

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



“LAST WORDS” COMMENTARY.

Mentoring “unto death”

SECOND TIMOTHY
(with perfect tenses discussed)

by

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[BOOK 4]

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Our “Apostolic Succession”

Even if we have the ability to trace our ordination of new ministers right back to an apostle – it is of no value unless we are personally ministering like the apostles! Even if each bishop of our group can trace their line of bishops back to an apostle that appointed the first in the chain, it is of no value unless we are living like Paul, Peter, James and John, with Christ like character, through Holy Spirit empowered biblical obedience.

We will see in the “Last Words” Commentaries of Paul and Peter, that it is not the placing of empty hands on an often empty head that makes for apostolic succession, but sharing the relationship, character, and message with the apostles of the Lord. It is being like the Lord Jesus that matters, and it is being like the apostles that places us in the right company in any role within the church we minister to in Jesus name, on His behalf. The standard is the “fullness of the stature of Christ”, and that means self sacrificial attitudes.

It is Holy Spirit formed character and personal relationship, not official appointment that is critical. It is the spiritual power that is required to minister, not a piece of certification on paper. It is Holy Spirit fruit that must be present to prove family likeness, not the right dress or language. To stand in the company of the apostles is to stand where the Lord has called all his followers to stand – in the place of worship, sacrificial service, of servant leadership, always ready to pour our hearts and lives out as the apostles were for God’s people, to God’s glory, and for our eternal reward. **2 Corinthians 5:8-21.**

Satan’s people select their leaders by family, natural abilities, or trainable traits of character or intelligence. God’s leaders are quite differently selected, for they are selected in eternity past, but they hear the call in space-time and they need to heed the power of the Holy Spirit every moment to exercise their role. God’s leaders are totally dependant upon the spiritual gifts and spiritual power that comes from the Holy Spirit alone, and may to others looking at them be despised, as having no natural talents. **1 Corinthians 1:26-31.**

God’s leaders are tasked to be obedient to their call and follow the Plan of God exactly, moment by moment, as it is revealed to them. They are not praised for innovation, creative flare, marketing, numbers recruited, or any of the standard criteria for management-leadership amongst mankind, but are to be humble obedient servants of the Lord, obedient to the Word and Spirit, and selfless in their devotion to the Lord’s will for the lives of those they lead on His behalf. God works through His chosen ones, in spiritual power, not by numbers or money. **2 Timothy 1:7.** This verse sets the scene for this Letter.

It is God’s Way only. It is God’s Plan only. It is God’s power only. Biblical leadership means accepting that you will not ever, this side of eternity, have the brain power to work things out yourself, and that you are not expected to. Biblical leadership means absolute devotion to the Lord, the Holy Spirit, and the Word.

Isaiah 55:6-9 *“Seek ye the Lord while He may be found. Call upon Him while He is near. Let the wicked forsake his way, and the righteous man his thoughts, and let him return to the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts, higher than your thoughts.”*

Jeremiah 10:23-24 *“O Lord I know that the way of a man is not in himself. It is not in man that walks to direct his steps. O Lord correct me, but with judgment, not in your anger, lest you bring me to nothing....”*

God’s purposes are to be worked out, and as believers, (now in space-time within the divine plan), we each have a part of play in the plan, and the Holy Spirit will reveal what we need to know, and what to do when required. At all points on our brief journey through space-time we need to heed the Spirit’s leading, study the Word of God, believe and apply it, and enter each moment into prayer, as real relationship, not empty ritual.

Biblical leadership involves many things, as all relationships do. The “protocols of biblical leadership” are revealed in all the words of Scripture, for all Scripture is about people walking with God. As we see godly women and men heeding the Holy Spirit and walking as God calls them to walk, and serving with focused energy, we learn what is required of us. These “last words” simply highlight the most critical elements.

It is the Eternal life perspective that begins and ends our walk through space-time, for we look up to the Author and Finisher of our Faith, not around to weak human beings, or even angels, when facing our choices. We are focused on Jesus’ “well done”, for it alone matters as we face the end of our lives, and our two men before us here, Paul and Peter, face the end of their lives here in their last letters, written from Roman prison, awaiting their execution. Let us look up as they do here – “looking unto Jesus” alone, for He

alone matters, and His smile as we enter eternity is to be anticipated and rejoiced in here in space-time. Let us see our brothers Peter and Paul's words to us; from their last days into our every-day. We see every trend towards the Lord's Second Advent fulfilled before our eyes, let us be faithful to our task, as they were to theirs, unto the moment of our meeting with the Lord, whether in death or at the coming of the Lord for His Church.

2 Corinthians 5: 6-9. *"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:*

7. (For we walk by faith, not by sight:)

8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9. Wherefore we labour, that, whether present or absent, we may be accepted of him."

SECOND TIMOTHY

PAUL'S LAST WILL AND TESTAMENT TO THE CHURCHES HE LOVED

CHAPTER 1

Of Prison, Enemies, Death and Triumph in Christ Jesus.

Verses 1 - 5

" Paul an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son: Grace, mercy and peace, from God the father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembered of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance thy unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also."

Key Words

Apostle Will According	Apostolos Thelema Kata	messenger, herald, officer of the King of Kings. desire, pleasure, will, choice of. (accusative) the object and intention of Paul's appointment is in view and it centres around the good news of the gospel, but especially the doctrine of eternal life, and positional truth.
Promise	Epaggelia	promise, confident hope, in the sense that it is the announcement of a policy of God regarding life for those "in" Christ Jesus. It is a sure promise.
Life In	Zoe En	(genitive) the genitive gives the content of the promise = eternal life. (dative) the source and sphere of life is only "in" relationship with the Lord Jesus Christ.
Beloved Son	Agapetos Teknon	much loved in the sense of caring concern and practical attention. child in the sense of being one who learns and grows under the older members of the family.
Grace Mercy Peace Thank	Charis Eleos Eirene Echo	God's unmerited favour towards us all. a concern that acts for the saving of the one in a pitiful state. shalom in the soul, prosperity, calmness of soul and spirit. (present active indicative) plus charis I have and hold grace, or, I keep on saying grace (being thankful) for God and his work.
Serve	Latreuo	(present active indicative) a verb used of service in a temple, so Paul has in mind here religious service, probably worship, although for the believer all service for the Lord is worship.
Forefathers	Progonos	following from the traditions of my ancestors I have, Paul says, followed the true faith. By saying this he ties Judaism and Christianity together as a single continuous stream of the will of God that godly men follow. Paul is saying that he didn't change boats in the stream; he is still a Jew now "in Christ" as he was as a Pharisee. He tried to honour God as a Pharisee he does honour God now as a Christian.
Pure Conscience	Katharos Suneidesis	clean, clear and pure. Used of sacrifices, or water. moral conscience towards God. Paul is saying that all he ever did was intended for the glory and honour of God. Even when his acts were wrong his motivation was correct. He is not excusing himself here just stating a fact.
Ceasing	Adialeiptos	without interruption, this was his permanent mental state when awake; he was always praying for others.

Prayers	Deesis	supplications, requests for others in prayer.
Greatly desiring	Epipotheo	(present active participle) longing, yearning.
Mindful	Mimneskomai	(perfect middle participle) remembering.
Tears	Dakruon	tear.
Joy	Chara	deep rejoicing and happiness in the soul.
Filled	Pleroo	(aorist passive subjunctive) to receive filling (with joy) when together with him.
Call	Lambano	(aorist active participle) taking hold of.
Remembrance	Hupomnesis	a remembrance, recollection.
Unfeigned	Anupokritos	without hypocrisy.
Persuaded	Peitho	(perfect active indicative) stand persuaded of a truth.

Background and Analysis

We could head up this chapter, "I am not ashamed", an echo of Romans Chapter 1, from many years before, for in it Paul strongly states where he stands in the gospel and in the church;

1. He is not ashamed of Timothy (verses 3 -7).
2. He is not ashamed of the Lord Jesus Christ (verses 8-11).
3. He is not ashamed of God's Holy Word and the doctrines in it (verses 12-18).

This is a reflective book as we should expect of the last words of a man about to be executed for his faith (2 Timothy 2:9). Paul reflects on the certainties of his faith and looks forward with instruction and warning, that others might follow his example, with the same or better strength of purpose than he has had, ready to enter eternity to receive reward.

W Hendricksen summarises this letter as follows, "Do not be ashamed, but by God's grace exert yourself to the utmost, being willing to endure your share of hardship in preserving and promoting sound doctrine, .. , let Timothy then hold onto his faith as Paul had done and is still doing." ("Epistles to Timothy and Titus", pages 218, 241).

While Dean Alford sees this as a "sad" letter looking back and "reminding" rather than looking ahead with, "rising confidence and hope", most will find in this letter a confident man at the end of a life resting on certainties and urging all through the ages to follow to do likewise. (quoted in P Fairburn, "The Pastoral Epistles", page 307). Alford fails to fully appreciate the impact on Paul of the reality behind the Letter, it is Paul's last letter, and last letters from great people are part backward looking – but only to the certainties of faith (Jude 3), but this is all forward focused power, for Timothy and ourselves. He has a very limited time before he is executed, and when we have a terminal point, our perspective on everything about this temporary life changes.

Texts referred to in this volume are to be found in the Appendix of the New Testament Commentaries file on 2 Timothy on the USB, and below page 89. Authors are quoted that are most likely found in good Christian Second Hand Book Shops and Libraries. Paul is alone, except for Luke, with the entire team of his men gone off for missionary endeavour, or because they could not stand the pressures of persecution, as they were at that time in Rome awaiting Paul's execution.

It is against this background that he calls Timothy to come to him, and possibly to face the same fate as Paul by responding to the call. Tradition records that although he could have died with Paul he did not, he returned to Ephesus to be its first bishop and to suffer martyrdom there around the time of the apostle John's deportation to Patmos or his death. (Oxford Dictionary of Saints, D H Farmer, Oxford 1987). If this is correct, he is the one to call John to come as the overseeing Bishop after the flight of the Jerusalem church around 68 AD. John comes with Mary, the Lord's mother, and is there in Ephesus until his own death in the mid-90s. Timothy is clearly then a man who was not over-awed by others, nor seeking the primary position, and having served under Paul, if he is still alive later in the 70s, he will be happy to serve under John as overseeing Bishop of the entire province.

Paul begins his epistle by strongly stating his position as an apostle, not chosen of men but by the will of God. Paul could truly say, "thy will be done"; it had been his theme and practise from the earliest days of his faith, and he wants it to be Timothy's and our own "motto" for our own lives. **2 Corinthians 11:21-12:10.**

Paul feels no resentment at his arrest and imprisonment, for he is sure he is meant to be in Rome, and end his days there. He is sure that the Lord's will has been done to date, and he is setting his face in continued obedience in the light of the death sentence, so that the Lord may continue to get the glory by his witness and ministry in the Word, unto death. I suspect he recalls the death of Stephen, **Acts 7:55-60**, and he sets his face to win the martyr's crown, just as Stephen did, for God's glory, but he also is recalling every deliverance of his long Christian life, and resting in the Lord's deliverance of him directly into heaven.

While some commentators constantly go back to his conversion experience to explain Paul's mental attitude, this is not in accord with the reality of anyone's "normal" Christian experience, nor of the psychology of spiritual maturity. It is the writers experience that those who keep living in their conversion testimony do not powerfully go on for the Lord, nor do they have strength under pressure, nor much testimony in the end. Those who live in their conversion experiences,

rather than building spiritual growth and service, with amazing experiences of the Spirit's power, are not ever dynamic in leadership, nor do they walk powerfully with the Lord through 30 years. As mature believers who have actively served their Lord draw near their death they focus on the great doctrines that matter in light of eternity, for they know them intimately. The conversion experience simply laid a foundation upon which Paul built as he walked in the power and direction of the Holy Spirit.

He saw the Lord's hand guiding him along all paths he had walked, protecting him from death until this point, and it is the right point to die, and he had seen the Lord making every time of trouble an opportunity for witness. He sees in his coming death the last great opportunity to witness to the eternal hope that he holds true. This may account for the number of perfect tenses of the Greek verbs chosen by Paul in this last letter. He uses twice as many as previously per verse. Only the Apostle John will use more, and that will be just before his death in his last work, 1 John – refer, "Last Words", book 501.

Paul looked back over a "Christian life time" of God's faithfulness, and daily increasing certainty of his call to serve as a apostle. Now that death was to be the outcome he was calmly looking for the glory of God to be magnified through it. This is the application of a life time of Bible doctrine, and is summed up in the doctrine of Dying Grace. Paul accepts his death as, "in the will of God", exactly as he accepted his deliverances from the dangers of the past as in the will of God at those times. **2 Corinthians 11: 23 - 28**. Notice how many passages of the Corinthian Letters we will refer to.

Paul can face the last and greatest challenge of his life in the same way he has faced every other crisis, "in Christ Jesus". It is the grace, glory, and power that is his (and ours) in Christ that gives him his strength. It is our position in Christ that gives us all our power and hope, and yet so few really know and rejoice in it. The will of God is linked together with the promise of life, for it is God's will that we have eternal life, as it is the Lord's will that here and now, in Him, we have abundant life. He had glimpsed heaven early on in vision, **2 Corinthians 12:2**, and he knew that to die is to see the Lord "face to face", **1 Corinthians 13:12**. With such articles of faith at his core, he faces forward and rejoices in his sufferings, as his door, chosen by his loving Lord, by which he is to enter heaven himself, but now fully and finally.

Our eternal life began at the moment of salvation and Paul sees his death as a "nothing", for it is simply the door that opens to being face to face with Jesus his Lord and King. **John 3:15, 10:10, 17:2,3, Romans 6:23, Hebrews 5:9, 9:12, 14, 15, 1 John 2:25, 5:11-13**. Our challenge is to "lay hold on eternal life", **1 Timothy 6:12**, in other words, to live each day in the light of eternity and our future confidence (elpis = hope) in this certainty, **Titus 1:2, 3:7**.

There is great fellowship in Christ which we see in Paul's words to his convert and friend Timothy, who he affectionately refers to as his son (teknon), in the sense of one who has grown and learnt as he should have. Mounce reflects, "what opportunity exists in the modern church for deep friendships to develop?" ("Pass it On", page 102), yet such do where there is spiritual service and growth as there was with Paul and Timothy. Our challenge is not to look at our systems of church government and yearn for a simpler age where people were less mobile, but pay attention to our walk with the Lord on a daily basis. Spiritual growth will always produce great fellowship and powerful friendships with those on the same road. Maybe the tragedy we feel most about today, is that few advance as Paul and Timothy did?

Grace, mercy and peace, are the foundational aspects of the believer's life, and these fruits of the Holy Spirit, with all the others are our daily place of blessing, and for Paul they form his most common blessing and greeting to the church. Do we live and move and have our very being in the sphere of these three things? If not we are not where we should be. God's plan for us is that we might know we are rooted and grounded in our soul in God's Amazing Grace; that we might see that this grace was expressed in mercy, and will result in daily peace when the believer goes on for the Lord.

In verse three Paul affirms his and our own continuity with the saints of the past. As traditional Judaism was beginning, as a policy to oppose the church, Paul felt it necessary to underline the Jewish origins of the faith, and remind Timothy and the church generally that Jesus Christ was the fulfilment of the Jewish Messianic hope. Christ was the one the "fathers" and the angels had longed to see and now they rejoiced, and so should all believers. Peter had already pointed this out in his first letter. **1 Peter 1:10-12**. This was a brave thing to remind the church of, as with the Jewish Revolt, now in its second year, Anti-Semitism was popular, and Jews were increasingly seen as traitors to the Empire. We are challenged to, like Paul, remember our Jewish roots today when many nations, and sadly even churches, are Anti-Semitic. It becomes more important in days since 9-11-2020 with the signing of the Abraham Accords.

The church was, and where it remains true to its doctrine, more traditionally Jewish in its acceptance of Messiah than Rabbinic Judaism! Paul had heard about God from his forefathers, and now in Christ he continued to serve the "God of his fathers" in the Roman Jail with a clean conscience, knowing that his practise was true and proper, and that his suffering was for the right reason. Many suffer for their own foolishness, but the select "fellowship of His suffering" only refers to those who suffer for the Lord in a Spirit filled manner, on the Lord's called path for their lives. For further study read, **Philippians 3:10, Colossians 1:24-26, 1 Peter 2:19-21, 4:13, James 5:10**.

Judaism was at this point still a "religio licita", or licensed/approved religion within the Roman Empire, and the early church had freedom to preach because it was initially looked upon as a "variation" of Judaism. By 67AD this was no longer the case, and Nero's persecution was centred on the newly legislated "illegality" of the faith. Paul maintains the historic linkage with Judaism as he had throughout his life. The Empire may have made it illegal, and his fellow Jews may have denied his right to be called "Jewish", but Paul held to the truth, and God would vindicate him over time, and in eternity all will see this truth. Christian maturity may be defined as living now in truths others may only see in eternity.

Paul maintains his clear conscience also in service, and although some find this odd, (eg, Hanson, in his work on the Pastorals, notes, "it is uncharacteristic of Paul to claim a clear conscience quite so easily or so often". Page 78), yet it is the very sort of reflective observation that one expects from a man at the end of his life. Paul was always concerned to fulfil the will of God and even when persecuting the church did so for a "pure" motive, believing they were wrong and were blasphemous. It was this pure conscience that was able to be convicted on the Damascus Road.

Paul has great love for Timothy and it is expressed in action, through teaching and fellowship when he was present, and prayer when he was absent. Paul had great joy just remembering Timothy's stand for the true faith and his family's stand for the truth also. Paul uses the perfect tense to describe his memory, and this is a beautiful use of the perfect tense, as it reminds us of the "forever" nature of wonderful memory. What we do "in Christ" is a joy forever. Timothy's faith is also called "unfeigned", that is without any play acting; what he said he meant, and what he believed he lived out in daily life. Timothy is called to remember this standard, the true standard of faith – without hypocrisy walking with Jesus daily.

As Paul was concerned to note that he had been true to his forefathers in the faith so with Timothy also he has been true to his "forefathers", although in this case they are women. He was the son of a Jewish woman and a Greek man, but the important point was that both the mother and grandmother were women of faith and commitment, and their witness bore great fruit in the life of this young man. Paul is "persuaded" (perfect tense) of the things he has stated about himself and about Timothy. He is absolutely certain of their salvation forever, and of the eternal value of every moment spent speaking of Jesus and worshipping and witnessing for the truth in Christ Jesus.

Application

A. PERSONAL

A firm knowledge and application of the doctrine of Positional Truth is the source of strength for the believer; we are "in Christ" and this gives us a certainty that is eternal, and the eternal nature of our assurance of faith is to be celebrated.

All service for the believer is to be worship. Paul uses the word for service that was used of priests in the temples, and yet he is in jail as he writes this. This is an important point for us to note; in jail he is serving the Lord as he witnesses to the power of God and the hope of the gospel in eternal life. This was the last time he would live out **Philippians 4:11**, and he would do it with real focus on the Lord, who he was going to join very soon, courtesy of a Roman axe.

Paul had a pure conscience in all he did, and so even when wrong was able to be convicted of the Lord and changed. Are we so sure of our faith and practises? Do we have the purity of thought and conscience that we should have? Note that "pure conscience" ties in with the "washing of the water of the Word" daily. **Ephesians 5:18-26**. A pure conscience is one that is always open and ready for correction, transparently honest before the Lord of all.

There was real love between the older apostle and this young pastor, a love that expressed itself in tears of sadness and joy as they met or parted. This is a challenge to us today to examine the warmth of our feelings towards those we love in the faith and to chide us for any cold formality, or bored/cold worship. Note in the word study above the three perfect tenses related by Paul to Timothy. He has eternal trust in Timothy, and reminds the then mature pastor, that he also can rest in the eternal certainties of his own background life and history. They both know that Timothy's mother and grandmother are cheering them on from the stands of heaven, as they serve to the end of their road. **Hebrews 12:1-3**.

Like Timothy we too are to be "unfeigned" in our faith; not playing at being Christians, but truly living for our Lord, looking to his work, his words and in our worship keep ourselves fixed upon His glance. What we say should be what we mean and what we believe must be worked out in the shoe leather of our daily lives in accordance with God's Plan, and the Holy Spirit's power.

Lois and Eunice are examples of living faith, the witnessing power of the home to prepare a young man or woman for greatness in the service of the Lord. They were faithful with what they had responsibility for, a young life, and they nurtured him in the faith of his Jewish forebears and prayed for the day when he might be used. Note again the perfect tenses underline the truth here, and so re-read the passage now with real full emphasis upon them.

The prayers of a mother and a grandmother are not to be despised or undervalued. Many do not think they can do great things for God, but by the witness of a home and the prayer of a parent for a child, or an older person for a younger, that younger person can be readied for service that will be powerful for the Lord. Are we the mentors in life, words and prayer that we are called to be?

B. PASTORAL

A sense of real spiritual call is vital for the pastor. The pastor must know they have been set aside for service and must have the mental attitude that Paul expresses here. The important points for Paul are;

Firstly, that it is God's will that has set him aside not the will of man, and that this means he has an obligation to God, not any man. "Look up" first and foremost and only pastor, and when you are sure of your orders advance, but beware always of the opinions of men.

Secondly, that the pastor is called to an eternal position with a hope that goes well beyond this world, and that we must keep our eyes fixed on the eternal issues, not the temporal. Where is our focus? Do we see Jesus or people?

Thirdly, he must remember that he has power and position only "in Christ Jesus", and that fellowship with him alone provides purpose, purity, power, and production in service. **2 Timothy 1:7!!!!**

As believers, but even more as pastors, we must remember our debt to Judaism, and that we stand upon the foundation built by God with the great Old Testament saints as the living stones of the building. We must recognise and acknowledge our debt by ensuring the Jewishness of the Gospel and Epistles is not lost, for Jesus was a Jew, and we must take our stand with his people, as they have a destiny still within the Eternal Plan of God.

To serve the Lord we must have a pure and clean conscience, not dirtied by sin or any foolishness that might restrict our impact for the Lord in the eyes of our peers. Remembrance is the main weapon in the battle for the mind in this area, as we recall doctrine, and experiences of life that urge further application of scripture to our situation. Paul could remember both doctrines and people and so recharge his spiritual batteries even in his cell, so must we.

Colossians 1:24 reminds us that all suffering is "filling up the suffering of Christ", in some way entering us into the fellowship of his suffering. **Philippians 3:10**. Do we preach this attitude to suffering, or have we been seduced by the rubbish of the so called "prosperity gospel"? Whose company do we seek?

Conclusion

Paul as an older man now reinforces his eternal foundation in his memory and so steadies himself, ready for his death. He reminds us of the need to stand firm in the truth and in the fellowship of the Word that opens the door to great fellowship with others who stand with the Lord also. We have a faith that is rooted and grounded in eternity and we have a destiny there. We are challenged to rejoice in the Lord, in suffering, and in wealth and health in equal joy in our Lord.

Paraphrase

"Paul an apostle of Jesus Christ by the will of God, according to the standard and certain hope of eternal life which is in Christ Jesus, to Timothy my dearly beloved pupil. Grace, mercy and peace be to you, from God the Father and the Lord Jesus Christ. I thank God whom I keep on serving as my forefathers did, with a clean conscience, that without ceasing I keep on remembering you in my prayers night and day. I keep on desiring to see you, remembering your loving tears at our last farewell, in order that I might be filled with joy at being with you in person. I rejoice now as I remember your faith that is without hypocrisy, just like the faith of your mother and grandmothers, and the high standard of their faith abides in you also."

DOCTRINES

DESTINY OF BELIEVERS

1. He who believes in Jesus Christ has eternal life now (1John 5:11-13). He will never die (John 11:25,26, John 8:51).
2. Believers are said to "fall asleep" at their death (1Thessalonians 4:14). The soul departs to be consciously present with Christ, but the body "sleeps" in the grave until the resurrection (2Corinthians 5:6-8).
3. When Christ comes at the Rapture, the bodies of those in Christ shall be raised from the dead (1Thessalonians 4:16, 1Corinthians 15:20-23).
4. Our physical bodies will be replaced by immortal bodies (2 Corinthians 5:1-4) - conformed to the body of Christ (Philippians 3:20-21).
5. We shall be like him (1John 3:2) seeing His glory and reflecting it in ourselves (Colossians 3:4, John 17:22).
6. We will be rewarded because of works of faith (Luke 19:12-19) which will vary in proportion to our faithfulness in serving God (Matthew 6:20, 1Corinthians 3:11-15).
7. In the Millennial Kingdom, we shall reign with Christ as priests of God and Christ (Revelation 20:6).
8. To the overcomer (1John 5:4-5) Christ will give to eat of the tree of life (Revelation 2:7) and shall not be hurt by the second death - the lake of fire (Revelation 2:11). He will be given authority to rule over nations (Revelation 2.26-27). Jesus will acknowledge the believer before God (Revelation 3:4-5) who will be made a pillar in the temple of God (Revelation 3:12), and will be seated with Christ in His own throne (Revelation 3:21).
9. God will wipe away all tears from his eyes; sorrow, crying, pain, and death shall be no more (Revelation 21:4).
10. We shall know all things perfectly (1Corinthians 13:12).

11. We will receive an incorruptible inheritance (1Peter 1:3-5), kept by our all powerful God in heaven.

POSITIONAL TRUTH

Positional truth is union with Christ at the right hand of the Father.

1. Positional truth is one of five ministries of the Holy Spirit which occur at salvation:
 - a) Regeneration (John 3:1-16; Titus 3:5)
 - b) Sealing (2 Corinthians 1:22; Ephesians 1:13; 4:30)
 - c) Indwelling (John 7:37-39; Romans 8:9; 1 Corinthians 6:19,20)
 - d) Baptism (1 Corinthians 12:13)
 - e) Spiritual gifts (1 Corinthians 12:11).
2. The baptism of the Spirit is the mechanics of positional truth. (Acts 1:5; 1 Corinthians 12:13; Ephesians 4:5) The Holy Spirit places the believer in union with Christ.
3. Positional truth belongs to the carnal as well as the spiritual believer, to the apostate believer as well as to the mature believer (1 Corinthians 1:2, 30).
4. Positional truth protects the believer from divine judgment in eternity (Romans 8:1).
5. Positional truth qualifies the believer to live with God forever:
 - a) Eternal life (1 John 5:11,12)
 - b) Imputation of God's righteousness (2 Corinthians 5:21).
6. Positional truth is the key to both election and predestination (Ephesians 1:3-6).
7. Positional truth creates a new creature (2 Corinthians 5:1; Ephesians 2:10) based on who and what Christ is, therefore what grace accomplishes - not what changes we make - at salvation or thereafter.
8. Positional truth guarantees the eternal security of the believer (Romans 8:38,39).
9. Positional truth is classified under two categories:
 - a) Retroactive - identification with Christ in His death (Romans 6; Colossians 2:12; 3:3)
 - b) Current - identification with Christ in His victory, resurrection, ascension, session.
10. Current positional truth implies that the believer shares certain things in union with Christ:
 - a) Eternal life (1 John 5:11,12)
 - b) Righteousness of God (2 Corinthians 5:21)
 - c) Election (Ephesians 1:4)
 - d) Destiny (Ephesians 1:5)
 - e) Sonship (John 1:12; 1 John 3:1,2)
 - f) Heirship (Romans 8:16,17)
 - g) Sanctification (1 Corinthians 1:2,30)
 - h) Kingdom (2 Peter 1:11)
 - i) Priesthood (Hebrews 10:10-14; 1 Peter 2:5,9).
11. The characteristics of positional truth are six-fold:
 - (a) It is not an experience - neither emotional nor ecstatic.

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- (b) It is not progressive - cannot be improved in time or eternity.
- (c) It is not related to human merit, ability, or human good. Here are the implications of retroactive positional truth. There is no place in the plan of God for human good.
- (d) It is eternal in nature, it cannot be changed by God, angels or mankind.
- (e) It is known only through the Word of God.
- (f) It is obtained in total at the point of salvation.

ETERNAL LIFE

1. DEFINITION: Life belonging to the ages (Greek word *aionios*). This is the life of the believer who had a beginning in time but whose life will continue through the other side of death into the infinite future.
2. Mankind were created for eternity. God's purpose was to create a being to enjoy fellowship with forever. 2 Peter 3: 9.
3. The issue for entry into eternal life is faith in Christ. The choice for man is clearly stated in John 3:36, 5:24, Acts 13:46, Galatians 6:8, Matthew 25:6.
4. Those who are serious about life and concerned about death ask about it. Matthew 13:40-43, 19:16, Mark 10:17, Luke 10:25, 18:18.
5. The Lord's words provide the answer to the questions about eternal life. John 6:68, Romans 5:20, 21, Romans 6:22, 23.

It is the Lord who gives eternal life, John 5:39, 40, 12:50.
6. The Lord gives eternal life to those who believe on him, John 10:28, 17:2,

The door to fellowship and all that goes with it is opened by faith in him as Saviour. John 3:15,16, Acts 13:48, John 6:40, 47.

TO EAT HIS FLESH AND DRINK HIS BLOOD is graphic language to picture his work and our need to appropriate it for ourselves. John 6:54, 4:14.
7. While it may only be fully known in heaven the believer may grasp a glimpse of eternal life here and now by way of anticipation and relationship. Knowing God is a glimpse of eternal life now, John 17:3, and fellowship with him is the joy of every believer now and forever. 1 John 1:1-4, 5:10-12, 20, 1 Timothy 6:12, 19.
8. Eternal life is received in full at the resurrection/rapture when we all receive our new bodies from the Lord. Rewards are received then to enjoy with the Lord forever. We are all urged to live each day with the eternal life perspective in mind, thinking of our place with the Lord forever. Matthew 19:29, 30, Mark 10:29-31, John 12:25, John 4:36, Romans 2:6,7.
9. Eternal Life is the believers hope, associated with the Rapture and Resurrection, and should be on our mind through each day, as it sets us apart from the unbelievers who have no such hope. Philippians 3:20, 21, Titus 1:2, 2:13, 3:7, 1 Thessalonians 2:19, 4:13, 1 Peter 1:3,
10. The assurance of eternal life is grounded in the promise of God given through Christ. 1 John 2:24,25, 1 John 5:13-15.

Verses 6 - 7

" Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Key Words

Wherefore	dia plus aitia	for this cause, or reason.
Remembrance	Anamimnesko	(present active indicative) I keep on reminding you.
Stir up	Anazopureo	(present active infinitive) keep on relighting, or fanning to full power a fire that has nearly gone out, or is burning low.
Gift	Charisma	gift of God.
By	Dia plus genitive	by means of.
Putting on	Epithesis	Laying on of.

Given	Didomi	(aorist active indicative) the reality of being given the gifts is in view.
Fear	Deilia	Cowardice or timidity in the face of those we should be triumphant in front of.
Power	Dunamis	Power (our word dynamite is from this root) to perform works.
Love	Agape	Caring and giving love that performs works for others wellbeing.
Sound mind	sophronismos	Self controlled mind that is focused on its purpose.

Background and Analysis

Paul begins with his "wherefore", thereby tying this next section formally to the former verses. Paul has been talking about Timothy's eternal heritage, both racial/cultural and spiritual/family. He reminds us all with this word that no matter how great our background and heritage we stand or fall only through our daily walk in the power of the Holy Spirit. We are challenged to win the battle for the mind and the use of our time every day. We are always to remember that a battle won today is no guarantee that a battle will be won tomorrow. Each day we must walk with the Holy Spirit in fellowship with our Lord in prayer, saturated in His Holy Word. **Ephesians 6:10-18.**

It is daily recommitment to the task and daily putting on the whole armour of God that will give us the cutting edge in the angelic conflict. We can all "go out" like a candle in a strong wind unless we "fan the flame" of spirituality. We can all grow cold and tired in the often grinding work of ministry, and Timothy is flagging in energy and enthusiasm under the pressures of persecution. He is to fan the fire – provide material for the spiritual fire = fuel is the Word, and the heat is the filling of the Holy Spirit, and the air is our breathing/prayerfulness and fellowship with our Lord. (Or we can see it in another way – below.)

As Fairburn points out, it is not a disparaging remark of Paul's and does not imply criticism. "The verb does not imply any previous decay or slumbering, it means to kindle up, as well as rekindle, the force of 'ana' being 'up or upwards'." ("The Pastoral Epistles", page 313.) As Stott notes, "Paul's exhortation is to continue fanning it, to stir up the inner fire, to keep it alive, even ablaze, presumably by exercising the gift faithfully and by waiting on God in prayer for its constant renewal, divine sovereignty and human responsibility combine in the pastor teacher." ("The Message of 2 Timothy", page 30, 31).

"Man has no part in lighting the fire; the gifts are kept at full flame however by the activity of man." (R H Mounce, "Pass It On", page 105). There is a constant need to keep walking in the power of the Holy Spirit so that our fellowship and ministry has a lively and vibrant witness every day. This requires daily obedience to the Word of God and through understanding the truths of the Word to discern the will of God for our life.

Paul's words are to be a daily encouragement to Timothy and to ourselves to keep on reminding ourselves of our task and what is at stake eternally in the ministry. "He says, as it were, do not forget your responsibility, and do not let anyone terrify you; do not be afraid of others, no matter how great the persecution may be and how great the hatred." (H A Ironside, "Timothy and Titus", page 167).

There is no alternative to the daily feeding on the Word of God and the daily application of it prayerfully into the details of our lives. As a fire needs fuel, air, and heat, so we need the Word as our on-going fuel, the power of the Spirit as air, and we must provide the heat of volition and commitment to the application of the principles learned. Decide which analogy you are going to use as you teach this, for either this one or the one on the previous page will communicate the truth.

Timothy was, like all who are God's called pastors today, a Holy Spirit gifted man, with a call on his life and a job to perform. The service of laying on of hands set him apart for this service and the focus of Paul's point here is not the service that started his ministry but the service that is now required of him in his ministry.

Laying on of hands was the Jewish way of publicly recognising the transference, or delegation of authority to another, or recognising a specific role for a person to which they committed themselves. It was a ritual that was taken into the church and practised by the apostles for special taskings and also by the church eldership to recognise that a person from their group was being set aside by them for a specific ministry. **Acts 4:3, 6:6, 13:3.** To accept the laying on of hands was to submit oneself to the path of obedience to the task, and responsibility to those who gave it to you by this ritual.

Verse seven reminds us of the danger area of all ministry; the enemies of the pure proclamation of the Gospel. The enemies of ministry are pride, arrogance, and cowardice, and at times today sheer laziness (not common in Paul's day where persecution was always close by). Pride interferes with the pastoral ministry because the believer gets in the way of the Holy Spirit's ministry and follows their own agenda rather than God's. Arrogance intrudes, in that the pastor with it will be unteachable, thinking she/he knows all things, and so he/she ceases to "grow in grace and knowledge of Christ". **2 Peter 3:18.** Laziness is simply a sinful life pattern, and it needs to be challenged, as Paul does repeatedly, by urging "alertness" and tenacity in our walk, and the Lord's words are direct also. **Luke 9:62.**

But it would appear from our context that fear/cowardice is the one trait fully in focus here. **1 John 4:13-21.** The word chosen by Paul is a powerful one, and it identifies, "such as would dispose us to shrink from the discharge of duty when it becomes irksome, or to compromise our principles when it is perilous to hold them". (P Fairburn, IBID, page 315). Note that fear is banished first by God's power, then by God's love, and then the anxiety prone mental attitude is replaced by God's gift of grace, a sound mind, resting in God's power, plan and person.

Simpson also catches the military flavour of Paul's words here. "The Lord's soldier has not been empowered from on high that he may display a shrinking, dastardly, apologetic bearing, but that he may stand to his guns like one valiant for truth". (E K Simpson, "The Pastoral Epistles", page 123.)

There is to be no fear in the pastor when facing the task of ministry; he is to be empowered by the Spirit and encouraged by the Word and minister with certitude and directness. He is to have power, love and a clear self disciplined mind that is focused on the task in such a way that it is done. Jesus words come to my mind so often as I have been revising these "last words", "Take no thought to your life..." **Luke 12:22**. Lets be focused on HIM alone pastors, not the space-time temporary "stuff" of this brief life.

Here Paul brings together the three remedies to the three main enemies above. The two groups are mutually exclusive. Power from the Holy Spirit replaces the pride of our own OSN power, and the fruit of the Holy Spirit replaces OSN evil fruit, in loving concern for others, and the Holy Spirit's presence eliminates any arrogance. Finally all fear/cowardice is excluded by a clearly focused and disciplined mind that sees that we are on the winning side, and that holds to what is true and right in spite of the temporary pressures of persecution in time.

Application

A. PERSONAL

There is no room for pride, arrogance, or cowardice in the service of the Lord. The Holy Spirit empowered, Bible doctrine focused, and fruit filled believer will be able to handle anything that the world, the flesh, or the devil throws at them. **1 John 4:4**. The challenge is to walk in the power of the Holy Spirit, in the light of the Word, and let the fruit form in our lives through daily obedience to what we have learned from the Word. God's power and love work outwards.

There is no room for fear in the believer's life, if the Word is alive and powerful through the Holy Spirit within. **1 John 4:11-21**. The only exception to this rule is found in **Hebrews 4:1-12**, where we are told to be fearful lest we miss out on any promises of the Word of God through lack of application faith. For every believer there is only the Holy Spirit empowered life or the powerlessness of human effort. In the angelic conflict there is no chance for victory or usefulness for any person who is not walking in the power of the Spirit. There are either victors or casualties in the angelic conflict – no third category, and too many pastors end up casualties, due to their pride, laziness, or casualness. **Galatians 5:16, 2 John 6, 3 John 4**. It is a battlefield still, and any slackness and casual attitude can be fatal to a ministry.

B. PASTORAL

Once we are set apart for ministry we have a solemn obligation to serve in the daily renewed power of God's Holy Spirit. Anything short of this is not good enough. If we are not proud of the gospel we are ashamed of it, and if we are not obedient to it we are destitute of its power, and will rob ourselves of the joy of its promises, and miss out on its rewards.

We are also called to remember that the call to ministry is a gift of God and does not depend on any merit we have; He has called us graciously to serve in grace, that is, in his power, standing on the promises of His Word. Thankfulness for what we have received must always be at the heart of the successful exercise of the role of the pastor teacher.

Self discipline is also called for to achieve maximum power in our life for Christ. This involves the self discipline of daily prayer, Bible study, and application of the principles of the Word of God into the fabric of daily life.

Whether the pastor feels like it or not they must rise early to pray and study, and walk prayerfully through each day in application of what they have learned, looking for opportunities to apply doctrine and preach the gospel. Alertness not casualness is called for daily. We are to be fit, focused, tenacious and Holy Spirit empowered.

Conclusion

Remembering the power and grace of God and his calling of us is a source of strength and encouragement for all of us as believers. The battle against spiritual impotence is one fought as we exercise the discipline to daily study and apply the Word of God prayerfully in all the little details of life.

Paraphrase

" For this reason I keep on reminding you to keep fanning the flame of application for the gift that the Lord graciously gave you, which was recognised through the laying on of hands. For God has not given us the spirit of cowardice, but of dynamic power, and of caring concern for others and of a self disciplined and focused mind."

DOCTRINES

THE ANGELIC CONFLICT

1. There is an angelic conflict. There are two kinds of angels, elect angels and fallen angels.

- (a) Elect Angels (1 Timothy 5:2 1)
 - (b) Fallen angels - two categories:-
 - (i) Imprisoned ones (Jude 6, 2 Peter 2:4)
 - (ii) Demons (1 Corinthians 10:20,21, Mark 5:1-20)
2. The fallen angels are sentenced to the lake of fire (Matthew 25:41). Long before man existed the devil and the fallen angels had been sentenced to the lake of fire. The sentence was passed in eternity past. The sentence will not be executed until after the history of the human race. It is our first clue that man is related to the angelic conflict in a very definite way. It would appear therefore, that Satan appealed against his sentence and said "how can a God of Love sentence any of his creatures to the lake of fire?"
 3. Satan, who is the Chief of the unsaved angels objected to the sentence. -The answer is in the character of God who is HOLY as well as LOVE. His holiness can only judge sin and rebellion.
 4. The pattern of the angelic rejection is expressed in the original sin of Satan (Isaiah 14:12-14) the sin of rebellion or pride.
 5. To resolve the Angelic conflict there entered a new creature, mankind, on the earth with one thing in common with angels - free will. (Psalm 8:3-5, Hebrews 2:7)-
 6. Human free will was tested in exactly the same way as angelic free will.
 - (a) Angels began in innocence (Job 38:4-7)
Man began in innocence (Genesis 2:25)
 - (b) Angels sinned - rebellion of Satan (Isaiah 14:12-14)
Man sinned - rebellion of Adam (Genesis 3:1-7)
 - (c) Angels are divided into two categories elect or fallen.
Man is divided into two categories on the basis of salvation. (John 3:36)
 7. A test was instituted for man's free will the challenge of Innocence of Sinfulness. (Genesis 2:16, 17)
 8. Man's faith in Christ, a non-meritorious action of free will toward the cross is the basis for resolving the angelic conflict.
 9. The result of the angelic conflict:
 - (a) Stage 1 - Salvation - saved mankind is positionally superior to angels;
 - (b) Stage 2 - Christian Walk - through suffering the believer develops his faith towards Christ to such an extent that he thereby shows the fallen angels the certainty of their doom;
 - (c) Stage 3 - Heaven - In eternity the believer in his resurrection body will be physically superior to angels.
 10. Angels watch the human race. (1 Corinthians 4:9, Ephesians 3:10, 1 Timothy 5:2 1, 1 Peter 1:12)
 11. Through the fall of man Satan obtained control of the world though not necessarily control of mankind. What makes it possible for man to live in the Devil's world and not be under his control? - free will. By using The Word of God you can make decisions that are completely against Satan and his concepts. Satan is the ruler of this world. (2 Corinthians 4:4, John 12:31, 14:30, 16:11, Ephesians 2:2) However we have the Bible - the mind of Christ (1 Corinthians 2:16) We should know it and use it.
 12. The angelic conflict answers three basic questions:-

- (a) Why man? Inside man is a soul with mentality and freewill which when linked together resolves the angelic conflict, (Colossians 2:14-15, Hebrews 2). The cross is the real victory in the angelic conflict.
- (b) Why sin? Sin resolves stage 1 of the plan of God (see paragraph 9). At the cross sin was judged and the barrier between man and God was removed so that man's relationship with God depends on his free will. Every time a person accepts Christ, elect angels rejoice. In the garden man was innocent and all he had to do was stay away from one tree. Now man is guilty he has to come to a tree (the cross). (Genesis 2:17, 1 Peter 2:24).
- (c) Why suffering? Suffering resolves the issue in Stage 2. Suffering involves the promise principle. (1Peter 1:7-8, Romans 5:2-4). Suffering is designed for blessing and is a further blow to Satan. It is to demonstrate the love of God in a way that cannot be done in eternity as in eternity there is no more sorrow, pain or death. (Revelation 21:4)
13. a) The resurrection, ascension and session of the Lord Jesus Christ caused intensification in the angelic conflict.
- (b) From the fall of man to the ascension of Christ the line of Christ and Jesus Christ himself were the target of attack. Once the ascension was a fact in history Satan was unable to attack the line of the Saviour.
- (c) Once Christ is glorified at the right hand of the Father the angelic conflict becomes intensified in the Church age.
- (d) Every believer is now a target and because of this every believer has had special provisions made for him:
- (i) Indwelling of the Holy Spirit (John 14:17)
 - (ii) Indwelling of Jesus Christ (John 14:23)
 - (iii) Completed canon of Scripture (1 Corinthians 13:10)

SOLDIER: CHRISTIAN SOLDIER OF EPHESIANS CHAPTER 6

General Scripture Ephesians 6:11-17. This passage relates to the armour which the Roman soldier wore and analogises its use into the spiritual realm.

