter i. e. the character: Luke 23:38 ... 2. any writing, a document or record; a. a note of hand, bill, bond, account, written acknowledgment of debt ... b. a letter epistle... the sacred writings ... 2 Timothy 3:15 ... equivalent to the written law of Moses, Romans 2:27; ... John 5:47. Since the Jews so clung to the letter of the law that it not only became to them a mere letter but also a hindrance to true religion, Paul calls it *gramma* in a disparaging sense, and contrasts it with *to pneuma* ... i. e. the divine Spirit, whether operative in the Mosaic law, Romans 2:29, or in the gospel, by which Christians are governed, Romans 7:6; 2 Corinthians 3:6 ... *ta grammata* like the Latin *litterae*, English *letters*, equivalent to learning: Acts 26:24; ... of sacred learning, John 7:15. ... *grammata* are used by the Greeks of the rudiments of learning; cf. Passow, i. p. 571; (Thayer's 1121)*

### **which are able to make you wise for salvation through faith which is in Christ Jesus.**

Paul now adds the OT Scriptures to the gospel as what is also gives power to being made wise unto salvation. There is a power in these words that no one should underestimate. If we want to be undeceived by evil men and imposters, we must learn the principles and characters of these Scriptures.

*"dunamai... to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful..." (Thayer, Joseph Henry; op. cit., p. 158-159; 1410)*

The power of these scriptures is described by Paul both by the number of quotations in his writings and in direct reference to them in other places.

*For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Rom 15:4*

*6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. 11 Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come. 1 Cor 10:6, 11*

There is so much power in these Scriptures and they are alluded to often even in the NT. Characters and doctrines are founded upon them. It is of critical importance to our doctrinal stance in the NT to review these principles. The issues of those who came out of Egypt are our issues (1 Cor 10; Heb 2-4). The character of those people is our character (Heb 11). The evil that some did is the danger of our evil such as done by Cain, Balaam and Korah (Jd 1:11). This wisdom and understanding to be gained is too often ignored or underestimated. But they truly will make us "wise." This is a term describing things that make clever or skilled. It is "specialized knowledge" and "skill." It is the love of this that makes up the word *philosophy* - *philos* love and *sophos* wisdom. It was used in the *Septuagint* to translate the term wise.

*The law of the Lord is perfect, converting the soul; The testimony of the Lord is sure, **making wise** the simple; Ps. 19:7*



*sophizo* ... to make wise, instruct, N.T. 2. Pass. to be clever or skilled in a thing, c. gen., skilled in seamanship, Hes.:-absol. to pursue wisdom, be well instructed, Xen. 3. Med. to teach oneself, learn, (Liddell and Scott Abridged Greek Lexicon. NT:4679)

*sophizo* ... (derivative of *sophia* 'specialized knowledge, skill,' 28.8) to have specialized knowledge involving the capacity to produce what is cleverly or skillfully made - 'to know how to create skillfully, to know how to contrive cleverly.' 'it was not any cleverly contrived myth that we were repeating when we brought you knowledge' 2 Peter 1:16. (Lou and Nida NT:4679)

*sophizo* ... In the three passages in the Ps. in which we have the active of the reference is to being made wise by the Law of God, cf. esp. 18:8 : "The law of the Lord is perfect, converting souls (to God); the testimony of the Lord is sure, *sophizo nephia* (Kittel TDWNT)

*sophizo* ... 1. to make wise, teach: ... 2 Timothy 3:15 ... 2. Middle in Greek writings from Herodotus down, mostly as a deponent, to become wise, to have understanding... " (Thayer's 4679)

## 16 All Scripture is given by inspiration of God, and is profitable

While Timothy knew the sacred scriptures (*grammata*) Paul now sums up every class and every kind of writing (*graphe*). Anything written is *graphe* (graphite).

"*graphe*... a. a writing, thing written... *pase graphe every Scripture* sc. of the O. T. ... Plur. *graphai hagiai*, holy scriptures, the sacred books (of the O. T.)... b. .. *The Scripture... the holy scripture* (of the O. T.), -- and used to denote either the book itself, or its contents... once, *hai graphai* comprehends also the books of the N. T. already begun to be collected into a canon, ... c. a certain portion or section of holy Scripture... " (Thayer, p. 121; 1124)

While the generic aspects of this word take in every thing that is written, the types of writings Paul described are those that are "God breathed" or "inspired by God."

