

The Second Epistle to Timothy from the Apostle Paul

The time come when they will not endure
sound doctrine.

Paul's second epistle to Timothy:

Introduction:

- Timotheus – believing Jewess mother: Eunice; father a Greek; a “disciple”. (Acts 16:1, 2Tim 1:5)
- Since time “from a child” had “known the holy scriptures” (2Tim 3:15).
- Timothy was considered young (1Tim 4:12).
- Timothy instructed to “hold fast the form of sound words (2Timothy 1:14).
- Confirms the truth of the rapture (2Tim 2:18).
- Paul instructed him to “flee also youthful lusts” (2Tim 2:22).

Paul's second epistle to Timothy:

Theme:

*“...Hold fast the form of
sound words...”*

This at a time when Paul also writes:

*“This thou knowest, that all
they which are in Asia be
turned away from me...”*

Paul's second epistle to Timothy:

¶ 2Timothy 1:1-2 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.

Paul's second epistle to Timothy:

¶ 2Timothy 1:1-2 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

1Timothy 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began

Paul's second epistle to Timothy:

¶ 2Timothy 1:1-2 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.

Note: “grace”: Timothy was first a Gentile of the nations, a people not under Law;

“mercy”: Timothy was also an Hebrew, a people under Law (the Law breaker is in need of mercy).

Paul's second epistle to Timothy:

¶ 2Timothy 1:3-5 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance 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 the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Paul's second epistle to Timothy:

¶ 2Timothy 1:3 I thank God, whom I serve from *my forefathers* with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Philippians 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee

Romans 9:9-10 For this *is* the word of promise, At this time will I come, and Sara shall have a son. And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac

Paul's second epistle to Timothy:

¶ 2Timothy 1:3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

1Timothy 3:9 Holding the mystery of the faith in a pure conscience.

Romans 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost

Paul's second epistle to Timothy:

¶ 2Timothy 1:3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

1Timothy 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck

Titus 1:15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

Paul's second epistle to Timothy:

¶ 2Timothy 1:3-4 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance 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;

2Corinthians 2:4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

Paul's second epistle to Timothy:

¶ 2Timothy 1:3-5 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

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When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

“feign”: to fashion fictitiously, deceptively, falsely

“unfeigned”: not fictitious

OED

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Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

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Belief, trust, confidence

OED

Paul's second epistle to Timothy:

¶ 2Timothy 1:3-5 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance 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 the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

faithful: full of faith

True to one's professed belief

OED

Paul's second epistle to Timothy:

1Timothy 6:2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit.



faithful: full of faith

True to one's professed belief

OED

Concerning “faith”:

Hebrews 11:6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Q: Where do believers get the idea that “faith” or “faithfulness” is doing something?

R: James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Note: Under the Kingdom Gospel “works” of faith are REQUIRED to show faith.

Concerning “faith”:

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith **of** Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith **of** Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Note: The believer is justified before God by “the faith **of** Christ”, and not by the believer’s faith.

Ephesians 2:8 For by grace are ye **saved** through faith; and that not of yourselves: **it** is the gift of God:

Paul's second epistle to Timothy:

¶ 2Timothy 1:6-7 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.

Paul's second epistle to Timothy:

¶ 2Timothy 1:6 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.

1Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Prophecy: especially written inspired utterances OED

Prophecy: to speak, announce by divine inspiration OED

Q: Where is the “prophecy” written that Timothy would receive “the gift”?

Paul's second epistle to Timothy:

¶ 2Timothy 1:6 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.

Psalms 68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

R: Timothy, having a Hebrew mother yet uncircumcised, was of the “rebellious”.

Paul's second epistle to Timothy:

¶ 2Timothy 1:6-7 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.

Isaiah 11:1-2 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD



Paul's second epistle to Timothy:

¶ 2Timothy 1:7

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Acts 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Acts 5:11 And great fear came upon all the church, and upon as many as heard these things.

Acts 13:16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

Paul's second epistle to Timothy:

¶ 2Timothy 1:8-10 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 an 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:

Paul's second epistle to Timothy:

¶ 2Timothy 1:8 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;



- a. Reluctant through fear of shame
- b. With a negative: prevented or deterred by fear of shame

OED

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Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles

Philemon 1:1 Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer

Paul's second epistle to Timothy:

¶ 2Timothy 1:8 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

Acts 9:15-16 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake.