1. USE OF THE ARMOUR Ephesians 6:11 "Put on the whole armour of God. " Ephesians 6:11a. We are instructed to "put on" (ENDUO Gk) - this means "to clothe"- it is a command by God to the Christian soldier. We are to "clothe ourselves" or to "dress ourselves".

"Whole armour" (PANOPLIA Gk) - the complete armour "of God" (THEOS Gk) true source of the armour is God.

The whole armour of God is given in Ephesians 6:14-17. It comprises:-

- (a) The Belt of Truth Ephesians 6:14a
- (b) Breastplate of Righteousness Ephesians 6:14b
- (c) Boots Ephesians 6:15
- (d) Shield Ephesians 6:16
- (e) Helmet of Salvation Ephesians 6:17a
- (f) Sword of the Spirit Ephesians 6:17b

PRINCIPLES:

- (i) The Roman soldier wore all his armour for his own safety and protection.

- (ii) When the Roman soldier was highly disciplined he ruled the world.
- (iii) When the Roman soldier became degenerate the Empire declined and fell.
- (iv) The Roman soldier was in the army 7 days a week.

SPIRITUAL ANALOGY

- (i) As Christian soldiers we wear our armour for our own safety and protection.
- (ii) When we are highly disciplined in the Christian life we are very effective in our warfare.
- (iii) If we become degenerate or apostate our Christian witness and effectiveness declines and we become casualties in the spiritual warfare.
- (iv) The Christian soldier is in the battle 7 days a week. A part time soldier never amounts to an effective soldier.

That ye may be able to stand against the wiles of the devil". Ephesians 6:11 b. "to stand" (histemi (Gk) - to hold your ground. We are in a spiritual warfare and the purpose of the armour is to hold our ground against the foe. "the wiles (methodeia dia Gk) - tactics, cunning or fraud" "of the devil (diabolos Gk).

We therefore have the whole armour of God to enable us to stand firm against the devil's tactics.

PRINCIPLE. By learning the tactics likely to be employed by your opponent the Christian soldier is able to go on the offensive using the sword of the Spirit - the Word of God. (verse 17).

2. THE ENEMY (Ephesians 6:12)

"For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world against spiritual wickedness in high places. "

"Wrestle" - "the wrestling" (he pale estin Gk) hand to hand combat not wrestling as a sport. "not against flesh and blood" - not against other members of the human race, but against:-

- (a) PRINCIPALITIES (arche Gk) Ruling demons.
- (b) POWERS (exousia Gk) - Demons with authority, officers in the demon army.
- (c) RULERS OF THE DARKNESS OF THIS WORLD (kosmokrator Gk) - world rulers, demons close to the seats of government such as the demons of (Daniel 10:13, 20).
- (d) SPIRITUAL WICKEDNESS IN HIGH PLACES (pneu matikos poneria Gk) - the demon army.

Quite clearly our right is against a spiritual foe. From Hebrews 2:7 we know that as human beings we are inferior to angels. Therefore in order to have success against superior forces we must have God's armour.

3. BE PREPARED (Ephesians 6:13)

"Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day and having done all, to stand. "

Since the resurrection ascension and session of Jesus Christ the attack of Satan has moved from the line of Christ to the individual believer. Our dependence on the whole armour is imperative yet many believers reject part or all of the armour. There are many casualties as a consequence.

We are again exhorted to put on the whole armour of God.

4. THE BELT OF TRUTH (Ephesians 6:14a, Isaiah 11:5)

"Stand therefore having your loins girt about with truth

The Roman belt was a wide girdle of leather worn around the waist from which hung the scabbard for the sword and loops for rations and equipment. The leather belt was supported by a cross shoulder strap studded with metal plates with thick leather strips hanging down to protect the lower body. The belt therefore was the basic armour on which the defence of the soldier was based.

PRINCIPLE Our basic defence is the truth contained within the Word of God. The sword of the Spirit hangs securely to the believer by means of the promises contained within it. The greater our trust in the truth of God the greater our protection against the enemy.

5. THE BREASTPLATE OF RIGHTEOUSNESS (Ephesians 6:14b, Isaiah 59:17)

"and having on the breastplate of righteousness". The breastplate (thorax Gk) was usually made of leather overlaid with metal strips. Shaped like a sleeveless coat it was in the higher ranks often covered with gold or silver. The belt held the breastplate firmly in place its primary function being to protect every vital area of the soldiers body.

PRINCIPLE The righteousness of Christ protects us. We stand in his righteousness alone. He gave us his righteousness at the cross (2 Corinthians 5:21). Our continued protection through his righteousness is through the filling of the Holy Spirit (Ephesians 5:18).

6. THE BOOTS (Ephesians 6:15, Isaiah 52:7)

"And your feet shod, with the preparation of the gospel of peace".

The boots (caligae Gk) were made of hobnail studded leather soles 15mm (1/2") thick secured with a leather tie over the instep and round the ankles. Good footwear is essential for the soldier with infantry still being essential even in these days of sophisticated armaments.

PRINCIPLE In spiritual terms the feet are often analogised to service. The feet take one towards the enemy. The gospel of peace is a direct attack on the enemy. Peace in this context talks of reconciliation between God and man. (Romans 1:1 4-16, 2 Corinthians 5:18-20).

7. THE SHIELD OF FAITH (Ephesians 6:16; 1 John 5:4)

"Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. "

The Roman shield (thureos Gk) was shaped like a door being made of glued planks wrapped in canvas or calf skin, the top and bottom edges being protected by iron. The shield was the most active of the defensive armour carried by the Roman soldier. Loss of shield often meant death to the soldier.

PRINCIPLE The Christian soldier's shield is walking actively in the promises and principles set out in the Word of God. If we do not use our faith we can become spiritual casualties. Using the shield of faith we can claim -the 7,000 promises for the Christian walk including Isaiah 41:10; 1 Corinthians 10:13; 1 John 4:4.

8. THE HELMET OF SALVATION (Ephesians 6:17a; Isaiah 59:17)

"And take the Helmet of salvation.

With the exception of the standard bearer who wore a wolf's head, every Roman soldier wore a metal helmet (perik Gk) usually of bronze over an iron skull cap. This protected the most important part of the soldier - his head.

PRINCIPLE Before a person can be a soldier for Christ, he has to be born again. He has to wear the helmet of salvation. One of the wiles of the devil is to make the believer feel that he has lost his salvation. If a believer loses his assurance of salvation he takes his helmet of salvation off and is totally vulnerable to the attack of the foe.

9. THE SWORD OF THE SPIRIT (Ephesians 6:17b)

"and the sword of the Spirit which is the Word of God.

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The sword referred to is the machaira or Roman short sword. The sword represents the basic offensive weapon for close combat. It was only effective when out of its sheath.

PRINCIPLE The sword in its sheath is potentially devastating but it is only effective when it is used to combat and defeat the enemy. We must therefore conquer using principles, promises and doctrines from the Word of God.

WALKING IN THE SPIRIT

1. The mechanics of walking is analogous to the faith rest life: step by step. Romans 14:5,6, Ephesians 5:16-18, James 4:13-15.
2. Being regularly filled with the spirit and feeding on the word are similar to walking.
3. Attacks on believers occur when they are caught off balance. Romans 13:13.
4. Walking depicts the pattern and function of the believers life in time. Philippians 3:18, Ephesians 4:17.
5. Also describes a regressing believer; they are walking backwards. Ephesians 4:17.
6. We are all told to:
 - a) Walk in the spirit - Galatians 5:16,
 - b) Walk in the faith - 2 Corinthians 5:7, Colossians 2:6,
 - c) Walk in doctrine - 3 John 3.
7. Walking is a summary analogy for experiential sanctification. Romans 8:2-4. The Spirit filled Life. Romans 13:13, Ephesians 5:15. Ephesians 2:10, Colossians 1:10. Production in Living Grace. Romans 6:4, Ephesians 4:11, This is also referred to as building up the Soul.

GIFTS: SPIRITUAL GIFTS

1. Three general passages which list spiritual gifts. (Ephesians 4:11, 1 Corinthians 12:28-30, Romans 12:3-8).
2. The purpose of spiritual gifts is to serve and build up the church. (Ephesians 4:8-13)
3. The gifts are given by the Holy Spirit at the point of salvation. (1 Corinthians 12)
4. Some gifts were temporary (1 Corinthians 13:8-10) and others permanent. (1 Corinthians 12:28 cf. 1 Corinthians 13:8)
5. A temporary gift was one used before the canon of scripture was completed. The purpose of temporary gifts was to function in the place of a completed canon of scripture. (1 Corinthians 13:8-10)
6. The operation of a spiritual gift depends entirely on the filling of the Holy Spirit to be effective. (Acts 2:4)

Verses 8 - 12

" Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Key Words

Ashamed	Epaischunomai	(aorist passive subjunctive) do not let the spirit of fear/shame/cowardice overwhelm and control you. Subjunctive mood indicates potential for this to happen if Timothy doesn't get with the doctrines of the Word and apply them.
Testimony	Marturion	spoken testimony of the Lord.
Partaker	Sugkapatheo	(aorist active imperative) to suffer evil things together with Paul, in companionship of suffering in the Angelic Conflict.

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Power	Dunamis	Power to perform, that God gives in/through suffering.
Saved	Sozo	(aorist active participle) rescued and saved us from
Called	Kaleo	(aorist active participle) called to service and purpose.
Calling	Klesis	invitation, calling.
Purpose	Prothesis	purpose that the Lord has for us to fulfil.
Appearing	Epiphaneia	appearing of God in human form to reveal his character and purpose to mankind.
Abolished	Katargeo	(aorist active participle) rendered inoperative, ineffectual, or inactive.
Brought	Photizo	(aorist active participle) illuminated, or to flood light so that all see.
Immortality	Aphtharsia	immortality, incorruptibility, ie, eternal life.
Appointed	Tithemi	(aorist passive indicative) placed in a position or role by God.
Preacher	Keruz	Herald of the king.
Suffer	Pascho	(present active indicative) keep on suffering.
Ashamed	Epaischunamai	(present middle indicative) to become ashamed.
I Know	Eido	(perfect active indicative) I have complete confidence, know for sure.
Believed	Pisteuo	(perfect active indicative) salvation faith is in view here, as Paul uses the perfect tense, indicating that he believed at one point in time and the results go on forever, and are carrying him even now in prison awaiting death.
Persuaded	Peitho	(perfect passive indicative) Paul was convinced /persuaded of the truth of his need for salvation, and the results go on in his life, and will after his death in eternity.
Committed	Paratheke	The deposit committed to someone as evidence of a position, business deal, or personal standing that will be fulfilled later.
Keep	Phulasso	(aorist active infinitive) to keep on guarding and protecting at every point of test or trial.

Background And Analysis

It is a hard thing to keep ones head up when the beliefs one stands for are being ridiculed by the power of the State, and you are condemned as a criminal for your faith. It is in this position that Paul finds himself and Timothy feels down cast at Paul's plight and his own situation as an "associate of a criminal" in the sight of some fellow citizens. For 200 years this would be the lot of all Christian leaders within the Roman Empire.

Paul calls him to remember principles regarding persecution for believers that the words of Christ warned us of. **Matthew 5:11, 44, 10:23, 23:34, Mark 10:30-39, Luke 6:22, 11:49, 21:12, John 15:18, 20.** Note carefully the three perfect tenses highlighted above. We are stable as we "know" eternal truths, as we are fully believed them, and are persuaded of their vital importance, and apply all things to space-time that have eternal and infinite results. Application is where space-time and eternity-infinity come together, and our call is to let the eternal reality of our position in Christ Jesus transform our own, and other people's eternity!

In today's climate of so called "prosperity gospel" preaching, it is important to remind ourselves of Paul's words to Timothy here, and not be ashamed of the suffering that may come to us through the faithful preaching of the gospel. In **Romans 1:16**, Paul says he is "not ashamed of the gospel", and we are to have this testimony also. There is always the potential for us to be ashamed and become cowards regarding the gospel message when we get our eyes off the eternal issues and focus on the details of life around us.

We have a heavenly eternal calling and destiny, and must take our bearings in life from that fact, not from the view point of the unbelievers around us. Our role is to bear witness of Him! **Acts 1:8, 2:32.** (Refer to Fairburn, IBID, page 317). We are ambassadors of heaven, heralds of eternity-infinity, not marketing executives for space-time prosperity!

It is the Lord's testimony that we are to witness to, and with his work on the cross for all, in our mind, we should be able to keep the proper perspective towards the world and its viewpoint. Don't let anything pull you back from your proper place of service, but rather be prepared to suffer with others in Christ even though the punishment is as unjust as the Lord's was. We can only do this in and through the power of God within.

In verse nine we have a restating of the classic gospel message that we are so familiar with from Paul. Salvation by grace, through faith is his theme here as before. There is a reminder that, "while God's good will may not be earned, it nevertheless must be received. Faith is not a human act that merits divine favour. It is man in his helplessness agreeing to let God do for him what he could never do for himself." (R Mounce, IBID, page 108).

There is also the Pauline emphasis on a holy life that works out the faith received in the details of daily life. "We are saved not only from a life of sin but to a life of holiness". (D Guthrie, "The Pastoral Epistles", page 128-9). We are rescued from sin for service, not sitting around. We are not left upon the earth to take holidays and have distracting activities... We are to do more with our true faith than the devils do with their correct belief in God (for they know HE LIVES and RULES) – "they tremble" – so much more positive actions are expected of us. **James 2:18-26.**

In this verse the concept of election is woven in as the purpose for the Lord saving us. The very way Paul weaves it in gives us a clear indication as to Paul's understanding of this vitally important doctrine. The context here is one of

thankfulness/worship and service, and election is identified as the Plan of God for us from eternity past that underlines the importance of our fulfilling our mission, our part in the plan. We are here to fulfil a very specific (and "called") part in the eternal plan of God, not fill a space and waste time.

Stott observes, "the doctrine of election is never introduced in scripture either to arouse or to baffle our carnal curiosity but always for a practical purpose. On the one hand it engenders deep humility and gratitude, for it excludes all boasting. On the other it brings both peace and assurance". (IBID, page 36). Mental peace is for more focused service!

Part of the good news of the gospel is the abolition of death through the Victory of the Cross and Resurrection, and Paul reminds Timothy of this fact. This is particularly important given Paul is facing his own certain death as he writes these verses. Our faith is an eternal faith, and it is when actually facing eternity that we need to know that 100%. Death is not a time for doubts, and so Paul challenges Timothy to be 100% sure of his faith, as he Paul is of his faith at this point on his brief journey through space-time. Saturation in the Word of God is our only safe place as we approach our end.

John Stott again notes, "how one longs for the contemporary church to recover its lost certainty about the victory of Jesus Christ and to declare this good news to a world for whom death is the great unmentionable. The proper epitaph for the believer is not the dismal uncertain petition RIP (Rest In Peace), but a joyful and certain affirmation CAD (Christ Abolished Death)!" (page 39-40).

Jesus had said, "I have come to give you life and that more abundantly", **John 10:10**. We are not here to waste time, fill time, distract ourselves by position, places or people, but to find the Plan, identify our part in the Plan and play our part in the power of God! It is in the believer's testimony as they live and die that they show this reality to the world that seeks a sign to see the reality of the Christian faith. What they see in us now they will see in person when the Lord appears to claim his own and then rule the world.

At that point it will be too late for the unbelievers, but at the point of writing, by the way Paul and Timothy live and die the world will see revealed clearly what they believe about eternity and their place in it. Paul had many years before he asked himself the question, "How shall the world hear without a preacher?" **Romans 10:14**. He is the preacher and teacher to bring the news to the Gentiles and he now has seen that he must suffer as part of this mission and he will accept all this trouble that some might see Christ in Paul's witness. As this is his role he has no shame in the suffering that is a part of God's plan for his role. **2 Corinthians 11:21 – 12:10**. It is these Corinthian letters that Paul appears to have before him, or to be reflecting further upon from his jail cell.

Paul is, in the power of the Holy Spirit, tough enough to take the suffering that is his lot as an Apostle and preacher to the Gentiles. He expresses his confidence in the keeping power of God in verse twelve. This is a triumphant affirmation of the truth of our position in Christ.

Paul does not "hope so" about the future, he knows about his position in Christ and his place in eternity. He knows the one he has believed in and this is the position of strength for the believer; we don't have to affirm a list of doctrines we do have to trust a person, the person of Jesus Christ. Paul has had many years to draw close to the Lord and to learn that every doctrine can be trusted because it rests on the certainties of the person and work of the Saviour-King.

As Ironside observes, "it is one thing to believe what, and quite another thing to believe whom". (page 176).

Note again the series of **three perfect tenses** in this last section of verse twelve. The perfect tense is the way in Greek that you stated your eternal certainties, with an event that has occurred in the present or past with results that go on forever. Paul knows that the one he has believed and trusted in, is going to keep on keeping him safe in his earthly ministry, message, and eternal position right through the present crisis, his death, and into heaven itself. This is the certainty we all need for our daily lives. We like Paul have eternal security in our salvation, and in this certainty we may find renewed strength for praise and joy filled service in time. **John 3:15-16, 5:24**.

There is some dispute about the nature of the "deposit"; is it a deposit committed to the believer or is it the believers life, or the promise of it, committed to God? While the KJV and NIV translators indicate that it is a deposit that we have committed to God (our soul) others disagree. Fairburn, I believe rightly observes, "the weight of probability in a linguistic point of view seems to favour the opinion which regards the deposit as something entrusted to the apostle". (page 324).

Stott supports this view, "both the verb (guard) and the noun (deposit) are precisely the same in verse 12 as they are in verse 14 and also in **1 Timothy 6:20**. The presumption is therefore that my deposit is not what I have committed to him but what he has committed to me, there is encouragement here. Ultimately it is God himself who is the guarantor of the gospel. It is his responsibility to preserve it. On no other ground would the work of preaching be for a moment endurable." (pages 46, 47).

R Mounce also notes, "this is a parallel passage to **1 Timothy 6:20** and verse 14, where it is that which is given by God to man. This would therefore appear to be its meaning in verse 12 as well. The point is that God will guard the faith he has entrusted to his spokesman so that in the day of judgement they will be able to deliver it back to him intact." (R Mounce, "Pass it On", page 110).

As Barrett notes, "God himself takes ultimate responsibility for the gospel he entrusts to his preachers". (C Barrett, "The Pastoral Epistles, Page 97). The Greek can be taken both ways. The evidence would indicate that the "deposit" is the

role, position, responsibility, message that God gives to us as his servants, which is in itself an "earnest" of greater service and position to be received in eternity after our life time of faithful service here. God guards this "deposit" in such a way that our eternal status is secure, and that the role he has given us in time is supported and we are protected at all points.

Paul rests in this "protection" in jail, knowing he will die, yet secure that even in and through death he is being kept and his role is being fulfilled. Paul is in God's hands, and does not see the abuse of his jailors as anything except opportunity to witness the transforming power of Jesus. He "knows", He "believes", and his whole life experience has "persuaded" him that he is in God's hands now and forever! The actions of the verbs go on forever for Paul's blessing.

It would seem that this interpretation is the better of the two options given the situation from which Paul wrote this letter. With the other view what have we committed to God? We have committed our life and our time, and truly God guards our life, but the alternate view states this with even more power, and with an emphasis that would be expected from Paul as he faces his own death, and thinks about the last judgement, and what the verdict of His Lord will be over his life.

Application

A. PERSONAL

There are some key questions that we can use and ask ourselves stemming from these verses. Are we ashamed of the gospel message? Do we speak up to identify our status whenever we get the opportunity or do we fear or value the opinions of the unsaved and keep silent? Are we prepared to suffer for the Lord and his work, or do we value our physical wealth and social position ahead of our eternal status?

The Lord has "deposited" with us a position and role and we have a responsibility to fulfil what is expected, with our eyes fixed firmly on the eternal realities rather than the "success" that the world has to offer. Where is your heart believer, what do you truly value? Would you choose to be a prisoner in a jail for preaching the gospel or stay as a successful businessman free to make money in a society that does not want the gospel message preached in a way that disturbs them? We do not seek suffering, but we must seek God's path alone – it alone matters forever.

In the Angelic Conflict we must expect to suffer "affliction", as we do damage to Satan and his policy. The enemies' hatred of us is to be expected and if we are really doing what God wants we can expect some real pressures from the world, the flesh or directly from the devil. **John 15:18ff.** Remember, Satanic hatred can only be expressed with permission, and that means the Lord's hand is on us still, and as we walk spiritually we have power and blessing in the midst of the attacks, and in spite of the malice of the enemy.

We have been "called" to our position and this means we are recipients of God's Grace, both in our call and in God's provision to enable us to fulfil the call, and this means we should be praising Him daily, thankful for all we have received. This theme of grace (thankfulness and certainty being the two aspects of this) is Paul's favourite one, and here as he faces death he rests firmly and with even more surety on what God does to keep him safe in time and his position secure in eternity. This is the challenge to us all; to rest in our position in Christ Jesus and the provision of God for us because of our position.

B. PASTORAL

As pastors we have a grace given role and the responsibility that goes with it, but we have the gracious provision of God to enable us to fulfil the role we are assigned. The spirit of surety and thankfulness that we see in Paul is the appropriate spirit for all who would be dynamic pastors and teachers of the word of God. In grace we have been called, assigned and provisioned for service. Our role is to commit ourselves to the task with certainty and a focused mind.

At no time can we be ashamed of the gospel or of the Lord if we are mindful of what he has done and what he is doing for us at each moment of the day. We, our message, and our role are being guarded at every step of the way through life. **1 John 4:4, Hebrews 1:14.** We have a security that is our strength and all are to see that we rest upon/within it.

We must always remember our message, that is the glorious appearing of the Lord so that all might see the truth and turn from their evil to the light and truth that is in Christ Jesus. Our message is HIM! There is hope in no other, there is certainty and rest in no other, there is joy and peace of mind in no other. Nothing we do must come between the people we are called to minister to and this message.

Conclusion

So often we let the world cloud out our discernment and forget that it is God's opinion alone that truly matters for time and for eternity.

Keeping the eternal life perspective is Paul's theme here, and as always grace is another of his themes; what God has done and what we must do to express true thankfulness. Resting in this grace is Paul's other theme in these verses as he draws strength from the power of God that upholds him through the trial he is presently enduring.

Paraphrase

"Do not then let a spirit of fear, shame, or cowardice spoil your witness to the Lord, nor let my imprisonment be a source of shame to you as if it is "wrong" in some way. Rather, be prepared to suffer evil along with me, living (as I do) in the dynamic power of God, who has saved us (from sin and death) and called us to be set apart in service for him, and this call was not according to any merit of ours, not of any works, but according to his purpose, and his grace that was given to us in Christ Jesus before the world began. This has now been made clear to all through the appearing of our Saviour the Lord Jesus Christ who has abolished death and brought life and immortality to light through the gospel. It is to this message that I was appointed a messenger, a preacher, an apostle and a teacher of the gentiles. It is for this cause that I suffer these things also, nevertheless I am not ashamed, for I fully know and trust in the one who called me and in whom I have believed. I am fully persuaded and convinced that he is able to guard the deposit he has committed to me right through to the day of judgement."

DOCTRINES

ELECTION

1. Drawing (gk. elkuo) means to draw, lead or impel. In this case the drawing or calling is in love. All the elect will freely respond to the work of the Holy Spirit. The drawing provides the motive to respond.
2. All people are called to repent, but only the elect are drawn. (John 3:16, 36, 12:32 16:8-11, 1 John 2:2)
3. Believers, Called Ones, Elect, are all names for the same person. God calls, the Holy Spirit works, we simply respond to the call of Love. (Jeremiah 31:3, John 3:16)
4. The calling provides the motivation for the expression of love in the unbeliever who is positive towards salvation. (Philippians 2:13)
5. God can thereby give His gift of salvation to the elect. (John 1:13, Romans 9:16 Ephesians 2:8-9, Titus 3:5-6)
6. God therefore gets the glory for His work, we get the benefits (Jude 24-25)
 - (a) God planned it in eternity past.
 - (b) God provides it at the cross.
 - (c) God prepares for it in the life by conviction.
 - (d) God provides the motivation to accept the offer.
 - (e) God gives the gift of salvation to the elect.
 - (f) God gives the Holy Spirit to the new believer.
 - (g) God has prepared a new body for the believer.

CHRIST – INCARNATION

1. The Word was made flesh and dwelt amongst us - John 1:14.

This is the glory that we speak of when we discuss the incarnation; that the creator God became a human being and walked amongst us empowered by the Holy Spirit, setting us the example of how we should walk upon the earth.
2. It was prophesied that the Lord would come as a man and be empowered by the Holy Spirit (Isaiah 11:1-3, 42:1, 61:1).
3. The virgin birth was only possible by the work of the Holy Spirit (Matthew 1:18, 20, Psalm 40:6, Hebrews 10:5).
4. The Lord was sustained in his humanity by the Holy Spirit throughout his earthly ministry (John 3:24-34).
5. The Holy Spirit was there at the Lord's baptism in the form of a dove (Matthew 3:13-17).
6. The Lord acknowledged the work of the Spirit in his works and miracles (Matthew 12:8 (Quoting Isaiah 44:1), 18, 28, Luke 4:14-21).

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7. The sustaining ministry of the Holy Spirit was withdrawn from the Lord when he bore our sins on the cross (Matthew 27:46, Psalm 22).
8. The Holy Spirit had a part to play in the Lord's resurrection (Romans 8:11, 1 Peter 3:18, 19).
9. The same sustaining ministry of the Holy Spirit is passed on to us at salvation, and we are commanded to make use of this ministry to grow thereby (Galatians 4:19, 5:16, Ephesians 3:16, 17, 5:18, Romans 3:14).

SUFFERING

1. Ultimately, all suffering is a result of the sin of Adam.
2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (Romans 8:28)
 - a) To bring people to a point of helplessness where they call out to Him
 - b) To test and develop faith, so bringing glory to Himself.
3. There will be no suffering for believers in eternity (Revelation 21:4).
4. Unbelievers will suffer forever in the Lake of Fire (Revelation 20:12-15).
5. Suffering can be caused by:
 - a) Discipline for your own sins
 - b) The effect of the sins of others on you - gossip, war, crime
 - c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship
 - d) The sovereign will of God - health, weather.
6. Premise of Suffering:
 - a) All suffering is designed for blessing in the Christian walk (1 Peter 1:7, 8, 4:14)
 - b) Even discipline is designed to restore fellowship (Hebrews 12:6)
 - c) Suffering follows the principle of grace (Romans 8:28, 1 Thessalonians 5:18).
7. Purpose of Christian Suffering:
 - a) To receive discipline for carnality or backsliding (Psalm 38)
 - b) To glorify God (Job 1:8-12, Luke 15:20, 21)
 - c) To illustrate doctrine (Book of Hosea)
 - d) To learn obedience (Philippians 2:8, Hebrews 5:8)
 - e) To keep down pride (2 Corinthians 12:7-10)
 - f) To develop faith (1 Peter 1:7, 8)
 - g) To witness for Christ (2 Corinthians 13:4)
 - h) To demonstrate the power of God (2 Corinthians 11:24-33, 2 Corinthians 12:7-10)
 - i) To manifest the fruit of the Spirit (2 Corinthians 4:8-11)
 - j) To help others who suffer (2 Corinthians 1:3-5)
 - k) From indirect action - because other believers get out of fellowship (Romans 14, 1 Corinthians 12:12, 13, 26, 1 Samuel 21, 1 Chronicles 21).

POSITIONAL TRUTH [See page 6 above]

DEATH

1. In essence, death means "separation".

2. Types of death:

- a) Physical death - is the separation of the soul from the body (Genesis 35:18).
- b) Spiritual death - is separation from God, having no relationship with God (Ephesians 2:1,12, Genesis 2:17,3:8).
- c) The second death - this is the Great White Throne judgment followed by the lake of fire for unbelievers - separation from the presence of God, punished forever (Revelation 20:12-15, 21:8).
- d) Positional death - Christians are identified with Jesus Christ in His death (separation from sin) and in His resurrection (living in righteousness) Romans 6:3-14 Colossians 2:12-14.
- e) Sexual death - inability to procreate (Romans 4:17-21, Hebrews 11:11-12).
- f) Operational death - faith without works is non operational (James 2:26).
- g) Temporal death - a carnal believer, out of fellowship with God (Romans 8:6-8,13, Ephesians 5:14, 1 Timothy 5:6, James 1:15, Revelation 3:1).

3. Reasons for death:

- a) The work is finished (John 19:30 cf Luke 23:46, 2 Timothy 4:7).
- b) For the glory of God - martyrdom (John 21:19, Acts 7:55-60).
- c) The sin unto death - extreme discipline for believers with hardened hearts against God (1 John 5:16).
- d) Suicide - superimposing your will over God's will for your life (1 Samuel 31:4, Matthew 27:5).
- e) The unique death of Christ - committing His own spirit to the Father (Luke 23:46).

ETERNAL SECURITY

1. POSITIONAL APPROACH (Romans 8:38-39)

I have perfect confidence that neither death nor life nor angels, nor principalities nor powers nor things present nor things to come nor height (God) nor depth (the devil) nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

2. LOGICAL APPROACH (Romans 8:32, Romans 5)

If as unbelievers we are enemies of God (Romans 5) once we believe in him we are his children. If he did the most for his enemies what will he do for his children? This excludes loss of salvation for he saved us while we were his enemies.

3. GOD'S HANDS APPROACH (John 10:28, Psalm 37:24)

Neither shall anyone seize them out of my hand. God is all powerful.

4. EXPERIENTIAL APPROACH (2 Timothy 2:12@13)

If we suffer we produce divine good under blessing conditions. If we (a believer) deny Christ he is going to deny us rewards. If we believe not (renounce) HE abideth FAITHFUL. You cannot do anything that can change God. Jesus cannot deny himself. The believer indwells Christ and Christ indwells the believer. Christ is still there, Christ cannot deny himself. Jesus is everywhere at the right hand of the Father, he is the God-Man, inside you, he is God.

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5. THE FAMILY APPROACH (Galatians 3:26, John 1:12)

When you believe in Christ you are said to be born again. Born into the family of God. You cannot be unborn. You are the children of God by faith in Jesus Christ. Once a child always a child.

6. THE INHERITANCE APPROACH (1 Peter 1:4-5)

We have an inheritance incorruptible, undefiled which fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation ready to be revealed in the last time. We have an inheritance (perfect tense) it will always be reserved, the reservation cannot be cancelled as it is by the power of God.

7. THE SOVEREIGNTY APPROACH (2 Peter 3:9, Jude 24)

He is not willing that any should perish - refers to the whole human race (2 Peter 3:9) Now unto him who is able to keep you from falling (from perishing). Once you accept Christ as Saviour it is his sovereign approach that you will not perish.

8. THE BODY APPROACH (1 Corinthians 12:2 1, Colossians 1:18)

Christ is the head, we are the members of the body. Brother foot says that as he is a foot he doesn't belong, but all believers are required to complete the body of Christ.

9. THE GREEK TENSE APPROACH (Ephesians 2:8-9)

"For by Grace are ye saved". Perfect tense of the verb "sozo". For by Grace have you been saved in the past so that you can go on being saved for eternity.

10. THE SEALING MINISTRY OF THE HOLY SPIRIT APPROACH (2 Corinthians 1:22, Ephesians 1:13, 4:30)

In the ancient world the seal was a guarantee for protection. The indwelling of the Holy Spirit guarantees our security. We can grieve the Spirit, we can quench the Spirit but we can never lose the Spirit.

FAITH – OVERCOMING BY FAITH

1. By faith learn to accept conditions as God's will for life and be thankful - Romans 8:28, 1 Thessalonians 3:3; 5:18.

2. By faith maintain fellowship with God, walking in the light - 1 John 1:7.

3. By faith consistently day by day examine your conduct, confessing all known sins - 1 Corinthians 11:28, 31 1 John 1:9.

4. By faith receive the Word of God daily as being more necessary than daily food. - Matthew 4:4; 5:6, 2 Peter 3:18.

5. By faith approach the throne of grace boldly in every case of need, requesting aid, casting every care on Him - Hebrews 4:15,16; 1 Peter 5:7.

6. By faith resist the attempts of Satan and he will flee from you - Ephesians 6:10-13, 1 Peter 5:8.

7. By faith maintain the habit of thinking and meditating on spiritual values and priorities - Philippians 4:6-9.

8. Walk by faith and not by sight - 2 Corinthians 5:7.

Verses 13 - 14

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

Key Words

Hold fast	echo	(present active imperative) have and hold, and keep on holding!
Form	hupotuposis	ground plan, or sketch plan that will be filled out by the architect prior to the building being fully formed.
Sound	hugaiaino	(present active participle) healthy, continually health giving.
Heard	akouo	(aorist active indicative) heard at all points I taught.
Thing	parakataheke	a trust or deposit given/committed to Timothy as a asset to use and a pledge or more to come.
Keep	phulasso	(aorist active imperative) guard, use, and keep control of.
Dwelleth	enoikeo	(present active participle) keeps on dwelling.

Background And Analysis

Timothy is urged in this passage to keep on holding fast (present tense) what he has received from Paul and from God so that he might be the minister he has been called to be. Do we value the Word as we ought? Do we "hold fast" the truth and pass it on?

As Barrett observes, this passage, "lays stress on the moral quality of the ministry" (page 97). To be a pastor means to have daily "grit"; to be committed to daily obedience and total focus on the tasks that are part of the role you have. Earthly responsibility and heavenly accountability are the key concepts in pastoral ministry. As Harry Ironside paraphrases it, "Timothy don't let go of anything that you have received from God, cleave to the truth, and then in the day when you give account you will have the Lord's approval because of your faithfulness." (page 177).

The deposit or "good thing" is, according to one commentator, "just the scheme of divine doctrines and obligations which he has received in trust as a believer and an evangelist". (Fairburn, page 327). It is very likely that Paul intended it to be more than this, incorporating the gospel message itself, and the absolute assurance of his position in Christ also. (Refer above to discussion on verses 12 and 13).

Timothy has received from Paul the "outline" of doctrines and he is to use what he has been taught and bring his own spiritual faculties to bear upon what Paul has taught and bring them to life for the people he is to teach. It is the task of every pastor to make the doctrines he has been taught his own, and to energise them with practical application and apply any specific instruction in a local context. The Holy Spirit will always guide us into local applications that are needed, but we must beware of unbelieving theologians who may "contextualize" the gospel truth away!!!

Paul, in **Philippians 3:17**, called on the believers to be followers of his example in word and deed, and he repeats that message here to Timothy. As Paul held firm the healthy words of the Lord so must Timothy (and ourselves) if he is to serve as he should.

Paul identifies that Timothy has "heard" these doctrines and this is the way we all get acquainted with the Word of God; we hear it from a faithful pastor, and in today's world we see it on a screen or in person, or read it in a book. In each of these ways we must express our positive volition towards the Word, allow the Holy Spirit to work in our hearts and minds, believe and apply the Word, and take it into the very fabric of our daily lives.

Paul urges Timothy, and us, to build upon this positive volition and apply the things we have heard so that they might bear fruit in our lives. The fruit here is referred to as "faith and love", these two fruits of the spirit standing for the others (**Galatians 5:22-23**). The way Timothy is to guard the deposit given to him by God is "by the Holy Spirit's power", which is, Paul reminds him, in us all. Walking in the power of the Holy Spirit is the only way to serve the Lord in faithfulness, in truth, and in power. This involves confession of sin to deal with any carnality, and moment by moment obedience to what the Word says for us to do.

It is the doctrine of daily "walking" in the Holy Spirit's ministries. We are to walk in the light of the Word of God and following the examples of the great men and women of God who have gone before. Our spiritual ancestors are to be on our mind often, as it is their example in life that will often give us a clue as to the correct interpretation of a difficult doctrine. They all watch from heaven, **Hebrews 12:1-3**, so we need to give them something daily to cheer about.

As Paul's example gives us a good guide to follow there were others in the early church who show what we should not do. In the last verses of the chapter we see two of these men, and another great "ordinary" believer.

Application

A. PERSONAL

We are to make the time and spend the energy to "hear" the Word of God taught and then apply it into the very fabric of our daily life.

We are to remember that the purpose of all Bible study is spiritual growth, the evidence of which is fruit in the life. It is fruit in the life, like that of the great apostles, that is the proof of the spiritual status of a believer. There is no alternative way to live the Christian life than by walking in the power of the Holy Spirit.

We have been given the deposit of position, role, doctrine, example, and power, and we are to use all these in service for the Lord who in grace has given it all.

B. PASTORAL

As pastors it is our role to pass on a firm foundation or "blue print" plan of Bible doctrine to all our students. As Paul passed on the doctrines to Timothy so we must pass them on to all we teach. All who have positive volition and want to learn must be taught. They are responsible for what they do with the Word but we are responsible to ensure they have it! Both they and we must walk by means of the Holy Spirit, keeping short accounts with God regarding any sin in our life; confession of sin is not an optional extra, it is critical for our spiritual survival and productivity!!

Conclusion

Hearing and obeying the Word is the message here. Like James in his letter, chapter one verses 19-27, Paul wants the believers to be doers of the Word and not forgetful hearers only. God will keep them safe, but they must serve him in spirit and in truth to enjoy the blessing of it.

Paraphrase

" You have heard the framework of doctrine from me and seen the results in the fruits of the Holy Spirit in lives, so guard the deposit that God has made in you by walking in the power of the indwelling Holy Spirit."

DOCTRINE

THE CHRISTIAN WALK

1. Walking in the Truth (2 John 4)
2. Walking by means of faith in wisdom. (2 Corinthians 5:7, Colossians 4:5)
3. Walking in Spirituality
 - (a) Walk in the Spirit (Galatians 5:16, 25)
 - (b) Walking in Love. (Ephesians 5:2)
 - (c) Walking in newness of Life. (Romans 6:4)
 - (d) Walking worthy of our vocation. (Ephesians 4:1)
 - (e) Walking worthy of the Lord. (Colossians 1:10, 1 Thessalonians 2:12)
 - (f) Walking honestly as in the day. (Romans 13:13)
 - (g) Walking in good works. (Ephesians 2:10)
 - (h) Walking in light. (Ephesians 5:8, 1 John 1:7)
 - (i) Walking in Christ Jesus. (Colossians 2:6)
 - (j) Walking circumspectly. (Ephesians 5:15,16)
 - (k) Walking as ye ought. (1 Thessalonians 4:1)

Verses 15 - 18

" This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but when he was in Rome he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and how many things he ministered unto me at Ephesus, thou knowest very well".

Key Words

Knowest	Oida	(perfect active indicative)you know this and there is long term impact/importance in this knowledge.
Turned	Apostrophomai	(aorist passive indicative) at some point they received a spirit of rejection and have deserted/turned away from Paul.
Give	Didomi	(aorist active optative) may (God) give or grant mercy.
Mercy	Eeleos	special mercy and protection in the midst of the trouble that is either to come or has broken out already.
Refreshed	Aanepsucho	(aorist active indicative) to cool the brow of a heat exhausted man; to refresh and restore to full health and usefulness.
Ashamed	Epaischunomai	(aorist passive indicative) ashamed or embarrassed of Paul's situation.
Sought	Zeteo	(aorist active indicative) he really sought out where Paul was at considerable effort.
Diligently	Spoudaios	earnestly, with care, concern and focus on his object.
Found	Eurisko	(aorist active indicative) discovered, found, with excitement in the discovery.
Grant	Didomi	(aorist active optative) may the Lord grant or give
Ministered	Diakoneo	(aorist active indicative) served in any capacity that was required.