*theopneustos* ... "inspired by God" (Theos, "God," pneo, "to breathe"), is used in 2 Tim 3:16, of the Scriptures as distinct from non-inspired writings. (Vine's NT:2315)

Made up of two words, *God* and *breathed*, we use our own words of inspiring and expiring as we breathe. A look at the use of the term *breathe* gives us some insight into its full meaning. It is the root for *spirit* meaning our *eternal spirit* and the *Holy Spirit*. Thus breath and breathe provide our entire comprehension of the meaning of spirit and of life. The concept is first used in Genesis, and continues throughout the OT. It is when God's breathed that man became a living being. Yet not only man, but every living creature is God breathed.

*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. Gen. 2:7*

*And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. Gen. 6:17-18*

Even the *spoken word* must be breathed.

*By the word of the Lord the heavens were made, And all the host of them by the breath of His mouth. Ps. 33:6*

The concepts are so closely tied that it is evident that Scripture is just like man. Man is God breathed, Scripture is God breathed and both are alive.

*For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb 4:12-13*

All writings that are God breathed are Scripture. Though the words have come from the mouth and pens of men, God made it very clear that it did not originate with them but Him. Only writings that are breathed out by God and not by man.

*And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; 20 knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man,*

but holy men of God spoke as they were moved by the Holy Spirit. 2 Pet 1:19-21

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. 13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 1 Cor 2:12-13

"But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. Mark 13:11

Hence to be God breathed means not only that man had nothing to do with it from start to finish, but more importantly that because it is God breathed it has life and power. There is no comparison between the living God breathed writings and those of men. These God breathed writings are now the seed that brings the new Birth.

Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, 23 having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, 24 because "All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, 25 But the word of the Lord endures forever." Now this is the word which by the gospel was preached to you. 1Pet. 1:22-25

Man did not devise think it up, he did not use his intellect to understand it and he did not use his own words to speak or write it. God took the initiative from beginning to end. Because of these fundamental truths. There is no flaw and no mistake in these sacred writings and therefore they are "profitable" in every possible way. This is a term that can mean aid and assistance, to profit and advantage, and benefit or service.

*ophelimos... (opheleo), ... aid, succour, assistance, esp. in war, Thuc.; ... II. utility, use, profit, advantage, benefit, Hdt., Soph.; c. gen. ... for service to them, for their benefit, Plat. 2. a source of gain or profit, a benefit, service, Id., etc. 3. spoil, booty, game, (Liddell and Scott Greek Lexicon.NT:5622)*

God breathed writing have the power and ability to do this. It will give comfort and assistance on the one hand and advantage and benefit on the other. When teaching, reproving, correcting and instructing others in righteousness there is nothing that can accomplish this profitably except the words that are God breathed.

### **for doctrine,**

All doctrine and teaching can only be of any value if it is sacred scripture. Any doctrine, teaching or thought that is not in the Scriptures has not profit.

*didaskalia... 1. teaching, instruction: Romans 12:7; 15:4 2. teaching, i. e. that which is taught, doctrine: Ephesians 4:14; 1 Timothy 1:10; 4:6; 6:1,3; 2 Timothy 4:3; Titus 1:9; 2:1,10; plural ... teachings, precepts (from Isaiah 29:13), Matthew 15:9; Mark 7:7; ..." (Thayer's 1319)*

### **for reproof,**

Because all have sinned and fallen short of God's glory. Because the fleshly lusts have created terrible acts and thoughts that must be removed, because the light is shining in the darkness and man's works are evil, there must be reproof and correction. The first term describing the means and process and the second the outcome. Neither of these have to be negative or rough. It was done by Jesus in the sermon on the mount, and to the Pharisees in Mt 23. So depending on the circumstances, it can be a gentle push, or a powerful and shaming rebuke. The central idea of this term is to rebuke with the authority of the Scriptures bringing about a conviction that a change needs to be made. There is so much in the Scriptures to do this and all we need to do is read and preach on them to accomplish this. There is a textual issue between the Textus Receptus(KJV) and Wescott and Hort (ASV; NASB). There is not a lot of difference between the two words, but it is best if we know both of them.