Paul's second epistle to Timothy:

¶ 2Timothy 1:8 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

1Thessalonians 1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost

1Thessalonians 3:3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

Paul's second epistle to Timothy:

¶ 2Timothy 1:8 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

Partaker(s) of...

1Timothy 6:2 (they) partakers of the benefit.

1Corinthians 10:17 (we) partakers of that one bread.

2Corinthians 1:7 (ye) partakers of the sufferings

Paul's second epistle to Timothy:

¶ 2Timothy 1:8 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

Partaker(s) of...

Ephesians 3:6 (Gentiles) partakers of his promise

Philippians 1:7 (ye) partakers of my grace

Colossians 1:12 (us) partakers of the inheritance

Paul's second epistle to Timothy:

¶ 2Timothy 1:8 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

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Paul's second epistle to Timothy:

¶ 2Timothy 1:8-9 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 an 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

1Corinthians 15:1-2a Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved...

Paul's second epistle to Timothy:

¶ 2Timothy 1:9

Who hath saved us, and called us with an 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

Note: punctuation indicates a list:

1. "saved us"
2. "called us"

Paul's second epistle to Timothy:

¶ 2Timothy 1:9

Who hath saved us, and called us with an 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

Genesis 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

Paul's second epistle to Timothy:

¶ Hebrews 11:17-19 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*, Of whom it was said, That in Isaac shall thy seed be called:

Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

Paul's second epistle to Timothy:

¶ 2Timothy 1:9

Who hath saved us, and called *us* with an 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

Romans 9:22-24 *What if God ...*

Romans 9:22-24 What if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Note:

Hebrews only were “vessels of wrath”
and “vessels of mercy” ...

...because...

...only the Hebrews were given the Law.

Romans 9:24 ... Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Q: To whom is Paul speaking when he says “us”?

R: Of “the Jews” ... “but also of the Gentiles”.

How do “the Jews”, and “the Gentiles” come together in this matter of being “called”?

Romans 9:24 ... Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Note: Paul was an Hebrew, a Jew, and a Pharisee:

Galatians 1:13-14 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Note: Paul would have remained a “vessel of wrath”; he was a “blasphemer” (1Timothy 1:12-13).

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Who hath saved us, and called *us* with an 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:

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Who hath saved **us**, and called **us** with an 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:

Romans 9:24 ... Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Note: Paul was a Jew, a Pharisee and a “blasphemer”:
1Timothy 1:12-13 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

Romans 9:24 ... Even us whom he hath called, not of the Jews only, but also of the Gentiles?

Q: Of whom else is Paul speaking when he says “us”?

R: One party is “the Jews” ...

but...

...who are “the Gentiles”?

Romans 9:24 Even us whom he hath called, not of the Jews only, but also of the Gentiles?

Note: Jesus speaks to the Pharisees:

R: John 7:33-35 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

Note: “the Gentiles” are also “the dispersed”.

John 7:35b will he go unto the dispersed among the Gentiles, and teach the Gentiles?

Q: Who are “the dispersed”?

R:

Isaiah 11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Note: “the dispersed” are “of Judah”

John 7:35b will he go unto the dispersed among the Gentiles, and teach the Gentiles?

Q: Who are “the dispersed”?

R:

Ezekiel 36:19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

Note: “the dispersed” were those “scattered”.

John 7:35b will he go unto the dispersed among the Gentiles, and teach the Gentiles?

Q: Who are “the dispersed”?

Humble petitioner
OED



R:
Zephaniah 3:9-10 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

Note: “my dispersed” belong to the LORD to serve him.

John 7:35b will he go unto the dispersed among the Gentiles, and teach the Gentiles?

Q: Who are “the dispersed”?

R: SUMMARY:

- They are of Judah ➡ Hebrews, Isaiah 11:12
- They were scattered, Ezekiel 36:19
- They belong to the LORD to serve Him, Zep 3:9-10
- They were among the Gentiles and therefore called “Gentiles”, John 7:33-35

Note: “the dispersed” were Gentile Hebrews, and as Gentiles they did not circumcise.