Background And Analysis

We are apt to think that the great apostles were always respected by all and really popular, and that when they came into a town every believer would hang on their every word and follow them totally. This is not the truth. All God's men and women have had to endure the hatred of the "make believers" just as our Lord had. **John 15:18ff**. Many valued their own lives ahead of even meeting Paul's basic needs in jail, and their cowardice was driven by, base fear of death, satanic pride, and for some even envy of Paul's position – "we will show him who is special....". Unless friends brought you food in a Roman jail you starved! Paul and Peter are going to die, and some would die helping them, but others ducked for cover, and even abused the great apostles in their distress.

The warning from the Lord in **John 15:18-25, and Luke 21:17, and Mark 13:13**, is very important for every servant of the Lord to take on board. We are to expect the hatred of the devil's people, and may do so, but are often surprised when we are hated by those within the church, but we shouldn't be. John expresses much the same as Paul in his last letters, as he records the ones who have hated and rejected him. **2 John 10, 3 John 9, 10**.

In the church we will have "refreshers" and "reversionists"; some who will rejoice with us as we grow in the grace and knowledge of Christ together, and some who will, while naming the name of the Lord, oppose us and all we do for his glory. There are those who seek Christ's glory, and those who seek their own! Object of love = indication of its source!

Paul begins verse 15 with a very sad observation of what was common knowledge of the day, that many within the churches of Asia (the seven churches named in Revelation) had turned away from him, as some would later from the Apostle John himself. The verb for turned away indicates active rejection of what Paul stood for and a deliberate desertion from Paul's doctrines and from supporting of Paul in person. In effect they have left Paul to his fate in jail, almost as if he is being judged by God for being wrong in something. Are they the ancient "prosperity" theology people? Paul is in jail = he must be a sinner.... Whatever their reasons, they were on the side of evil.

It is hard to take this sort of rejection, as it casts doubts on your spiritual state at a time when you are vulnerable to depression, but that is just what Satan loves to do to powerful and sound believers. He will use carnal believers to drag the strong down by false accusation. Paul uses the perfect tense of the verb "to know" to emphasize the eternal consequences of the actions of those who have hated and despised the great apostle.

The revolt from Paul is apparently being led by two men, Phygellus and Hermogenes. Their names may even be clues to their rebellion; the one means "running away" and the other "eloquent speaker". They have certainly lived up to their names, in that they have led people away from true doctrine and have beguiled them by fine words that have nothing safe or sound behind them. The great tragedy is that people who reject the toughness of the demands of the Word of God will often be led astray by sweet sounding false teachers who promise an "easy way" to spiritual growth. Jesus words are clear, "Search the Scriptures..." **John 5:39-47**. Don't be casual about it – this is your eternal life here!

The contrast is drawn directly between these men and the great believer Onesiphorus, who has staked his life with Paul's and may even have lost it for the gospel's sake at this point. He was a man of refreshment; a person who would be like a cool breeze on a hot day, a person who would put his comfort last and seek to heal and help others first.

Paul needed a friend when he was imprisoned in Rome and he had one in this great believer. At a time when he was liable to be imprisoned with Paul for showing him support this man faithfully attended prison and fed and bathed Paul and did anything he could to make the apostle feel restored in spirit. It was not an easy thing, as he had to really do some detective work just to find out where Paul was in jail, and he did it so that he could be there for Paul and help. How many believers take it as "the Lord's guidance" to stop doing something when it becomes hard and yet here we see the genuine heart of the spiritual believer who did not rest until he had located and brought comfort to Paul.

This man's joy was in service for the Lord's people, and he rejoiced when he found Paul and was able to devote his time and energy to helping him. This man was not just helpful in Rome but had been before in years past at Ephesus and had left that city to find Paul and help him once he knew Paul had been arrested. The way Paul speaks makes some believe Onesiphorus has already paid the ultimate price of loyalty to Paul and been executed himself.

Plummer believes that "the balance of probability is decidedly in favour of the view that Onesiphorus is already dead", ("The Pastoral Epistles", page 324). W Lock agrees, "the context implies that Onesiphorus was separated from his family, probably that he was dead..." ("The Pastoral Epistles", page 90). Both of these men use this as a reason to argue for prayers for the dead, a totally unscriptural practise, and on this basis one is tempted to deny their case whatever it's possible merits. The righteous dead look on and cheer us on as we have seen, **Hebrews 12:1-2**, they don't need anything from us, as they are in the presence of Jesus. What nonsense some theologians get into! Stick with Paul.

As Wiersbe notes, "Paul asks for present mercies for the household but future mercies for Onesiphorus, , we have no proof that Onesiphorus was dead when Paul wrote the letter". ("Be faithful", page 136).

J R W Stott also agrees with Wiersbe, "Onesiphorus is not necessarily dead just separated by some distance now from Paul". (page 46). H Kent also agrees, "the most likely reason why his household alone is mentioned (both here and in chapter 4 : 19), is that Paul knew that Onesiphorus had not yet returned to Ephesus". ("The Pastoral Epistles", page 265).

Whether he is dead or just still away from his family this man sets us the example to follow for loving service for those who suffer direct persecution for the Lord. We are not to be ashamed of their imprisonment and to take our stand beside them, to serve them and suffer with them if required. **Hebrews 11:27-40**.

It was this readiness to suffer, and their absolute loyalty, that so impressed the Romans finally, as they saw that the ranks of the martyrs would continue to be filled by eager Christians ready to lay down their lives for their Lord and their brethren. This man also gives us a good idea of how to judge the person to trust in the work, that the person who serves best at home will serve best in another place. Many people think that it is easier to serve the Lord in some overseas place where they are unknown, but the test for faith is where-ever we are, being ready to serve, and put others first in the Lord.

The blessing of God will be upon such a woman or man, and Paul recognises this in his words. Praying for the family of such a man as Onesiphorus is always the right thing to do, as they have freed him to serve, and supported him in his work, and they have the grief if he has died. Behind every servant of the Lord is a family that prays for him or her and that is ready to lose them for the Lord.

Honouring these people is something we are often not good at today. Families supporting their serving members is also something that we can lag behind in today. We rob ourselves of blessing if we do not support and encouraged those who the Lord has called out to openly serve him. Our role may not to be an Onesiphorus in public and dangerous work but it may be to support such a one in prayer, finance and words of encouragement. There is blessing in this as in all aspects of the Lord's work, if it is done!

Application

A. PERSONAL

Don't get discouraged believer if you see faithful men and women despised by so called "worthy" people in the church. This is how it has always been and it always will be until the Lord returns. Keep your eyes focused on the Lord and keep your paths guided by the Word of God and so prosper without being cast down in spirit by the attacks that will come from "make believers" or carnal believers. **Do not ever** refer to the fake gnostic cults of Paul, John, and later days as "lost Christianities", for they are nothing of the sort, just satanic fakes and side-tracks. Satan's main tool is always fake religion, and every fake "gospel" from the third and fourth centuries is nonsense, but dangerous nonsense.

Select your company believer! I have been on the receiving end of "prosperity gospel" lies and insults. When I was seriously ill a Pentecostal preacher stood at the foot of my bed and told me I must have sinned greatly to be so ill (I was not expected to live...) and told me to confess my sins. I told him to leave, and he did. I know how Paul felt, as I saw, like Paul, that God was using my suffering for greater purposes than the stupidity of false teachers could ever see.

Are we ready to lose our life that the Lord's servants might be helped? This is the challenge of Onesiphorus, and it is as alive today as it ever was in Paul's day. There is often a cost, a price to pay to stand for the gospel and we must be ready to pay it if we would have the blessings of the true servant of God.

Like Onesiphorus we too should look for consistency in our work and witness. He was faithful at home and then he went overseas to serve. If we would serve in an exotic land let us first prove ourselves at home in the little things that need doing around the local church.

B. PASTORAL

Like Paul there will come a time when we all as pastors need to be refreshed by another. Cultivating the sort of friendship that we see here operating is what encouragement in ministry is all about. We all need friends like Onesiphorus and they are developed over years as we are faithful in feeding them and encouraging them. How ready are you for the attacks of false brethren? The mental attitude of robustness and reality is required in the ministry, and with it appreciation for the support of good men which will also be the lot of the faithful pastor.

Conclusion

Have you praised God for the support of faithful friends and good men and women today? Have you reminded yourself that the attacks of the false brethren do not prove anything about your spiritual status or position, just that they are out of line! Keep focused on the Word and in it find the will of God as you walk daily in the power of the Holy Spirit through trials and tests.

Paraphrase

"This you are well aware of, that many within the churches of the Province of Asia have rejected me and turned away from supporting my ministry or even helping me in my present distress. The ring leaders of this rebellion are Phygellus and Hermogenes. In contrast to these is Onesiphorus, and may the Lord give special mercy and protection to his household, for he has often times refreshed my soul and body and he has never been ashamed of my chains of imprisonment. When he was in Rome he had to try very hard to find me and when he finally did locate me he helped me in every way he could, thereby continuing the work and witness that he had back home in Ephesus. May the Lord bless him for all this on the judgement day."

CHAPTER TWO

Verses 1 - 2

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit to faithful men, who shall be able to teach others also."

Key Words

Strong	Endunamoo	(present passive imperative) be empowered, receive (God's) strength.
Heard	Akouo	(aorist active indicative) heard at all times I spoke.
Commit	Paratithemi	(aorist middle imperative) entrust, impart, place in safe deposit with.
Faithful	Pistos	Faithful (in application) to what they have heard.
Teach	Didasko	to teach systematically others as they have been taught.

Background And Analysis

Here we are introduced here to the topic of "apostolic succession", a subject that major theological and military wars have been fought over, and so it is vital to understand, so that we may be sure what it means to, "stand on the foundation of the apostles", as we are so often rightly urged to do by preachers today. Jude 1-3.

The first thing to note is that it involved great commitment and effort on the part of the new generation; apostolic effort, perseverance and power, as the apostles set the standard for behaviour and commitment for all succeeding generations. Timothy is urged to study and teach as he has seen Paul teach, and has been taught, and to stand in the power that only God can give. So whatever the "apostolic succession" means, it does not mean a person getting a great and powerful position in the church by inheritance, or election, or personality, or influence with those above, and then relaxing. To follow the apostles was to be a life time student of the Word of God, and a life time teacher of the doctrines of the Word as the apostles had been before. It was to be ready to pour your heart out daily unto death for other believers.

As E F Scott challenges us all, "the true apostolic succession is a series of men who will carry out the work of the apostles with the same faith and sincerity they had", ("Pastoral Epistles", page 101).

Timothy is urged to mentor and teach others, and these are described as, "faithful men". This term indicates men/women who have proved that they can apply what they have heard and that as many as prove that, are to be trained to operate in the apostolic manner. It is a plural succession not a singular one! Don't get focused on men only here, nor only those holding formal office in the church; for all of us "stand with the apostles" when we preach, teach, and encourage others to stand, witness and work where the apostles stood in perseverance, word, deed, and heart attitude.

Anglican writers have in the past concentrated on the singular application; "that each bishop should have been succeeded by someone who maintained the same teaching as his predecessor", (A Hanson, "The Pastoral Epistles", page 83). While some, like Hanson, keep an Episcopal model only in their minds, others get the true import of Paul's words. Mounce, for example says, "the pattern for the transmission of apostolic teaching is men training men. Multiplication is God's method", (page 117). Remember this means men and women training others face to face, and as we have seen in Covid-19 days, that "face to face" can be digital where it needs to be in today's world.

J R W Stott also emphasises the importance of multiplication, noting that, "there are four stages in the handing on of the truth, which Paul envisions: from Christ to Paul, from Paul to Timothy, from Timothy to faithful men, and from faithful men to others also. This is the true apostolic succession." (page 51). Pastoral training is meant to be personal.

For multiplication to truly work there must be a complete awareness on the part of each and every pastoral candidate of what is involved in this "ministry business". Paul gives us the basics in these two verses; it is standing in grace, empowered by the Holy Spirit, with the purpose of passing on the message received to a new generation with everything intact in the transmission. Grace is the key word for Paul, and is the key ingredient of the gospel message.

"Grace is God's favour bestowed upon those who have no merit of their own. We are saved by grace, we stand in grace, and we are to walk in grace." (Ironsides, page 182).

The emphasis that Paul gives this indicates the attacks that were besieging the church then as now from legalism. Our sinful natures prefer that we are able to "do something" for God and feel that we are important in the process rather than being recipients of grace alone, but all human works systems of spirituality are false and Timothy is being urged to "resist the prevailing mood", (J R W Stott, page 49), of legalism, and other OCD falsehoods, and hold to the truth of grace.

All service for the believer is to be done in the power of the Holy Spirit, in a spirit of appreciation and thankfulness for what has been received, not to win any points with God, or meet the demands of any "system". We are not "system" perpetuating people, but to be power, purpose, plan and people centred. We are in a relationship with the Lord Jesus Christ, and we are passing on the reality of relationship.

Timothy is told this "as a son", or rather student (teknon) to stand firm, or "be strong", in this grace message. The verb indicates that he is to submit to the Holy Spirit and "receive"(passive voice) strength from God as he walks in the "sphere of grace".

What does it mean to live, or be strong in the sphere of operation of grace? It means to be obedient to the commands we have already seen in chapter one to, walk in the Spirit, dealing with sin by confession, and to feed on the Word of God daily, and apply it in your life moment by moment. It means living prayerfully and with direct application of the principles of doctrine to the details of life. It means, in short, dependence on God's power and plan for the energy and direction for your life.

There is both a passivity and an activity involved to achieve this.

As my old great mentor Professor Blaiklock observed, "be strong in the passive/middle voice means both be strengthened and strengthen yourself. There is no need to choose which voice is prominent. It is sound theologically to see both in salutary partnership. Grace and faith must mingle to avail." (E M Blaiklock, page 102).

Timothy is to apply himself to walking in the truth and speaking it as he has been taught. "It is the whole scheme of doctrines and duties as taught by the apostles, and which Timothy had enjoyed numerous opportunities to listen to, that is here meant". (Fairburn, page 332).

The point about the "many witnesses" should not be overlooked, as Paul is emphasising that there are no "secret doctrines" in the Christian faith, and that all is open, transparent, and above board, and before witnesses. There is nothing "secret or special" about being a follower of the apostles, it is simply a matter of daily obedience to the Word of God and a life lived in the power of the Holy Spirit of God. Timothy had to place himself in the right places over many years to hear the Word taught; he had to exercise his positive volition towards bible doctrine daily, and not only pay attention to it but also believe and apply it in his life. This is what each believer is called to also!

The Word of God is spoken of by Paul as a "deposit" that is committed to faithful people, and this ties the concepts here back with verses 12 and 14 in the earlier chapter. God has given us a "deposit", a great thing in itself, but just a "hint" at what is to come later. As the deposit of the earlier chapter is an extensive thing so is the concept here; as the doctrines

of the Word of God are many, but yet they are only a little of what there is to be known about God, that we will know when we see him face to face. **1 Corinthians 13:12, Revelation 22:4**. As both Paul and John age they are excited that the “best is yet to come” for the believer. They have the eternal life perspective, and that = the true apostolic faith!

The role of the bible teacher is also made clear here. It is to teach as many as will listen and let the Word itself sort out from amongst the hearers who is going to go on to service and who is not. The evidence that the Word has taken root and is growing within is that the people who are growing will be sharing what they have learned with others. If a person is not sharing the Word with others wherever they get the Holy Spirit empowered and led opportunity, they have not grown up in the grace and the knowledge of the truth! (**2 Peter 3:18**). “Pass it on” = the apostolic faith! There is nothing else that is worth passing on to the next generation.

Every church is to be a seminary for the teaching of the Word of God, and for the instructing of new pastors. We may build special seminaries to further this work, but the scriptures make clear that the local church still has this as one of its functions, after evangelism, pastoral care and spiritually feeding the flock. Every church a Bible College = apostolic faith.

Application

A. PERSONAL

There is a challenge here to every believer to audit their own spiritual growth. Are we sharing the Word as we should be? Are we feeling the burden to “pass it on” to others or have we grown cold or lukewarm in our faith? The indicators of spiritual life and health are personal evangelism and bible teaching/sharing activity on the part of every believer.

The other challenge here is to strength of Christian character through walking in the power of the Holy Spirit in the grace lifestyle that the Christian faith stands for. Being empowered and also empowering yourself through obedience is called for; there is no alternative to walking in the power of the Holy Spirit each moment of the day.

B. PASTORAL

People can only teach others in the apostolic manner, as they have been mentored and taught, and so Paul makes the strong point to Timothy; ‘teach these men as you want them to teach others!’ The primacy of the Word is something we forget at our peril as pastors, for it is only through the faithful systematic preaching of the Word of God that the Holy Spirit sifts and sorts out those among the brethren who will go on to serve the Lord in power and those who will not. We have a role in this sifting /sorting process as we proclaim the truth that the Spirit will use to try the hearts of the hearers.

Multiplication is the Lord's way of growing ministries, and this must be our focus for church and ministry growth; the teaching of all faithful believers so that those who are truly obedient might go on to find the open door for service that the Lord will provide. Note also that it is not just the content of doctrine but the manner they are taught – Holy Spirit anointed and filled believers will be excited as they teach, and others who are Spirit filled will overflow in joy.

No Holy Spirit filled bible teaching can ever be boring to those genuinely saved – it is life for the souls and spirit, and yet so often it is not felt that way! As one of the great revivalists of the 18th century noted, “Churches are dead because dead men preach there!”

Conclusion

There is so substitute for the faithful and Holy Spirit inspired teaching of the Word of God, and there is no alternative means of spiritual growth other than to place oneself under the teaching ministry of the Word and hear and obey the Word and walk in the power of the Holy Spirit. Apostolic succession is not the “right people” placing empty hands on empty heads! It is a dynamic Christ centred life, that mentors relationship; doesn't just pass on the latest “Apps”. It is spiritual power, not management or marketing system, and it results in transformed people, not distracted/distracting entertainers!!! Back again to the principles of **2 Timothy 1:7 - God's** power, love,... then you have a sound mind.

Paraphrase

"Because of these things (subjects of chapter one), you my student, be empowered, and strengthen yourself in the grace that is in Christ Jesus. The doctrines you have heard me teach before many witnesses you must teach, depositing them in the hearts of all faithful men, who then will be able to pass them on to many others."

Verses 3 - 7

" Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who has chosen him to be a soldier. And if a man also striveth for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things."

Key Words

Endure	Kakopatheo	(aorist active imperative) endure evil and hardship.
Good	Kalos	good of intrinsic value.
Soldier	Stratiotes	foot soldier of the army.
Warreth	Strateuomai	(present middle participle) fights as a soldier.
Entangleth	Empleko	(present middle indicative) gets himself tied up in his clothing so that he cannot draw and use his sword; Paul's point is, such a man will be killed.
Affairs	Pragmateia	details of ordinary daily life.
Please	Aresko	(aorist active subjunctive) might satisfy(by meeting the standard) or please.
Chosen	Stratologeio	(aorist active participle) enrol and supply troops for training and battle.
Striveth	Athleo	(present active subjunctive) competitively compete in the Olympic Games.
Crowned	Stephanoo	(present middle indicative) crowned with the victors crown (stephanos).
Strive	Athleo	(aorist active subjunctive) compete; subjunctive mood indicates the potential to be a legitimate competitor in the "Games of Life", and be a winner, or to fail to compete properly and be a loser.
Lawfully	Nomimos	in accordance with the rules of the Games so that you are not ruled disqualified by the judge.
Husbandman	Georgos	farmer.
Labourer	Kopiao	(present active participle) works until exhausted.
Partaker	Metalamvano	(present active infinitive) have a share in the fruits of the crop.
Consider	Noeo	(present active imperative) think hard about this.
Understanding	Sunesis	insight into what something really means or signifies.

Background And Analysis

We are to be strengthened for a purpose, for our part in each battle on our path must be fought and won. We are part of the "Angelic Conflict", and the enemy is defeated but still active in malice and destructive deceptive energy, and so Paul moves now to military, athletic, and farming imagery to bring the emphasis further onto the subject of self discipline, or perseverance, which is the key character ingredient for the "successful" pastor. Remember, the "success" definition is God's "well one", not any marketing strategies and human management viewpoint opinions.

Paul is going to really underline the character that is required to achieve the Lord's "well done", which is the eternal mark of success in ministry. **Matthew 25:21-23, 31ff.** It is a similar point that he made earlier in his ministry to the Corinthian Church, in **1 Corinthians 9:22-27**. He committed to passionate ministry, that by any and all legitimate means he might win some. He saw clearly, from the example of the Isthmian/Corinthians Games, that athletes are not successful unless 100% devoted to the victory, and that is the mental attitude of all Holy Spirit filled believers.

With all the talk of teaching there is a danger that we get the wrong view of the pastorate and make it something it is not. As C K Barrett points out, "the life of the minister is not that of the respected schoolmaster. He must expect hardship and endure as a good soldier!" (IBID, page 101). We are not all "called to academic halls", but the market places of this world, to serve God's people where they are, and some are at university, but not all. Apostolic faith = every place we are called to minister is God's place for His Power to be seen.

Each of the three examples he will use will bring a characteristic forward that must be part of the minister's behavioural repertoire; "from the soldier endurance, from the athlete self discipline, from the farmer perseverance", (D Guthrie, "The Pastoral Epistles", page 139).

Timothy, as are all pastors, is challenged to share with Paul the rigours of the military campaign march that he might fulfil his role as a true pastor, or fellow soldier to Paul. The analogy is a strong one; the call to the pastorate is a call to arms, a call to expectation of hardship and trials, a call to battle against evil, and often a battle against despair as supplies run short and the physical pressures build to overload point. It is not a rest home or health camp we are called to serve within, but a battlefield! Satan is no longer "prince of this world", for he was thoroughly defeated at the Cross and Resurrection, but his malice is greater because of that fact, and he hates us! Apostolic faith = soldier mentality!

Toughness is being called for, as it was within the Roman Army of Paul's day. To be a "good" soldier, was to be able to "tough it out"/persevere on the campaign trail, and put up with all the inconveniences of the daily march and the battles on the way. Self discipline was called for, obedience to the commands of the drill manual (the bible doctrines in this context), and the superior officers (the apostles) through the Word, but mostly from our Lord himself. He opens doors for service for us, and they are daily battles to face, and we must obediently walk through them in Holy Spirit power, with the truths of His Word ringing in our ears and his loving fellowship in our heart stabilizing us. This = apostolic faith!

Ironside notes, "the figure of a soldier suggests obedience to orders, rigid discipline, holding the body in subjection, and valour in the defence of the truth. These things should characterise all Christ's servants. The path of devotion to Christ is not an easy way. It calls for steadfast endurance and abiding faith", (page 185).

To be a good soldier a man had to be in step with the others in his unit and not be off doing his own things; co-operation with the others in the army was called for at all times even when there may have been personal disputes between the soldiers. What a challenge and a rebuke this is to us today where because of a minor disagreement over a non-essential doctrine believers stop fellowshipping and co-operating in the business of winning souls.

Separatism is even looked upon as a positive thing in some churches, and this is not separation from evil and sin but from other churches that differ over prophetic interpretation, or over tongues, or church government structures. This sort of thing is not being a good soldier!!!! Good infantry soldiers do not separate themselves from the artillery, or transport corps, or the engineers, for they know that they are all needed, and they must all work together; working with people who have various cap badges! The Holy Spirit produces team work = apostolic faith is equality/co-operation in the team. Every part of the body is crucial to survival! **1 Corinthians 12:12-31**.

The term Paul used here is the term describing the foot soldier, so his emphasis is clearly on the daily grind of soldiering and the need for obedience and commitment to do and endure everything that the commander orders. Our commander is the Lord Jesus Christ; we are his soldiers and we are to learn to work together, as "far as is possible". **Romans 12:18**.

In verse four he talks about entanglements that no soldier was allowed to make part of his life, without severe discipline from his commander. A soldier could not be involved in anything that would hinder his obedience to the commands of his commander; he may have hobbies and sports, but all were dropped if the trumpet blew, and he was to be always totally committed in the battle, and to his comrades in the battle, ready to give his life for their safety and the overall victory.

There was to be no divided heart or mind in the Roman soldier; he was to be clear in his mind that his sole reason for existence was to be a soldier and win the battles he was asked to fight. So it is with us, we are not to be "double minded" as James points out in **James 1:8**. We are to be focused on our God given task on our path through life, "as unto the Lord", and other things are to have their place behind this.

Some have over stressed this point and urged young pastors to have no interest or enthusiasms for anything other than the Word of God. This is not scriptural, as from Paul's language and the history of the early church we know he was keen on athletics and the gymnasium, but his keenness for these physical activities did not hinder his ministry; for he saw all things as either contributing to his fitness for the work of God, or a distraction from it. Ministry gave meaning to all else = apostolic faith! All activities had relevance to his ministry; if there was no ministry benefit he didn't do it!

It is this that is the point; a soldier may have many interests other than soldiering, but they must be subordinate to his life call and work, as it is our apostolic faith that has eternal significance, and all other things have eternal significance for us only as they assist us in our walk here. **1 Corinthians 9:19-27** was an earlier statement of this apostolic principle.

As Plummer observes, "if they become entanglements instead of opportunities, he will soon lose that constant state of preparation and alertness which is the indispensable condition of success". (page 348). There is, Guthrie identifies, "nothing intrinsically wrong with the affairs of this life, until they entangle". (page 140).

This issue of entanglements is an especially important one for working pastors, who labour at a daily job and preach and lead a flock in the time they have left. Such a ministry will face constant demands for his/her time that may leave the family without its leadership, but it may be necessary to establish a church in some places. God alone must direct this to be done. All in the family must be ready and accepting of this for a time, but "for a limited time only". It is not holy or good for a marriage to break up because the "pastor" isn't "pastoral" with their own marriage partner or children!

As Stott observes, "such ministers can hardly be said to contravene scripture yet there are difficulties to reconcile with the apostolic injunction to avoid entanglements", (page 53). Great care is needed when such a ministry is being contemplated, to ensure that it is able to be done with the marriage and family surviving, and with the flock receiving the care and teaching that will lead to their growth and increased impact in their community.

The mental attitude and behaviour of the pastor is Paul's main concern here, as he stresses the "war footing" that the pastor's mind is to be at constantly. This doesn't mean he is "driven", obsessive, angry, or one eyed but that he has the attitude that, "there is a war on", and anything that is not conducive to his fighting better in that war is to be dropped out of his life. Such an attitude does not eliminate relaxation or recharge activities but it does eliminate anything that is a distraction and takes energy away from spiritual growth.

Our eyes must be focused on the one who has enlisted us to serve, as it is from him that we will receive our rewards for service, and it is his opinion that alone has eternal significance. The Roman soldier's main desire was to be seen by his commander as brave and loyal and worthy of praise and honour. Their eyes were on him in the battle for every order and for any sign of displeasure or praise; they lived and died to serve their leader, so must we. There is "just one purpose, namely to satisfy the officer who enlisted us", (W Hendricksen, page 248).

Our Lord demands our all, and anything short of our all is not good enough to win his praise. No more powerful analogy for total commitment, even ahead of the soldier, is to be found than in the athletic arena of the ancient world. This is Paul's second analogy for the pastorate. The full time athlete who aimed to win a prize at the Olympic or Isthmian Games had to compete "lawfully"; that is, in accordance with the rules of the Games, and they were strict.

There were eight key rules for Olympic athletes (each one of which has spiritual parallels to our own victorious life):

1. Only citizens could enter the gymnasium to train for the games. As with the pastorate only believers who are genuinely spiritual can usefully enter the pastorate.
2. During the training the athlete could not leave the gymnasium, he lived and worked out there every day, and even if a relative died he was unable to leave without disqualification. This speaks of the total separation from the old life we lived as an unbeliever we must effect if we would serve the Lord.
3. The gymnasium ran by trumpet calls and every call had to be answered. The athlete had to practise total self discipline and obey every call, for to miss one would mean disqualification. So with the pastor they must answer every call of God on their life, or they will fall short of the standards that are required.
4. All athletes trained together for two thirds of the day, and only after the common exercises were completed would the athlete be able to concentrate on his own speciality. So it is in the pastorate we must work with others in ministry, and only when we have mastered the common tasks will we be able to excel in our special call.
5. Athletes had to endure all temperatures wearing only oil and fine African sand! They were not allowed their own clothes, everything was left locked in the "office" at the gym. So with all who would serve the Lord, we must serve clothed with Jesus' righteousness, not any human works or good of our own.
6. The athlete had to forego any sexual relationships while in training. Chastity is not a requirement of the pastor; if married he is to love his wife as she has a right to expect, but his heart and devotion is to be to the Lord even ahead of his wife, or any other person or enthusiasm he may have had before his call.
7. There were strict dietary laws that had to be followed; only wheat, lean meat, water, figs and honey was allowed, nothing else. So it is with us, the pure food of the Word of God will be our best and only source of growth, and the sweets and fancy foods of the false teachers is forbidden.
8. Whether the athlete agreed with the ruler of the gymnasium or not he had to be obeyed in all things. He was totally under his authority, as the pastor is under the Lord's.

The rewards for obedience were great to the victors of the Games, above and beyond the simple crown of leaves that were awarded after the event. It was but the "earnest" of what was to come. Ephesians 1:14.

- [a] Greek cities would cut a hole in the wall for the victor to enter through as a conquering hero.
- [b] They would hold a victory parade, the town poet would compose a poem for the occasion, the sculptor would carve a sculpture of the athlete, there would be a victory feast, and a large monetary prize awarded to the athlete.
- [c] The athlete was exempt from future taxation, his children were educated free by the state, and he received free entry into every games after his victory.
- [d] There was great honour for life and renown beyond death for the athlete, how much more for the faithful pastor throughout all eternity!
- [e] Like the athlete and the soldier the farmer is also an example of character as he plans, and works and waits for the fruit of his work not expecting things to happen overnight.

It is this endurance in toil that Paul concentrates on here, by focusing on the fruit that is the farmers at the end of the season, if the farmer has done the work required. In pastoral work there may be a long time between ground preparation, sowing and harvest and yet we are called to endure and work through it all.

"It is the man who has bathed himself in sweat to secure the harvest who has the premier title to its produce. Labour expended on an object renders it our own." (E K Simpson, page 132). As Bishop J C Ryle notes, "there are no spiritual gains without pains ,..... our God is a God who works by means, and he will never bless the soul of that man who pretends to be so high and spiritual that he can get by without them", ("Holiness" , page 21).

Like the farmer the pastor is to be prepared to work to the point of exhaustion for the fruit that they will then enjoy at the right season; for the believer this may be the last judgement in eternity when the rewards come through to be enjoyed!

"Beyond warfare is victory, beyond athletic effort a prize, and beyond agricultural labour a crop. In the same way Timothy's share of hardship will be followed by reward", (C K Barrett, page 102). E F Scott notes, "the Christian teacher must devote himself wholly to his work, giving up all, interests that might distract him (thinking only) of the reward bestowed on the faithful worker", (page 102).

Timothy is urged to consider what Paul is saying and get the full insight into what it means so that he will keep his witness pure and powerful for the rest of his life. Growth and spiritual productivity requires real concentration on the Word and application of it in the details of daily life.

"We must do the considering, and the Lord will do the giving of understanding", (J R W Stott, page 60). As one of my ministry friends says, "My job is to do the Lord's will, and He picks up the bills". Trust and Obey – there is no other way.

Application

A. PERSONAL

Do we as believers apply ourselves to the Holy Spirit enlivened study of the Word as we should? Do we have the mental attitude that translates into practical action that is required for the successful soldier, athlete or farmer? Anything short of this will not produce dynamic fruit in life and witness. Holy Spirit fruit outcomes in lives are our minimal standard!!!

These principles are not for pastors alone, but for all who would serve the Lord in power and with purpose. Do we seek the Lord's well done or have we lost our first love like some in the early church by the 90s? **Revelation 2:4-7**.

B. PASTORAL

As we set the example so those who wish to follow God's will, may follow us and will copy what they have seen. Paul could urge Timothy on as he had a life that backed up the words, do we? Where are our eyes fixed most of the time? Are they fixed on the Lord or on the things of man? **2 Timothy 1:7**.

Do we get discouraged when fruit is not forthcoming in a ministry after a few years or are we like the farmer, patient and working to the point of exhaustion to receive the fruit, even if it is at the final "bema" judgement. **2 Corinthians 5:9-20**.

Conclusion

The analogies of these verses are a standing rebuke and challenge to the believers and pastors of all generations; let us take them to heart.

Paraphrase

"You therefore, endure evil and hardship that are a part of being a good soldier of Jesus Christ. No man that is engaged in a military campaign gets entangled in business affairs in addition to his military duties; his sole desire is that he may be noticed and rewarded for his military prowess by the commander who enlisted him. And also if a man becomes an athlete and competes in the Games, he does not win the crown for first prize unless he has kept all the athletic rules at all times. And also the farmer who has to work to the point of exhaustion to produce his crop is rightfully the first to enjoy the fruit of the crops. Think hard about what I am saying and the Lord give you real insight into these things."

DOCTRINES

REWARDS AND CROWNS

1. Rewards and Salvation are carefully separated in the Scriptures. Salvation is a free gift from God, rewards are for meritorious service in the power of the Spirit.
2. Salvation - a free gift to the lost. (Ephesians 2:8-9, Romans 6:23, John 4:10) - an everlasting possession. (John 3:36, John 5:24, John 6:47)
3. Rewards - to the saved who faithfully work for the Lord. (1 Corinthians 9:24, 25, Revelation 22:12) - distributed at the Judgment Seat of Christ. (1 Corinthians 3:11-15, 2 Corinthians 5:10, Romans 14:10)
4. Rewards as Crowns:
 - (a) The incorruptible crown - for faithfulness in exercising self control (1 Corinthians 9:24-27).
 - (b) The crown of glory - for faithfulness in suffering (1 Peter 5:4).
 - (c) The crown of life - for faithfulness under trial (James 1:12, Revelation 2:10).
 - (d) The crown of righteousness - for faithful testimony (2 Timothy 4:8).
 - (e) The crown of rejoicing - for faithful service (1 Thessalonians 2:19, 20, Philippians 4:1).

Verses 8 - 10

" Remember that Christ Jesus of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

Key Words

Remember	Mnemoneuo	(present active imperative) call to your memory!
Raised	Egeiro	(perfect passive participle) raised, with results that go on forever. The emphasis here is on the "living" Christ, once raised, forever alive.
Suffer	Kakapatheo	(present active indicative) presently endure evil / persecution.
Evil doer	Kakourgos	a person who commits evil crimes; the worst criminal.
Bound	Deo	(perfect passive indicative) the results of Paul's jailing has not stopped or hindered the preaching of the Word, and nor will it ever!
Endure	Hupomeno	(present active indicative) remain behind, bear up under a load, to meet responsibility and endure the pressures associated with it.
Elect	Eklektos	chosen ones.
Obtain	Tugchano	(aorist active subjunctive) to reach, or obtain a prize/reward/objective that you are aiming at and that you have expended all energy on.
Eternal	Aionios	unto the ages; beyond time.
Glory	Doxa	honour, praise, awe, respect, glory.

Background And Analysis

"Remember!" Present tense means, to keep on every day remembering... This is the command for us all who would stay fruitful in Christ Jesus. As J R W Stott observes, "the epitaph over Israel's grave was that they soon forgot,... even so the church has often forgotten Jesus Christ absorbing itself instead, now in barren theological debate, now in purely humanitarian activity, now in its own petty parochial business." (page 61).

As we face hardship in ministry we must return to our focus upon our Lord; it is pre-occupation with him that will give us our strength and purpose through troubles. Note the two perfect tenses and their spiritual and doctrinal power. The resurrection has eternal significance for us all every day, and all the gates of hell will not prevail against it, **Matthew 16:18**. The "power of His Resurrection" is our power to live in daily, and forever more. **Philippians 3:10-11**. The Word of God is never bound, and nor are we by the enemy's attacks, for all is under God's Power and God's Plan, now that we are risen with Him! We are left here to let the power of God loose upon the earth through Holy Spirit led and empowered apostolic living.

"Every Christian who has to endure what seems to him hardships will sooner or later fall back upon this remembrance". (A Plummer, page 354). We might add, if they don't, they will fall and not rise up again! We are either in the Plan and walking in the power, or we are unnecessary casualties in the angelic conflict. In these three verses we see the three reasons why pastors may experience great pressure and hardships in their ministry. Do not think of hardship/testing as a bad thing.

Does the athlete consider weight training "unfair"? Suffering and testing comes within the Plan not to break it or us.

1. To keep the leaders focused on the Lord and his Word so that they remember the Lord at all times.
2. To open doors for the preaching of the gospel that only visible triumph over and through pressures will open.
3. To strengthen the pastor's faith, their emphasis on grace, and their focus on eternal realities in the midst of the pressures of this world.

In verse eight Paul begins with the resurrection as the cornerstone/foundation of the faith. The Greek word order places the resurrection ahead of the incarnation, and this is Paul's point, as it was, "the usual order of the apostolic preaching" (Plummer, page 259). The triumph over death (Cross and Resurrection) is the "good news" that places the birth and the death of the Lord in perspective. Easter triumph gives meaning to Christmas incarnation!

He is of the "seed of David", and as Jewish royalty fulfilled a plan that went back to the beginning of that nation, and as the Son, to the beginning of time itself and beyond it to the divine decrees, the Plan of God in eternity past. The Cross and Empty Tomb are the openly seen evidence of the success of the Incarnation role/task and message. This salvation message is no accident but is the central drama of the history of the world and we have it to share with the world, whoever will hear us. As we have seen above, the Lord may lead us into suffering and great pressure to open up a door of witness that otherwise would not be open, but it may be hard and difficult to accept, as it was for Paul.

Paul's first imprisonment led to the evangelisation of the Praetorian Guard, and this second time may have led to contacts that Paul otherwise would not have made within the Mamertine Prison. We know from church history that his manner of death, and his poise through the last day had a profound effect upon all who saw it. But even though there was glory through the suffering, it was to Paul still a terrible and tough ordeal. He, as an innocent man was treated as though he was the worst of criminals, and he felt it. "The strength of the language indicates how deeply he felt the shame and degradation of his imprisonment". (G B Wilson, page 141).

We don't need to feel obliged to pretend that any suffering that comes to us is a "small thing" when it is not! Paul hurt deeply as a proud citizen of the Empire to be treated this way, but he didn't take it as a personal insult, for he was the Lord's ambassador, and his focus was on the role he had to fulfil, but he was still sad. He had been trained for this in the Philippian Jail, and seen glory within hours there, but he would not live to see the glory of the Roman Empire transformed, but he would rejoice in the stands of heaven when it was. **Acts 16:16-40, Hebrews 12:1-3.**

C K Barrett uses this as a reason to throw doubts on the authorship of Paul, saying, that it was only later that Christian were treated as such, yet Tacitus clearly tells us that this is how leading believers around Rome were treated under Nero. (Barrett, IBID, page 103, compared to, Tacitus, Annals, XV.44, 2-8,). It is clear from a number of sources that this became the norm from the persecution of the days of John's arrest onwards, Pliny's letters especially detailing the procedure from about fifteen years after John's death. Paul is no criminal but he suffered as one, but the injustice of it didn't get him down, he kept his mind fixed on his role; that he might serve others through the ministry of the Word.

Even though Paul was in bonds the Gospel was not, and never is! The plan of God will always be achieved, and we need to keep our minds focused on this fact. Our temporary distress is not a defeat or retreat for the Plan of God, but a part of it, and if we "play the man" we will see the plan unfold before us. The gospel message is never "bound" with eternal results, in fact the eternal results of any believer being "bound" by evil men is glory forever.

The words "Play the man", come from Bishop Latimer, who called to Bishop Ridley, as both were about to be burnt at the stake for their faith in 1555, "be of good comfort Mr Ridley, and play the man! We shall this day light such a candle by God's grace in England, as I trust never shall be put out". (Foxe's Book of the Martyrs, page 272). The best was yet to come in England as a result of these two men's deaths, and the deaths of the 500 or more who would die under Queen Mary's religious pogrom against those who differed with her over what faith was.

"No-one will succeed in wrecking God's plan, evil men (**2 Timothy 3:13**), coppersmiths (**2 Timothy 4: 14**), or emperors (**2 Timothy 4:17**),...., Paul may be a prisoner in bonds but the Word of God is no prisoner (**Isaiah 55 :11**)". (T R Glover, "Paul of Tarsus", page 237). God is on the throne, and has never said, "Oops, I didn't see that...." He is Eternal King!

Paul saw that he had a part to play for others, and that he had to be faithful for others to receive the full blessing that God had for them. He was ready to endure great personal hurt that others might see and enjoy eternal blessings. His pain was acceptable if it opened the door for others to be blessed. Paul relaxed into God's plan for his life, and he didn't tell God what to do; let us be encouraged and rebuked by Paul in this – read the following texts, which have been so much a part of our own journey at EBCWA down the decades. **Isaiah 55:6-11, Jeremiah 10:23-24.**

"If God chose them, we ought to suffer all things for them, in order that they also may obtain salvation. For God chose us also, and as for us God suffered, so also we for them". (P Fairburn, page 339). This is the self sacrificial mental attitude of the pastor, without it we cannot serve the Lord in ministry; our life is to be laid on the altar when ever and where ever it is required to further the gospel witness or encourage the Lord's people. This readiness to suffer and die for the faith is the dynamic that set the early church apart from the self centred pagan world. Have we lost this in the church today?