*"elegcho... 1. to convict, refute, confute, generally with a suggestion of the shame of the person convicted... TINA of crime, fault, or error; of sin... contextually, by conviction to bring to light, to*

*expose... 2. to find fault with, correct; a. by word; to reprehend severely, chide, admonish, reprove... contextually, to call to account, show one his fault, demand an explanation... b. by deed; to chasten, punish...* (Thayer, p. 202-203; 1651)

*elengmos... (elegcho), ... correction, reproof, censure: 2 Timothy 3:16 for Hebrew... chastisement, punishment, 2 Kings 19:3; Psalms 149:7; (Isaiah 37:3; etc.). Not found in secular writings. (Thayer's NT:1648)*

*epitimaō ... means simply to rebuke, in any sense. It may be justly or unjustly, and, if justly, the rebuke may be heeded or it may not. "elencho on the other hand, means to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means to convince. (Berry's Synonyms of the NT #2008; 1651)*

### **for correction,**

While rebuking is the process, the the end result of the proper use of the sacred writings will restore and lead back to being correct.

*epanorthosis ... restoration to an upright or a right state; correction, improvement (in Greek writings from Demosthenes down): of life and character, 2 Timothy 3:16 ... (Thayer's NT: 1882)*

*epanorthosis ... to cause something to be or to become correct, with the implication of a previous condition of faults or failures - 'to correct, correcting faults.' 'all Scripture ... is useful ... for correcting faults' 2 Tim 3:16. (Lou & Nida NT: 1882)*

### **for instruction in righteousness,**

This is the general term for education and training that goes into rearing a child from infancy to a fully capable adult. Taking us from milk to meat, from babes to mature, from unskilled in the word of righteousness to senses exercised to discern good and evil.

*"paideia... the whole training and education of children(which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment) ...it includes also the care and training of the body..." (Thayer, p. 472; 3809)*

*"paideia... the rearing of a child, Aesch. 2. training and teaching, education, Ar., Thuc., etc. 3. i t s result, culture, learning, accomplishments, Plat. (Liddell and Scott)*

*as newborn babes, desire the pure milk of the word, that you may grow thereby, 3 if indeed you have tasted that the Lord is gracious.1 Peter 2:2-3*

*For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. 14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. Heb 5:12-14*

### **17 That the man of God may be complete,**

*artios ... to fit ... 1. fitted. ... 2. complete, perfect (having reference apparently to 'special aptitude for given uses'); so 2 Timothy 3:17 .... (Thayer's 739)*

*artios ... complete, perfect of its kind, suitable, exactly fitted; ... 2. c. inf. prepared, ready, to do a thing, Hdt. ... II. of numbers, perfect ... III. Adv. arti s just, now first, (Liddell and Scott)*

### **thoroughly equipped for every good work.**

*exartizo(see artios 2) rare in secular authors; to complete, finish; a. to furnish perfectly: ... 2 Timothy 3:17 ... to finish, accomplish (as it were, to render the days complete): Acts 21:5 (Thayer's 1822)*

*exartizo ... "to fit out, to prepare perfectly, to complete for a special purpose" (ex, "out," used intensively, and artios, "joined," artos, "a joint"), is used of "accomplishing" days, Acts 21:5, i. e., of "terminating" a space of time; of being "completely furnished," by means of the Scriptures, for spiritual service, 2 Timothy 3:17. (Vine's 1822)*

*exartizo ... to make someone completely adequate or sufficient for something - 'to make adequate, to furnish completely, to cause to be fully qualified, adequacy.' ... 'completely*

qualified for every good deed' 2 Tim 3:17. ... 'everyone who is thoroughly qualified will be like his teacher' Luke 6:40. In this context, however, it may be useful to translate *kathetismenos* ... as 'one who has been fully trained.' 'and for this we pray, namely, your becoming fully qualified' 2 Cor 13:9. 'in order to make God's people fully qualified for work in (his) service' or '... for (this) work of service' Eph 4:12. (Lou & Nida)

## Good Works

*God, who is rich in mercy, ... even when we were dead in trespasses, made us alive together with Christ... For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Eph. 2:1-10).*

**Introduction:** The power God wrought when we obeyed the gospel (Rom 1:16), is compared to a resurrection (*we were dead but made alive*) and a creation (*created in Christ*). As "*we were buried with Him through baptism,*" "*just as Christ was raised from the dead,*" "*even so we also should walk in newness of life*" (Rom. 6:4-7). God has made clear His purpose in restoring us. We are to "**walk in newness of life**" and do "**good works** God prepared beforehand that we should **walk in them.**" When we fulfill this, we are "*His own special people,*" "**zealous for good works**" because "*those who have believed in God should be* **careful to maintain good works.**" (Titus 2:11-14; 3:4-8).