Romans 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Note: Timothy was a Gentile:

an Uncircumcised Hebrew (by his mother) ...
and an uncircumcised Greek (by his father):

2Timothy 1:9 Who hath saved us, and called us with an 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

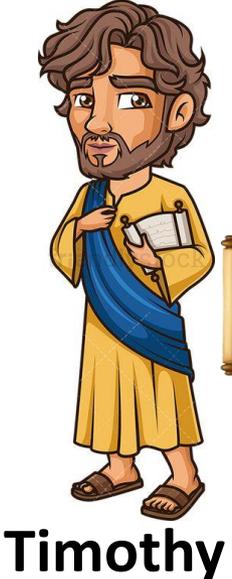
Note: Timothy, though uncircumcised, was “called”.

Jew and Gentile together in service to God???

Fellowship of believers

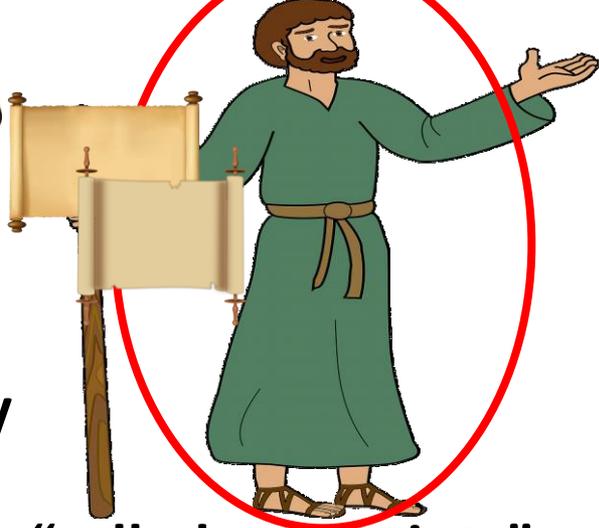


Apostle Paul



Timothy

...believe God...
Jesus saves...



“called to be saints”
“...believed among you”



Gentiles of the nations
Genesis 10:5

“...all them that
believed”

Jew and Gentile together in service to God???

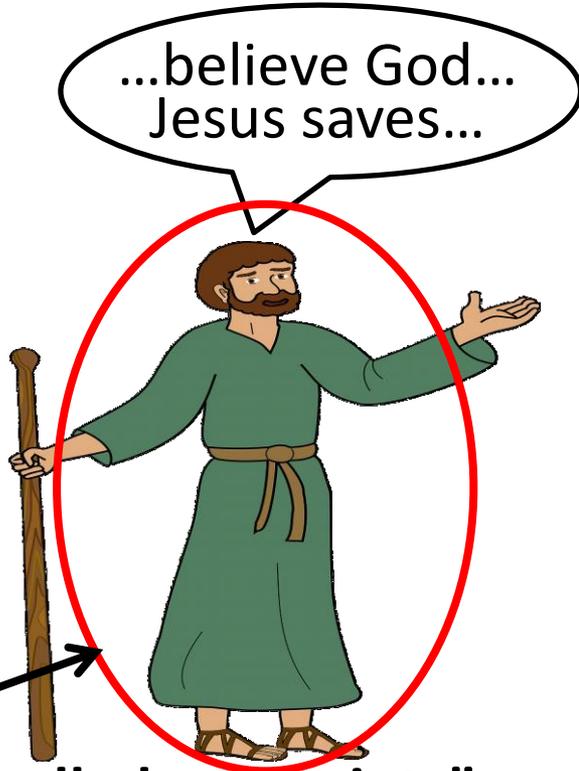
Fellowship of believers



Apostle Paul



Timothy



...believe God...
Jesus saves...

"called to be saints"

"...believed among you"



Gentiles of the nations
Genesis 10:5

"...all them that
believed"

This fellow was Paul's target audience...

...to then reach these folks!

2Thessalonians 1:10

Jew and Gentile together in service to God...