Application

A. PERSONAL

There are many challenges in these three verses. The central one is on the subject of suffering.

Have we become conformed to the standards of this world and it's selfishness, and comfort obsession, or are we with Paul? We must chose our company on this point; Do we have the mental attitude we see here or don't we? Are we ready to withstand all pressures, especially unjust ones, if it might advance the gospel message.

Paul says, "I endure!", present active indicative of 'hupomeno', literally "I keep on bearing up under the pressures". The soldier metaphor of the previous verses is carried on here; we are to expect pressures as soldiers of Christ in the Invisible War (or Angelic Conflict).

As Harry Ironside says, "remember the Lord Jesus Christ, is really a battle cry!", (page 188). Soldiers yell their battle cries at the heat of the battle when they attack and when they are most danger, so must we remember Him and His words when we are in danger.

B. PASTORAL

As pastors we are to be ready to hazard our lives for the sake of the growth and witness of the saints. We are, like the farmers of verse six, to work to the point of exhaustion to achieve the purpose the Lord has for us, and as his soldiers we are to be ready to die that others might truly "live" for the Lord as they recall our witness unto death. This was Paul's challenge as he wrote these words, and it may one day be ours. Let us build the doctrines now within our soul that we might be as Paul was, and have the blessing he now enjoys with his Lord.

Paraphrase

"Keep on bringing to remembrance that Christ Jesus was raised from the dead, the seed of David, the Lord, this is my gospel! It is in preaching this that I keep on enduring great pressures and suffering as if I was the worst of criminals, and am even now in chains. But the Word of God is not, and never is, bound! For this reason I keep on enduring all things that happen to me for the sake of those chosen ones of God, that they might also, with me, obtain the salvation, which is in Christ Jesus with the confidence of eternal glory."

DOCTRINES

RESURRECTION

1. The resurrection of Christ is central to the gospel (1 Corinthians 15:3-4).
 - a) Had there been no resurrection then we would all still be in our sins (1 Corinthians 15:17).
 - b) Resurrection indicates completion of justification (Romans 4:25, 2 Corinthians 5:2 1).
 - c) Resurrection is a guarantee of ultimate sanctification (1 Corinthians 15:20-23).
 - d) The resurrection is the Father's seal on Christ's completed work, and the public declaration of its acceptance.
 - e) Without the resurrection it is impossible for Christ to be glorified. The humanity of Christ is glorified higher than the angels. (John 7:39, John 16:14)
2. Historical proof of the resurrection:
 - a) The empty tomb. (Matthew 28)
 - b) Many of witnesses died rather than change their testimony.
 - c) Subsequent changes and confidence of the disciples after the resurrection.
 - d) The day of Pentecost. The reality of the resurrection was so well known that when Peter preached the first two sermons in Jerusalem over 8000 people were saved. (Acts 2:41, Acts 4:3-4)
 - e) The observance of the first day of the week as the worship day. (Acts 20:7, 1 Corinthians 16:2, Revelation 1:10)
 - f) The historic existence of the church. The church worships a literal risen Saviour, and not merely the memory of a dead martyr. (Romans 5:12,14,17, 6:3-9, 8:2, 1 Corinthians 15:26,54-55, Hebrews 2:14)
3. Baptism is a sign of the new resurrection life (Romans 6:3-11, Colossians 2:12).
4. The Lord's Supper is a reminder of the expected return of the risen Lord (1 Corinthians 11:23-26).
5. Order of the resurrections:
 - a) The first for believers only including Jesus Christ which is divided into four parts:
 - i) The resurrection of Christ (1 Corinthians 15:23, Romans 1:4, 1 Thessalonians 1:10, 1 Peter 1:3)
 - ii) The Rapture of the church (1 Corinthians 15:51-57, 1 Thessalonians 4:16-18)
 - iii) The Old Testament saints and tribulation martyrs at the end of the Tribulation (Daniel 12:13, Isaiah 26:19-20, Revelation 20:4)
 - iv) The Millennial saints and those who survive the Tribulation to enter the Millennium in their physical bodies.
 - b) The second resurrection occurs at the end of the Millennium and is for unbelievers only. They are judged and cast into the lake of fire forever. (1 John 5:28, 29, Revelation 20:12-15, 2 Peter 3:7, Matthew 25:41)
 - c) Jesus, who must be the first eternally resurrected human, was not raised until three days after the crucifixion.
 - d) People in the Old Testament who were "raised from the dead" were merely resuscitated, and later died.

e) Matthew 27:52-53 is a transfer scene not a resurrection scene. The transfer is one of saints from paradise to the third heaven (Ephesians 4:8). Some were given resuscitated bodies to witness to the Jews.

6. The sequence of events at the Lord's resurrection is as follows:

- a) Mary Magdalene, Salome and Mary the mother of James and Joses head towards the tomb followed by other women carrying embalming spices.
- b) The three find the stone rolled away. Mary Magdalene goes back to tell the disciples (Luke 23:55-24:9, John 20:1-2).
- c) Mary the mother of James and Joses draws near to the tomb and sees the angel (Matthew 28:2).
- d) She goes back to the women carrying the spices.
- e) Peter and John who have been advised by Mary Magdalene arrive, look inside the empty tomb and go away (John 20:3-10).
- f) Mary Magdalene returns weeping, sees two angels and then Jesus (John 20:11-18).
- g) As instructed by the Lord she goes to tell the disciples.
- h) Mary the mother of James and Joses meets the women with the spices and returning with them they see the two angels (Luke 24:4-5, Mark 16:5).
- i) They also receive advice from the angels and, going to seek the disciples, are met by Jesus (Matthew 28:8-10).

7. Recorded appearances after his resurrection:

- a) Mary Magdalene (John 20:14-18)
- b) Women returning from the tomb (Matthew 28:8-10)
- c) Emmaus couple (Luke 24:13-31)
- d) Peter (Luke 24:34)
- e) Ten disciples (Luke 24:36-43)
- f) Disciples including Thomas (John 20:24-29)
- g) Lake Tiberias appearance (John 21:1-23)
- h) To the 500 (1 Corinthians 15:6)
- i) James (1 Corinthians 15:7)
- j) Disciples at the ascension (Acts 1:3-12)
- k) Stephen (Acts 7:55)
- l) Paul on Damascus Road (Acts 9:3-6)
- m) Paul in the Temple (Acts 22:17-21)
- n) Paul at night (Acts 23:11)
- o) John on Patmos (Revelation 1:10-19).

8. The resurrection body of Jesus Christ:

- a) Retained the nail prints in the hands and feet (Psalm 22:16, Zechariah 12:10, John 20:25-29)
- b) Retained the wound scar in the side (John 20:25-29)
- c) Christ was recognised on 15 appearances by his disciples as the one who died and rose again.

- d) Resurrection body of Christ could eat (Luke 24:42-43)
- e) It had substance, it could be touched and felt (Matthew 28:9, Luke 24:39, John 20:17)
- f) His body could breathe (John 20:22)
- g) His body possessed flesh and bones (Luke 24:39-40)
- h) Could walk through closed doors (Luke 24:36, John 20:19)
- i) Appears and disappears suddenly (Luke 24:31,36)
- j) Could move vertically or horizontally (Acts 1:9,10)
- k) Our body will be just like His without the nail prints or wound in the side.

PLAN OF GOD

1. In eternity past, God designed a plan for every believer, which takes into account every event and decision in human history.
2. The plan centres around the person of Jesus Christ. (1 John 3:23, Ephesians 1:4-6)
3. Entrance into the plan is based on the principle of grace. (Ephesians 2:8, 9) where the sovereignty of God and the free will of Man meet at the cross. God brings salvation which is complete, Man brings his faith.
4. God's plan was so designed so as to include all events and actions. (1 Peter 1:2)
5. Under his plan God has decreed to do some things directly and some through agencies, Israel, the Church.
6. Without interfering with human free will in any way God has designed a plan so perfect that it includes cause and effect, as well as provision, preservation and function.
7. There are many functions in the Plan of God. They all constitute one whole comprehensive plan which is perfect, eternal and unchangeable.
8. The plan of God is consistent with human freedom and does not limit or coerce human free will. Distinction should be made between what God causes and what God permits. God causes the Cross but permits sin. God is neither the author of sin nor sponsors sin.
9. His plan portrays that man has free will. God never condones sin in the human race. Man started in perfect environment and innocence. Man sinned of his own free will. Man will sin in the perfect environment of the Millennium.
10. Distinction should be made between the divine plans which are related to the plan of God and divine laws which regulate human conduct on the earth. Divine laws occur in time, divine plans occur in eternity.
11. God's plans derive from His foreknowledge. He recognised in eternity past those things which are certain. The foreknowledge of God makes no things certain, but only perceives in eternity past those things that are certain.
12. There is a difference between foreknowledge and fore ordination. Fore ordination establishes certainty but does not provide for the certainty which is established. It is the plan that provides. (Romans 8:29, Acts 2:23, 1 Peter 1:2)
13. Therefore the elect are foreknown and the foreknown are elect. God knew in eternity past what way each free will would go for each particular problem in life. God does not coerce human free will but he does know what way each freewill will choose at any given time. As free will decides so God provides.
14. Since God cannot contradict his own character he plans the best for the believer. God is perfect, his plan and provisions are therefore perfect.
15. The cross was planned in eternity past but the human free will of Christ decided for the cross at Gethsemane. (Matthew 26:39-42) God has provided salvation through the cross and it is a free will decision as to whether one accepts it or not.
16. No plan in itself opposes human freedom but once a choice is made from the free will then the plan limits your human freedom. At the same time it gives you the freedom to love and appreciate God. God lays down the means of living the Christian life.

Verses 11 - 14

" It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charge them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

Key Words

Dead	Sunapothanesko	(aorist active indicative) if we died together, and we did(first class conditional clause).
Live	Suzao	(future active indicative) we will(in eternity) keep on living with.
Suffer	Hupomeno	(present active indicative) keep on enduring the pressures that we ought.
Reign	Sumbasileuo	(future active indicative) reign as kings with.
Deny	Arneomai	(future middle indicative) deny, renounce, reject as true. (Both usages of the verb in verse 12 are in this basic form. If we deny he is the true Son of God he will deny that we are true sons of God.)
Believe	Apisteo	(present active indicative) if we keep on failing to believe in his words.
Abideth	Meno	(present active indicative) remains absolutely.
Faithful	Pistos	faithful, trustworthy; his promises remain true and are still claimable. Our lack of faith/application does not affect the truth of the Lord's promises in his word. They remain active and may be claimed.
Deny	Arneomai	(aorist middle infinitive) he does not/can not deny himself.
Cannot	Dunamai	(present middle indicative) power, capacity; not in his character to do this.
Remembrance	Hupomimnesko	(present active imperative) remind them of this!
Charge	Diamarturomai	(present middle participle) reminding them with serious urgency.
Strive	Logomacheo	(present active infinitive) be involved in "word wars" to defeat those who disagree with you.
Profit	Chresimos	useful purpose, value given the energy spent.
Subverting	Katastrophe	our word catastrophe comes from this word and it is a good indication of what occurs if wars of words are encouraged. People have their lives/faith turned upside down with destructive results.

Background And Analysis

Paul begins with a "well known quotation" (H Kent, Page 271), a "faithful saying" from the early church that calls all believers to powerful reality in their faith and witness. The key word again is, "remember!" Faith was to be real, and really the apostolic faith, not the heretical nonsense of Jewish legalism or Greek philosophical gnostic speculation.

While some would see that the reference to death in verse eleven is to "baptism" rather than martyrdom (A T Hanson, page 85), a closer look makes it clear that Paul's subject is neither directly, but in one sense both! He is going from the most serious challenge to the believer to the least; from the challenge to die as a martyr, to the challenge to suffer in life, to the challenge to deny him by words or deeds. We are baptized into the Lord's body and we are entered into union with Him, and that means His plan for our service from that point onwards.

We all died with Christ in his death (Positional Truth – illustrated by baptism), and if we are called to die as he did at the hands of evil men then we will not lose anything of our position in him by such a death. The issue is, that in all things, if believers keep their mind fixed on the Lord there is glory ahead and blessing, be it through a life of prosperity or a life of pain. The believer who suffers does not miss out on anything, they may even receive greater blessings in eternity.

Paul begins by reminding us that to die for or in the Lord is to live forever with him. Death for the believer is not defeat, nor the end, except of this life, rather it is the beginning of everlasting life. Death is simply the doorway to being "face to face" with our Saviour and Lord. This is the apostolic faith = "the eternal life perspective" that changes Empires.

This is a powerful section that centres in the faithfulness of God and the certainty of our position because of His faithfulness to us. This certainty is underlined by the indicative moods of the first two verbs; we died with him in his death, through our position in him through faith (Doctrine of Positional Truth), and the truth of this is paralleled by the fact that we will live with him forever. Remember, our eternal life actually began at the moment of salvation, **John 5:24**, it is just that most of us don't live with the reality of that in our minds.

We may fail and change over the years, being in and out of fellowship with him, through occasional sin, but he never changes, and nor does our eternal position. The certainty of **Colossians 3:1-4** is reflected here and is reinforced, as we should expect in the life of a mature believer who is facing his own death. Paul is being as "real" as we would expect a dying man to be.

"The only stable security in a Laodicean age against the prevalence of the gates of hell consists of divine faithfulness.....The foundation of God stands sure because he cannot deny himself. His essential veracity forms the primary axis of the universe". (E K Simpson, page 135). "He remains perpetually true to his declarations and promises whether we accredit them or not". (P Fairburn, page 341).

The Christian life is one of constant challenge to remain true to the faith delivered to us in the face of opposition. It is a challenge to be met with courage and commitment, with these points about God's faithfulness in mind.

The "enduring of hardships is especially the lot of ministers" (C K Barrett, page 113), and we must have focus as we endure, and that focus is to be the unchangeable character of the God who called us and guarantees our position and place with him forever.

"God can do everything consistent with being himself", (J R W Stott, page 65), and this means that although we will fall short of his requirements he will never fall short of ours. We may, under pressure, deny that we are sons of God and if we do he will deny us the rewards and blessing in time that are ours as his sons; in short we will be disciplined, we will receive the punishment in time that we deserve. We may be corrected by the consequences of our own foolish decisions.

As believers we, in effect, choose each day whether we live in the place of blessing, in his hand and fruitful, or under his hand and experiencing his love through correction. We live in **Hebrews 12:5-15**, and that suffering should lead us, in the filling of the Holy Spirit back into **Galatians 5:22-24**! Suffering is not, as we have seen a "strange thing" for servants of God, it is to be expected. To live in faith is to join the heroes of the Old Testament mentioned in Hebrews 11, especially in verses 36-38, where the fate of many is recorded.

To suffer for the ministry is to suffer with the heroes of old and to share their destiny of blessing and rulership in the world that is to come. **Mark 13:13, Luke 21:17, John 15:18-25, John 17: 14-19, Revelation 7:9-17, Luke 19:11-27**. We will reign with him later as surely as we are in him now, but the extent of our service and worship then would appear to be related to the extent and faithfulness of our service now. The more suffering and pressure = the more opportunities for worship and service. Pressure situations were seen as opportunities for winning eternal crowns of glory!

Even if we get to the sorry spiritual state where we don't even know what we believe any more, the Lord remains faithful to us. Our carnal state means we have robbed ourselves of blessing in time, eternal rewards and rulership position in eternity, but we do not lose our place there! If we can grasp our real place as the children of God again, then we can enter back into the suffering that has come and it will be transformed into the "fellowship of His suffering" – whereby we enter into a deeper understanding of what the Lord did for us. **Philippians 3:10, Colossians 1:24-25, James 5:10, 1 Peter 2:19-21, 4:13**.

In Christ we are his, we are a part of him, in personal union with him, and we cannot be denied a place in eternity for He cannot deny himself a place there. We cannot fall through his preserving hands as believers, for we have become through union with him, fingers on those hands. **John 6:36-40**. Loss of peace of mind in time and rewards in eternity, does not mean we lose our salvation, but we do lose eternal rewards, and we do lose opportunity for glorying in Jesus, but only if we do not get back into a dynamic daily with Jesus. Let us pay attention brethren!

There is serious urgency in the command to remind the believers of these things, as our inner mental stability depends on our being sure of our eternal security, especially if we are to face death for our faith. It is a catastrophe (from Greek root for subvert) if believers get away from the certainties of their faith and argue about non-essentials. We are to be careful not to get into "word wars" about things that do not prepare our fellows for persecution or eternity.

Given our position in Christ and the danger we are surrounded by in the devils world, we are to spend our time on things that will build up our inner strength and resolve to suffer all things, we are not to waste time debating anything else.

Harry Ironside sums it up, as he always does with clarity. "It is easy to become occupied with minor details in regard to the Christian message, which after all, have nothing to do with the great fundamental issues, we are called to contend for the faith, not to be contentious." (page 193, 194). Always look for the fruit of the Holy Spirit, for fruit alone proves that the individual's "root" is firmly embedded in the rock that is the real Christ! **Matthew 7:13-23**.

Application

A. PERSONAL

How clear are we as believers of our eternal position in Christ Jesus? There is no substitute when facing pressures to a solid grounding in the certainties of our present and eternal position in Christ, and what that means for us in time and eternity. We have died with Him in His death, and we have been raised with Him in His resurrection, into newness of life, now, and we will live with Him forever!

Heaven is an important subject for us all to know, take comfort in, and be challenged by, for while our place in heaven is secure, our role, rewards, and position there is not, for it depends on our service in the Spirit in time.

As heaven is a forgotten topic for many believers, so the doctrine of suffering is another neglected one. We will suffer for him in some way, and the way we take the suffering will determine our spiritual effectiveness in it, and our blessing because of it. If under pressure we fold up and deny him, we will be denied future and eternal position and blessing, but the good news is, we cannot lose our place in his body. We may lose our rewards but not our place with him as a child. We may be prodigal children, but God still sees us as his own, even when we spend much of our time in "far countries", that we have no business being in. Luke 15. Our challenge – get back to be with our heavenly Father!

The great tragedy we see when believers lose their way spiritually is a culpable one; they are to be blamed for their disobedience and they will be disciplined for it, but they are not cast out of the body, and we must be sure we do not abuse them but rather restore them. **Galatians 6:1**.

Our stability is rooted in the Character of God and our mental security is grounded in this through our knowledge of the doctrine of the Holy and Dependable Character of God. There is no substitute for knowledge and application of this doctrine into every believers life. Without it there is no strength in pressure and no calmness facing death.

If we are rooted and grounded in these things we will be resisting the temptations that abound to get side tracked into non-essential things. Debate about anything other than issues of supreme importance for the purity of the Word is sinful. There must be no word wars amongst us as believers rather we must concentrate in building each other up that each might be stronger and stronger to face the pressures that are our lot within what was the "devils world", but is now the place of Jesus Christ's victory over the now "deceiver". We serve the risen Saviour-King, and the enemy hates us. He will certainly take his throne upon the earth one day, and as that day of his Second Advent draws closer we can expect satanic hatred to grow in malice – he knows his days are short.

B. PASTORAL

As pastors the priorities for our preaching are set clearly here. Telling all believers of the rich position they have in Christ Jesus is the first thing new converts should be taught. Then they must be thoroughly taught the nature and Character of God that they might build their faith-rest upon Him rather than upon any strength they have humanly speaking.

The doctrine of eternal security is another that needs real emphasis that believers might be stronger in their service and ready to place their life in the line as required by their ministry. It is our responsibility also to ensure that word wars do not break out and if they do that we correct both sides and get them back on track onto things that matter. It is spiritual "profit" that we must seek not winning debates.

Conclusion

There is no substitute for doctrine being known and applied, and there is no strength in the Christian life through any other means other than the application of the Word into the very fabric of our daily life in the Holy Spirit's power.

Paraphrase

"This is a faithful saying well known in the churches, that as we have been placed in union with Christ we have died to our old life in him and been raised to newness of life, and we shall live forever with him! If we stand up in his power in any suffering for his witness, then we will reign with him in eternity, but if we fold up and fail under pressure, denying him, then we will lose our temporal and eternal rewards. If we get to the point where we don't even know what we believe, even then he remains faithful to us for we are in him and he cannot deny himself! Of all these things you must constantly keep reminding the believers as you would in the Lord's physical presence. Order them that they take no part in word wars about non-essential things that have no useful purpose in the light of what we are to face. We need our people built up to help them face pressure and possibly death we don't need word wars that turn peoples faith upside down!"

DOCTRINES

REWARDS AND CROWNS [See page 32 above]

SUFFERING [See page 19 above]

POSITIONAL TRUTH [See page 6 above]

ETERNAL SECURITY [See page 20 above]

1. Whilst God is three persons all three persons have exactly the same essence or character. God has 10 major characteristics mentioned in the Bible; they are:-

2. **SOVEREIGNTY**
 The Father (Ephesians 1:11, cf Isaiah 40:8, Matthew 6:10, Hebrews 10:7, 9)
 The Son (John 5:21, Revelation 19:16)
 The Spirit (1 Corinthians 12:11, cf Hebrews 2:4)

3. **RIGHTEOUSNESS**
 The Father (John 17:25)
 The Son (Luke 1:35, Hebrews 7:26, 2 Corinthians 5:21)
 The Spirit The Holy Spirit

4. **JUSTICE**
 The Father (Job 37:23, cf 8:3)
 The Son (Acts 3:] 4, John 5:22, Revelation 19:11)
 The Spirit (Nehemiah 9:20)

5. **LOVE**
 The Father (John 3:16)
 The Son (Ephesians 5:25, 1 John 3:16)
 The Spirit (John 16:7-11, 1 Corinthians 2:10)

6. **ETERNAL LIFE**
 The Father (John 5:26)
 The Son (Micah 5:2, cf John 1:1-2, 1 John 5:11)
 The Spirit (Isaiah 48:16)

7. **ALL-KNOWING LOVE**
 The Father (Hebrews 4:13, cf Matthew 11:27, 1 Peter 1:2)
 The Son (John 18:4, cf Matthew 9:4, John 2:25, 1 Corinthians 4:5)
 The Spirit (Isaiah 11:2, cf 1 Corinthians 2:11)

8. **EVERYWHERE**
 The Father (2 Chronicles 2-6)
 The Son (Matthew 28:20, cf Ephesians 1:23)
 The Spirit (Psalm 139:7)

9. **ALL-POWERFUL**
 The Father (Mark 1 4:36, cf 1 Peter 1:5)
 The Son (Hebrews 1:3, cf Matthew 24:30, 2 Corinthians 12:9, Philippians 3:21)
 The Spirit (Romans 15:19)

10. **UNCHANGEABLE**
 The Father (Hebrews 6:17, Psalm 33:11)
 The Son (Hebrews 13:8)
 The Spirit (John 14:16)

11. **TRUTH**
 The Father (John 7:28, John 17:3)
 The Son (1 John 5:20, cf John 1:14, 14:6, Revelation 19:11)
 The Spirit (1 John 5:6, cf John 14:17, 15:26, 16:13)

Verses 15 – 19

" Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymaeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless, the foundation of God standeth sure, having this seal, 'the Lord knoweth them that are his'. And, 'let everyone that named the name of Christ depart from iniquity'."

Key Words

Study	Spoudazo	(present active participle) be persistently zealous or enthusiastic.
Present	Paristemi	(aorist active infinitive) to present yourself before a ruler.

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Approved	Dokimos	after testing for genuineness, to be approved for sale as the true article. Used of goods that were tested and found to be true to their label.
Workman	Ergates	a person who works hard with their hands.
Ashamed	Anepaischuntos	no cause existing whereby the person might be ashamed or embarrassed about their behaviour or appearance.
Rightly	Orthotomeo	(present active participle) cutting a straight line. A metaphor that could be applied to a builder, a mason, a farmer, a road builder, or town planner.
Shun	Periistemi	(present active imperative) go out of your way, if necessary, to avoid.
Profane	Bebelos	ordinary, in the sense that everyone can be a part of it.
Vain	Kenophonias	empty, useless, unhelpful sounds.
Increase	Prokopto	(future active indicative) advance the cause of (godliness).
Canker	Gaggraina plus nomen	gangrene, ulcer or cancer and pasture. Used of a spreading sore that destroys or pollutes a good body.
Erred	astocheo	(aorist active indicative) missed the mark.
Past	ginomai	(perfect active infinitive) already past, taken place.
Overthrow	anatrepo	(present active indicative) subvert/undermine and overthrow.
Nevertheless	Mentoi	however in contrast to these false teachers.
Foundation	themelios	foundation of a building that the rest of the building rests upon and gains its stability from.
Standeth	histemi	(perfect active indicative) stands firmly and permanently.
Seal	sphragis	the mark of the owner, indicating purpose and status.
Knoweth	ginosko	(aorist active indicative) at all points the Lord knows who are truly his.
Nameth	onomazo	(present active participle) whoever calls on the name of the Lord.
Depart	aphistemi	(aorist active imperative) leave one place for another!
Iniquity	adikia	all unrighteousness of thought, words and behaviour.

Background And Analysis

This is a well known and well quoted passage that has daily challenge and encouragement for us. As we go through these epistles we have seen that the requirement for service is that we resist sin and avoid distraction from our task, and that we do this daily! All this depends on a daily commitment to studying and applying God's precious word; a mental attitude that puts God's will for us ahead of all other considerations.

A heavenly perspective is required where the thought of being ashamed in heaven as we stand before the Lord will daily keep us from sin and from anything that would lead us away from his path for each of us. Note the two perfect tenses, for they are in contrast/opposition. The truth "stands", now and forever in the completed work of the Lord Jesus Christ for our salvation and sanctification. The lie also stands for the evil it teaches, and the result of believing it is loss of joy, mental stability and opportunity. Serious Doctrinal error permanently can end ministries, and unless eliminated from the churches, false doctrine can disable all that the local church tries to do.

The command to "study to show" is a strong one as you see from the verb. It means to exert oneself, with zealous commitment, to really be industrious in our application of the word to life. The reason for this commitment is seen in the second verb, to present oneself. It reminds us that we are all to give an account of our lives since being saved before the judgement seat of Christ, **1 Corinthians 3:11-15, 9:24, 25, 2 Corinthians 5:10-20, Romans 14:10, Revelation 22:12.**

The only person whose opinion really matters over our lives is the Lord who bought us, and he will have us before him where we will be held accountable. We are his, for he paid the terrible price to set us free. **1 Peter 1:17-21.**

In the ancient world there were lots of "fake" products and the Romans, with their typical efficiency produced a "stamp" of approval that told the buyer of goods, (especially large antique Greek pots), that the goods were genuine and not secretly patched up "seconds", or cracked old pots that had been repaired with colored wax and would fall apart when the heat of the sun shone upon them. Such goods were "dokimos", approved as the genuine article, and so are we to be proved, by our witness and works. In the Lord's work there have always been men who won the approval of their peers but not God's approval, and Timothy and ourselves are urged to be "genuine", even if like the prophets of old we are in the minority. Remember this fact; God's true teachers and prophets have always been outnumbered by fakes!

We are to be genuine and also to be "workers". There is a dignity in hard work that the believer is not to shy away from. We have already seen the strong metaphors used in earlier verses that remind us that the business of the pastorate is tough, and so here it is reiteration rather than a new concept. The "ergates" was a hard manual worker or tradesman who got his hands dirty and clothes soaked in perspiration, such is to be the mental attitude of the pastor that he is ready to exert himself like the worker.

Fairburn says, "like the sincere and honest workman he must go right on in his use of the word, maintaining it in its integrity and applying it to the greatest spiritual ends for which it has been given". (page 344). "Paul is to be a workman not a quibbler". (W Hendricksen, page 262).

There is no shortage of explanations for what "cutting a straight furrow" might mean. Chrysostom believed it meant, "driving a straight furrow in your proclamation of the truth", and Bauer, Arndt and Gingrich note that it means, "to cut a straight path so that the traveler may take the most direct route to their destination". (J R W Stott, page 67).

The issue is to get the application right, that the pastor must handle the Word of God in such a way as to be clear, straight and direct that the people might be helped. Both the road builder and the ploughman are doing what they doing for others, not themselves, and this is the pastors focus also. The road builder is building a road to be used, and building it well, so that it doesn't break up under hard use. The farmer is ploughing the field for the planting of crops, that the crop might be fruitful, not ploughing for exercise! As Simpson notes, "it enjoins on every teacher of the Word straight forward exegesis. As the subject matter is trustworthy let it be trustily handled". (page 137).

The pastor-teacher is to handle the Word in a way that helps others not in a way that confuses them. We are to go out of our way to avoid (shun) the very possibility of confusing others in the way we conduct the Bible teaching. It is goal focused ministry, that each person who hears the Word, might be challenged to believe and apply it into the fabric of their daily life. **Hebrews 3:17 – 4:12**. No distractions, no politics, no personal reminiscences, nothing to lead astray.

If teaching does the job it is intended for people will have spiritual benefit and the possibility of growth for every minute of study while the alternative is a waste of time; Godly study and teaching is "special" and powerful on the life of the hearer, but the "babblers" message is empty of meaning and useless for spiritual growth. Those who don't handle the Word in a straight way are like spreaders of cancer, they will distract and lead astray believers into things that will destroy their spiritual life and witness. Casual attitudes to the Word of God = spiritual debility and death over time.

Jesus had told his disciples that the false teachers would be recognized by their fruits, **Matthew 7:13-23**; their fruit is evil, leading people into ungodly lives, killing their witness and joy as surely as cancer kills the physical body.

Two more such men are introduced to us in Hymeneus and Philetus. These were men, like our modern liberals, who believed they were the "progressives", and the "correct", "modern", "scholarly" thinkers, yet their works were destructive of the spiritual lives of all who followed them. Like so many modern false teachers they attacked the reality of the future physical resurrection. Paul calls them for what they are, and so must we in our day, to all who would follow the evil path.

The great danger is that they undermine and destroy the faith of some whose understanding is not as good as their own, and whose simple faith would have kept them but the false teachers' words destroyed their trust in what they did believe.

The same man, Hymeneus, that Paul had warned against in **1 Timothy 1:20**, is sadly still active a decade at least later, although with a different partner now, and he is still leading believers astray and forming small splinter groups. It is a hard thing when you see this over years, and wonder why the Lord leaves such people around to mislead his people. The truth is sad and serious – they mislead only those who do not take the Word seriously and study it as if their lives depend upon it – for it does when these people are about. Only bible saturation protects from dangerous nonsense.

These false teachers will be judged, but in God's time, and before they go they are used by the Lord to sift and sort the believers and pastors out. Faithful pastors are to prove their faithfulness and resist them, and be true and stable in their faith in the Lord and his Holy Word. We must spot these people quickly and warn the flock, and we do this by applying Biblical tests to their lives and work. Our job is to protect our flocks from them, and separate ourselves from their evils.

The resurrection was and is the centre of the faith, and will remain the main target of all who oppose the truth, as Guthrie notes, "no wonder they overthrow the faith of some, since Christianity without the resurrection ceases to be a living faith". (page 149). Liberals are baffled as to why their churches are empty, but its because they don't have a real faith to share; their so called "easter faith" is an empty sham, as they do not know the real Risen Lord Jesus. **Matthew 7:20-23**.

Every possible attack on the resurrection was made in the early years of the church and all the false teachers of our day do is re-invent the old satanic approaches. Satan has not had an original thought for thousands of years – sadly he doesn't need to, for too many believers do not study the Word, and the unbelievers ignore it anyway!

The Greeks found the doctrine hard to accept as they had a dualistic view of the world that saw the body as evil and the spirit as good and longed to be free of the body completely, so a new body forever was not in their plans. As the Lord's disciples had to maintain the truth in a time and context where compromise and change would have possibly speeded up the spread of the gospel so must we, for a gospel without the resurrection is not the biblical gospel!

"The Christian doctrine of the resurrection of the body met with a natural resistance among Greek thinkers, and the tendency would be to explain it away in purely spiritual, intellectual or mystical terms". (A T Hanson, page 87). When we face false teachers who have been in the church a long time we often find ourselves saying, "who is a believer?" , and so Paul notes that the Lord does know those who are truly his and we must judge things by what we see and hear on the basis of the Word of God. What is the "fruit/results" of the "faith" of the liberal/fake? Now look and see the truth clearly.

The main sign we can use is always "fruit inspection"; taking **Matthew 7:13-23** as our **guide**, and **Galatians 5:16-26** as our **checklist** we must look into the lives and production of the teachers we know and see what they produce personally and in their disciples. True Biblical teaching will always produce holiness and righteousness with people who stand for bible doctrine and against sin. The truth "stands" forever, with eternal consequences for ignoring it, and all who hear us must understand this clearly! As the Harmony of the Gospels showed us, it is always about Choices and Consequences.

As the late John Stott reminded us, "we would be wise to ask ourselves regarding every kind of teaching, both what its attitude is towards God, and what is its effect upon men". (page 70).

Application

A. PERSONAL

Every believer must be obedient to the Word and hear their faithful pastor as often as they are able, in order that they might be strengthened in true doctrine and so be better able to resist the false that will be always there to assail our ears from the Hymeneus, Philetus, and Alexander's of our day. We must all give account of our lives to our Lord, and we should be keen that every day is one lived for Him in opposition to false doctrine and practise.

False teaching is like cancer and it kills the soul and spirit; vigilance is the price of spiritual life and freedom. The resurrection faith is what we all must know and hold to. How well do you know these doctrines? Are you able to see through the false teachers who come in a philosophize away the basic truths of our faith? Be a fruit inspector of all teachers, and avoid like the plague any that do not measure up against these verses.

B. PASTORAL

False teachers must be exposed and rebuked and believers be warned against them. In our day when false teachers will take the church to court if they are rebuked we must be more careful with our words but no less clear in what they mean. Believers must be publicly warned against those who would lead them into false views of doctrines. As good workmen we must oppose every shoddy and false teacher we find, before they hurt others. They are a personal insult to our Lord and we should consider them as such.

There is a solemn warning to pastors in these verses, as with all others in this letter. When we speak it must be to some effect; There is to be no "babbling" empty words from a godly pastor. We are not to speak without spiritual power! If we speak there must be spiritual gain from it, or we should rewrite our notes! We must be "hungry for", or persistently zealous for sound teaching, and when we teach it should be simple and clear, cutting a straight furrow through the fields of doctrine so that all can follow it.

Dr J Vernon McGee, on Thru the Bible Radio, used to say, "put the cookies of the Word on the bottom shelf where the kiddies can get them". What he meant by that was that all Bible teaching should be able to be used by all ages of believers. Any teacher can make something complicated. Our challenge from Paul is to make everything as simple as it can be so that all who hear are built up, never confused.

The preaching of the resurrection faith is our role and we must guard and preach it as those of the first century had to. The Lord holds us accountable for our preaching and our lives; they must both proclaim the truth for which Paul was to die! Pauls' use of the perfect tenses here reminds us that our preaching of truth has eternal results, and sadly the preaching of error has eternal results for all fooled and deceived by it.

Paraphrase

"Be persistently zealous to show yourself the genuine article as a Christian. We should all be like a faithful and good worker who never needs to be ashamed of his work, but like a good ploughman always ploughs a straight furrow. Go out of your way to avoid, at all costs, the empty useless babblings of the false teachers, for they only produce more and more ungodly lives in their hearers. Their teaching are like cancer that eats away at spiritual life until their is only death. Two such teachers are Hymeneus and Philetus, who have got right away from the truth by saying that the resurrection has already taken place; such a lie has undermined and destroyed the faith of some. However, God is not mocked, nor has he lost control, He knows those who are his and those who are not! So, let everyone who truly calls upon the Lord's name leave the life of iniquity for the life of righteousness."

DOCTRINES

JUDGEMENT SEAT OF CHRIST

1. There are three types of judgement for believers in the Church Age:
 - a) Judgement of Sins:- The Lord Jesus Christ on the cross substituted the payment of all man's sins. The penalty of sin is death (Romans 6:23). There is therefore no judgement for those in Christ Jesus (Romans 8:1). The substitutionary death is given in 2 Corinthians 5:19-21, Galatians 3:13.
 - b) Judgement of Self:- We are told that if we judge ourselves we shall not be judged. Failure to do so brings discipline. (1 Corinthians 5:1-5, 11:31, 32, 2 Corinthians 2:5-7, Hebrews 12:7, 1 John 1:9)
 - c) Judgement Seat of Christ:- This is the evaluation of the production of believers for the purpose of reward (2Corinthians 5:10).

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2. The Judgement Seat of Christ is a time of reward. Our human works (wood, hay, stubble) will be burned, our works in the power of the Spirit (gold, silver, precious stones) will be rewarded (1 Corinthians 3:11-16).
3. At the Judgement Seat of Christ the believer can be denied reward but can never lose his salvation (2 Timothy 2:12-13).
4. Backslidden believers have no reward at the Judgement Seat of Christ (Hebrews 6:7-12).
5. The Judgement Seat of Christ is illustrated by the famous athletic games in the ancient world (1 Corinthians 9:24-27).
6. Rewards at the Judgement Seat of Christ is based on grace (James 2:12, 13).
7. Since we will be judged by Christ, we are not to judge each other (Matthew 7:1-2).

RESURRECTION [See page 35 above]

SEPARATION

1. Believers are instructed to be separated from habitually carnal believers. (1 Corinthians 5:10, 11)
2. Separation is ordered from apostate religious organisations. (2 Corinthians 6:17)
3. Separation is commanded from unbelievers where scripture is compromised by the relationship or marriage, business partners. (2 Corinthians 6:14 ff)
4. Separation is commanded from the human viewpoint. (Romans 12:2, Romans 16:17, 18)
5. Separation is commanded from pseudo spirituality. (Romans 16:17, 18)
6. Separation is commanded from those who seek pleasure in fast living - pursuit of parties, immoral situations. (1 Peter 4:4)
7. Separation is commanded from other believers who reject Bible doctrine. (2 Thessalonians 3:14, 15)

Verses 20 - 22

" But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these , he shall be a vessel unto honour, sanctified, and meet for the masters use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart."

Key Words

Great Vessels Honour	Megale Skeuos Time	wealthy, large and important. containers for use for food or other purposes in the house. honour in the sense that they are suitable for public display and public use. All food utensils are in this category.
Dishonour	Atimia	dishonour in the sense that they are not for public use or display like a toilet; it is useful but its use is private.
Purge	Ekkathairo	(aorist active subjunctive) our word catharsis comes from this root. It means to clean out or cleanse from something impure or unworthy.
Sanctified	Hagiazo	(perfect passive participle) been set apart for a special purpose.
Meet	Euchrestos	good, useful, appropriate for the service intended.
Prepared	Etoimazo	(perfect passive participle) having been prepared for a role.
Flee	Pheugo	(present active imperative) run for your life!
Lusts	Epithumia	lusts, passions and desires that come from the Old Sin Nature.
Follow	Dioko	(present active imperative) pursue as a hunter would his dinner(preay).
Righteousness Pure	Dikaiosune Katharos	righteousness of life as God would have us live. pure as a priest must be, and ready to serve God.

Background And Analysis

This section appears to follow on from the thought that Paul expressed years before in **Romans 9:21-25**, where he noted that we appear to decide daily by our obedience, or lack of it, what sort of ministry we can be given and complete here on earth. If we are obedient to the Lord and love/believe/apply his Word we may be used for high and noble uses to advance his kingdom, but if we are disobedient or neglectful, we are still used, but it is for low or base purposes. The obedient one has a use like that of a golden cup at a feast, the other a use as a chamber pot to carry the bodily waste away in. Both are needed, and both are useful in their place, but one has more lasting value, the other quickly decays.

The vessels of honour in the ancient world were vessels that lasted, but the "base" ones of wood or baked clay/earth would chip and eventually be thrown away. Perhaps the Lord's own analogy in John 15 of the good and bad branches on the vine is in view here also. Paul certainly has in mind that the person can change, for they are not made by God a vessel of dishonour, they do that to themselves by disobedience. They are still useful, and will be used, but not as they could have been. Paul reminds us of God's provisions – for obedience and for disobedience – but there are temporal and eternal consequences for each choice – eternal rewards are at stake. Note those perfect tenses again here.

Set aside for the moment the issue of the eternal Plan of God, for God in his sovereignty and foreknowledge clearly knew all our choices before the present time-space universe was made! Nothing in the Plan is counter to our free will choices, and it is only in eternity itself that we will understand these things, for only beyond the temporary created universe of space-time itself will we see how free will and the eternal plan could work in harmony – our minds are not that powerful at this present time – but they will be... Note the power and application of the two perfect tenses in this passage above. We are **sanctified** (set apart for God's service – with eternal results) by God, and we are **prepared** by the Holy Spirit's work in our soul for the work the Lord wants us to do in this life. That work has eternal results, and so our daily preparation for service, through prayer, and bible study is to be seen as eternally significant every day.

As E M Blaiklock notes, the vessels of dishonour "were salvageable" (page 108). What he picks up is one of Paul's points, and as Paul speaks most of election/free will, let us not get distracted by them at this point, but walk with Paul. Paul is challenging the people with Timothy, and Timothy himself, to see that their own choices in space-time set them culpably on one path or another, and these choices are at each second/minute within their allotted path in space-time. Certain choices stop the Lord being able to bless us as he desires to, and honour us as we could have been honoured. All in the Plan is in perfect agreement/harmony with our individual choices, and our choices must be consciously made. No matter how "unsalvageable" we may appear to be to others, we are always able to be changed by the Spirit's work within us, and that is the objective we are to have daily.