God was rich in mercy when He gave us this second chance. We are "*His workmanship*" and "*were created in Christ*" for these "*good works.*" Our gratitude and relief should lead us to be **zealous of**, and **careful to maintain good works.**

**What are these "good works"** God prepared beforehand for us to walk in? The English "*prepared beforehand*" translates a single Greek word: "*Ready in advance,*" "*prepared in advance,*" and "*determined/purposed in advance.*" These are **not good works we devise**, but **good works He prepared!** We will need more than human ingenuity and imagination to do them (1 Cor. 2:9-11).

God revealed it will take "**all Scripture given by inspiration of God,**" to be "**thoroughly equipped for every good work**" (2 Tim. 3:15-17). Without consulting the Scriptures, we cannot be "*thoroughly prepared,*" "*furnished completely,*" or "*fully qualified.*" David discovered this when he planned the "*good work*" of moving the ark to Jerusalem. Although he thought it good, "*the LORD our God broke out against us.*" Uzzah lost his life, and the ark's travel to Jerusalem was stopped, "*because we did not consult Him about the proper order*" (1 Chr. 15:13). Their good work included an ox cart while God's good work required the Kohathites to carry it on their shoulders. This small modification changed the good work into an evil one. We must learn from this and search the Scriptures to assess our good works. Jesus said, only if we do "*the will of My Father in heaven,*" will we escape the condemnation "*I never knew you; depart from Me, you who practice lawlessness!*" (Mt. 7:21-23)

In order to "*do the will of My Father in heaven,*" we must first be "**filled with the knowledge of His will in all spiritual wisdom and understanding.**" Only then can we be equipped and thoroughly prepared to "*please Him in all respects.*" Without this, we are not "**being fruitful in every good work**" (Col. 1:9-11). King Saul was given the good work of punishing the Amalekites for their sins. When he changed (very slightly in his view) what God asked him to do to better suit himself, God rejected him as King and instead sought out "*a man after his own heart who would do all His will.*" (1 Sam 15; Acts 14:22). True good works can only be performed when "**filled with the knowledge of His will,**" and in full respectful submission.

The "*ordinances of divine service*" of the Old Covenant were done away when "*Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation*" (Heb 9:1, 11). We now have "*boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us,*" and are to "*consider one another in order to* **stir up love and good works**" (Heb. 10:19-20,24).

**These "good works" can only be found in "the Holy Scriptures" that "make one wise to**

salvation.” Hence, in order to do the “good works God prepared beforehand,” we must consult the blueprints God gave. Even those “who serve the copy and shadow of the heavenly things,” were warned “See that you make all things according to the pattern shown you on the mountain” (Heb. 8:5). Nadab and Abihu lost their lives because the good work God had revealed to them was not done “according to the pattern.” He saw it as an insult to His holiness and glory when the “offered profane fire before the LORD, which He had not commanded them” (Lev. 10:1-3). God not only defines the good works we should walk in, but often gives specific instructions about how they should be carried out. Worship, organization, terms of membership, code of conduct, etc. are all the good works God wants us to walk in.

**Conclusion:** The Most Holy Place was the most beautiful place in the tabernacle. Gold covered walls, “a veil woven of blue, purple, and scarlet thread, and fine woven linen with an artistic design of cherubim,” “the cherubim of glory overshadowing the mercy seat,” and “the ark of the covenant with the tablets of the covenant. (Ex. 26:31; Heb. 9:5). Its value was priceless.

Yet God decreed it only be entered once a year, by one person (the High Priest). The rest of the time it sat empty. While many might consider this a waste, it was God’s will, God’s good work, that needed to be obeyed. It was priceless as a testimony to God’s holiness and served no other purpose. Today when a church building sits idle, some consider it a waste. Yet because it was purchased with the Lord’s money, it must be used for the Lord’s good works.

Some have done what Saul did, changing the good works to suit themselves, by modifying the building as an eating place. Others have followed Nadab and Abihu and do things that were never commanded, by making this building a place of recreation. Multitudes have followed the bad example of David, not seeking to do God’s will after the proper order when they devise other uses. If we are wise, we will remember that God’s good works can only be done when we do them after His will, not after our imagination. If we do not do the Father’s will, Jesus will say, “I never knew you.”