Fellowship of believers

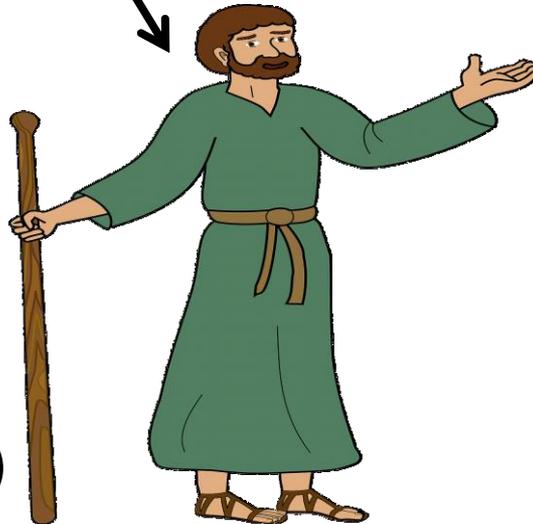
Can Hebrews fellowship with Gentiles?



Apostle Paul



**Timothy
(was circumcised)**



**Uncircumcised Hebrew
(these never became Jews)
“...believed among you...”**

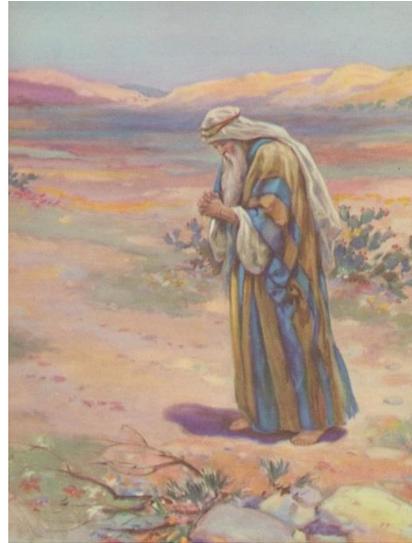
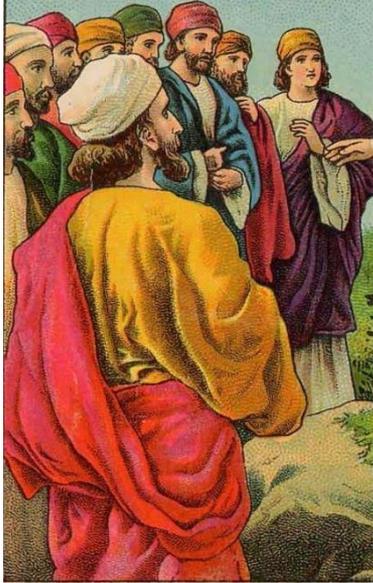


**Gentiles of the nations
Genesis 10:5**

**“...all them that
believed”**

Under the Abrahamic Covenant:

Israel: separated
by Circumcision



the Hebrew was
separated from Gentiles
by
circumcision

All Hebrews were to be
circumcised which separated
them:

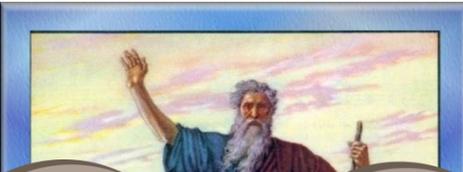
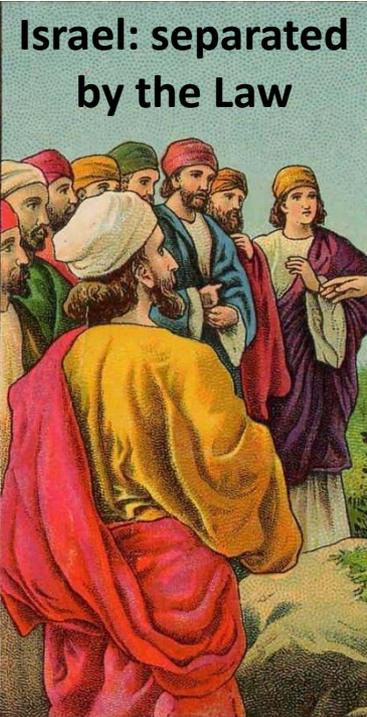
Genesis 17:9-14