"If a man cleanses himself from whatsoever is dishonourable he will be an instrument for noble purposes". (R H Mounce, page 130). The clay pot of carnality can become the silver or gold, but only by spiritual transformation.

Paul is beginning from the point that we, as members of the Royal Family of God have a great position in Christ Jesus (**Colossians 3:1-15**), and are by our position to be living as royalty now, with the decorum and dignity of those who live in great houses with gold and silver vessels as their "normal" utensils. Our mental attitude, our thoughts, our desires, and our behaviours are to be in line with royalty. We are to see our eternal position as members of the Royal Family of Heaven (**1 Peter 2:9-12**) and it ought to alter all aspects of our life and work here and now.

As E F Scott says, "a Christian must keep free of those evil thoughts and practises which cause certain men to be unworthy of their place in the great house". (page 114). As Barrett notes also, "the Christian ideal is to be a servant fit in every way to do the Lord's will". (page 107).

The context of this passage is the earlier discussion of the false teacher and one commentator suggests that Paul may be reflecting on them here as well as applying general principles to all church members. "In a house the wood and pottery vessels eventually chip or break and must be replaced, but the gold and silver ones are never destroyed. So in the church, false teachers arise from time to time, but eventually their worthlessness is recognized and they are removed". (H Kent, page 277).

Sin and false doctrine does not have any future, other than judgement; if a man does not judge his own conduct and change, God will judge him and he will be removed in God's time and God's way. **John 15:6, 1 Corinthians 11:28, 31, 32, 2 Corinthians 13:5**. Good choices open up great opportunities, but bad choices waste time and opportunity.

The Boy Scout's motto is , "Be Prepared", and this should be the motto of us all as believers. We cannot serve the Lord unless, fully spiritually armoured, filled with the Holy Spirit, and knowing God's Word. We should be prepared for all good work that we can possibly do for the Lord in his will. To be ready to serve spiritually we must be spiritual ourselves. "A sound moral condition is above all things essential to fitness for effective ministerial service in the divine kingdom. Other things may be more or less helpful but this is indispensable". (G B Wilson, page 147).

There is a constant series of warnings throughout scripture to maintain holiness, reminding us that we must be holy for the Lord we serve is holy, **1 Peter 1:15, 16, Leviticus 11:44, 19:2, 20:7**. There are two sides to this command, both to resist and deal with sin thoroughly, and to then put on righteous behaviours. Being prepared for anything the enemy can throw at us is crucial. There is no regret as deep, as knowing you were not ready for a crisis, and that you had the time to be ready, but you failed to "buy up the time". **Ephesians 5:14-21, 6:14-18**.

We cannot live in a vacuum, if sin is rejected and pushed out of life, it must be replaced by something good, or worse sins will fill the gap. **Matthew 12:43-45, Colossians 3:8-15**. "The way to cleanse oneself is to become detached from

that which is evil and attached to that which is good". (W Hendricksen, page 271). Where is our focus? What do we pay attention to? Paul's challenge is to be ruthlessly focused on God's true Path, not any distractions of man.

We must **purge out** the evil from us. What does this mean? It means to confess our sin and set our life on a path away from temptations and evil. The verb is in the aorist subjunctive reminding us that at every time we are tempted we must resist(aorist), and that there is always the choice for us to obey or not(subjunctive mood). Notice how every principle is underlined by the message of the Harmony of the Gospels – Choices = Consequences, and they are eternal!!!

The word purge has a religious significance, recognizing that we are purging things out that we might be of service for God, and that without this purging we will not be "clean" for temple service. We are to be sanctified or "set apart" mentally, morally, and physically for the masters service, as only then will we be "meet" for his work. This word for "meet", means appropriate for the use intended. To be just right for God to use we must be both pure of mental attitude and overt sin, and ready to do anything required through applied doctrine in our soul.

"To purify ourselves from these is essentially to purge their falsehood from our minds and their wickedness from our hearts and lives. Purity then - purity of doctrine and purity of life - is the essential condition of being serviceable to Christ",.... "we are to crucify the flesh and walk in the Spirit. It is the ruthless rejection of the one in combination with the relentless pursuit of the other which scripture enjoins upon us as the secret of holiness". (J R W Stott, page 73, and page 75).

The two perfect tenses in this verse emphasize the eternal consequences of any casual attitude in this area. We are to be a vessel of honour, glory to the Lord. "**Sanctified**" or set apart now for God's best purpose in this life, and with eternal rewards to glorify the Lord forever. We are to see ourselves as "sanctified" and through Holy Spirit filled living be set apart for the best God has for us. Only Holy Spirit filled living sees us "**prepared**" for the best that God has for us. The mental attitude of the believer is again in the spotlight with this perfect tense. We are to be always conscious of our choices "positioning" us for blessing or judgment. We are to see every spiritually significant choice as having eternal consequences. We are to be seeking the best possible "position" for service, not the applause or acceptance of men.

The next command is a simple one, "flee!" It means as noted, "run for your life", from the sin that will destroy your ministry and rewards. We all too often do not see sin as this dangerous and so lull ourselves into false security in places of danger. The lusts of the old sin nature are always dangerous and always destructive when they get control over the soul. We cannot resist them, as was noted above, without replacement of the sins with their opposites.

The fruits of the Holy Spirit are mentioned as the alternative, and we are to call on the Lord from our pure heart; prayer being the best regular habit that will keep us focused on God rather than sin. Sin is resisted by embracing truth and biblical living so that the Holy Spirit builds "fruit" to counter lusts that would otherwise dominate.

Once again the word for pure (katharos) is a word associated with priestly service, and that is our role as ambassadors for Christ; we are priests representing Him before an ever observing world. There is no room for compromise here, our Lord and master is watching more thoroughly even than the pagan world! The Lord seeks to bless; pagans to mock!

As Calvin noted, "that all who would consecrate themselves to the Lord must purge themselves from the filthiness of the ungodly". (Quoted in P Fairburn, page 355). Unlike Calvin we do not try to do this by legalistic systems, but by Holy Spirit filled walking and taking onboard of biblical truths to counter the lies of the enemy.

The fruits of the Holy Spirit always come from our study and application of the Word into the fabric of our daily life. The ones Paul chooses here to stand for all are instructive.

Righteousness stands to the fore, as without God's standards of character being met we cannot serve him.

Next comes **Faith**, as the Word of God must be believed and applied to life. **Hebrews 3:17 – 4:12** again.

Love (agape) for others, in the sense of ultimate concern for their everlasting well being is the key to the believers dealings with all men, and without it we cannot serve him through the gospel message. **John 15:1-17** again.

Peace will then follow in our life and will be the characteristic of our dealing with others; the calm spiritual prosperity of the soul of the mature believer is one of the magnets that draw others to the Lord and his word. This is the purpose of fruit, that it might advertise to all showing just what God can do with a yielded sinner who is saved by and lives in grace.

Application

A. PERSONAL

What will it be for us as believers, will we be vessels for honour or for dishonour?

Will we deal with sin and so fulfill the best possible service/role for our Lord, or will we be disobedient and so fall short of blessing and honour. The mental attitude of the believer is in view here also, as we are challenged to think and act as priests of the most high God, purging away from our lives any sin that might cause us to fall short of his holy

requirements. The challenge to "flee" from anything defiling or distracting must be taken in all its urgency; our spiritual lives and eternal rewards depend upon it.

B. PASTORAL

As pastors we face a daily battle against sin, as does every believer, and we must be alert to the dangers. We too are in danger of being relegated from table service to being a toilet utensil if we fail to deal with the threat that sin poses to our effectiveness. Let us also see the vital importance of conveying these things to the flock of God under our temporary care. God holds us responsible for the truth being passed on, and so many believers are just sauntering onwards, rather than marching to any spiritual victory.

Conclusion

There is no alternative to focused Holy Spirit empowered spiritual growth and purity of life; without either there is no service!

Paraphrase

" And so in a great house there are not only valuable vessels of gold and silver but also of wood and pottery, with some being vessels with an honourable use, while others are used for less honourable tasks. If a man purges out of his life the sins that trip him up he will be like a valuable vessel of honour, set apart for the masters special use, ready for the right purpose, prepared for every good work. Flee for your life therefore from youthful lusts but pursue as a hunter would the fruit of the Spirit, righteousness, faith, agape love, peace; for these are part of the life of all who regularly call upon their Lord out of a pure heart."

DOCTRINES

MATURITY

CATEGORIES OF BELIEVERS

1. Standpoint of Spirituality:

- a) Spiritual believer - the Holy Spirit controls the inside of the believer (Romans 8:6b).
- b) Carnal believer - the sinful nature controls the inside of the believer (Romans 8:6a).

2. Standpoint of Growth:

- a) Baby - one who has just received Christ as Saviour.
- b) Adolescent - one who has learned some doctrine but is not yet in the application state.
- c) Mature - one who knows and applies doctrine and spends a maximum amount of time in the filling of the Holy Spirit.

3. Relationship of Maturity and Spirituality:

- a) Spirituality is an absolute. The Holy Spirit either controls or He does not. One cannot be a little bit carnal. If he is carnal he is NOT spiritual.
- b) Maturity is speeded up by spirituality, but a baby believer can be either carnal or spiritual, and a mature believer can be carnal or spiritual.

SPIRITUALITY

1. All Christians have the Holy Spirit indwelling them. When we allow Him to control our lives, we are said to be "filled with the Spirit" or "walking in the Spirit".

2. The filling of the Holy Spirit can be lost by:

- a) Grieving the Spirit - by sin
- b) Quenching the Spirit - by not submitting to His leading
- c) This is called being carnal, or controlled by the flesh, the old sin nature.

3. The filling of the Holy Spirit can be regained by:

- a) confessing sin (1 John 1:9)
 - b) surrendering your life to God (Romans 12:1-2)
 - c) This is called being spiritual, or controlled by the Holy Spirit.
4. Only the Holy Spirit in us can produce good works acceptable to God - anything in our own strength is unacceptable (Romans 8:8-9, 1 Corinthians 3:10-15).
5. The spiritual believer:
- a) Imitates God (Ephesians 5:1, 1 John 3:9)
 - b) To glorify Christ (John 7:39, John 16:14)
 - c) Fulfills the Law (Romans 8:2-4, Romans 13:8).

FRUIT OF THE SPIRIT

1. The filling of the Holy Spirit produces fruit in the life (love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance). (Galatians 5:22-23) Note that "fruit" is singular - all the characters are produced at the same time in the filling of the Holy Spirit.
2. The reason we are left on the earth after salvation is to produce fruit. (John 15:16, Philippians 4:17)
3. We produce fruit by hearing the word (Mark 4:20-28) and applying it to our lives. (Hebrews 4:2)
4. Failure to grow and produce fruit means divine discipline even to the point of the believer's early departure from this life. (Luke 13:6-9 John 15:2)
5. Rewards in eternity are distributed on the basis of faithful production. (1 Corinthians 3:10-15, 2 Corinthians 5:10)

Verses 23 - 26

" But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Key Words

Foolish	Moras	stupid and foolish, to no point.
Unlearned	Apaidetos	undisciplined, uneducated; the sort of thing that only a person who was untrained in the Word would ask.
Avoid	Paraiteuomai	(present middle imperative) refuse to accept, reject outright, don't even give this a second glance. Don't be distracted by these things!
Knowing	Oida	(perfect active participle) knowing completely.
Gender	Genao	(present active indicative) give birth to, or multiply.
Strifes	Mache	fighting, battling and arguing as if its a contest.
Strive	Machomai	(present middle infinitive) battle with others to win points.
Gentle	Epios	gentle, soothing, healing.
Apt to teach	Didaktikos	skillful in teaching.
Patient	Anexikakos	ready to put up with evil, and injury for a higher good.
Meekness	Praotes	free of malice or revenge, submissive to insult. Not taking insults personally, but keeping calm and focused in the midst of evil.
Instructing	Paideuo	(present active participle) training as a strict military drill officer would train, with punishment if they don't get it right.
Oppose	Antidiatithemi	(present middle participle) people who place themselves over against what Timothy has to say.
Peradventure	Mepote	perhaps, even at any time, (we don't know...)
Repentance	Metanoia	change of mind from one place to another.
Acknowledging	Epignosis	full acknowledgement of the truth.
Recover	Ananepho	(aorist active subjunctive) "sober up", after drinking to the point where they lose contact with the real world.
Snare	Pagis	a trap that catches an animal and hold them tightly.
Captive	Zogreo	(perfect passive participle) take a prisoner alive rather than killing

them so that they might be sold as slaves.

Background And Analysis

In contrast to the false teacher the genuine pastor is urged to follow this prescription for useful and profitable service. The false teacher may yet be saved from judgment, but only through confession, and Holy Spirit produced life change. The pastor must, by their behaviour and teaching, try to deal with the actual and potential victims of false teaching, as well as have an eye open to the possibility that even the false teachers themselves might be convicted and change. While people live there is hope, but like all poisonous creatures, we keep our distance from false teachers. The truth alone, in Holy Spirit power, will convict, not our human persuasiveness.

The evil results of the false teacher may create in us what we may call a "holy anger", but it is just plain old fashioned rage from our Mid-Brain, and it is not useful in the Lord's service. Our rage/anger at evil does not have any impact on evil! Killing evil people or screaming at them just makes God's person look foolish or evil themselves. When we get angry and quarrelsome and try in our own great knowledge to convict and change the false teacher, we are simply full of pride and our efforts will achieve what pride and arrogance can achieve. Paul is calling us here to a higher way.

"Only if we are gentle not quarrelsome, as the Lord's true servants, will God grant our adversaries repentance, knowledge of the truth and deliverance from the devil". (J R W Stott, page 80). Paul uses the perfect tense of one of his favourite verbs, "Oida". We all "know" that giving way to rage is useless now and it has lastingly useless and disgraceful flow on effects. Old Sin Nature based rage solves nothing and opens the door to disgrace. We know the truth, and we are relaxed about the eternal results of what the Lord Jesus has done. We are in his hands, and we do not need to get upset at evil, we pray, we remember He is in control and we seek his path through the vipers.

First thing, don't buy into the false teacher's errors, and argue on things that don't matter or are off the main subject. You, as the true pastor, must select the ground on which you want to fight, or rather must only fight to maintain the truth. We are in danger if anger leads us, of doing equal damage to the cause of Christ as the false teacher has done. "The combination of unbiblical speculations and uncharitable polemics has done great damage to the cause of Christ". (Stott, page 77). Rage rarely is useful – exception = a physical survival situation where sudden violent anger scares away a potentially lethal threat to another innocent person.

It has been with great sorrow that the author has seen well meaning men and women try to defend the Word with anger at an attack by evil, and by so doing have given way to more evil, and closed the door to the gospel with a crash that was audible! I have been in many dangerous situations in Military-Naval service and rage has been appropriate only a couple of times, and then it was intelligent, targeted, fierce but surgical, and so saved lives. Rage is nearly always evil – "righteous anger" is very rare, and of all the times I personally got angry, most were sinful and needed confession!

The two categories to avoid are spelt out; "foolish and unlearned questions". They are, "the mark of an ignorant or unlearned man", (Hendricksen, page 274), and show that the person you are dealing with is off the track of logic and in their own little world. The way back is not to join him there and argue but rather to try to by the basics of the gospel get him back to the central issues. "Foolish" = totally unconnected to the true issues that matter, time wasting illogical arguments. "Unlearned" = issues that stem from the person's total lack of understanding/proper study of the Word of God. Example would be the person who is always arguing about "contradictions" in the Bible, yet hasn't even studied the passages thoroughly in their separate contexts.

Don't be distracted from the real issue by the arguments of the false teacher! They are simply hooked by their own arrogance, or desperate to avoid conviction by the Holy Spirit. Stick to the things that are God's policy statements not the quotes and opinions of men. The faithful pastor avoids these things by simply teaching verse by verse through the Bible, taking point by point the policies of God as they arise and firmly, and with love making application to the lives of the saints. Any alternative will give birth to "word battles" which go no-where. We must not fight "word wars" with people. There is no room for the pulpit being the zone for bullying, it is the place for simple proclamation of God's policy not the pastor's thinking. We are heralds of the King, and so have no right to share our opinions, only the King's words.

All teaching, especially corrective teaching must be done in love (**Ephesians 4:15**), and that means that we must be "gentle", skillful in teaching, and patient with those who find the things of God hard to grasp after their years on the other side. Lets examine each characteristic for Bible teachers to have in their communication of the Word.

1. **Gentle** - the emphasis here is on healing and soothing wounds. All too often we forget the objective in corrective teaching, that the people who have been led away might be recovered and healed of their errors. The message must be given with healing as its objective not proving yourself right!
2. **Apt to teach** - skillfulness in teaching is important and that involves training. God uses prepared people, and we must train to be more useful. Paul learned many lessons at the feet of Gamaliel and he drew on all his pre-Christian and post Christian experiences to make himself a better communicator of the truth; so must we!
3. **Patient** - so that we might reach our goal. This means a readiness to put up with some things in order to make the points we need to that will open the door further for change in the confused believer or false teacher. It means that we don't expect a person who has taken years to get into a spiritual mess to be sorted out in a few hours. It may take many talks over many weeks or months to deal with false teaching.

4. **Meekness** - is not the most popular thing today, although this tends to be because the Biblical definition is not known. Biblical meekness involves a spirit free of self interest, not seeking revenge, or any selfish objective but focused on keeping calm and clear towards the person that you desire to reach with the truth.
5. **Instructing** - involves working like the military drill instructor in a systematic and thorough way to reach the training objective, with rewards and punishment to ensure they stay on the right track.

Timothy is to remember that these people have actively opposed him and they have reasons, even if they are wrong, and they must be won back in a Christian way, if that be at all possible.

"His gentleness will not always be reciprocated or even appreciated. His teaching will at times meet with ridicule and abuse, with insult and injury. When this happens he must be patient under injuries. He must hold up under evil." (Hendricksen, page 275).

It is hard to obey these words but this is the task we are called to when we face evil teaching and the confused people who are peddling it. Our focus must be always on the saving and or delivering of the person in error. "Even the bitterest opponents if they are treated patiently will perhaps be led to change their mind and admit the truth". (E F Scott, page 116). We owe them truth with kindness, not sarcasm towards their ignorance. It must be discerning however, or you will waste too much time on the enemy's servant and ignore the needs of God's people. How much is "too much"?

It is easy to begin to resent the false teacher and especially resent the time it takes to correct them and those who have gone off after them. We are well reminded by the commentators here of this danger. One notes, "there is no place for resentment in the life of the Christian leader. It eats away at the one who imagines he has been wronged and spreads a grim pessimism that affects everyone else. God's work cannot be carried on in an atmosphere charged with anger and resentment. The Christian must be a gentle person." (R Mounce, page 132 and page 131).

We must have our eyes open to what God "might" do rather than to what we see in the life of the heretic. The word "peradventure" brings this home to us. We don't know what is in God's plan for the false teacher or for the foolish believer that has willfully gone off on a tangent; perhaps their very sinful fall away from the truth will be used by God to bring greater glory to the Word and the Lord. Many who were once cultists are now active evangelists for the truth.

We are always to look at people with the "perhaps" mental attitude; perhaps God is going to use this person more than ever before? Our desire is that they might repent, or change their minds about the truth, and so be delivered from judgement and retrained for useful service. It is frustrating to train and retrain those who should not have got off the track in the first place but this is the call of the pastorate.

As Homer Kent reminds us, "he must regard his ministry as involving the continuing educating of those who are immature and misinformed, but must remember to carry out this instruction with meekness". (page 279).

Verse twenty six makes it clear that Paul considered such people as the false teachers and their converts as those who have been made prisoners of war through their own foolishness. He uses the metaphor of drunkenness in the use of the word "recover", indicating that the people have got out of their right minds through alcoholic drink, and the pastor is helping them sober up.

The other metaphor involves a snare or trap that they, being out of their right mind have not seen before it captured them and held them tight. Paul uses the perfect tense again here to emphasize the eternal consequences and present danger of the "snares/traps" of Satan. This is an important picture again emphasizing that those who are "captured" by the enemy are those who are not alert to his devices, nor have they been vigilant concerning sin in their lives. All these points are repeated by Peter in **1 Peter 5:5-9**, as they had been earlier by James in **James 4:7-8**.

Understand this crucial point about the angelic conflict! Satan does not want to kill believers, he prefers to capture their will and get them acting in such a way as to bring discredit on the gospel and the Lord. Satan's malice means he wants to destroy the soul, the reputation, the joy, and the witness, long before he kills the body. He cannot rob the genuine believer of eternal life, but he can rob them, if they remain carnal, of joy now and eternal rewards later.

Believers who become slaves to sin and the false teaching of the devil (**1 Timothy 4:1**) are easily led by Satan into all sorts of activities that bring destruction upon themselves, and disgrace upon the Lord's name and the gospel message. Lack of knowledge and application of the doctrines of the Word of God open us to all sorts of foolishness. Ignorance and arrogance are a fatal combination and allow a person to be deceived into great evil with eternal consequences.

The pastor must not deviate from proclaiming God's doctrines and policies for this reason; without the clear teaching of the doctrine of God's Word there is no safety for the believers under their care. We are safe when obedient to the Word, we are in danger when we move away from it. As Pastors we are to deliver the truth so that none may say they were not warned and were unprepared for the enemy's attacks.

Application

- A. PERSONAL

How safe are you from the dangers we looked at here? The only safe place is close to the Lord and his Word, with daily application of what we know. We must also as believers be ready to show the patience described here regarding our fallen friends who have got away from the truth. We must keep the "perhaps" mental attitude towards each of them.

Christianity has been criticized by some atheists for our habit of writing off our false teaching brethren, and in effect "shooting our own wounded". These verses are a call to remember that while a believer is alive there is hope that they might repent and we should do all we can to make that possibility into a reality, and do nothing that might hinder their path back.

This does not mean we accept sin or lies, for we cannot. It does not mean that we fail to exercise discipline in our churches and cast out the false teacher and sinning brother, but that when we do we are ready to receive them back after repentance. In the next section Paul will urge separation, but only after all has been tried to recover them to truth first.

It also means we say or do nothing that might close the door of future fellowship in the fallen brother's mind; anyone leaving the church must be left with the clear impression that the door is open on repentance, and that there will be joy if it occurs.

B. PASTORAL

As Pastors we are confronted again with the demand to uphold a Christ like character in our dealings with those who are most frustrating. We may feel that the truth of the Word has been violated and the Lord insulted by a person's words or actions but we must keep the issues practical and clear in our mind.

Our personal feelings are an irrelevancy, the objective is that the person may be recovered and restored to usefulness within the church. We are not to buy into their fights, nor necessarily take them on at all points, but select our approach with an eye to their deliverance from Satan's hold, not our winning an argument. We do not know what God might yet do with these people.

"No Distractions" is to be our daily battle cry. We are called to correct, reprove, instruct, and encourage people back to the truth that will place them back on the path of godly service. If they persist in rejecting truth we separate (next section) from them.

Conclusion

Keeping our eyes fixed on God's perspective rather than our own interests is at the heart of this passage. God does not need our anger at the insults to him, he wants us to focus on getting these foolish people back from Satan who captured them.

They are responsible for their own capture but we are not to treat them like a kitten who has soiled our mat, we are not to rub their noses in their mess, nor say, "I told you so". Each is responsible for being captured by falsehood, because it indicates a lack of focused and passionate commitment to truth, but the pastor is held responsible if he or she does not teach the Word of Truth with passionate care for the souls of the flock. Jesus had the opportunity to tell John and Peter if there was another issue for pastoral care – there was not – they were to "feed and Sheep and feed the lambs!" **John 21:15-25.**

Paraphrase

"But avoid all stupid questions that have no purpose, and things that flow from uneducated minds. You know these things cause further arguments and fighting, and as the Lord's servant you are not to be known as a fighter over things that don't matter. Your job is to be gentle, a healer of wounds not a giver of them. You are to be trained in communication so that you go about the task of correction in the best most intelligent manner. You must be patient, ready to put up with evil to achieve the higher good of correcting a person who needs it. You must be free of malice and any personal agenda in this work; there is no room for vengeance or revenge. The job is to instruct these people as a basic training officer would in the army, systematically and thoroughly with the end in view. We don't know what God might do with them, they may change and become better than they or we would ever have thought. The Lord may give them through the work of the Holy Spirit to the point of repentance so that they acknowledge the truth and change their lives, so escaping the snare they were trapped in by Satan. They have been captured by his will we seek the Lord's will for them."

A Word of Caution on Arguments about Correct Eschatology

Practically it doesn't matter what your eschatology is – whether you await the Lord's Return to usher in eternity, or the Rapture to bring in the Tribulation, for either way the result should be you witness, work, and worship Him with focused passion here and now! That is the outcome of all good belief systems. Do not argue with brethren about eschatology – have your beliefs – we do (Pre-Millennial, Pre-Tribulational, and expecting the Rapture at any time)... but the focus is on service now, obedience now, and passionate work now. No arguments about sequence of expected events amongst

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the family brethren!!!! Lets focus on service of the lord – its clear the days are short before the Lord returns, and so lets get our eyes on Him not try to sequence events – they will be clear when they unfold!!!!

DOCTRINES

REPENTANCE

1. Two words are translated repentance in the New Testament:-
 - a) Metanoia - META - to change , NOIA - the mind, which means to change one's opinion or mind about something or someone.
 - b) Meta Melamai - to feel sorry for - an emotional reaction because of acts undertaken.
2. Repentance in salvation is to change one's attitude toward the person and work of Christ. (Luke 13:3,5, 15:7, 10, 16:30, 31, Acts 17:30, 31, 20:21, Romans 2:4, 2 Peter 3:9)
3. Repentance is used in salvation mainly for the Jews. The Jews had seen Christ as a great teacher, a wise man, a prophet. They repented and now recognised him as the Son of God. In the case of the Gentiles, the word believe is used (Acts 16:31) as they had no previous ideas about the person of Christ.
4. The Fruit of Meta Melamai, such as penance and sorrow does not save. e.g. Judas repented of his actions and went to eternal damnation.
5. However, Godly sorrow works repentance. (2 Corinthians 7:8-11)
6. The Holy Spirit is responsible for repentance in salvation. (1 Corinthians 2:14, John 16:8-11) It convicts of sin, righteousness and judgement.
7. The Believer is told to repent from dead works or human good.
8. When God repents it is symbolic (Genesis 6:6, Exodus 32:14, Judges 2:18, 1 Samuel 15:35, Jeremiah 15:6, Amos 7:3, 6, Hebrews 7:21)

HERESY

The procedure for dealing with heresy is clearly set out in the letters of the New Testament:

1. If people will not listen to the Word they are to be warned and rebuked. Titus 1:13, 14, 2 Thessalonians 3:14.
2. If they still will not listen, they should be isolated and all spiritual believers should separate themselves from those who are persistently carnal in behaviour. Romans 16:17, 18, 1 Timothy 6:3-5.

This means that we are not even to invite the carnal believer to dinner at our house. 2 John 10, 11, 1 Corinthians 5:11-13.
3. If at this point the person persists in their wrong teaching and/or behaviour they are to be thrown out of the church for discipline. 1 Corinthians 5:1-13, Titus 3:10. Persistent perversion of the Word of God is most serious. Titus 3:10,11, Galatians 1:6-10.
4. Paul illustrates this process in the treatment of the Corinthian brother who lived in immorality, and also with the false teachers in 1 Timothy 1:4, 11, 18 - 20. We also see him warning the church of this ever present danger in Acts 20:29, 30.

Expulsion is always for repentance and when a person repents they are to be accepted back into fellowship. This does not mean they are able to take leadership however! 1 Corinthians 5:1 - 13, 2 Corinthians 2:5 - 11.

Pastors who fail to discipline false teachers and carnal believers living immoral lives violate their role as the under shepherds of the flock. We are to be protectors of the flock from wolves and lions. These are words for the ministers of Satan who will always attack from within the church and the pastor is to stop this. 1 Peter 5:8, Matthew 7:15, 10:16, Luke 10:3, Acts 20:29.

MENTAL ATTITUDE

1. DEFINITION: The state of mind where the mind is set on a course of action on the basis of the whole function and thinking of the soul.

2. What you think is what you are. Proverbs 23 : 6, 7.
3. Without clear thinking there is conflict in the mind of the believer. Isaiah 55:6-9, James 1:7-8.
4. Believers are commanded to adopt the "Divine Viewpoint"; that is have their thoughts in line with the clear teaching of Bible Doctrine. 1 Corinthians 2:16, 2 Corinthians 10:4-6, Philippians 2:5.
5. Fellowship and energy within a church is based on believers all being in tune with what the Bible teaches. Philippians 2:2.
6. Our new life in Christ Jesus demands a new thinking in tune with His. 2 Timothy 1:7, Romans 12:2.
7. Confidence in service and living generally flows from this "Divine Viewpoint". 2 Corinthians 5:1, compared with, verses 6, 7, 8.

Also:

Stability in life	James 1:8
Prosperity of soul	Philippians 4:7
Giving to the Lord	2 Corinthians 9:7
Spiritual c/f worldly	Romans 12:2, Colossians 3:2
Purity c/f evil	Matthew 9:4
No arrogance	Galatians 6:1-5.
Inner beauty	1 Timothy 2:9,10,15.

HUMILITY

1. Humility is to be sought - Zephaniah 2:3
2. Humility is manifest in restraint - Luke 6:28-29
3. Humility is produced by the Holy Spirit - Galatians 5:22-23
4. Humility is essential in teaching - 2 Timothy 2:25
5. Humility is essential in learning. - James 1:21
6. Humility is valuable to God. - Proverbs 3:34; James 4:6, 1 Peter 5:5
7. Humility is the path to promotion - 1 Peter 5:6
8. Humility gives proper self evaluation. - Romans 12:3
9. Examples of humility:
 - a) Moses - Numbers 12:3
 - b) David - 2 Samuel 16:11
 - c) Jeremiah - Jeremiah 26:14
 - d) Stephen - Acts 7:60
 - e) Paul - 2 Timothy 4:16
10. Evidences of humility:
 - a) Forbearance to others - Ephesians 4:2,6:9, Colossians 3:13
 - b) Endurance in trials - 1 Corinthians 13:7, James 1:12
 - c) Compassion - 1 Thessalonians 2:7

d) Peaceability - James 3:17

11. Humility was the primary characteristic of Christ - Isaiah 53:7, Matthew 11:29, 21:5

12. Promises to the humble - Psalm 22:26, 37:11, 147:6, Isaiah 29:19

SATAN'S STRATEGY

1. Believers are warned against him and his tactics (Ephesians 4:27, 6:11-13, James 4:7, 1 Peter 5:8).

2. We must be ready and alert (2 Corinthians 2:11).

3. Satan is a deceiver and a counterfeiter. He uses deception - not obviously wrong or sinful - but very subtle changes to the truth (Genesis 3:1). Remember, a counterfeit looks like the original.

4. Satan is described as an "angel of light" - often seeming attractive and "good" (2 Corinthians 11:14).

5. His tactics:

a) Towards unbelievers:

i) to blind them regarding the gospel (2 Corinthians 4:3, 4, 2 Thessalonians 2:9, 10).

b) Towards believers:

i) Satan seeks to hinder our growth and witness (1 Peter 5:8).

ii) Satan will mislead into false doctrine and legalism (1 Timothy 5:14-15).

iii) He persuades believers to ignore the will of God through disobedience (Genesis 2:17, James 4:7-8).

iv) Satan often attacks our assurance of salvation so that we doubt God.

v) Worry (1 Peter 5, 7-9).

vi) Fear of death (Hebrews 2:14-15).

vii) He accuses believers of sin both to God and to the believer (using guilt) (Revelation 12:9-10, Job 1:6-11).

viii) He takes our focus off Christ by getting eyes on self (1 Corinthians 1:10-11), on people (1 Corinthians 1:12), on things (Hebrews 13:5-6).

ix) When we don't allow the Holy Spirit to control our lives, we open ourselves up to Satanic attack (1 Corinthians 7:5, 2 Corinthians 2:11, 1 Timothy 5:14-15).

x) The Lord will allow Satan to attack a believer as discipline for unconfessed sin (1 Timothy 1:20 cf. 2 Corinthians 12:7).

xi) Satan cannot indwell or possess a believer, only beguile them (Galatians 3:1).

c) Towards the world in general:

i) The World - Satan tries to deceive the nations (Revelation 20:7-10).

NOTES

CHAPTER 3

Verses 1 - 5

" This know also that in the last days perilous times shall come. For men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having the form of godliness, but denying the power thereof: from such turn away."

Key Words

Know	Ginosko	(present active imperative] you must know /recognize /realise this!
Last	Eschatos	the last days in the sense that this is the last period of time or dispensation in the history of the world before the Lord's return.
Perilous	Chalepos	difficult or dangerous.
Shall come	Enistemi	(future middle indicative) people will find themselves in the midst of.
Lovers	Philautos	self lovers, proud, arrogant, self centred.
Covetous	Philarguros	money loving above all else so that morality doesn't count.
Boasters	Alazon	bragger and boaster, full of hot air and arrogant self importance.
Proud	Uperephanos	a person who looks down on others thinking himself above.
Blasphemers	Blasphemos	slanderers of God and his work and word.
Disobedient	Apeithes	unbelieving.
Unthankful	Acharistos	ungrateful for things received.
Unholy	Anosios	unholy, not set apart for God in anything in their life.
No Natural	Astorgos	not feeling natural love towards appropriate objects.
Trucebreaker	Prodotos	a traitor and betrayer of their word and trust.
False	Diabolos	slanderers in their speech, as the devil.
Incontinent	Akrates	no self control.
Fierce	Anemeros	fierce/savage like an animal.
Despisers	Aphilargathos	haters of good men.
Heady	Propetes	falling forward; people who rush in rashly to things and end up falling into sin or other troubles.
High minded	Tuphoo	(perfect passive participle) to be filled up with air or smoke; Our word typhoon is from this root. It means a conceited person – fatally so...
Denying	arneomai	(perfect , middle, participle) Denying, contradicting... with eternal...
Form	Morphosis	outward shape or form of something.
Turn away	Apotrepomai	(present middle imperative) turn yourself away with real strength and total commitment to the rejection.

Background And Analysis

As believers we must be able to see where we are in history and act in the most appropriate manner to the challenges we face. Being correctly related to history is what this section underlines. We are, Paul says, in the "last days", and we must be clear what that means for our mission and life generally. This is the intensified stage of the angelic conflict, for Satan is defeated and he knows his time is limited, and his malice is great, for he has been fooled by men. He thought he could out think Jesus and work his evil to kill him before the cross, but he failed, and he failed due to both his own evil crew and to good people, but more he failed because he didn't remember that God is God, and he is just a creature!

Paul could say to Timothy, "you know", and he did, but very few today are correctly related to history; too many do not know their place in this space-time universe and do not obey the Lord's commands for these days. To know history and ones place in it is to be safe in the midst of trouble, but to not know what is happening is to be in constant danger.

As Lock observes, "there is still here the contrast between empty talk and real work" (Lock, page 103). We can only do the real work of God if we know where we are in his plan, and what is required of us in this age, and at our exact place in the plan. We must be correctly oriented to our place in space-time, and so play our part fully, God's way.

The last days are upon us, Paul says, and we must live in accordance with what that means. What are these last days? They were ushered in at the Lord's death, resurrection and ascension; the last period of world history before the second advent began with the Lord's victory over sin and death, and its author, Satan. He now knows the time is very limited.

Since the birth of this new age believers have been living in an intensified stage of the Angelic Conflict, when Satan is doing all he can to destroy the message of hope and the messengers who are true to it. Given the pressure that will be consistently upon us as believers we are to maintain to line of separation between ourselves and the pagan world, so that the visible difference will enhance the gospel message. Post-Covid we see the enemy forces intensifying their work.

"Giving up the line of separation between the believer and the unbeliever is unholiness". (Ironsides, page 216.)

Within these last days there will be terrible times, and various passages in Paul's and John's work make it clear that the days will grow darker as we approach the end. Paul is not saying that they will be "uniformly, continuously evil, but that they will include perilous times". (Stott, page 83).

These words are a constant reminder to never fall into the error of the so called "New Age" movement of the church, the Post Millennial theology, which looks forward to more and more good times and success in the gospel message so that the whole world will be saved in the end. Paul presents no such vision.

"The church is admonished to bear in mind that however they may succeed with particular persons in repressing incipient disorders....there was to be a great development of evil in the approaching future, not only in the outlying world but also in the Christian church". (Fairburn, page 362).

As the Lord had portrayed in the parables of the wheat and tares (**Matthew 13:25-40**), and the wise and foolish virgins (**Matthew 25:1-13**), just so the church and world would become a mixed multitude in which the spiritual ones would face a real battle to hold their position, against Apostasy. Our Lord's point and Paul's here is the same, we must be alert to maintain our position, place, and role, as wise and productive servants of the Lord.

In verses two through nine we see, "the evil men of the days of stress described" (Stott, page 83). These are the ones the early church faced and we will continue to face, so this section could be called, "know your enemy"!

The first thing that Paul identifies is that evil is associated, and begins with, what he calls the "love of self". He will use two perfect tenses, one in the list below and the other after it, and that way emphasizes two hallmark characteristics of evil for us to reflect upon further.

W Lock observes, "the main thing is that love of self will lead to neglect of the duty to others and to God, nay more, to active wrong doing to them", (page 105). As Wilson identifies, it ties in with the love of money that Paul had identified as a key problem of carnal man in **1 Timothy 6:10**. "It is moral corruption...which seeks self gratification through the things that money can buy", (page 151).

There is a strong point being made by Paul and by other Apostles, and it is that there are two camps in this world and they continue for eternity, and the values, desires, and goals of each differ as far as light is from darkness. We face a daily choice as to where we stand on the ultimate values of life, and whether we follow our Lord in all things or end up compromised with the world and following those who stand with the apostates. Let us look at each of the eighteen characteristics of the apostates and check ourselves out in accordance with scripture: **2 Corinthians 13:5**. Let us also compare these to the characteristics of the true pastor-Teacher in **1 Timothy 3:2ff**.

1. Lovers of self. - To be self centred means that everything is interpreted in terms of selfish concerns; it is a moral relativism that centres on the self rather than God or others.
2. Covetous. - Lovers of money so that everything has a price and what is of value is what can be measured in dollar terms.
3. Boasters. - We would say people like this are "full of hot air"; they have no substance nor heart but love to speak great words about themselves. This is a perfect tense – indicating strongly the permanent results of being full of hot air rather than God's truth.
4. Pride. - Arrogance knows no bounds when the opinion of God is ignored and the self is the sole criteria for decision making.
5. Blasphemers. - When people think they know better than God they very quickly move on to directly insult God and his words, for they don't think they are bound by the rules that govern those who are, in their eyes, foolish enough to believe in God!
6. Disobedient to parents. - At heart a nation's strength is rooted in the strength and respect within the family unit. Where children grow up to despise, disobey, or ignore their parents they will grow up without a healthy sense of discipline. The society will then suffer as the child who does not respect its own parents will not often respect the life or property of others. This point applies equally to children and parents; parents must live so as to be worthy of respect and children must respect as far as they are able their parents.
7. Unthankful. - This term sums up a trait of people who are in evil that often baffles others. Why is it that you can do wonderful things for some people and they will despise you and insult you for the good you have done them, or they will use your very kindness against you? The answer is here. People who get into evil and false doctrine will lose all perspective and have as their character trait an ungratefulness that is destructive and nasty.
8. Unholy. - Holiness means to be set apart for God and his service, and unholiness means the reverse; to be set apart for self and evil rather than God. To be active in the service of the enemy.
9. Without natural affection. - No capacity for love is an indication of deeper and more dangerous aspects of a persons nature. When people love only themselves they are incapable of truly loving others.

10. Trucebreakers. - When people have morality that is rooted in self interest you can be sure of only one thing with them; that you cannot be sure of them at all. They will be as stable as the wind is! These are people whose word you cannot trust.
11. False accusers. - Malicious gossips will abound where-ever self is king. If people will not talk about the Lord and his word to them they will talk about everything and anything else, as if it were important.
12. Incontinent. - No self control. People who follow their whims and fancies as if they were truth and righteousness, where-as they are simply lust and desires.
13. Fierce. - Brutal men are Satan's men. Gentle men are God's. There is no place in the church for those who will tear another person apart with their words or their hands. We are not to be fierce like wild dogs, but gentle like our Lord. A fierce man is a false brother.
14. Despisers of them that are good. - A man is known by his company and by those he loves. No good man will despise good men, but every evil man will. Look at the company others keep and see where their hearts are.
15. Traitors. - If a person is dishonourable they will betray you without thought. Evil has no standards other than self gratification, and betrayal of the good for temporary gain is to be expected from evil men.
16. Heady. - Thoughtlessness is another trait of evil men. They do not think about consequences, they are rash and foolish, lacking foresight and concern for others.
17. High-minded. - While being rash and foolish themselves they use such terms of others. They do not see any problems with their own behaviours, they are perfect in their own eyes. Satan's sin of pride.
18. Pleasure lovers. - Their God is their belly. Philippians 3:19. They do things to feel good rather than because they are good, and will be of benefit for them and others

This terrible list is all too common in our day, as it was in Paul's day. It is just another sign of the impact of evil upon the person who follows the satanic worldliness viewpoint long enough. We must set our hearts and minds firmly against this way of living, that leads to such evils. In the fifth verse Paul identifies the central point about the apostates, for we must remember that these people were in the church and they are now claiming to be more spiritual than the genuine believers. The big issue is the issue of power; the enemy's people have the power and the life style that comes from the self, but we are to have the power and life that comes from God.