Gentiles of the nations
Genesis 10:5



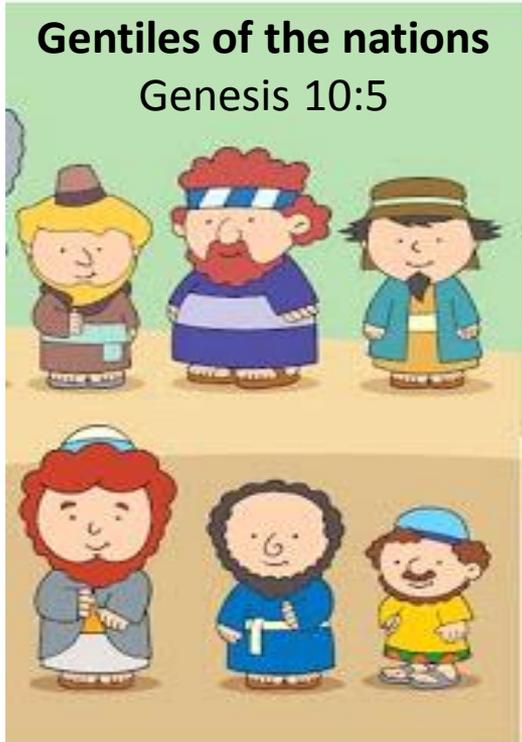
These people are of other
lineages: Gentiles of the nations.
Genesis 10:5 By these were the isles of
the Gentiles divided in their lands; every
one after his tongue, after their families,
in their nations.

Under Law: the Hebrew is separated...



- Do not worship any other gods
- Do not make any idols
- Do not misuse God's name
- Keep the sabbath holy
- Honour your father & mother
- Do not murder
- Do not commit adultery
- Do not steal
- Do not lie
- Do not covet

by The Law of Moses



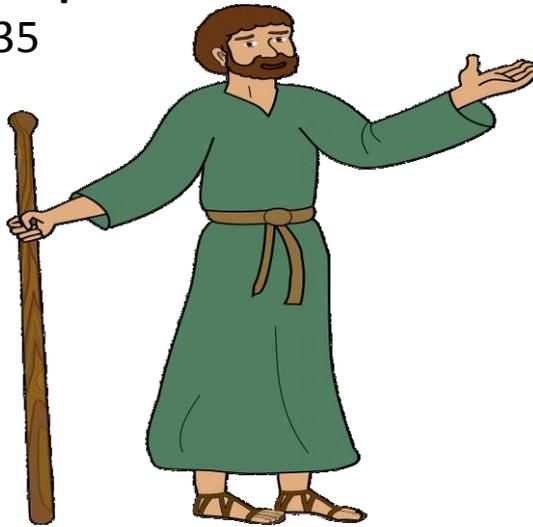
Hebrews (living according to the Law) are “separated”:
Leviticus 20:24 ... I *am* the LORD your God, which have separated you from other people.

Without circumcision and obedience to the Law:

the Hebrew was as the Gentiles of the nations ...

Gentiles of the dispersed

John 7:35



This fellow is of Hebrew lineage but is of the “dispersed” and uncircumcised...thus living among, and as a “Gentile”.

Gentiles of the nations

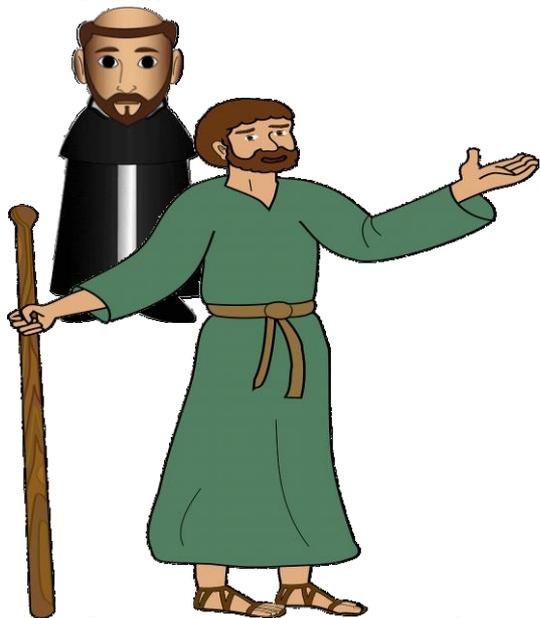
Genesis 10:5



This fellow is of another lineage and knows nothing of circumcision and the Law of Moses

Under Grace: the Uncircumcised Hebrew...