Satan's objective is not to make people into the town drunk; his real coup is to make them into self righteous legalistic hypocrites. They have no real power except what pride can produce, and it produces the above list rather than the list of the fruit of the Holy Spirit in Galatians 6. The second perfect tense in this passage occurs here, as these people deny the power of God, but amplify the deceptive illusion of their own. They show their capture by Satan, the father of lies and arrogance, and it is fatal arrogance, for its consequences go on forever, unless humility breaks through. Being "high-minded" they "deny" truth, for they prefer the lies of the enemy to the truth of a demanding Creator-Saviour-King – and God is demanding!

Hendricksen notes, "these people lack spiritual dynamite. They have no love for God, nor for his revelation in Jesus Christ, nor for his people. Hence, since they are not spirit filled men, it is not surprising that they lack power", (page 286). They are great pretenders, phony, and empty of both power and hope. In **Jude 12** they are referred to as, "clouds without rain", promising much to a hungry land but delivering nothing of value nor meeting any real need.

Many in the world want a religion that does not require effort, commitment, obedience, nor any change to sinful life patterns, nor anything that would disturb the Old Sin Nature. Genuine Christianity is not their choice but counterfeit faith is. They deny genuine spiritual power and easily and quickly accept fake alternatives to real spirituality.

Robert Mounce is scathing but accurate when he says, "people want a religion that requires nothing and changes nothing. A bit of rustic tradition totally inoffensive to anyone. Keep away from people like that, is Paul's advice to Timothy", (page 134). There are the confused believers spreading falsehood in ignorance, and we are to correct if possible, but if they persist separate from them. The door is open for them to repent and be accepted back. They are not in view here; these are the wolves in sheepskins! These are fake/false/make-believers. They are enemy troops!

Paul is strong in his command to avoid such proven false "brothers" for they are not brethren at all – they are enemy soldiers dressed as our own, but their hearts and minds belong to Satan. Timothy is to keep on turning away from any who are like this. At any point where such people are identified they are to be rejected and avoided, and this would appear to involve both the public and church social life, and in private life. Such people are to be seen as "anathema", **1 Corinthians 16:22**, and are to be fled from as if they have the plague! Above he has urged the truth preached to convict them of their evil, but once it is clear the truth is hated, their real family is identified and they are to be separated from.

Let us all join with Ironside in his heart felt prayer. "God give us to be genuine, to be real, that eternal things may so grip our souls that we will live and do the work and be real witnesses for him" (Ironside, page 220).

Application

A. PERSONAL

We have seen many times in this letter, as in all Paul's work, that the believer is urged to be constantly on guard against the false brother, and to be discerning of the words and behaviours of others so that he/she is not fooled by evil in any possible disguise. Are we alert enough or do we forget to beware of evil men and heed the warnings our Lord gave us.

To be ready for the perilous times we may face we need firm knowledge of the policy and stable application of the power of God in our lives. The only way to be ready for trouble is to walk in the Word in the power of the Holy Spirit. There is no other way to survive and prosper spiritually in this stage of the Angelic Conflict.

B. PASTORAL

The pastor must be alert also both to the danger of the false teacher and the time wasting danger of giving them time of day over any matter. These people are not to be debated, socialized with, or greeted in the street, they are to be avoided at all costs! **2 John 9-11.**

Conclusion

The truth must be taught, and those who reject it identified and avoided so that their poisonous words and lives infect as few people as possible.

Paraphrase

"Be really clear about this fact, that in the days we live in there will be times of great peril and trouble for the genuine believer. The reason for this is that men who reject the truth will set themselves up as the standard and their self love will lead to all other evils. They will be proud, arrogant, lovers of money and what it can buy. They will be self centred boasters, looking down on others as if they are superior to all, slandering God and his people, rejecting the truth, ungrateful for things they have received, rejecting God's claim upon their lives, with no natural affection towards people they should have love for. They will be people whose word cannot be trusted, and who then accuse others of evil with vicious gossip being their standard way of dealing with others who they cannot understand. They have no self control, but are fierce like wild animals instead of creatures made in God's image, hating good men and acting in a rash and thoughtless way in matters that they should be thinking about what is right before acting. They are full of their own importance and love their own pleasure ahead of anything else, believing that pleasure is always "good", even when God has set limits and boundaries for pleasure to operate in. They always know better than God! They sometimes have a religious facade to their lives, they appear to be spiritual at times, yet they are denying real spiritual power through their life pattern. From such people turn away, at every time and in every place you see them avoid them like the plague."

DOCTRINES

APOSTASY

1. Apostasy means falling away.
2. Apostasy differs from backsliding of a true Christian. A true Christian can backslide, an apostate is never born again, e.g. Judas Iscariot.
3. The backslidden Christian loses his fellowship, but not his salvation as this is a free gift of God (John 5:24, Titus 3:5).
4. The apostate is declared in (2 Timothy 4:3, 4) and (1 John 2:19).
5. Apostates may do good works calling themselves Christians but they should not be accepted as such. (2 John 9-11, John 10:12, 13) This is human good.
6. There will be a great apostasy prior to the Rapture (2 Thessalonians 2:3).

ANGELIC CONFLICT [See page 10 above]

Verses 6 -9

" For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to a knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men as theirs also was."

Key Words

Creep	Enduno	(present active participle) enter into as a thief with bad purpose.
Lead captive	Aichmalotizo	(present active participle) make a prisoner of war, to lead away at spear point, and have total control over.
Silly women	Gunaikarion	a silly/foolish (pathetic) woman. This is a contemptuous term and indicates that they should not be like this. The reason why they are is given in the next words; they have made a habit of sin.
Laden	Soreuo	(perfect passive participle) they have received a load(of sin) with permanent results if they don't become wise and deal with their sins.
Led away	Ago	(present passive participle) led away by the power of the lusts.
Lusts	Epithumia	strong desires that are uncontrolled.
Learning	Manthano	(present active participle) being informed, gaining information, yet in this context never applying it to their lives with any change being made.
Never able	Dunamai	not having the power.
Withstood	Anthistemi	(aorist active indicative) stood up against and opposed.
Resist	Anthistemi	(present middle indicative) keep on opposing.
Corrupt	Kataphtheiro	(perfect passive indicative) utterly perverted, depraved, ruined in their thinking so that no good thing is seen as good.
Reprobate	Adokimos	rejected as worthless as judged by the faith standard.
Proceed	Prokopto	(future active indicative) advance like an advance party through the forest cutting their path as they go.
Folly	Anoia	lack of thought and logic/sense.
Manifest	Ekdelos	made clear or obvious to all who look.

Background And Analysis

Paul builds on the list of evils he has already given us to assist identification of these false/fake brothers (enemy agents masquerading as genuine believers). Here he notes the historic examples of Jannes and Jambres who Jewish tradition records were the names of the magicians who acted for Satan and against God when Moses was in the court of Pharaoh. Exodus 7:10-12. These two evil men are the "type" of people we must be alert for. The picture Paul draws here is not flattering for the evil ones; they are portrayed as vile and slimy "worms" who will stoop to anything to achieve their self centred goals. The consistent picture of "end times" passages indicates evil getting worse towards the end, and the two perfect tenses above remind us of the eternal consequences of being "laden" with evils and so "corrupted" in all thinking and behaviours, and the results are indeed forever, unless this path is rejected.

The verb translated "creep" is one that indicates the character and purpose of the false teachers. They are like thieves, and the analogy is a close one for they try to steal the stability and joy of all they target. They act like thieves and actually "target" those who are potentially weak and vulnerable through lack of biblical teaching. Remember these are enemy agents, not confused believers here. Like their master Satan they are good at targeting vulnerable people, and guilt is the best hook that Satan has in any life. Unconfessed sin festers within and provides a hook for further evil.

The term for "silly women" is a disparaging one and Paul makes no apology for it. It refers to women (but is an inclusive term and can refer to men also) who are so emotionally unstable and vulnerable, through earlier unconfessed sins, that they will allow themselves to be fooled by cunning and calculating men. While our early experiences makes us vulnerable, when we come of age we are culpable, and well able in the Holy Spirit's power, and through application of biblical doctrine, to deal with the legacy of our traumatized past (if we have had one – and I speak from experience here). If we fail to act to remove our vulnerability, we are responsible for consequent poor choices, and rightly judged.

No Christian woman, or man, should ever be in this category, and none need be if they hear, believe, and apply the doctrines of the Word Of God. Many of us have had multiple trauma in our childhoods, but if we add addictive behaviours to cope rather than confession and spiritual growth, we open up more vulnerability and evil will find its home within. If we fail to believe and apply the Word of God, we will in the end believe anything, and the result will be we are "used" by those who are the religious "con men" of society. All who are conned are responsible, for they have not taken the precautions that Paul has urged. Only the foolish are fooled. We are on a battlefield here in space-time and those who walk carelessly cannot blame others for being hit/hurt – it is a battlefield after all. We are warned by the Word!

The concept of money hunger on the part of the false teachers is clear also from the word for "captive". It is a military word that means to take a prisoner of war and then use them for money when sold as a slave. We are reminded by this

word of two other concepts, one of the Angelic Conflict (also called the "Invisible War" by some), and the other the deliberate nature of Satan's targeting of those who are not walking as they should, and so are spiritually weak.

Peter warns of this very tactic by using the lion analogy for Satanic attack. **1 Peter 5:8-9**. Lions target the animal they wish to kill very carefully. They pick the weak, the sick and old, and the animal that is isolated from the rest of the herd. Any believer that is sick or weak spiritually is so because of failure to apply the Word to life, and they are isolated because they have got away from supportive, encouraging fellowship with their brethren in the Lord.

The things that make us even more vulnerable are spelt out in these verses. There are three characteristics of spiritual weakness mentioned here that psychologically are the warning signs of danger for time and eternity.

First issue is that they are laden (perfect tense here – lasting/eternal consequences if not dealt with) with sins. They have not been dealing with their sins on a moment by moment basis in accordance with Scripture, **1 John 1:9**.

The **second** issue is that they are being led away with their various lusts, rather than resisting them. Strong desires are not to be heeded; they are to be discerned! If a desire is good it can be followed but if it is wrong, it is to be resisted and as James warns us, we cannot blame God if we fall due to our own lusts being given power over us. **James 1:13-15**. The enemy will always have someone or something to lead us away from the truth, he specializes in alternatives to truth! Satan "smells" our weaknesses and will always play to them, just like his servants. Con-men always target the person they feel is most likely to be fooled, and they target anyone addicted to any other "lust" type activity, and feed that lust.

The **third** characteristic of the "victim", is that they are always learning new things yet never really gaining or growing in spiritual strength from their knowledge. What is the problem here? Is there something wrong with the Word of God or is it a problem with the hearers? They have failed to follow up belief with application.

The Bible makes it clear that the problem is mainly the "forgetful hearer", **James 1:19-25, 2:18-26**. As **Hebrews 4:2** identifies the issue is that the Word has not been "mixed with faith" in the hearers, and therefore not been applied into daily life. Without application there is no full understanding and no growth. Without doctrine applied the people perish.

The false teachers will be able to be depended on in one matter, they will always oppose all who stand for the truth! They keep on opposing (present active indicative) the truth. They cannot abide the truth and must oppose it at all points lest they are convicted by the message.

The two men mentioned opposed Moses and for every miracle he did they counterfeited it with satanic power. They were totally convinced of their beliefs and even when the evidence of the superiority of Moses God came through they rejected it. They didn't want to know the truth!

Paul refers to them as, "men of **corrupt** minds". The perfect tenses again reminds us of the lasting consequences of a perverted mind – they go further and further into evils. Evil doesn't stand still, it always advances. The word for corrupt indicates that they once had knowledge of the truth and were intelligent, but had let the evil within them get hold, and the very strength of their mind became their weakness. This led to their being declared "reprobate", or rejected by the potter as a "bad pot". They are good for no purpose at all, and as they have never belonged to the Lord they will be left to the consequences of their choices, but finally they will be judged with Satan, who they have followed. God is in control and will deal with them finally, but like Moses we may be called to stand against these people, and we must be ready.

The trash can of history is full of men and women like these false teachers and evil miracle workers. God does not pay his accounts on the 20th of each month! Some times these evil people survive for a long time, but eventually the truth comes out and they fall, and drop from sight. Their folly is finally seen by all in eternity, and those who feed upon the Word see the truth earlier and are delivered from anything these fakes could otherwise do to them.

Application

A. PERSONAL

All believers must be ready to spot the false teachers as we have seen above, but even more than this we must all be "safe" from attack from them. We are safe when we are walking as we should, and we are in danger of being deceived when we walk away from the Lord. As the old song says, "we must trust and obey, for there is no other way, to be happy in Jesus, but to trust and obey!" Eternal life perspective = not "loving this present world" more than loving the thought of being with the Lord and the saints in heaven.

B. PASTORAL

As a pastor you may be called to stand publicly, like Moses was, against false teachers, even against those like Jannes and Jambres, men with satanic power, and so well able to do miracles of deception. **2 Thessalonians 2:9-12**.

Power is no proof of anything spiritual; it is simply a sign of power. It is the source of the power that is to be questioned. The same principle applies to wealth, for it alone proves nothing, but how it is obtained may give evidence for good or evil. As the Lord made clear in **Matthew 7:13-23**, it is the "fruit" in the life and doctrine of the people with the power that is the issue, for from these things you see the source of the power.

Conclusion

We must all be ready to stand against the evil people, if the truth we proclaim is being publicly opposed by them. We must be ready to face great power and deception without feeling threatened and we must by word and deed reject their position, and ensure that the Lord's policy alone is left before the people. When these people "win" against us we must not lose our perspective, but trust the Lord to judge them in his time and in his way.

Paraphrase

"The sort of false teachers I have been talking about are like thieves, who creep into houses to enslave foolish people who have not kept themselves safe. They capture these people after targeting them as "easy game". The weaknesses they spot and use in their victims are their failure to deal with sin, their refusal to resist lust and strong desires and take control over their lives, and their refusal to take the Word in with faith and practical application to their lives. Just as Jannes and Jambres stood up against and opposed Moses, just so these sort will always oppose the truth and all who stand for it. They are often intelligent men and women, but they have given themselves over to evil and corrupted their own minds, being finally declared "useless" and "worthless" by God and judged. They will be dealt with and will advance no further, for eventually their foolishness will be clear to all just as these old magicians was in their day."

Verses 10 - 15

" But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Key Words

Fully known	parakolutho	(aorist active indicative) followed closely, accompanied in the sense that he had walked with and talked to Paul over a long time.
Doctrine	didaskalia	teaching, content and application is in view here in context.
Manner	agoge	way a person lives their life, real behaviour when no-one is there.
Purpose	Prothesis	the guiding motive or purpose in his life.
Faith	Pistis	content believed and the manner in which it was rested on.
Long suffering	Makrothumia	"big souled" strength under pressure, not losing temper.
Charity	Agape	giving love that cares for the ultimate well being of others.
Patience	Hupomone	enduring under pressure, without quitting.
Persecutions	Diogmos	persecution for a belief that differs from the power people.
Afflictions	Pathema	suffering especially in the mind.
Endured	Hupophero	(aorist active indicative) bearing up under and heavy load. Grit it out.
Delivered	Ruomai	(aorist middle indicative) delivered, rescued, with a sense of triumph.
Suffer	Dioko	(future passive indicative) will be hunted down by the persecutors.
Evil men	Poneros	evil in heart, on the devil's side in their minds.
Seducers	Goes	a person who wails in a trance to work magic spells; sorcerer or a cheat and liar who deceives to get control of your soul.
Wax	Prokopto	(future active indicative) advance in, move along in(evil) more and more.
Deceiving	Planao	(present active participle) deceiving, misleading.
Continue	Meno	(present active imperative) keep on holding your ground!
Learned	Manthano	(aorist active indicative) learnt as a disciple.
Assured	Pistoo	(aorist passive indicative) were assured of the reliability of.
Able to	Dunamai	(present middle participle) has the power to.
Wise	Sophizo	(aorist active infinitive) make you wise in the sense of properly applied knowledge that is useful.
Known/knowning	Oida	(Perfect, active, indicative) knowing the truth has lasting consequences.

Background And Analysis

In contrast to the false teachers, who cannot be followed without spiritual disaster for the disciple and the people of God, Paul repeats what he said several years before in **Philippians 3:15-17**, "Timothy follow me and my example, I wont let you down!" As he faces his own death, Paul draws on his own experiences with warmth and concern for his young friend and for all who will stand with him, in true doctrine, down the ages, and urges him and us to be wise not foolish, to endure, not seek easy ways out of pressure, to hold to the truth, not compromise or water it down.

As our Lord said in Matthew 7, you can test a teacher's teaching by looking at what it does for them in their life, and for all who believe them. If a man or woman has godly fruit in their life they may stand in the truth, listen to what he/she says and test their words then with scripture, but if they have no godly fruit in their lives, save yourself the effort of even checking out the words for he/she is a false teacher. (**Matthew 7:15-25, Luke 6:43-45**.)

Christianity is a very personal thing, it depends on your personal relationship with the Lord through the Holy Spirit within and your personal instructional relationship with a godly pastor teacher who leads you into the Word of God faithfully and systematically. The gift of Pastor Teacher is an important one in the church, and is meant to be the heart of the churches growth as the pastor teaches the Word and the people watch his/her life and heed his/her words and apply what they see and hear. Paul reminds Timothy of this process in these verses. The verb parakolutho is a strong one to indicate the close study of the words and life of Paul by Timothy from which he challenges to both theory and practice of the doctrines Paul communicated to him. This is the biblical way of communication of doctrine, it is always to be in, by, and through relationship with the teacher, so that there is no chance for a phony, or play actor (hypocrite), to ever get into a place where they influence others.

As the mentor of my university years at Blockhouse Bay Baptist, the late professor E M Blaiklock said, "the defeat of falsehood is best effected by the demonstration of the truth", (page 113). This is best done through the life and work of the pastor. Dr Harry Ironside, ever the practical pastor, said, "we cannot lift men higher than ourselves. If one is not living for God, is not walking with Christ, then he cannot be a real blessing to other people", (page 222).

The tests for the pastor are clearly stated by Paul. The eighteen characteristics of the false teachers in verses 1 - 5, are balanced out and answered by the nine characteristics of the faithful pastor. Once again, compare this passage to 1 Timothy 3 also.

1. **Doctrine.** - Paul had no secret doctrines, everything was open and clear to be checked against scripture and against his own and the Lord's life. Paul's teaching was plain speaking and all could see and hear it and assess it systematically.
2. **Manner of life.** - This refers to the way a person lives away from the pulpit, or place of teaching. In their daily walk do they live as they should? They must if they are to properly "adorn" the gospel message they give. Titus 2:10.
3. **Purpose.** - The word prothesis has a meaning that indicates Paul had a "guiding principle" for his life and it was to glorify Christ; he lived for that and so must Timothy.
4. **Faith.** - What he believed was seen by doctrine in practice in every decision of his life. We are to be tested as Paul was; when we face a decision do we apply "faith" to it, do we seek the Lord's will and apply his word, for it is in this that we see faith applied. It is in our decision making that we really see what we believe!
5. **Long suffering.** - The strong military word for gritting it out on a long campaign is one of the key fruits of the Holy Spirit. Being "big souled" is what we are called to and the mature believer will show this trait, it comes naturally to one walking in the Holy Spirit. The "Fellowship of His Suffering". **Phil 3:10, Col 1:24-26, Jas 5:10.**
6. **Charity.** - Agape love is another fruit of the spirit that shows our status as believers and our right to speak as pastor. If we have no love we are a clanging cymbal (**1 Corinthians 13:1-13**); we have nothing of substance to offer people.
7. **Patience.** - Another fruit of the spirit which emphasizes that we are waiting on the Lord's time for things to happen rather than telling God what and when to do things. To wait on the Lord does not mean we are inactive, but that we are ready to move at all times, but seek clear guidance as to when and where. We are in no human rush, but seek God's timing.
8. **Persecutions.** - When one stands for the truth there will be those who attack you and this happened with Paul, for he stood for truth and those who preferred the lies of the enemy persecuted him. We are known by our friends and by our enemies, and Paul was proud to be on the receiving end of persecution from the enemy, it meant he was dangerous to them!
9. **Afflictions.** - To suffer for the truth in the body by persecution is one thing but the faithful pastor will often be called to suffer mentally with anguish and concerns for others in the midst of his own pressures. It is this inner torment of soul for others that is in view here, and it is the lot of all who love the Lord and his people. Paul's testimony in **2 Corinthians 11:23-33**, spells out much of the above mentioning the things that had happened to that point in his ministry. Far more pressures had happened since he wrote that letter, although it is these first trials that he refers to, very likely as it was then he met and influenced Timothy so much as a young man. These early trials were etched onto Timothy's mind as he saw what it was to be a missionary pastor first hand.

Paul has a track record of service and his character can be seen from the things he has said and done. Paul reminds Timothy of the early events of Antioch, Lystra and Iconium, what serious suffering he endured, and from which the Lord delivered him. Acts 13, 14. The Lord's deliverance from each persecution in a triumphant manner was the Lord's seal of

approval upon Paul, and in this last trial he will face, the triumphant way he will die for the Lord will be the final seal on his ministry. **1 Peter 2:9-10, 19-21, 4:13.**

Paul was confident in his Lord, but not arrogant about his life and achievements. It is in this, as in all things, that he differs from the false teachers; they are arrogant about what they have done, whereas no true servant of the Lord can have this mental attitude, for all who serve the Lord know it is he who deserves and will get the glory, the praise and the honour for delivering us from trial, or keeping our soul in dying grace through trials.

What a challenge to us is this portrait of a pastor! As Mounce observes, perhaps with too much accuracy, "If believers today are not meeting persecution it is not because the world has come to appreciate goodness. It is rather because so few believers have determined to live genuinely Christian lives", (page 141). "The nearer we get to the end the higher is the rising tide of rebellion against God", (Ironside, page 225). We must be ready to face these things, and all who would enter the pastorate must be ready for this sort of life in advance of their training. "It is only for those who are both in the world and in Christ simultaneously that persecution becomes inevitable". (J R S Stott, page 96).

In verse twelve we have the principle of suffering spelt out, for all to see. All those who keep on striving to live (present active participle) a godly life will suffer persecution! All who seek godliness in this last time period will receive (passive voice of verb, dioko) the attacks of the enemy. Do not feel "let down" when you are attacked, cast your cares upon the Lord and obey the last orders like a good soldier in the battle-field. So, you have been wounded – it's a battlefield!

It is no strange thing to experience attack, for it is "normal" in a war, what is unusual and strange is for a believer to have a life without incident, trouble, pressure or threat. We are meant to be on "active service" and that means to be engaged in battle against evil and for the truth. A prosperous and unpressured believer is clearly not much threat to the enemy!

Simpson expresses this forcefully, "a Christian curled up on a bed of sloth belies his name. He is enlisted in a holy warfare in which hard knocks will be dealt with and borne. Piety and paralysis are false concords." (page 148).

Verse thirteen reminds us that there will always be evil men and women pretending to be "Christian", and they will prosper for a time at all times in history, even getting more blatant in their hypocrisy and falsehoods towards the end of the age. They will mislead and they will be misled by others themselves, but what must be our response? These evangelists of evil will keep advancing onwards supporting Satan's plan, but we must not get distracted from our part in the Lord's plan, for it alone will finally triumph.

Security for the believer is going to be determined by what is within their own mind. If they have their thinking garrisoned by the full knowledge of the doctrines of the Word, in the filling of the Holy Spirit, then they will have strength and stability. Remember **2 Timothy 1:7** again and again in this last chapter. It is the reality of our loving relationship with the Lord, and the Spirit's power working within that produces peace of mind in the presence of anguish and persecution.

Verse fourteen identifies this clearly. Timothy is to keep on (meno) continuing in his daily feeding on and applying the Word of God. It is daily learning more and more of God's Word and applying it into the fabric of life that provides the security and strength that is needed, especially when you face the enemy daily, and often see them apparently prosper! With the Word within, the believer can have God's viewpoint rather than be distracted by what is apparently happening. We know (oida – perfect tense) the truth and are set free of the temptation to believe the fake, by our security in the truth. Oida occurs twice, in both 14 and 15! Our active response to our knowledge of the truth has eternal consequences.

In time the enemy may be more powerful politically, more wealthy, more popular and more successful as the world applauds success, but it is the last assessment that matters, it is what God thinks that finally matters!

Timothy is urged to keep to the familiar "narrow path" of truth, as that is the place of testing, but also of blessing, and there is no other way to please God, for only in doctrine is there any assurance, for it alone works in the life under pressure. Timothy has utilized God's word before and trusted in it's power and truth, and under the increasing pressures of the future he must continue so to do. He has a good track record too, having been surrounded by the truth since a boy and having loved it since early days.

"Note that learning is not enough. What has been learnt must be applied to the heart by the Holy Spirit, so that one also becomes convinced, with a conviction that transforms life." (W Hendricksen, page 295).

It is only the Word of God applied, that is able to make a man truly wise and keep his heart and mind in the midst of troubles. The method for this is through faith, as the word is heard, believed and applied to life on a daily basis. The daily feeding on of the Word of God will not only produce salvation for the soul but also the deliverance out of, or in the midst of the troubles that will come because of the enemy.

The Bible itself will save no-one, it is only when it's truths, which speak of Christ, are taken and applied in love and obedience to him that there is power, growth and safety. As Wiersbe notes, "we are not saved by believing the Bible (John 5:39), but by trusting the Christ who is revealed in the Bible", (page 160). It is application of the truth into life in spiritual power that transforms our walk, not "trembling" in the truth, for the devils do that. **James 2:18-26.**

Application

A. PERSONAL

There are many challenges in this passage as in all verses of this letter. The first to address is the challenge for us all to bear "godly fruit" in our lives, so that we are both attractive witnesses, and safe on our brief journey through time. We may get persecution for what we stand for, and such may be a badge of success, but we should never be persecuted because we are obnoxious, with our lives filled with evil fruit!

The second challenge is to look at our attitude towards evil people who prosper in life. Do we feel anger, envy or jealousy? If we do, we must examine our perspective and ensure we make any changes required to get it right!

By that we mean, getting back to the eternal life perspective, seeing things as God sees them and doing things in a godly way, so that the temporary success of the evil does not distract us or cause us any concern, for our focus is on eternal realities and God's final assessment and judgement of all mankind.

B. PASTORAL

The pastor once again comes under the spotlight in these verses and rightly so. As pastors we are responsible for the health and strength of those the Lord has given us to shepherd. How well do we measure up against the nine characteristics that Paul notes here? Can we truly say to those we lead in Christ, "follow me"? If we cannot there are things we must get sorted out both in thoughts, attitudes and in acts. What is our track record in service?

Do we see the Lord working through us with spiritual growth in those who follow and attacks from those who oppose? The importance of checking out the pastoral candidate is another point that comes from these verses. If a man does not have this testimony, he is either new in ministry, or his ministry has lacked power, and/or focus.

Our good works and acts of love towards all may win us some friends in the community but our preaching of the gospel will often not win us anything other than enemies. Beware the preacher who is uniformly praised by the godless. Ask yourself what is he praised for? We are to be "well spoken of in the world" as moral people, but Satan's people should hate the genuine servant of the Lord. They will lie about us; we just must be sure that their lies are proven wrong.

Genuine acts of love and concern must be seen by all. Pagans should say, "I know he preaches Jesus and I'm not interested, but I respect what he does and that he believes in God but I don't". This was the apostle James testimony; the unbelievers referred to him as "James the Just", even when rejecting his Saviour, they acknowledged his godly life. Remember however, then they murdered him in the temple while he was at prayer!

We must be women and men of "good report" in the community, and this requirement to be without moral or other sinful blemish is vital; the unbeliever must have nothing to point at in us that might rob us of witness, or insult our Saviour. Even if, like James, they murder us at prayer, let none be able to say a negative thing about our morality, or our care for others.

Conclusion

Once again we are confronted with the issue of fruit in our life, as believers and especially as pastors we stand for the Lord, and as such we must stand purely with no other message being given other than the pure concern for the message that will save and sanctify.

Paraphrase

" But you Timothy have walked with and closely followed my behaviours and life for a long time, you have observed my doctrines and what they did for me, my real manner of life when others would not have seen me, the real guiding principle of my life, my rest in my faith, and my strength under great pressure, how I have gritty things out for so long. You have seen my agape love with it's deep concern for the lost, and practical care for the saints. You have observed my patient endurance under pressure, the many persecutions I suffered, the mental anguish, which happened all those years ago in Antioch, Iconium, and Lystra. All those things you saw me bear up under! And I could do this because the Lord delivered me within and from them all. Yes, and what happened to me was not unusual, for all who will try to keep on living a godly life will suffer attacks and persecution from the enemy! And evil men and seducers will become worse and worse, even appearing to succeed for a time, and they will deceive many but they themselves are being deceived! But for you, you continue in the things you have learnt as my Bible student, for only in the things of God can you find assurance and stability, for you know me from whom you learnt these things, and knowing Christ about whom I spoke and for whom I live. From a child you have known the holy scriptures, and it is only in them that the path to true wisdom exists, as you believe and apply the word to your life, only then you will be saved and delivered through faith which is only ever true when in Christ Jesus."

DOCTRINES

DESTINY OF BELIEVERS [See page 6 above]

SUFFERING [See page 19 above]

SATANIC ATTACK

1. - Pre Adamic

	Scripture	Remarks
Original Creation	Genesis 1:1	Perfection and unity.
Creation of Satan	Ezekiel 28:13-15	Created the most beautiful creature, a genius.
Fall of Satan	Isaiah 14:12-15	"I will" 5 times. Satan sets himself up as God.
1/3 of Angels follow Satan	Revelation 12:4	
God's Judgment	Matthew 25:41	Lake of fire created for Satan and his angels.
Satan appeals		Man created with a free will to show the fairness of God's judgment.

Man having been created, Satan wages war firstly to get man to sin, secondly having had a Saviour promised to attack the line of Christ, thirdly an attack on the Saviour until He completed His work, fourthly to attack the Word of God and the individual believer.

2. - Stage 1 - Innocence-Sinfulness

	Scripture	Remarks
Man created	Genesis 1:26, 27	God provides everything. One tree a test of free will.
Woman created	Genesis 3:1-6	Through ignorance of God's Word
Man falls	1 Timothy 2:13, 14	Man chooses deliberately to go against God's provision.
Salvation promised	Genesis 3:15	

3. - Stage 2 - Attack on the Line of the Saviour

Object:- If Satan can prevent the Saviour being physically born he has proved that God does not keep His promise in Genesis 3:15 and is therefore not perfect.

Attack 1. Cain kills Abel (Attack on the seed of the woman)	Genesis 4:8, 9	An unbeliever kills a believer but Seth, another believer is provided for the line of Christ.
Attack 2. Infiltration of Fallen Angels. (Attack on the humanity)	Genesis 6:1-8	Infiltration until only Noah's family left as the humanity. Flood removes angel/men demons incarcerated in Tartarus (Hades)
Attack 3. Tower of Babel (Attack on nationalism)	Genesis 11:1 -7	An attempt by Satan to bring in the Millennium without God. The original U.N. God forms nations and confuses their tongues.- Tower of Babel.
Abraham promised the Saviour will be descended from him.	Genesis 12:1-3	Attack on the line of Abraham.
Attack 4. Pharaoh of Egypt.	Exodus 1:22	Using Pharaoh by ordering the slaughter of the male Jews Satan attempts to eliminate the Jews.
David promised a King descended from him will reign forever	2 Sam 7:12-16	Satan now attacks the descendants of David
Attack 5. Against the Kings of Judah	2 Kings 22:1, 2	Josiah, boy King of Judah divinely protected comes to throne at age of 8 after coup d'etat eliminates every other member of the royal line.
Attack 6. Against the Jews	Esther 3:6	Satan attempts to destroy the Jews using Haman. Haman eventually executed.
Attack 7. Against Jerusalem.	Isaiah 37:36	185,000 Assyrian troops under Sennacherib killed by God outside Jerusalem.

4. Stage 3. - Attack on the Person of Christ

Attack 1. Possible stoning of Mary	Matt 1:18-20	The nobility of Joseph defended the as yet unborn Jesus.
Attack 2. Herod the Great.	Matt 2:16-18	Satan using Herod attempts to eliminate the

Attack 3. Temptation in Wilderness	Matt 4:9	Christ child by murdering all the young males in Bethlehem. Joseph takes Jesus to Egypt. A sinner cannot redeem other sinners. Satan offers the crown (Millennium) before the cross. Jesus follows God's plan.
Attack 4. Temptation not to go to the Cross.	Matt 16:21-23	Jesus follows God's plan although the cross was obnoxious to him.
Attack 5. Attempt to stone Jesus.	John 8:59	It was prophesied that the Saviour would die on wood. Stoning would have cut across this prophecy.
Attack 6. Attempt to tempt Jesus down from the cross.	Matt 27:40	If Jesus had come down from the cross there would have been no salvation.
Attack 7. The drugged wine.	Matt 27:34	Gall was a drug which if Jesus had accepted it would have impaired his free will and there would have been no salvation.

5. Stage 4. - Attacks since the Cross

Attack 1. Against Scripture.	Attempting to get false books accepted in the canon of Scripture. Liberalism and Moderism, Humanism and Evolution.
Attack 2. Revival of Roman Empire	Under Charlemange in 800 and Charles V in 1500. Roman Catholic Church.
Attack 3. Massacre of Jews.	Hitler's final solution attempts to eliminate Jews. No Jews no Kingdom for Jesus to reign over. Inquisition, Crusades, Russian pogroms.
Attack 4. One World Government.	Revival of the Tower of Babel concept under the League of Nations and U.N.
Attack 5. Socialism.	Satan's millennium.
Attack 6. Persecution.	Nero, Reformation, Inquisition

6. Strategy of Satan at the Present Satan's strategy is divided into 3 sections.

(a) Towards unbelievers. -

To blind them regarding the gospel. (2 Corinthians 4:3, 4, 2 Thessalonians 2:9, 10)

(b) Towards believers.

He accuses believers. (Revelation 12-9, 10, Job 1:6-11)

He persuades the believers to ignore the will of God through disobedience (Genesis 2:17), through worry (1 Peter 5, 7-9), ignoring doctrine (1 Chronicles 21:1)

He seeks to entice the believer from the will of God. (James 4:7, 8)

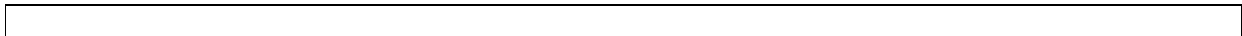
He seeks to destroy the believer's focus by getting eyes on self (1 Corinthians 1:10, 11 on people (1 Corinthians 1:12) by getting eyes on things (Hebrews 13:5, 6)

To get the believer frightened of death. (Hebrews 2:14, 15)

(c) Towards the world in general.

Satan tries to deceive the nations. (Revelation 20:7-10)

Principle:- The more you know about the Word of God the more you will be able to be effective as a Christian. c/f. Jesus in Matthew 4.



Verses 16 - 17

" All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Key Words

Scripture	Graphe	writing by an apostle or one authorized to write.
Inspiration	Theopneustos	God breathed.
Profitable	Ophelimos	will produce profit/gain in the person who takes it seriously and applies it.
Doctrine	Didaskalia	teaching.
Reproof	Elegmos	convicting of error, proving the truth, refuting false teaching.
Correction	Epanorthosis	setting up straight after something has fallen over.
Instruction	Paideia	disciplined instruction as by a drill instructor in the Army.
Righteousness	Dikaiosune	God's standard of what is right and proper.
Perfect	Artios	fit for the job, completely trained as a soldier, capable to meet the challenges expected.
Furnished	Exartizo	(perfect passive participle) fully equipped, completely outfitted for active service as a soldier, or storms if a ship's outfitting is in view. (The two concepts together mean trained and equipped for the job ahead – with eternal consequences, eternal rewards/crowns).

Background And Analysis

This is one of the most important passages in the Word of God, and we must pause here and think deeply about its significance, for here we see the Holy Spirit through the Apostle speaking of the Bible itself and the importance and purpose of all divine revelation. The absence of the verb in verse sixteen brings even more power to the passage, "all Scripture (is) God breathed!" God's Word is vital for us! If God "breathes" out his Word it is our Number 1 focus!

In **1 Timothy 5:18**, Paul had already combined a quote from the Old Testament (**Deuteronomy 25:4**) and from the Lord (**Luke 10:7**), and referred to both as "Scripture". So here he sums the principle up and prepares the church for the new canon that will emerge from the Apostles' pens and be fully recognized by the early years of the second century.

Some think he did not have such a thing in mind. Mounce states, "by logical extension we can rightfully include the whole New Testament, although this of course was not in Paul's mind at that moment". (page 144). It is clear Paul referred to all that had been written by Apostles to this point. What the Holy Spirit had moved them to write was to be taken as the same significance to what the Old Testament recorded. Rarely, I strongly disagree with Mounce here.

Lock, as with other liberal commentators, ducks for cover over this issue noting, "Wohlenberg would include any Christian writings which had become so recognized by this time (**1 Timothy 5:18**), but this is scarcely consistent with verse fifteen, graphe defining more exactly the grammata in which Timothy had been trained from childhood". (page 110). What Lock intends, is to limit the application of this principle to the Old Testament only, but this is obviously not Paul's intention.

Chrysostom noted, "the whole of this is therefore divinely inspired, doubt not then, says he, namely, as to the truly divine character of scripture - in every part it is of God". (Quoted in P Fairburn, page 379).

Some liberals, like Hanson, even try to deny Paul's authorship to this point, saying, "it is hard to imagine a more un Pauline phrase than (this)". (page 152). This reflects his character, not Paul's words, for they very much are Paul's!

As Stott notes, "it seems evident that Paul envisaged the possibility of a Christian supplement to the Old Testament because he could combine a quotation from **Deuteronomy 25:4**, with a saying of the Lord in **Luke 10:7**, and call them both alike scripture (**1 Timothy 5:18**)". (Page, 101). I believe Stott is right – prophetically Paul sees there will be a NT.

Unlike the prevaricators, I believe that Paul was clear about his meaning; every scripture is defined as, "all writing which the Holy Spirit has been involved in", and he sees all that has been written and recognized by the churches as an authoritative record for the early church's establishment, and that involves all that now comprises the New Testament. The principle that Paul states here applies to all the New Testament, as to the Old Testament.

The two points he makes must be both taken seriously; the words are **inspired** and are **profitable**. The basis of the profitableness of the scriptures rests in its inspired character. Other messages may be helpful but the "God breathed" words of Scripture alone are fully and completely "profitable" for spiritual growth and strength. Then they are only profitable if they are applied into life. **Hebrews 3:17 – 4:12**.

The word "inspired" means literally "God breathed", in that the Lord intended this to be poured out onto paper for men to read and grow by. Some run a mile from the concept of verbal plenary inspiration (in other words, all the very words used by the apostles as they wrote are inspired in the original languages) but this appears to be what is in view here.

Some disagree strongly, as E F Scott, who states, "it does not, as so often has been affirmed, involve a doctrine of verbal inspiration, the idea is simply that each of the sacred books has something to reveal to us of the mind of God". (page 126 - 127). Such a view has major problems, as we have seen in the introduction to these books, for it means that the men who criticize decide, in their arrogant great wisdom, which parts are "inspired" and which are not!

Paul's view is I still believe clear; there is growth in no other way other than the application of the living Word of God, through the Holy Spirit to daily life. I sit with the doubters on this issue and after 40+ years of study of this Letter I am more sure than I have ever been that Paul's view is to challenge us to see all before us in the Bible now as "Scripture".

As Wiersbe notes, "the Word of God furnishes and equips the believer so that he can live a life that pleases God, and do the work that God wants him to do. The better we know the word the better we are able to live and work for God". (page 162). The internal evidence of the books of the Bible has a power of itself as Hendricksen notes, "the sixty six books, by their very contents, immediately attest themselves to the hearts of all spirit filled men as being the living oracle of God". (page 302).

As the doctrine of Inspiration makes clear, not every statement the Bible makes is true! The Bible records Satan's lies, and other men's lies, and they are truly recorded, but as lies! Wiersbe explains, "whatever the Bible says about itself, man, God, life, death, history, science, and every other subject is true. This does not mean that every statement in the Bible is true, because the Bible records the lies of men and Satan, but the record is true" (page 161).

Only what God intended to be in the final canon of scripture was allowed to be admitted to it. The whole process of the formation of the New Testament was a testimony to the grace and wonder of God's over ruling hand over the affairs of man. Church history is an amazing record of how all that sinful men could do did not stop the Lord ensuring that the books that had the divine seal upon them ended up forming the New Testament as we now hold it.

The four roles of the Scripture are spelt out in verse sixteen; these explain how the word is profitable to us as believers.

1. **Doctrine.** - The primary purpose of the Word of God is to teach us God's policy on all matters that it comments upon. These are systematic truths that form a framework of belief to stabilize our spiritual and earthly lives.
2. **Reproof.** - The importance of God's policy is that it provides correction to error and refutes all false teaching that Satan has been trying to preach since the beginning of the age. Openness to correction = apostolic faith.
3. **Correction.** - Not only intended to convict the evil man who preaches error, the Word also is intended to assist setting straight those who have in foolishness or ignorance fallen away from the true way.
4. **Instruction in righteousness.** - The Bible contains systematic doctrinal teaching about all subjects and when taught by the prepared pastor becomes a tool for disciplined training for the believer that they might fully know and apply the will of God to their life.

The result of these things will be that the believer will be:

1. **Perfect/Completely Mentally Ready.** - This word (Greek, artois) was used to describe the fully trained Roman soldier, tough and ready for all campaigns in all weathers and strong in mind and body against all enemies. The full knowledge of the Word of God should render the believer capable of meeting all challenges that the world, the flesh or the devil can throw at them.
2. **Thoroughly Furnished.** - The first concept is of internal preparedness while this refers to external preparedness, that the soldier has a full and complete kit which readies him for all conditions. Perfect tense of the Greek verb reminds us that God's provision is perfect and complete for us now and forever. Whatever we face, the believer has what they need to deal with it, if we know and apply the doctrines of the Word of God.

Application

A. PERSONAL

Do you know the Word of God as a soldier knows his drill manual? Are you able to find a passage in the Bible that applies to your present situation or do you stand in a place of confusion not aware of God's policy? These verses make two vital points for us all.

1. God's Holy Word has the doctrines within it to assist us in all situations, to help us face every test of life in a way that honours God and maintains our position as his children. We are to see it as "God Breathed".
2. If we are not prepared for a crisis, or if we fail to meet a challenge in a triumphant way it is only because we have failed to prepare by study of the Word, or failed to apply the Word to our experience.

Either way, we are responsible for our failure. Paul makes it clear that the Lord has done all he needs to do, we have the Word and we have the Holy Spirit to assist us learn and apply, if we fail it is because we choose to live in ignorance rather than apply God's truth.

We are meant to be prepared, like the Roman soldier, for all things that the enemy might throw at us. If we are not it is because we have been disobedient and refused to hear, believe and apply the doctrines of the Word of God.

We are to be ready for battle and all that goes with battle. Toughness and robustness is called for, and it will be the result of spiritual growth that is genuine. When believers are neither tough nor robust they have not been growing God's way, in fact, they have not been spiritually growing at all, they have been fooling themselves and others!

The good works we are to produce are the works of righteousness that the spirit can produce as we apply the Word in each and every situation of daily life. As James identifies in his letter we are to be productive in time and for eternity, and that means to do what God requires of us in all situations. Faith is either real, or it is fake! Again = **James 2:18-26**.

B. PASTORAL

As Pastors we are called to have a high view of the Word of God and to both uphold it and preach it thoroughly and faithfully; it alone is the training manual for believers, and we as pastors are to be the personal and corporate trainers for the believers in the church.

The Bible alone is to be the text book for growth, and the closer we get to it for our ministerial training the more powerful will be our ministries. Upholding the truth of the doctrine of inspiration is a major issue for all who teach the Word.

Those who compromise on this will deviate on important doctrines, and that lead only to weak and ineffectual believers who are not prepared for the rigours of the Invisible War (Angelic Conflict) against Satan.

Conclusion

We are called to battle, and to fight safely we must be fully trained and fully equipped, and that is only possible when we hear the whole Word taught by one who believes it and is passionately committed to it and to what the Holy Spirit will do with it in the believers life. God has provided the Word – we are to take it fully and so be fully prepared for life!

Paraphrase

"All Scripture is God breathed and it is of supreme profit and value to all who feed upon it for systematic information, for convicting of error, for correcting those who fall away, for instructing us in God's perfect standard of righteousness, in order that the believer might be completely trained for battle, and thoroughly and completely equipped for all they might face in the Invisible War, ready at all times to produce works of genuine goodness in their lives."

DOCTRINES

BIBLE: INSPIRATION

1. The principle of inspiration is found in (2 Timothy 3:16) "All Scripture is God breathed" - Gk. THEO PNEUSTOS.

The Holy Spirit communicated to the human authors God's complete plan (2 Samuel 23:2, 3, Isaiah 59:21, Jeremiah 1:9, Matthew 22:42, 43, Mark 12:36, Acts 4:24, 25, 28:25).

The human authors of Scripture so wrote that in spite of their personalities, they were able to communicate God's plan with perfect accuracy in the language they wrote.

2. The origin of Scripture is beyond human viewpoint (2 Peter 1:20, 21).

3. The Bible is the mind of Christ (1 Corinthians 2:16). Therefore it is the absolute standard for believers (Psalm 138:2).

4. Pre-canon revelation from God occurred through the Holy Spirit. There was no written scripture until the time of Moses (2 Samuel 23:2, Ezekiel 2:2, 8:3, 11:1, 24, Micah 3:8, Hebrews 3:7).

5. Four categories of Old Testament revelation:

a) The spoken word - thus saith the Lord (Isaiah 6:9, 10, Acts 28:25).

b) Dreams (Numbers 12:6, Genesis 15:12, 31:10-13, 31:24, Daniel 10:9) - whilst asleep.

c) Visions (Isaiah 1:1, 6:1, 1 Kings 22:19) - whilst awake.

d) Angelic teaching (Deuteronomy 33:2, Acts 7:53, Galatians 3:19, Psalm 68:17).

6. The extent of revelation:

- a) The unknown past - the Bible portrays past historical details unknown to man apart from revelation (Genesis chapters 1-11). The accuracy of these historical facts is guaranteed by inspiration, e.g. Creation, Noah's Flood.
- b) Ancient history - whilst the Bible is not a text book of history, all historical citations are accurate.
- c) Objective law - the Old Testament contains many laws for both individuals and national life. These laws express perfectly the mind of God to those people to whom they are addressed.
- d) Some portions of the Bible contain direct quotations from God. The doctrine of inspiration guarantees that such quotations are properly recorded exactly as God desired.
- e) God uses the emotions, trials and triumphs of certain believers to declare His grace in devotional literature like the Psalms, Song of Solomon
- f) Inspiration extends to the recording of falsehoods just as they were uttered - Satan Genesis 3:4.
- g) Inspiration guarantees the accuracy of all recorded prophecies.

BIBLE AND BELIEVERS

1. The Scriptures are designed to have the following effect on the believer:

- a) Illuminating (Psalm 119:130).
- b) Making wise the simple (Psalm 19:7).
- c) Producing faith (John 20:31), hope (Psalm 119:49, Romans 15:4), and obedience (Deuteronomy 17:19-20).
- d) Cleansing the heart (John 15:3, Ephesians 5:26) and the ways (Psalm 119:9).
- e) Keeping us from destructive paths (Psalm 17:4).
- f) Supporting life (Matthew 4:4 cf. Deuteronomy 8:3).
- g) Building up in the faith (Acts 20:32).
- h) Comforting (Psalm 119:82, Romans 15:4).
- i) Promoting growth in grace (1 Peter 2:2).
- j) Admonishing (1 Corinthians 10:11).
- k) Rejoicing the heart (Psalm 119:18,111).
- l) Sanctifying (John 17:17, Ephesians 5:26).

2. The Scriptures should be:

- a) Believed (John 2:22) and obeyed (James 1:22).
- b) The standard for teaching (1 Peter 4:11).
- c) Appealed to (1 Corinthians 1:31, 1 Peter 1:16).
- d) Read publicly to all (Acts 13:15).
- e) Known (2 Timothy 3:15).
- f) Received as the Word of God (1 Thessalonians 2:13) with meekness (James 1:21).
- g) Searched (John 5:39, Acts 17:11).
- h) Used against our spiritual enemies (Ephesians 6:11,17).
- i) Taught to everyone including children (Deuteronomy 6:7, 11:19, Nehemiah 8:7-8).
- j) Talked about continually (Deuteronomy 6:7).

k) Not handled deceitfully (2 Corinthians 4:2).

3. For the unbeliever the Scripture should be for:

- a) Regeneration (James 1:18, 1 Peter 1:23).
- b) Quickening (Psalm 119:50,93).
- c) Converting the soul (Psalm 19:7).

BIBLE: INERRANCY

1. The Scriptures are quoted as the absolute standard of truth. (Daniel 10:21, John 10:35)
2. The source of the Scriptures is God, there is no imperfection or error permissible with God. (2 Timothy 3:16, 2 Peter 1:20-21, 1 John 1:5, James 1:17)
3. The Scriptures therefore becomes the final authority in the resolution of disputes. (Romans 4:3, 11:2, Galatians 4:30)
4. The Scriptures are seen as authoritative. (Matthew 26:31, Mark 14:27, Luke 4:8, Acts 23:5 Romans 11:8)
5. The person who does not know the Scriptures is in error. (Mark 12:24)
6. The Lord believed the Scriptures:-
 - (a) He implied there was only one Isaiah. (Isaiah 61:1,2 cf. Luke 4:16-21, Isaiah 53:1, and Isaiah 6:1-4, 9-10 cf. John 12:38-41)
 - (b) Jonah was a prophet not a myth. (Matthew 12:39, Luke 11:29)
 - (c) Daniel was a prophet not an historian. (Matthew 24:15, Mark 13:14)
 - (d) Adam and Eve were created. (Matthew 19:8)
7. The Bible is called God's Word (Mark 7:13, Luke 5:1, 11:28, John 10:35, Acts 6:7, 12:24, Romans 10:17)

BIBLE: CANONICITY

"Doctrine of the Canon of Scripture"

DEFINITION - Canon - KANON (Greek) – a measuring rule or standard.

1. Why do we need a canon of Scripture?

- a) So that believers in every generation might have complete revelation from God.
- b) That man might have God's Word in writing (1 Corinthians 2:16).
- c) A need for the preservation and circulation of sacred writing in the time of oppression.
- d) That people might know what was scripture and what was not, and know how God thinks.

2. CRITERIA FOR OLD TESTAMENT CANONICITY

- a) The question of Inspiration (2 Peter 1:21) - every existing book of an acknowledged messenger of God was immediately accepted as the Word of God being commissioned by God to make known his will.
- b) The principle of Internal evidence (Deuteronomy 31:24-26, Joshua 1:8, Judges 3:4). Nehemiah 8:1-8 shows that people were taught the word of God. Daniel in captivity read (Jeremiah 25:11--12, Jeremiah 29:10) and discovered Israel had a future giving rise to (Daniel 9:2, 5, 6. Zechariah 7:12)
- c) Documentation by quotation - New Testament quotes by Jesus Christ and others declare them to be the Word of God, e.g. (Matthew 22:29, John 5:39, John 10:35)
- d) The Law of Public Official Action (Nehemiah 8:5)

e) The Law of Cause and Effect. In this area canonicity is a recognition of what God has done in the field of communication. Passages such as (2 Kings 22:1 - 23:2 and Nehemiah 8) are not historical accounts of the ratification of the Canon but the result of the existence of the Canon.

f) Principle of external evidence - Israel had gone down spiritually prior to the Babylonian captivity (2 Chronicles 36:11-21). During captivity the Jews realised the importance of Bible doctrine and there was a spiritual resurgence led by people like Ezra, Nehemiah, Malachi, Zerubbabel who extrabiblically attested to the canon of scripture. The Old Testament canon was closed in 425 BC-

3. DIVISION OF THE OLD TESTAMENT - Three sections:

- a) Torah or Law - The Pentateuch consisting of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
- b) The Nabiim or Prophets. This was divided into 2. The Former and the Latter Prophets, the division being the Babylonian Captivity.
- c) The Kethubim or Writings which were further subdivided into 3 subsections:
 - i) Poetical Books - Psalms and Job.
 - ii) The Five Rolls or Megilloth books that were read at various feasts:
 - Song of Solomon - Passover
 - Ruth - Pentecost
 - Ecclesiastes - Tabernacles
 - Esther - Purim
 - Lamentations - Anniversary of the fall of Jerusalem in 586 BC-
 - iii) Historical Books - Daniel, Ezra, Nehemiah and Chronicles.

4. NUMBER OF OLD TESTAMENT BOOKS

The number of books in the Hebrew Old Testament was 24 compared to 39 in the English: 1st and 2nd Kings etc. are combined and many of the prophets also combined into scrolls, e.g. Matthew in the New Testament when quoting Zechariah said "As Jeremiah said" (Matthew 27:9-10), Zechariah was in the Jeremiah scroll (Zechariah 11:12-13).

5. CLASSIFICATION OF OLD TESTAMENT CANON

- a) Homologoumena - these are writings that were accepted and had always been accepted as canonical.
- b) Antilegoumia - these were five books which were eventually accepted as canonical which were disputed in the 1st - 5th centuries AD:
 - i) ESTHER - because the name God was not mentioned.
 - ii) SONG OF SOLOMON - this dealt with a love affair which the early church fathers apparently were somewhat embarrassed about and thought it non-canonical.
 - iii) ECCLESIASTES - where Solomon was looking at life from a human viewpoint which was not reconcilable with Judaism or Bible Doctrine.
 - iv) EZEKIEL - because chapters 40-48 seemed to contradict the Mosaic Law. Ezekiel 40-48 deals with annual sacrifices in the Millennium not the Levitical usage.
 - v) PROVERBS - because one proverb seemed to contradict another.
- c) Pseudepigrapha - these were the false writings and were rejected. Such books as "The Penitence of Jannes and Jambres", "The Magic Book of Moses", are in this category.
- d) Apocrypha - these were books written after 425 BC and have been rejected as not being canonical. The Apocrypha includes 14 books which are found in the Septuagint and Vulgate but never in the Hebrew Canon. False doctrine found in the Apocrypha includes:
 - i) Prayers and Offerings for the Dead - 2 Maccabees 12:42.
 - ii) Suicide Justified - 2 Maccabees 14:41.

- iii) Atonement by Almsgiving - Ecclesiasticus 3:32, 4:1-11.
- iv) Salvation by Almsgiving - Tobit 4:11
- v) Cruelty to Slaves Justified - Ecclesiasticus 33:25-9.
- vi) Pre-existence of souls - Wisdom of Solomon 8:19,20.
- vii) Other fallacies include magical incantations, purgatory, assassination, angels having the power of intercession.

6. REJECTION OF OLD TESTAMENT APOCRYPHA

- a) These books are included in the apocrypha:
1 & 2 Esdras, Tobit, Judith, additions to Esther, The wisdom of Solomon, Ecclesiasticus, Baruch, The letter of Jeremiah, The prayer of Azariah, Susanna, Bel and the Dragon, The prayer of Manassah, 1 & 2 Maccabees.
- b) The apocrypha was never in the Hebrew Canon.
- c) Neither Jesus Christ nor any of the New Testament writers ever quoted once from the Apocrypha.
- d) Josephus expressly excluded them from his history of sacred scriptures.
- e) No mention of the Apocrypha was made in any catalogue of canonical books in the first 4 centuries AD.
- f) These apocryphal books were never asserted to be divinely inspired or to possess divine authority.
- g) No prophets were connected with these writings.
- h) These books contained many historical, geographical and chronological errors.
- i) The apocrypha teaches doctrines and upholds practices which are contrary to the canon of scripture.

7. CRITERIA FOR NEW TESTAMENT CANONICITY

- a) Apostolicity - every book must either to have been written by an apostle or someone closely associated with an apostle (Mark with Peter, Luke with Paul). An early date of writing is essential - prior to 100 AD.
- b) Reception by the Churches - must be accepted by the churches as authentic when written.
- c) Constancy of Doctrine - with Old Testament scripture and Apostolic teaching.
- d) Inspiration - each book must have internal and external evidence of inspiration. This was evaluated using the spiritual gift of discernment during the formation of the canon (1 Corinthians 12:10).
- e) Recognition - each must be recognised by the Church Fathers as canonical. Four councils were held - Laodicea (336 AD), Damascus (382 AD), Carthage (397 AD), Hippo (419 AD).
- f) Internal - each must contain exhortation to public evaluation of the word (Colossians 4:16, 1 Thessalonians 5:27, 1 Timothy 4:13, Revelation 1:3).

8. CLASSIFICATION OF NEW TESTAMENT CANON

- a) Homologoumena - the accepted books.
- b) Antilegomena - the disputed books which were eventually accepted - James, 2 Peter, 2 & 3 John, Hebrews.
- c) Pseudepigrapha - the false writings - Gospel of Peter, Gospel of Thomas, Acts of Andrew etc.
- d) Apocrypha - the rejected writings - Acts of Paul, Epistle of Barnabas, Shepherd of Hermes, The Revelation of the Twelve, The Revelation of Peter.

CHAPTER 4

Verses 1 - 5

" I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Key Words

Charge	Diamarturomai	(present middle indicative) solemnly warn and give orders to.
Preach	Kerruso	(aorist active imperative) proclaim the truth at every appropriate time.
Be instant	Ephistemi	(aorist passive imperative) take your stand, as a soldier stand your ground with urgent commitment to the task, stay at your post and do your duty totally!
Reprove	Elegcho	(aorist active imperative) produce evidence that will convict others.
Rebuke	Epitimao	(aorist active imperative) sharply rebuke of wrong.
Exhort	Parakaleo	(aorist active imperative) encourage!
Long suffer	Makrothumia	patient endurance under pressures.
Doctrine	Didaskalia	teaching.
Endure	Anistemi	(future middle indicative) bear up under, rise up through it. The concept here is that they cannot take the heat that the word of God puts on them.
Heap	Episoreuo	(future active indicative) gather a large number of.
Itching.		This is an idiomatic saying that means teaching that is "spicy" and appealing to the natural man but lacks any real depth or challenge.
Turn away	Apostrepho	(future active indicative) turn away from.
Turned to	Ektrepomai	(future passive indicative) turned out of the way into another way.
Watch	Nepho	(present active imperative) be sober and self controlled and alert.
Endure	Kakopatheo	(aorist active imperative) suffer hardship and evil!
Do (the)work	Poieo	(aorist active imperative) whenever there is work to do, do it! ergon (minus definite article) this indicates an important quality work.
Full proof	Plerophoreo	(aorist active imperative) accomplish fully, in all respects fulfill your duty.

Background And Analysis

In the light of the reality of the Judgement Seat of the Lord, before which we will all stand to receive reward for what we have done on earth, we are to approach our job as pastors of the Word. What does this mean?

It should mean that we commit ourselves to thorough faithfulness to the Word, care for the Lord's people, and toughness of mind as we face those who will oppose us. Paul is building here on his earlier reflections on this topic in **2 Corinthians 5:9-20**, where he used the concept of "ambassadorship" to challenge the believers thinking about their daily behaviour. This is also in view as he lies in jail awaiting his execution. The enemy empire has declared war on Christ and so the Lord's Ambassadors can expect jail, suffering, and execution, and for the next 200 years that will be the norm.

In these verses Paul appears to be clear in his mind that he is "passing on the torch" (or the ruling baton of authority) to Timothy as the representative of the next generation of pastors, and as with all "handovers", he is careful to note, even repeat, all the basic points he has made before.

The very language here is similar to the words used by Roman Officers as they passed orders to the next detachment relieving them of a duty before they went back to barracks for the night. Timothy is to be, "a sentinel ever on duty", (E K Simpson, page 152). This is Paul's mental attitude as he faces death; he is returning to heavenly barracks and leaving Timothy and his generation to face the foe for the next years of the churches history.

Paul wants Timothy to preach, "the whole word and nothing but the word", (G Wilson, page 160). As Ironside also points out even more forcefully, "this is the charge of the Holy Spirit to every minister of the Gospel; preach the word! His one object should be to glorify God in setting forth his truth in the way he himself directs", (page 233).

"Let him apply himself, sparing no labour or trouble!" (Fairburn, page 384). The military word, "charge", sets the tone. Paul solemnly commands Timothy to heed the instruction he is about to give, making it even more serious by stating that it is being given in the presence of God the Father and the Lord himself. We will all stand before the Lord to receive reward for the things done in our body, and Paul is making it clear to Timothy that what he about to say is something for which great and eternal reward is at stake.

It is worth reminding ourselves that the doctrine of rewards does not focus on our enjoyment of rewards through eternity but rather on the glory our receiving them brings to the Lord, through whose power we won them! There clearly will be great joy and possibly great pleasure, but any narcissistic aspect of the eternal crowns is absent!

"Timothy is God's town crier", (R Mounce, page 147). We all are, as we preach the Word the "town criers" of our nations and cities. The herald (Greek ; keruz) was the authoritative messenger of the king and responsible for changing nothing and covering everything that the king had ordered. This is our role as pastors, be it of a church or home group, to teach the whole counsel of the Word in a way that covers the things the Lord wants covered, with the power and emphasis that is required. Above all else he must preach doctrine. He must not simply tell jokes, anecdotes, bible stories, relate interesting illustrations, or read a verse then forget it.

"True preaching is the explanation and application of Bible doctrine. Anything else is just religious speech making", (W Wiersbe, page 165). As Mounce notes, "laymen are tired of oft repeated illustrations and well intentioned psychological tips under the guise of spiritual insight". (page 147). I remember my great mentor Dr J Vernon McGee telling a story of a member of his church relating to this. The man said to Dr McGee, "McGee I am engaged in great spiritual darkness in my daily work in the professional world, and when I come into church I need to hear a man who has been with God". It is a real encounter with the Word that believers need, in Holy Spirit focused power, not wishy-washy words.

What is needed is the systematic teaching of the Word so that all may hear, understand, believe, and apply it. "Note the emphasis upon sound teaching, we need to know the great truths of scripture in order that we may learn how to behave in accordance with the revelation God has given. Sincerity of purpose, (on the part of the preacher) is not enough, we are to be sanctified by the truth", (Ironsides, page 235).

As the late John Stott strongly affirms, "we have no liberty to invent our message but only to communicate the word that God has spoken and now has commanded to the church as a sacred trust,..., our responsibility is to be faithful in preaching the word, the results of the proclamation are the responsibility of the Holy Spirit, and we can afford to wait patiently for him to work, even if people forsake Timothy's ministry in favour of teachers who tickle their fancy, Timothy is to fulfill his ministry", (pages 106, 108, 112).

Some people will love the Word, others will be convicted and hate it. Harry Ironsides tells a story about that from an old preacher friend of his. "You remember what Sam Jones said, 'if you throw a stone at a pack of dogs and one of them yelps, you know who got hit'", (page 236).

The aorist tense of the verb to preach makes it clear that the preacher is to use every appropriate time to proclaim the Word of God, and it is to be done as the policy of the King of kings! Without the whole counsel of God being proclaimed accurately, and often, the church cannot be as it should be, for the people do not know what God thinks.

There will be appropriate times, but they are the times that there is opportunity, whether others think it is the "right" time or not. The pastor must be very spiritually sensitive to opportunity and take every one they can whether others see it as an opportunity or not. We are to "take our stand", (be instant!) and really fight for the Word and strongly proclaim it.

We are to see every preaching opportunity as a place for battle and are to apply ourselves prayerfully to the task like a hardened foot soldier. Teaching must be given by the pastor, "when you feel inclined to and when you do not, whether men are anxious to hear or not", (A T Hanson, page 97).

He is to reprove, rebuke, and exhort with the mental attitude of patience. Let us look at each of these words:

1. **Reprove.** - This is a legal word that means to prepare a case and present it in a way that is sure to secure the verdict you want. It is a word that means there is no effort spared in the preparation of the work, nor in the delivery.
2. **Rebuke.** - Those who do not measure up to God's standard must feel the sting of rebuke and be corrected. The objective is to change the person from a place where they will be judged to a place where they can be blessed.
3. **Exhort.** - The two earlier words are negative in that they face people up to errors, and this word indicates that it is to be done with encouragement also, so that the person who is corrected might grow. This is the same concept as "telling the truth in love".
4. **With all "long suffering".** - Patient endurance under pressure is what the congregation should see in the pastor. If we preach about a thing we must be prepared to show it in our life, and given the nature of many believers this is a character trait of the spirit filled believer that you will have plenty of opportunity to show! As Mounce notes, "the ministry is no place for an individual with a short fuse", (page 148).
5. **Doctrine.** - Teaching systematically is the method for all pastors, for this alone helps believers grow.

"In every period of history there will be a season during which men refuse to listen to sound doctrine, as in the past in **Jeremiah 5:31, and Ezekiel 33:32**", (W Hendricksen, page 311). It is this issue that Paul addresses in the next verse.

There are some for whom, as Guthrie notes, "what they heard merely scratched their eardrums without penetrating further", (The Pastoral Epistles, page 167).

Some people are a law unto themselves; they are not teachable, for they accept only what suits them. They do not want healthy doctrine, for they are not interested in genuine spiritual growth for it takes time, and energy, and involves some suffering! They are people who cannot take the heat that God's training involves for the believer. They want an easier route that makes them look spiritual, without the energy or faith celebrating suffering, that true growth requires.

Paul uses a certain amount of sarcasm here. These people are like those with fleas, they have an itch and they scratch it. Their attitude to the precious things of God is like that of an animal with an itch, they don't think, they just go for what feels good – temporary relief. They want instant gratification/relief. The result is terrible; they turn away from the truth and turn towards evil and finally receive the judgement that accompanies it!

To turn away from the teaching of God's word is to turn away from the source of truth, and so all that is left is "fables"; pleasant stories that please the Old Sin Nature but do not produce growth in the soul.

The real danger to the church is not from the alcoholic, criminal and the drug addict, for they know they are in sin and may repent, the real danger is from those who believe they are spiritual and teach doctrines that either deceive and distort truth, or put people into sleep, or fantasy land, and so either way, make them useless in the Angelic Conflict.

Paul has clear instructions for Timothy regarding his role. The instructions begin with, "but you", reminding Timothy and us that whatever others do we must stand for God, and be different. Fairburn stresses this, "whatever others might do, and whether men will hear, or whether they will forbear, this is what thou must do!" (page 388).

The commands are firm.

1. **Watch!** - The nightly order to all guards in the Roman Army was this. Timothy is to be alert, sober, self controlled, and ever vigilant, watching for the enemy at all times, and being ready to raise the alarm and fight.
2. **Endure!** - Endure evil as it attacks and as the enemy tries to wear you down with pressures. It means, as we have seen before, grit it out, be tough and robust under pressures, by depending on the Lord rather than on your own strength.
3. **Do the work!** - Timothy is to apply himself to the vitally important task of evangelism and teaching.

By fulfilling these things he will give full proof of his calling and will complete the ministry he is responsible for to God. We would say that Timothy is to stick to his job, do the basics, and so not get side tracked onto non-essentials.

"The answer to the new threat is simply to persevere in the old task. It will not be easy, therefore face hardships, better perhaps, accept hardship, these are simply incidental to the main purpose, work to spread the gospel", (C K Barrett, page 117). Hearing the Lord's "well done, good and faithful servant", (**Matthew 25:21-23**), is what we must desire above all else as pastors and believers. It is the desire of the "herald" and the "ambassador", and all who are truly saved and fulfill these roles understand Paul's instructions. I find it instructive that the unbelieving liberal commentators do not "get" this letter. Of course they don't get this, for they are not "Ambassadors of Christ"; they are false brethren themselves!!!

Application

A. PERSONAL

The Lord is watching our concentration as we hear the Word and also our performance as we apply it. How much more fervent would we be if we remember that? The Lord is the judge of us, not any other person or power. It is his assessment alone that matters throughout eternity, it is his "well done" that we should desire.

He is coming again and is coming to judge the lost and set up his kingdom. We are part of this and yet few believers today even know about the doctrines of end times.

Paul was only in Thessalonica for a few weeks and yet he covered the doctrines of the Rapture, the Tribulation and the Second Advent. We should know these things, for such things will assist us in focusing our minds on what matters now and what does not.

As others in the church seek easy teaching and pleasurable activities that do not require concentration and energy we must remain true to the Biblical standard and seek out the faithful teachers of the Word and hear and apply their words. We must set our hearts to avoid the "itchy ears" group and go for the Biblical group for our fellowship!

What is your gift as a believer? If you are an evangelist, are you doing what the Lord has called you to? If you have the gift of helps are you doing what you can in your local assembly or church? If the gift of giving is yours are you earning what you can and giving what you should? If you are a teacher, are you in the right place for you in the church? If you have the gift of counsel or encouragement, are you serving in small groups where you can exercise your gift to the growth of the believers there?

The danger of not taking seriously the Lord's instructions through the apostle here is illustrated in the Lord's parable of the talents. Remember the Lord's words in **Matthew 25:14-30**, where the servant who had only one talent felt he couldn't use it and so lost everything. Many in the church feel "under-gifted", but the Lord gives gifts to us all (**1 Corinthians 12:7-11**), as he wills (vs 11), and according to our abilities (Matthew 25:15), and we must use our gifts or lose the opportunities and the rewards that would have been ours. Each path is individual, and is to be walked fully. As we see again and again, Culpable Choices – Eternal Consequences.

The Lord's will for us is that each person functions as He has intended. He gave the gifts, and he intends us to use what we have received without trying to be something we are not (**1 Corinthians 12:20-27**). He holds us personally accountable and responsible! Let us be the people we are called to be on this brief dance through space-time.

B. PASTORAL

As Ironside reminds us, "it is a poor kind of Christianity that rejoices in the fact that Christ has purchased for us eternal life through his death on the cross, yet refuses to identify oneself with him in suffering and persecution", (page 231).

Timothy, and all who would stand in the battle line against the enemy as pastors, must heed the orders in these verses. They are our daily orders and must be actioned fully and completely.

Note the two groups of orders, with the warning that opposition without and apathy within the church may be our "battle zone" for teaching. We are to, preach, reprove, rebuke, exhort, teach doctrine, be watchful, alert, endure attacks and reverses, and do the work of evangelism and follow up.

We are held responsible for our ministry and only by completing the full course will we be approved by our Lord as a faithful servant. It is only completion of the job that gives "full proof" that we have done our best. Anything short of the best is not good enough for we are in a battle for the souls of men, and eternal reward or judgement are the stakes we fight for.

Paraphrase

"I solemnly warn you therefore before God and pass these orders on to you from the Lord Jesus Christ who will hold you accountable for them being actioned. Remember that it is he who will judge all mankind at his second coming when he comes to establish his kingdom. Preach the Word, be like a soldier in battle as you preach it, teaching whether it is thought to be the "right" time or not. Produce evidence to convict people of the truth! Sharply rebuke those who are entering into error! Encourage those who are flagging in energy! Do all this with patient endurance and systematic teaching of the doctrines that will build them up. For the time will come when people will not want to hear sound and healthy Bible teaching but will gather themselves around teachers who teach fables and foolishness that is unable to bring them to spiritual maturity. These are people with itchy ears, wanting things taught to them that immediately satisfy their lusts and produce pleasure rather than truth. So, like a good soldier, be watchful, alert, sober, and self controlled, endure all the pressures that come to you in your part of the Angelic Conflict, and do the job of an evangelist, so accomplishing your duty fully and completely before God".

DOCTRINES

JUDGEMENT SEAT OF CHRIST [See page 45 above]

REWARDS AND CROWNS [See page 32 above]

Verses 6 - 8

" For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Key Words

Ready	Spendomai	(present active indicative) I am being poured out as a drink offering.
Departure	Analusis	weighing anchor of a ship, or striking camp ready to move out on the march.
At hand	ephistemi	(perfect, active, indicative) is right here, at hand – eternal results...
Fought	Agonizomai	(perfect middle indicative) to contest, battle, or play to win.
Course	Dromos	running race track.
Finished	Teleo	(perfect active indicative) completed fully.
Kept	Tereo	(present active indicative) I keep on keeping true to.
Henceforth	Loipon	finally, at the end where we are now.
Laid up	Apokeimai	(present passive indicative) laid aside for me.

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Crown	Stephanos	victors crown of the games or battlefield.
Give	Apodidomi	(future active indicative) award / give the earned / deserved reward.
That	Hemera	that special and future day, Paul is certain of its reality well in advance of its arrival.
Love	Agapao	(perfect, active participle) speaks of the permanent results of our loving of the Lord in time.
Appearing	Epiphaneia	appearing at the second advent.

Background And Analysis

Paul has called Timothy, and all of us as pastors, to do our very best, and complete our calling, and here in these verses he gives his mature testimony that he has completed his task and is now ready to lay down his burden knowing the job, for him, is done. He uses this testimony to remind each of us that this, that he is saying, should be the words for all to say at the end of their service in space-time. His end is "at hand" and the perfect tense reminds us all that there is a time when "death is at the door", but that image is totally inappropriate for the believer. Death isn't at the door, for death was defeated, with sin, at the Cross and Empty Tomb. What is "at hand" is eternal life, what is about to happen is that the believer is to be greeted by the Lord Jesus Christ in person as they enter heaven. **Acts 7:55-60.**

The image he uses to start this section is that of the libation, or drink offering, that was poured out to the gods, or God, as a symbol of service offered. In the pagan world, as Hanson notes, "when a ship slipped her cable the custom was to pour out a libation to the gods just before it weighed anchor", (page 99, also refer Hendricksen, page 314, and E F Scott, page 132). Note the perfect tense here, for eternal life is "at hand", with lasting blessing for the believer! Paul has fought (perfect tense – with eternal rewards), he has finished his course (perfect tense – with eternal rewards)!

The word for departure was used for the "weighing anchor of a ship", and so Paul sees his coming death as just that, a moving on to another destination; not an end, but a beginning of a new and wonderful journey to meet his master face the face. While this is poetic and to a sailor sounds good, it isn't likely that Paul had this metaphor in mind in land locked Rome in the midst of the Mamertine Dungeon (Mamertinum). It is the one that J R R Tolkein had of "Fair Havens" and the final sailing of Bilbo and the Elves, in the "Lord of the Rings", and it works, but Paul may have another image first in mind.

While this nautical image is a good picture, it is very probably not what Paul had in mind. "The metaphor is either from a sailor loosing his moorings or a soldier striking his tent; the next words make the latter the more probable", (W Lock, page 114, also refer Fairburn, page 390, as E Simpson notes, "a sense of combat predominates", page 155).

Paul has been speaking using military metaphors, and this is the best picture to keep in mind through these verses. He has been fighting and leading the attack on the enemy for many years now and he is at this point withdrawing from the field of combat for the last time to receive his eternal reward, leaving the next generation to carry on the fight. Let us use all the metaphors that communicate the doctrinal truth, but lets first get what the apostle meant.... Paul will be joining the saints in heaven, to cheer us on from there, but the battle is ours now, he has done his earthly service.

This is "crunch time" for Paul, as death is for all of us! This is the time when people see how much we believe our testimony, and how strong our hold on doctrine really is. It is here that we see the final application of the things he said in Philippians (1:23, 2:17, 3:13, 14). It is as if Paul is saying to Timothy (who was the amanuensis for Philippians), "what I dictated to you then, that I was willing to depart and to have my life blood poured out, is now come to the test, I am face to face with it now!" (Lock, page 112). He "loves" (perfect tense – eternal results) the very thought of the Lord's appearing on earth, or his seeing the Lord in heaven, and the result is peace of mind in time and eternal joy.

Paul knows that the time for his execution is near, there is no hope of release now except the ultimate release straight into heaven itself. Of the five meanings of analusis (departure) one refers to the release of a prisoner from jail to full freedom, and this certainly is in view, just not legally/physically. As he waits he is enjoying and using every minute. He, with Peter in his second letter (written about this time also, as they were in the same jail awaiting death), is the best example we have of the doctrine we call "Dying Grace" in the New Testament record.

Like all who are facing their end he reviews his life and states the things he is certain of. While some, like the liberal commentator Hanson, (page 99), feels Paul's confidence is so different than his early letters as to be a strange thing, most see it as the evidence of the genuineness of the letters for this is what one would expect of the old Apostle as he sums up an eventful life with God. Hanson's doubts and questions simply underline the fact that he is an unbeliever who doesn't understand genuine faith, nor the reality of facing death, "In Christ Jesus".

Paul is as Ironside notes singing here, "this is Paul's swan song,..but Paul did not wait until death to start singing. From the time he was saved by God's grace, he had a song in his heart which he continued to sing all his life". (page 240). Paul sums up his testimony by three statements, drawing on three metaphors for the Christian life, soldier, athlete, teacher-priest (previously in **1 Corinthians 9:24-27** – the third person was the farmer):

1. **I have fought a good fight!** - He is saying here, I have no regrets, I have fought to win in every battle and I look back with pleasure at what God enabled me to do. So may we all one day! Perfect tense reminds us that the battle has eternal rewards associated with it; rewards to be received in heaven. Paul is perfectly relaxed about this, knowing he is in the Lord's hands for life, for death and for rewards.

2. **I have finished my course.** - The military march and athletic stadium is in view here. Paul is bringing together all his early athletic metaphors here, noting he has not only run well but he has run according to the rules and now he can claim his prize. He has finished the race, he has met the standard set by the judge of all. Perfect tense = the assigned race has been run right to the last minute and the consequences of going the distance are eternal in the rewards associated. Same principle exactly in the military campaign.
3. **I have kept the faith.** - He had preserved the faith "once delivered" and he was able to pass on his message to Timothy intact, with no doctrine lost or diluted, but each pure and powerful as the Lord had taught him through the Holy Spirit. Paul had guarded the altar of his soul and everything stored away there was intact, safe as a temple treasury. Perfect tense here also emphasizes the eternal consequences of holding tight the faith in confident expectation of the Lord's deliverance, right to the end of this earthly life, and through the open door of death (opened by the Lord) into a blessed eternity with the Lord and saints forever.

He has perfect confidence, expressed in three perfect tenses, in the certainty of eternal rewards for service rendered, and is trusting in the righteous judge that he will receive gracious blessing in eternity as he has had gracious provision in time. His reward, like ours, is laid aside in heaven for us.

The way Paul expresses this it would appear that the rewards we are to receive are already there in heaven, as it were with our names on them, waiting for our arrival. Paul is expecting the "Crown Of Righteousness", one of the victors crowns that is set aside for those who serve the Lord with distinction in time.

The Lord's return is when the crowns are given. **1 Corinthians 3:9-15, 2 Corinthians 5:10, Romans 14:10, Hebrews 6:7-12, 2 Timothy 2:12.** It is only at the end of the age that things are summed up on earth as also in heaven, so Paul has been waiting in heaven with all the other saints for nearly two thousand years now, yet he "felt" the reality of this event so strongly, for it will be the climax of this age.

His focus was on the realities of the Lord, and the fact that there was time between when he would die and when he would receive rewards was of no concern to Paul. He was seeing the Lord face the face (1 Corinthians 15) and that was enough until the plan of God had run its course.

In the churches the communion service reminds us that we remember the Lord's death, "until he comes", **1 Corinthians 11:26.** We are told, like the men in the parable, to "occupy until he comes!" (**Luke 19:11ff**), and to be ready for his appearing! (**Luke 21:32-36, John 21:22**). Jesus told his disciples that he was going in order that he might return again to bring all who love him into a new place of blessing forever with him, (**John 14:3-28**).

The issue for us is that we express our love for him appropriately, and that is by obedience to what he tells us to do, **John 14:15, 21.** John, in his first letter goes even further that Paul here, reminding the churches that to truly love him we need to be daily, moment by moment occupied with and abiding in him in our hearts, and that only as we let him fill our daily lives are we really ready for his appearing. Are we "loving" (Perfect tense again) his appearing? This is the daily anticipation of eternal life with Him. Do we look forward to the very thought of the Lord's return?

John, like Paul, calls us to "abiding" fellowship with him moment by moment, so that we are able to resist sin and bring glory to him in all we do. **1 John 2:27-2:3.** It is the daily purification from sin that is the Lord's objective for us in our loving him. Purity of life and witness will always be the result of loving him. **1 John 3:3.** Harry Ironside told a good story to illustrate this. "I will never forget, as a boy, how I used to be amazed as I heard an old preacher say in public prayer, 'Oh Lord, keep my eyes on the Lord Jesus, don't let me become a wicked old man'." (page 244).

It is our service in time that counts for the winning of rewards, and yet so few believers are gripped by either the desire to receive reward or the necessity to serve. For Paul it was a drivenness that he could not control, "woe to me if I preach not the gospel!" **1 Corinthians 9:16-19.** We all need such a spirit within us for it is the mark that we are true sons and daughters of Christ.

Application

A. PERSONAL

Are we ready for our own death? This is the final and great test for all of us, and one we will all face unless we are part of the Rapture Generation. Why isn't it spoken more of in our churches today? This is the last taboo subject in many places, and for believers it should not be.

A society is sick when it talks of sex openly, the pleasures of which last for a short time, and refuses to talk of death, the consequences of which last forever! Let us be teachers of truth, for that alone prepares people for eternity.

Paul was able to look back with great satisfaction and few regrets for time spent as a believer. This must be our goal as believers for it is in the end of a life that we see the true value of it.

The old Greek philosophers said, "call no man happy until he is dead". By this they meant, that it is only in the moments before death that you see whether the choices he made really worked out for him, and he was truly satisfied and happy

with his lot. Paul is very relaxed with his place with God and the role he has had, and he has great satisfaction seeing it completed.

Our final days are often simply a reflection of the whole tenor of our life. Paul had poured himself out in service throughout his life and so the last pouring was just the natural continuation of that. Paul was not faced with any death bed changes or confessions, he was going to die as he lived, consistently occupied with Christ and what he wanted done. Paul appeals to us for consistency, to live each day as if it is our last, and so please our Lord every moment.

Paul was a warrior for the Lord and so are we all as members in his army, engaged in a daily battle against an enemy that hates us. Daily to put our armour on, daily to receive our orders through prayer and Bible study, and daily to set our guard against evil and sin in all its forms; all this is our task as soldiers of Christ. It is the fulfillment of this that wins the Lord's praise, it is forgetting our place as soldiers that brings discipline to us in time and loss of reward in eternity.

Each of us have particular gifts and a place where these are to be ministered, and our job is to find this and be obedient in our service. We are not to try to usurp the place of others but to fulfill our own commission from the Lord. We are to "play by the rules" and not cause disruption or distress within the body of Christ but to work together with others to bring glory to the Lord who laid down his life for us. Our focus is to be on heaven not earth; we are to be heavenly minded rather than earthly minded. As we have seen in a previous chapter this is an important test for us all; do the things of time preoccupy us, or do we keep our heart set on the things of God?

Are we awaiting his coming? Do we look forward to his rule over this earth, and the new heavens? Are we showing this eagerness by and in our service now? For that is the way such anticipation is truly shown!

There is certainty in his return and there is certainty in the reception of rewards for all who will serve him now as they should. Ironside reminds us of this point. "I do not know of any scripture that promises rewards for post mortem gifts for the work of the Lord,..it is far better to give what you can while in the body, for if given as unto the Lord this assures reward in that day". (page 249).

So many leave things in their will to the Lord's work that they could have given while alive, and shared then in a work and it's achievements. It is a good thing to leave things in a will to a work, but there is no benefit to the person involved in time or eternity. Why wait believer, give your time, prayer, and if the Lord has blessed with money, give that now so that you may share in the work now as well as the blessings throughout eternity of being part of a great work.

B. PASTORAL

The testimony of Paul must be the testimony we seek as pastors. **Can we say now** in our ministries that we are;

1. **Fighting** the fight that the Lord has placed us in with a whole hearted commitment to winning for him?
2. **Striving** by his rules to complete everything that is before us to do now, looking to satisfy his demands on our life?
3. **Holding** truth and **Obeing** all orders received and **Guarding and Proclaiming** the truth we have received as the most precious thing we have?
4. **Loving** the brethren, loving the Lord, loving his words.

Rewards are there not for us to glory in but for more glory to come to the Lord as throughout all eternity we will be visible reminders of what the Lord's power was able to achieve with a mere man or woman who was simply committed to him.

Conclusion

All our service to the Lord must be given with the mental attitude of the soldier, the athlete and the priest, looking to our master for his well done in all we do, and being focused on the eternal realities rather than the temporary gains of time.

Paraphrase

"For now I am ready to face my death, and the time of my execution draws near. Throughout my life as a believer I have poured myself out in service and now my last days and hours are to be an ongoing drink offering poured out to bring glory to God. As I see my physical death it is simply a striking of my earthly camp, so that I, as now an old soldier, can move away from the field of battle and take my well earned rest with my commander. I have fought a really triumphant fight, I have finished the particular course set for me, I have fought by the rules, I have obeyed all orders received, and have kept safe the truth that the Lord committed to me. Right now, there is a reward laid aside for me in heaven, a crown of righteousness, which the Lord the righteous judge will give me on that great day when he sets up his kingdom. This is not a reward that is for me only but is for all who love him, serve him, and are eagerly waiting for his second coming."

Verses 9 - 15

" Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee, for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words."

Key Words

Diligence	Spoudazo	(aorist active imperative) make haste, be eager, do your best.
Shortly	Taxeos	quickly, without delay.
Forsaken	Egkatalaipo	(aorist active indicative) abandoned, and left me in the lurch.
Loved	Agapao	(aorist active participle) at a certain point he changed and now is in this state where the world matters more than the Lord.
Departed	Poreuomai	(aorist passive indicative) traveled.
Bring	Analambano	(aorist active participle) pick him up on route and bring him.
Ministry	Diakonia	service at table or as required.
Profitable	Euchrestos	useful for service.
Reward	Apodidomi	(future active indicative) give back to him what he deserves.
Ware	Phulasso	(present active imperative) set your guard against, and keep it up.
Greatly	Lian (plus) gar	for he has powerfully and strongly.
Withstood	Anthistemi	(aorist active indicative) stood against and opposed.

Background And Analysis

Paul is very keen to see Timothy. He must have believed he had just enough months to live so as to allow for the delivery of this letter and for Timothy to take ship and come, but he knew it would be a close thing, so Timothy is urged to hurry. He must really make haste or he will be too late. This is emphasized, with the words to make haste, without delay, and come, all indicating the importance of Paul's urging. He misses his old friend and wishes for one last personal conversation before he dies, but this is not a self centered desire for fellowship. It must have been a critical conversation, or critical needs, for to visit Paul was to court death, and Paul would not hazard his friend's life at this time unless absolutely necessary.

When we face a great crisis it is a wonderful thing to do it with a chosen group of friends. Paul desires Timothy especially because so many of his old team have gone off and away from him during this last imprisonment.

1. Demas the forsaker. - There are no good words that can be said of Demas now. Once he was the trusted companion but now he is one who has forsaken Paul and left him to his fate. It was a dangerous thing to stay with a condemned man, for to assist a traitor made the state feel you were one also. Luke ran this risk but Demas loved life too much to risk his own life for the sake of Paul.

Paul is focused on the rewards of the next life, but Demas has his eyes full of things of this life only; he was pre-occupied with the details of life rather than the lasting things of eternity.

"It is the age to come that should determine the life of Christians", (C K Barrett, page 120).

It is often the last thing we hear about a man that sets his reputation, and so it is with Demas. He may have made good later, we do not know. We are left with the sober warning of the futility of following after worldly things when eternal issues are at stake. Colossians 4:14, Philemon 24

2. Crescens to Galatia. - As Hendricksen says, "in contrast with Demas we must believe that both Crescens and Titus had gone where duty called them", (page 320).

Fairburn notes, "they are not included in the blame associated with the name of Demas, yet we cannot say with Theodore that they were absolutely free from blame, and that they were sent into those regions to preach the gospel the language of the Apostle implies they went of their own accord, not that they were sent by him", (page 394-395).

Stott believes, "the other three were not censured for their departure", (page 118), and yet it is clear there is something wrong here, for Paul "sends" Tychicus off to Ephesus, and this reference is well separated from the names of the other three.

3. Titus to Dalmatia. - Titus had been asked to join Paul there many years before, Titus 3:12, and perhaps now had decided rather than wait with Paul for the end they should all get busy and go to where they could minister before they too were arrested. Whatever the reason for the two men leaving, Paul felt deserted, and needed the comfort of his old "son" to ease the burden he felt, but much more I suspect also.

Guthrie suggests that Titus has completed the Cretan assignment and now is off to follow up in Dalmatia (page 172). Church tradition records that he returned to Crete and served as its first bishop until his death and burial there.

4. Luke is still with Paul, and Paul notes that he "alone" is with him underlining the sense of desertion and betrayal, or just loneliness. Luke would have had to do everything for Paul, including washing toilet, and preparing food, as in jail there was only food and any small comfort if a man had friends who were there.

Sir William Ramsay notes, quite rightly, "the only way in which Luke could be allowed to accompany Paul and to be always close to him was that was understood to be a slave attending on his master Paul", (Pictures of the Apostolic Church, Page 312). Luke is certainly the best example of the truly humble Christian worker content with second place, for he faithfully backed up the great apostle without rebellion, or ever seeking the limelight for himself, even though he was the human author of two books of scripture.

5. John Mark has been reconciled to Paul many years before, and he is the one who Paul wishes to see also before he dies as one who can bring comfort to his soul at such a time as this. The words Paul uses are also indicative of haste. In effect he says, as you pass his house pick him up and bring him along with you. Mark was clearly a man now who would respond to the call of service.

Paul is going to need help in those last days and he is calling his best to him to assist at the crucial time to keep him strong, fed, warm and clean, so he can go to his death with as much dignity as possible, and so bring honour to the Lord. Mark is coming to give "service" and what is meant is that he is to be a valet, butler, footman, groomsman, prayer partner, Parchment reader, toilet emptier, or whatever Paul required. This is the attitude that is required of the man who would serve the Lord; let him be ready to do anything to assist one of God's servants.

5. Tychicus is a well known figure from Paul's letters. He was a man Paul could trust with large sums of money, and carried offerings from the Asian churches to Jerusalem, **Acts 20:4-6, 2 Corinthians 8:19ff**. He was with Paul in Rome during Paul's first imprisonment, and carried the letters to Ephesus and Colossae, **Ephesians 6:21, Colossians 4:7-9**.

He was the man to relieve Titus while he went to Nicopolis, **Titus 3:12**, and had clearly been serving with Paul after his release from that first imprisonment. We do not know anything about this man after this record. He was certainly a man who could be used to fill in for key men, and not cause trouble or schisms. He had one goal and that was to bring glory to God, he was a man without pride or arrogance.

Paul was now thinking very practically. He was sure he was to die but he did not know when, so there was a winter to think about. He had to get Timothy and John Mark to him before the ships stopped sailing and also he had to get the clothing and other things he needed to be prepared to spend another winter in the Roman jail. "If his destination to suffer martyrdom should somehow be postponed till that season, he would need the garment to protect him from the cold" (Fairburn, page 396). He asks for some interesting things.

1. Cloak. - This is a large full length garment that would be used as a blanket as well as a winter garment. It was the difference between survival or not in a winter. It was forbidden under the Mosaic Law to keep a cloak held for surety of a debt overnight. A man had to be given the cloak back to ensure a debtor did not die of exposure. Paul wants to ensure he is not going to die before the Lord wants. He is in no hurry, he wants things to happen in the Lord's time and the Lord's way, and that is the Roman Lictor's axe.
2. Books. - Paul had left several things with Carpus at Troas, things he hadn't had time to gather at his arrest. The books would have been very valuable, probably copies of the Old Testament in the Greek language, the Septuagint. A bound volume would be worth a great deal of money, a man's wages for a year! Paul wanted to use whatever time he had to study more and teach more. Let none despise study, right till the last day.

The author knew the late Professor E M Blaiklock, who as he died of cancer had the same mental attitude we see here with Paul. While in bed on his last day alive the Professor was reading and marking Greek work set for students and reading their books, so that he might help others. He placed his last piece of work down and died. This is where Paul was, he was ready to serve right until the last moment.

3. The parchments. - These were the even more valuable vellum manuscripts of the Old Testament, also for study and teaching purposes. Barrett raises the question as to whether the parchments may have been proofs of his citizenship, (page 121), but these would have been in the Scriptorium at Rome anyway. As Hendricksen says, "is it not natural to assume that the Lord's prisoner desired above all else to spend his few remaining weeks or months in meditating on the Word of God", (page 323).
4. Paul next mentions a major enemy of the gospel, who attacked him in the past. From the context it would appear he lived in the province of Asia rather than in Rome, as he warns Timothy against him. He may even have been in Troas and that Timothy will be in danger as he passes through that port, that possibly Alexander

was the man who set up Paul's arrest there. (J Pollock, *The Apostle*, page 234, and also Hanson, in discussion of verse 14). He was certainly more than just, "a troublesome member" (E Scott, page 139).

It is well that we are warned of evil men who stay within the fold of the church, so that we might beware of them and their influence. All too often evil men within the church are protected by a wall of silence when members of the church will not speak up about their evil for fear of embarrassment or legal action. Like Paul we must not mince our words, our brothers in ministry deserve warning that they might take heed and protect themselves. Paul speaks of his certain judgement; for in absolute justice and perfect timing "the Lord will reward him" (future active indicative) for his evil.

As E Simpson notes, "this statement is a declaration of the offenders certain judgement not a prayer for its infliction", (page 160).

The Lord will deal with these men, but until his axe falls we must beware! He will be judged according to his works, that is, the Lord will judge him in accordance with what he has done, and the evil done to Paul will be visited on him.

This man showed his colours by opposition to the words of the apostolic band. This is the test of evil men, that they hate the truth, and therefore hate and oppose the preachers of it. **John 15:18-25**. We must take Paul's warning seriously. Paul uses the military order, "guard!" (Greek, *phulasso*, present active imperative), and then adds that he has "greatly" opposed them, indicating that this Alexander had put all his energy into opposing the apostle and his words.

Application

A. PERSONAL

"May we be encouraged by Luke and warned by Demas, to go on faithfully in the path of service to which our God has called us" (Ironsides, page 260).

What examples of service do we have here, men like Luke and Timothy and Mark, men who would risk their lives for their old teacher and serve him as a slave would serve and do it all "as unto the Lord". This is where we must be in our attitude towards the servants of the Lord.

There are words of warning here that we might not be found in the end to betray our Lord or his men. We don't know if Crescens and Titus are in or out of God's will when they left Paul but their departure hurt the old man. Let us be careful of our reading of the Lord's will for us. Tychicus is a great reminder of the faithful pastor, ever ready to stand in the breach to support others and fill a pulpit for an absent pastor without any pride or contentiousness.

As we think upon Alexander we are face to face with evil, and every church has its members who, like him, can withstand the faithful words of the pastor. Let us beware of all such men.

As we meditate upon what Paul asked for in these last months of his life do you feel convicted of your attitudes towards things? Here we have the great apostle who owned only one overcoat, so that when winter came he had to ask for it to be brought to him. We see a humble and poor man and yet the most powerful man in the Roman Empire! Our Lord's words as he spoke of the lilies of the field (Matthew 6), reminding us that we are not to seek riches but his will, find a wonderful fulfillment in Paul's last months. Also his own words, in **1 Timothy 6:8**, "having food and raiment let us be content", (also **Philippians 4:11**) are proved true by example.

This is the example we must follow, rather than the jaded hypocrisy of the super wealthy pastors of our bloated age. Let none of us ever count wealth and earthly position as evidence of anything in the spiritual arena. Let us beware of the rich and powerful, for all the Lord's servants were, became poor, or were ready to give all in their service for him.

B. PASTORAL

In this section we are challenged as in all others to develop our character in a godly manner in order that we may serve the Lord and his men in a better way. We are to serve as John Mark and Luke, ready to do anything to the furtherance of the gospel, and like Tychicus to be ready to go anywhere and fill in for others, without desiring their ministries, but being content to support God's work wherever it is done.

Each of the men mentioned in this section give us either example or warning. Crescens, Demas and Titus have left Paul, although two of them maybe for good reasons have headed away, but we must beware that we do not put our plans ahead of God's. Had these men stayed would Paul have required Timothy and John Mark to make such a perilous journey? We can only speculate! We do know the importance of walking with the Lord and supporting his men in their work until it is over or we are relieved by others. Let us be sure of our priorities and not be like Demas who loved what this world had to offer and so lost eternal reward.

Paul's attitude must be a challenge to each of us. As he faces death he is focused on passing on instructions for the generation that will follow him. We must also be so focused on God's work rather than ourselves that we do the work and complete the task assigned to us.

Paul faced enemies as all who will serve the Lord must, and he was blunt about the dangers they posed. He warns his men of Alexander, and all who would follow Paul must be ready to identify, and deal with the Alexander's who will cross their path.

Conclusion

Once again we see the things that matter for the mature believer, and they are related to finishing the course set for us that the Lord's work may come to fruition and completion before we pass over to the next generation. Let us serve as Paul did!

Paraphrase

"Do your very best to come without delay to me here in Rome, for Demas has abandoned me, having loved the pleasures of this world more than the Lord's will, and he is gone to Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia, and only Luke is left with me. Call by Mark's house and get him to accompany you for he is useful for service and I really need a man like him with me now. Tychicus have I sent on to Ephesus to relieve you. As you come call in at Troas and collect the cloak I left with Carpus, also the books and don't forget the valuable parchments. Alexander the coppersmith did me great harm and evil, but the Lord will give to him what he deserves according to what he did to me. Beware of him for he has put all his energy into opposing our words."

Verses 16 - 18, 19 -22.

" At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me and strengthened me: that by me the preaching might be fully known, and that all the gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever, Amen."

" Salute Prisca and Aquila, and the household of Onesiphorus, Erastus abode at Corinth, but Trophimus have I left at Miletus sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you. AMEN."

Key Words

Stood	Sumparaginomai	stood by me to assist me.
Forsook	Egkatalaipo	(aorist active indicative) deserted.
Stood	Paristemi	(aorist active indicative) stood by my side.
Charge	Logizomai	Charged to their account for payment.
Strengthened	Endunamao	(aorist active indicative) empowered and toughened.
Delivered	Ruomai	(aorist passive indicative) snatched from danger.
Preserve	Sozo	(future active indicative) save and deliver through dangers to glory.
Salute	Aspazomai	(aorist middle imperative) greet warmly.
Abode	Meno	(aorist active indicative) remained.
Left	Apoleipo	(aorist active indicative) left behind for a purpose.
Sick	Astheneo	(present active participle) kept on being sickly and so weak that he couldn't accompany the others.
Diligence	Spoudazo	(aorist active imperative) don't delay, hurry to action this!
Come	Erchomai	(aorist active infinitive) to come to Paul.
Greeteth	Aspazomai	(aorist active imperative) these men told me to greet you in their name.

Background And Analysis

The fact that the others had left Paul or were, for some reason unable to support him, comes out here. He stood alone before Caesar at his first trial, and he is not happy about it. They "all forsook me", he says. This is strong language, for an important event. This was the time for Paul's friends to stand by him but not one (even Luke apparently) was there to share his fate, although they may not have been permitted without undue risk.... How like our Lord at his trial?

As the disciples fled from the Lord so Paul is deserted by those he led to the Lord and trained to serve him. The Roman judicial system had two trials, the first called the "Actio" and the second, the "Ampliatio", the first was a general discovery of the issues the second the amplification of these and the final judgement. (Refer P Fairburn, page 399, also W Hendricksen, pages 328 - 330, for good discussions of this).

The Roman church had been greatly blessed by the Apostle, both in person and through his wonderful letter to them and yet not one of them stood alongside him as his friend in court! What an indictment for this church! Nero's persecution of the church had begun by this time and it would have been a death sentence to stand beside Paul, but someone should have! Note Paul's attitude towards them, he knows their courage failed them, and he doesn't want them to suffer the Lord's judgement for this understandable short coming. I don't want this to be "reckoned to them", he says. They don't have to pay for this! God was gracious and faithful, and he will be to them for this failing.

"He was a wearied worker, a forlorn and all but deserted teacher, a despised and all but condemned prisoner, but he knows that he (the Lord) has made no mistake, (and there is a), thankfulness to the master who has shared his sufferings and will share his bliss", (A Plummer, page 429 - 430).

God was with Paul and gave him inner strength. This grace was essential after so many weeks and months in the prison. He was not in private lodgings now, as in his first imprisonment, but in the worst hell hole in Rome, the Mamertine dungeon, where many died of disease well before they even got to trial. Paul recognized that he was in the Lord's hands and he was happy so to be.

The Lord used the very fact of his deserted state to magnify his name and allow Paul to proclaim the truth in the very presence of the emperor's court in a way that he had dreamed he might be able to do. The defence he gave was heard by "all nations", this may indicate that there were people from all provinces of the empire there that day and they all heard the words that Paul was able to speak. Paul was looking for opportunities for witness, and he saw this as his last one, and only in heaven will we see what was achieved by this last "defence", even though he was condemned.

Not only was he able to speak boldly and fully he was saved that day from death. He tells us that he was delivered from the "mouth of the lion", a fate that many believers suffered. "Some say the lion was Nero, some (the church fathers) say the lions in the amphitheatre, other again, his Jewish accusers, or the jaws of death", (Fairburn, page 399).

Wiersbe notes, "Paul was referring to some scheme of the devil to defeat him and hinder the work of the gospel. To be saved from the lion's mouth was a proverbial saying which meant to be delivered from great danger (**Psalm 22:21**)", (page 172). This was after the great fire at Rome, a fire that Nero had blamed on the Christians, and so the feeling of the populace was running high, and Nero was after the death of both Peter and Paul as the "ringleaders" of the Christians. (Refer J Pollack, page 235). As a Roman citizen he was spared the arena at this time in Empire history, or crucifixion, and as Ramsay notes, "as a Roman citizen he was privileged to have a more honourable form of death", (Pictures of the Apostolic Church, page 337).

The term for being delivered, indicates that it was a close thing, and that he was barely saved by an act of the Lord's grace. He does not tell us any more, but there is clearly a wonderful story to hear about this in heaven! It reminds us of an important principle for the believer, that the Lord will deliver us, he is responsible to keep us alive until we have fulfilled all he wishes us to do, and he will do this! As long as the Lord has something for us to do he will keep us safe. When we have fulfilled our purpose he will take us home and that is the right time to die. Death has no fear for the believer, if we walk with him we will simply pass from fellowship in time to eternal fellowship and will do so at exactly the right time for us.

Paul is able therefore in verse eighteen to affirm his security in the Lord. He will deliver and he will preserve, and he will do both "for" heaven. The Lord will keep him from all danger and he will die at exactly the right time and go straight into heaven. As the Lord committed himself into the Father's hands before the cross that he would be kept until the right time so Paul does the same here.

Through all dangers he will be kept so that he might keep on witnessing to his master until the last minute of his life. The final deliverance is death itself, delivering us directly into the presence of God in heaven. This is the triumphant attitude of the mature believer and it should be one we all share. As Pollock notes, "he was going to a feast, to a triumph, to the crowning day to which he had pressed forward,..No executioner was going to lose him the conscious presence of Jesus. He was not changing his company, only the place where he enjoyed it. Better still he would see Jesus!" (page 238).

Paul is a wonderful example of occupation with Christ; as the end draws near his focus is clearer and clearer on eternal realities and the need to set the example for others to follow unto the end. "In spite of the fuller knowledge of his limitations which years bring to all men - or, perhaps, more truly, because of it - he grows more conscious of a power behind him and within him", (Glover, page 115).

Paul's amen at this point is not a false ending, he wasn't going to stop here. It is simply the Jewish way of urging all to "amen" the sentiments behind the verses. To say "amen" was to say, "let it be true for me in my life also", and Paul desires all who read this letter to stand as he did in total confidence in the keeping power of God.

The last four verses are Paul's farewell to the church, and shows that even though all had left him at his first court appearance the church had gathered around again now and Paul delivers their greetings. Let us look at this last role call of the saints who assisted Paul, or who he thought of in the end.

1. Prisca and Aquila. - This couple had shared many things with Paul and even though they had lived in different parts of the Empire for many years they kept in touch with him, and were united in spirit with him. They are mentioned in **Acts 18:2, 18, 24-26, Romans 16:3,4, 1 Corinthians 16:19**. They had met Paul as tent makers together in Corinth, then had gone to Ephesus where business took them, and then to Rome and by the time of this letter were back in Ephesus. It may have been that this couples' business was the one Paul worked in as a tent maker. They were an active Christian couple who used their business and their home for the Lord's work, taking a great interest in teaching the Word and encouraging young pastors.

2. Onesiphorus. - This was a man who nearly gave his life for Paul during the time spoken of in the first chapter, **1 Timothy 1:16, 18**, as a man who "often refreshed" him. The way he speaks of this man indicates he may have died a martyr's death assisting Paul, and at the end Paul remembers his family in prayer.
3. Erastus. - We meet him first in **Acts 19:22** as the treasurer of the city of Ephesus, and later he is greeted as a man in the Roman church, and possibly now an official in that great city, **Romans 16:23**. By the time of the first great persecution he is staying at Corinth, possibly because he is under threat as every Christian was in Nero's Rome, especially any officials who were Christians.
4. Trophimus. - This active believer was the man Paul trusted with the letter to the Ephesians that he took from Rome back to his home church. He is introduced first in **Acts 21:29**, and then as a man trusted with the money collection to go to Jerusalem, **2 Corinthians 8:19**, meeting Paul as a delegate of the churches at Troas to go to Jerusalem, **Acts 20:4-6**. He was with Paul when he was arrested in Jerusalem.

While Paul went to Rome for his first imprisonment this man was apparently with him and then returned home with the prison letter to his church. After Paul's release he clearly went back to Asia and teamed up with this man but he fell sick before Paul was arrested and was left behind at Miletus. It is an important point for those who argue that Paul had the gift of healing throughout his ministry. He did not heal this man, and given the love he had for him the only reason could be, he could not heal him, by this stage Paul either did not have a healing gift, (Compare **Acts 19:11-12**) or it was not the Lord's will for this man to be healed at that point, but to be left behind for another purpose. Paul wasn't rattled by the Lord's will in this matter – would we be?

5. Eubulus. - A Greek name indicates the breadth of the church at Rome at this time. He is unknown except for this reference. He is known "only" as one of the men who stood by Paul, and such is a good testimony.
6. Pudens. - Nothing is known of this man other than that he was clearly a fine servant of the Lord to be known to Timothy in Ephesus and in Rome. At this time, with the others, he was risking his life for Paul's sake.
7. Linus. - This is the man whose name is recorded after Peter and Paul as the first formal Bishop of Rome. Church history records that he served for twelve years before his death.
8. Claudia. - She is also an "unknown" believer, in that she is not recorded elsewhere in scripture but she is not unknown to God. She may have been a wife of one of the men or a deaconess, either way she was independently active in the gospel work so as to risk her life for Paul's sake.

Paul is concerned that he is ready for the winter and repeats the command to "come before winter", that he might see them before his death. He expected to die in the spring. He wants these last difficult months to be as pleasant as they can be, and for him to be fit and well, so he makes the best death – as a testimony to the Romans. These are sad words yet they are also triumphant, for Paul reminds us in his prayer, that the Lord will be with our spirit, and that his grace is always with us. No one is indispensable to his work and even though Paul is about to leave the stage there will be these others to carry the burden on and the gospel will prosper and within 300 years will conquer the very Empire that would order his death.

Application

A. PERSONAL

To be like Jesus, that is to be our aim, and in these verses we see men and women who were faithful in their walk after our Lord's example. Readiness to share the Apostles fate marked each of the people mentioned here. They may have fallen short of the standard in the early days, in not standing by Paul at his first court appearance, but they have well and truly made up for that now, they stand with him ready to die with him for the Lord's name's sake.

God knows when our courage fails us and does not judge us according to our deserts but according to his great grace towards us. Paul reminds us of this and also that when other desert us the Lord never will, (**2 Timothy 2:13** also reflects this thought). When we are in danger the Lord is our comfort and protector (Psalm 23), we will experience no evil, that he has not permitted to come to us for greater glory and reward, as we walk with him through it. We see this in Paul's deliverance, and even later in his death.

Each of the believers mentioned in this section are a source of encouragement to us. They show us that all who fail but then repent and stand for the Lord again have a place in the record of his saints and do not lose their rewards, but receive spiritual blessings a plenty in time, and in eternity.

B. PASTORAL

Did all the Pauline team's courage fail them? We cannot know for sure until we meet them in heaven, but it reminds us that even the best and most faithful of brethren can fail us in the hour of need, and Paul's attitude is the one to follow. He tells the truth as it is but holds no grudges; each of us is left with our own conscience. We must depend only on the Lord, for all men and women will fail us at some point, but he never does. Are we ready to stand alone?

To the Lord belong the issues of our death, **Psalm 68:20**; he holds our life in his hands and we are safe as we walk with him, for we will not die one second before his plan calls for it, **Psalm 116:15**. Our job as pastors is therefore to knuckle down and work, and not concern ourselves with fears of death, for our death is in his hands, **Hebrews 2:14,15**.

As pastors we must sing with Paul and John Newton, of his "Amazing Grace".

"Amazing Grace how sweet the sound, that saved a wretch like me
I once was lost, but now am found, was blind but now I see,"

"Thru many danger, toils and snares, I have already come,
Tis grace hath brought me safe thus far, and grace will lead me home!"

Conclusion

There is no alternative for the believer to total devotion to the task the Lord has given us; anything else leads to misery in time and denies us rewards in eternity. Daily "Occupation with Christ" is the only way to live and the only way to die.

Paraphrase

"At my first court appearance no-one stood by my side, but all men deserted me. I pray to the Lord that this failing may not be held against them and that they be not judged for it. Even though men failed me the Lord did not, he stood with me and strengthened me, in order that through me all the gentiles who were there heard the gospel proclaimed clearly. The Lord also delivered me from the great danger I was in at that time and I was saved from an early death. And I am convinced that the Lord will keep on delivering me from every evil work and will preserve me so that I enter into his eternal kingdom in his time and in his way. To him be the glory for ever and ever, AMEN! Salute Priscilla and Aquila and all the members of the household of Onesiphorus. Erastus stayed on at Corinth as we went through there, and Trophimus I had to leave behind at Miletus as he was very ill. Move with all speed to come to me before the winter starts. Eubulus sends personal greeting to you, as does Pudens, Linus and Claudia and all the Christians in the church here. The Lord Jesus Christ be with your spirit. Grace be with you all. AMEN".

DOCTRINES

DEATH AND THE BELIEVER

1. In essence, death means "separation".

2. Types of death:

- a) Physical death - is the separation of the soul from the body (Genesis 35:18).
- b) Spiritual death - is separation from God, having no relationship with God (Ephesians 2:1,12, Genesis 2:17,3:8).
- c) The second death - this is the Great White Throne judgment followed by the lake of fire for unbelievers - separation from the presence of God, punished forever (Revelation 20:12-15, 21:8).
- d) Positional death - Christians are identified with Jesus Christ in His death (separation from sin) and in His resurrection (living in righteousness) Romans 6:3-14 Colossians 2:12-14.
- e) Sexual death - inability to procreate (Romans 4:17-21, Hebrews 11:11-12).
- f) Operational death - faith without works is non operational (James 2:26).
- g) Temporal death - a carnal believer, out of fellowship with God (Romans 8:6-8,13, Ephesians 5:14, 1 Timothy 5:6, James 1:15, Revelation 3:1).

3. Reasons for death:

- a) The work is finished (John 19:30 cf. Luke 23:46, 2 Timothy 4:7).
- b) For the glory of God - martyrdom (John 21:19, Acts 7:55-60).
- c) The sin unto death - extreme discipline for believers with hardened hearts against God (1 John 5:16).
- d) Suicide - superimposing your will over God's will for your life (1 Samuel 31:4, Matthew 27:5).
- e) The unique death of Christ - committing His own spirit to the Father (Luke 23:46).

GLORY

1. Glory is used for the essence of God (Romans 3:23; Ephesians 1:17; Deuteronomy 5:24).
2. Glory is used in the scriptures for maturity (Ephesians 3:21; 1 Peter 1:8).
3. In a perfect marriage, the woman is the Glory of the man (1 Corinthians 11:7).
4. The grace of God is also described as Glory (Ephesians 1:6), and riches of Glory (Ephesians 1:18; 3:16; Philippians 4:19).
5. Heaven and eternal life are described as Glory (1 Timothy 3:16; Hebrews 2:10; 1 Peter 5:10).
6. Human glamour is also described as Glory (1 Peter 1:24; Philippians 3:19).
7. Glory is used to describe the wonders of the universe (1 Corinthians 15:40,41).
8. Glory is used to describe the resurrection body of the believer (1 Corinthians 15:43; 2 Thessalonians 2:14).
9. Glory for a woman is her long hair (1 Corinthians 11:15) as it shows her femininity.

WALKING IN THE SPIRIT [See page 14 above]

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THE DEMONIC POLICY REMAINS UNCHANGED THROUGH TIME

(But – in the “last days” this builds up in intensity – and we believe we are seeing this today.)

THE “FRUITS” OF THE OSN – DEMONIC TARGETS – SOCIAL MEDIA AND POLITICS TODAY

If the satanic team can encourage these things politically in any nation, they destroy the will power of the people of that nation’s and their morality over time. As we move towards the Lord’s Return the enemy is targeting these human OSN weaknesses, and by both encouraging these, and legislating against the godly alternatives – they destroy the will of the people and undermine evangelism. **Galatians 5:19-21** is our spiritual “Early Warning Radar” warning, that 2 Timothy 3-4 completes. Satanic malice has not changed over time, it is consistent and total in its hatred towards mankind, but has built up its political power and influence within our world Governments and Media organizations in these last days we face. The satanic attack upon us may be seen in the governments and media outlets actually pushing these evils below, and in deliberately mocking or closing down the godly alternatives.

Remember from Genesis - The demonic will always target the Four Divine Institutions.

1. Free Will- by drugs and alcohol and distracting entertainment, free will is undermined.
2. Marriage- all that can undermine right man-right woman is encouraged, marriage mocked and every perverted alternative encouraged – legislated for, and criticism is forbidden.
3. Family - all that can be done to undermine the nuclear family destroys children’s mental stability and builds suicidality – if Satan can kill off people before salvation he does.
4. Nation - internationalism has been satanic policy since the “Tower of Babel”...

1. SENSUAL SINS - Demonic encouragement for all these – destroys will power over time.
 - a. Fornication (GK: porneia = all illicit sexual activity. God has a plan for satisfying, fulfilling and safe sex. It is the concept of one right man with his own right woman, relaxed and playing together, each occupied with the joy of the other. Anything else is evil/destructive and will lead to trouble, be it physical disease or social upset and turmoil. Sex outside the faithful and trusting bond of committed marriage is sin and evil and the more it is thought about and done, the more unhinged is the mentality/emotionality of the people who are so distracted/distorted in their thinking/behaviours.
 - b. Uncleanness (GK: akatharsia = all acts of indecency and uncleanness which shock people). This is a reference to all pornography or "dirty sex", that people given over to immorality may get involved in; child abuse, sexual violence/viciousness and animal-like behaviour with people is involved here. God intends sex to be the relaxed play of a man and a woman who love one another, not the snatching of pleasure by treating another person as a thing. Satanic policy is to make sex “the thing” not any love or respect for the person being played with. Sex is a commodity for sale and trade to the demonic – all media pushes this de-personalized message. “If it feels good do it...”. This is demonic policy.
 - c. Lasciviousness (GK: aselgeia = unrestrained and unbridled lust, that is totally selfish in it’s greed for personal gratification). This word describes the "jet-set" type of partying activity - they are more refined in their manners than the akatharsia type of person, but the result is the same. It also reminds us that God’s plan for sex is that it be “other centred” rather than self centred; in God’s Plan the other’s pleasure being more important than one’s own. The satanic emphasizes the selfish pleasures – not others!

We must remember the words of the Lord here in Matt 5 : 27,28, for the thoughts of the heart are involved in Paul’s list as well as the deeds of the body. The satanic undermines the mind and body by their pushing of these evil things as “okay”, and so unhinges the mind, creates depression and suicidality, and destroys the body with STDs or cancers. Remember – Satan hates mankind and desires to kill all he can before they can be saved. Satanic viewpoint says – “I’m OK you’re OK”...but we are not OK!!! We all need the Saviour, and we need the Holy Spirit’s power every day!

2. RELIGIOUS SINS
 - a. Idolatry (Gk: idolatria = worship of things rather than God). This can be a very subtle thing and easily hidden. Many apparently upright saints secretly worship power, position, wealth, social prestige, fame,, and pay their dues at the altar of Social Media far more regularly than to God in prayer! Anything that usurps Gods place in your life is an idol! Satan doesn’t mind what he alternative is, as long as its not genuine worship.
 - b. Witchcraft (GK: pharmakeia = drugs, magic, astrology, séances, sorcery...). This is the area that has experienced a great boom in our own day. Even believers will consult horoscopes or read tea leaves, and some

will even attend séances and take mind altering drugs. Such things Paul says show your spiritual state - you are out of fellowship with God, in disobedience (cf Eph 4:17-20). There must be a visible and real separation between the practises of the believer and the practises of the pagan world we live in; any involvement in the pagan religious system must be avoided. Drugs have been the highway to demon possession since the beginning and we wonder whether this is way more destructive today than most recognize. Eg. Vapping builds addiction processes in the brain of the young – where will it lead?

- c. Hatred (GK: echthros - hatred, enmity, rage that knows no reason. This is a facet of some rebellious believers that Pastors discover after a straight shooting sermon. Hatred is a satanic control sign! So convicted are the people that they hate the messenger rather than repent (of Gal 4 :16, John 15:18, 1 John 3: 13). When people feel guilt and are determined to keep in their behaviour pattern, they will express mindless-anger, and this is evil/sin, for their guilt needs to be faced and solved, and brought before the cross. 1 John 1:9-10.
- d. Strife (GK : eris - contentiousness, argumentativeness). Some people cannot relax and hear, they must spring like a cat on a half-finished sentence and tear the speaker apart. All such lack of control shows that the person is not Holy Spirit controlled, but it may indicate far worse reality – such people may be religious unbelievers in the church – actually Satan’s people in our midst. Holy Spirit filled people will be convicted of sin/evil and will feel uncomfortable, but will pray and reflect further and repent – Satan’s people will argue, but God’s intention is we think....

3. SOCIAL SINS

- a. Jealousy (GK: zelos - this is the bitter hatred directed at someone who has what the jealous person wants). Such lack of contentment with the grace provisions of God (cf Phil 4:11) will eventually burst out in some other way. Envy and jealousy are the progenitors of a whole family of misery and they reflect the self centredness of the satanic viewpoint. Petty self-absorbed people are celebrated as celebrities on satanic media and through the “reality programs” these evil things are normalized and encouraged – “rat race” thinking is Satan’s policy.
- b. Wrath (GK: thumos = "The terrible flare up of temper"). A person who is a "hot-head" needs the Spirit's control more than anyone else, no other power will control this evil other than the walk with the spirit, claiming Bible doctrine in the life and thereby resisting the sin. Only a moment by moment awareness of the love of God for us and others will keep our anger from overflowing to others. Anger creates violent hurt to others, through to murder – and that is satanic policy – more violence – more abuse – more hurt – more despair, but no evangelism allowed.
- c. Seditions (GK: eritheia = faction forming activity to split the church). There are some who cannot hear anything different than what they have been taught before, without gathering a group of discontented saints and “aints” about them and raising a rebellion against the Pastor. God’s way to handle difference of opinion on doctrine is to leave the matter in the Holy Spirit’s hands, as he will convict within of truth or falsity over reflection time, and so God will deal with every matter. A factious person however does not like this approach, but in pride (Satan’s policy to encourage) seeks to push the evil influenced person’s “rights” and beliefs, and so violence and disunity takes hold.
- d. Heresies (GK: dichostasiai and airesie = sect forming). This is the sin that builds on factiousness and forms new sects to suit a particular small point of doctrinal difference. This often involves self interest also, with the sect former seeking the power, approbation, money, or influence that being “leader” might bring. Satan loves lifting up petty minded people into leadership that they do not have the character or mental stability to handle. By lifting up a person without ability into leadership of a sect/cult, the enemy destroys them over time, but also destroys all who follow after them. God’s way – **1 Peter 5:5-10**.
- e. Envyings (GK: phthonos = the desire to deprive others of what they have). This is the source of theft and evil plotting, and like jealousy (above) it eats away at the soul of the person who harbours it. Godliness with contentment is great gain (1 Timothy 6 : 6), for when we are at peace with God’s provision for us, we see that whatever he has given us is alright, and enough to serve him. As service is our role, this contentment should be enough for us, and the presence of envy is a sign that we are not walking as we should, and this can be seen in ruthless business practises that destroys other’s businesses, but also in stock market and other false “markets” that destroy economies. It also encourages socialism and crime gang thinking, that envies hard working people and takes(steals/cons) their hard earned goods off them.

4. PERSONAL SINS

- a. Drunkenness (GK: methai = alcoholism, or all excess in drinking). Alcoholism is not a sickness, according to God’s Word, it is an Old Sin Nature weakness which some happen to have, and which others do not. This may be due to genetics, but also is related to early and repeated choices we each make. It can be dealt with as can all the other Old Sin Nature weaknesses, namely by the spirit-filled life. This is not to say that organizations that assist those with this weakness are wrong! They may be helpful, and for many essential to support them while they learn to walk/live a different way to their old habit. Alcoholism and drug addiction are choices, and dumb/destructive/evil choices need to be reversed, but it is God’s power that is required to really beat these deep “drives” of the OSN. Satanic media attacks any viewpoint that speaks of “choices”.

- b. Murder (GK: phonos = murder or slaughtering of people without concern for those killed). A low view of human life is a sure sign that the person is not under the Holy Spirit's control. Even when an evil person is rightly executed for their crimes, or dies as a result of the drug taking choices they have made, the believer must weep at what might have been had they repented and received the Lord. He or she is still one for whom Christ died and their end is a sadness for all, even though the evil person's death may be helpful for the safety of the rest of us. We work with Prison Christian Fellowship to support evangelism amongst these evil people, but we recognize that their choices have created their destiny/deaths! Media controlled by the demonic hates this, and will not allow "choices" to be discussed.

- c. Revelings (GK: jomoi = carousing or "hell raising"). There are some people who cannot enjoy their own company, but must be surrounded by music, people, video games, and other forms of frantic activity. Their lives are empty and purposeless, but partying/frantic activities, makes them feel good as they can forget the emptiness in their souls. Some believers are social media "gad-flies" also, flitting from one media site, or physical function, to another with frantic haste, lest they stop and see that they have no direction or purpose in their life. Satan does not want any unbeliever to stop and think about eternity – and so all satanic media is focused upon keeping people as distracted as possible before they fall off the planet into hell! The answer to this, as for all the other sin areas, is the same; believers must walk in the Spirit. Step by step, decision by decision they must apply the doctrines of God's Word into the very fabric of their daily lives and heed the convicting ministry of the Holy Spirit by resisting sin.

Just in case there is someone who is still feeling smug, that their particular weakness hasn't been nailed, Paul says "and such like" (AV), i.e. "and all the other sins that I could have mentioned".

The Galatians, like ourselves must have been reeling under the hammer blows of these verses, but we must all decide; will we go on living like pigs or will we learn from the prodigal son, and begin to live like sons? (Luke 15:17ff). All of us have some of the above weaknesses or others like them, to deny this is to call God a liar (1 John 1: 8,10). We must face our sin God's way, or we will be distracted by the distorted and deceptive satanic thinking of modern media.

As Dr Harry Ironside Notes: "I cannot help it if a bird alights on top of my head, but I can help it if he builds a nest in my hair".

Let us open our eyes to the satanic/demonic "nest building" activity in our days and face the realities of the demonic and stand against them by proclaiming truth. **2 Timothy 3:1 – 4:5.**