Apostle
Paul



Romans 4:1

What shall we say then
that Abraham **our** father,
as pertaining to the flesh,
hath found? ...

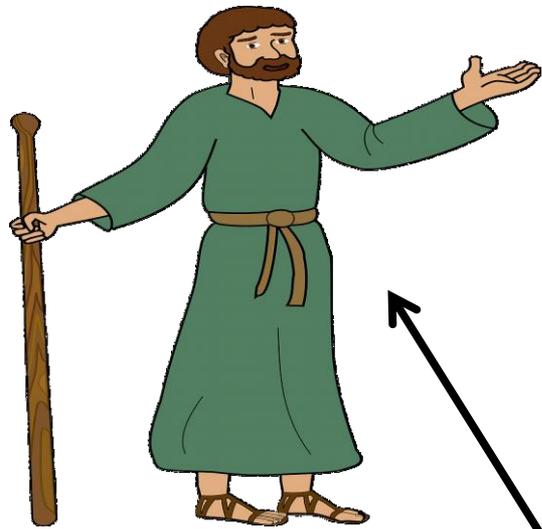
NOT to be
spiritualized!!

The Uncircumcised Hebrew was
“cut off”:

Genesis 17:14 And the uncircumcised
man child whose flesh of his foreskin is
not circumcised, that soul shall be cut off
from his people; he hath broken my
covenant.

Gentiles of the nations
Genesis 10:5





Romans 4:11 And **he** →
received the sign of
circumcision, a seal of the
righteousness of the faith
which *he had yet* being
uncircumcised: that he
might be the father of all
them that believe, though
they be not circumcised;

Abraham

NOT to be
spiritualized!!

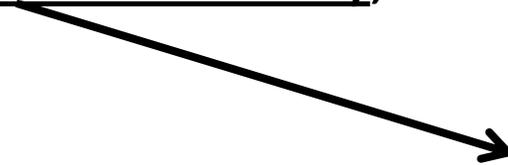
The context:
“pertaining to
the flesh”!

Romans 4:11-12

... that righteousness might be
imputed unto **them** also:



And the father of circumcision
to them who are not of the
circumcision only, ...



Apostle
Paul

Apostle
Paul



Romans 4:12

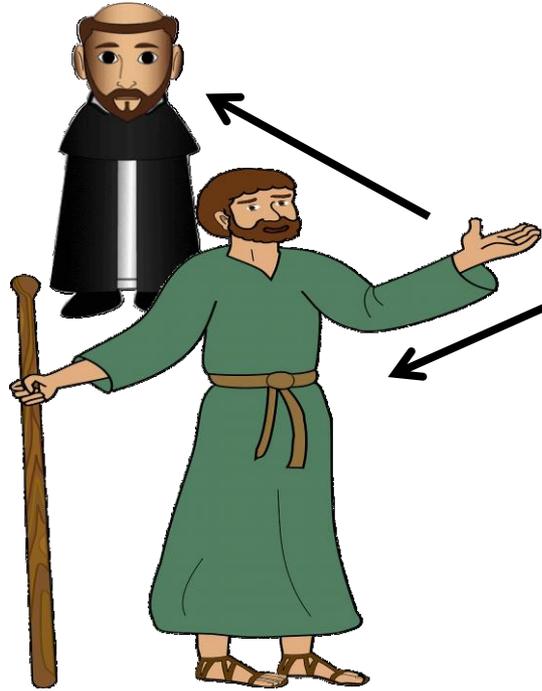
... but who also walk in
the steps of that faith of
our father Abraham,
which *he had* being yet
uncircumcised.



**Under the Gospel of Grace the Uncircumcised Hebrew
received “imputed” righteousness when they “believed”.**

Under Grace: the Hebrew reaches other Gentiles...

Apostle Paul



Romans 4:1, 11-12
... but who also walk in the steps of that faith of **our** father Abraham, which *he had* being yet uncircumcised.

Gentiles of the nations
Genesis 10:5



Abraham is NOT their father!

“...all them that
believed”

2Thessalonians 1:10

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¶ 2Timothy 1:8-10 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 an 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:

Paul's second epistle to Timothy:

¶ 2Timothy 1:8-10 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 an 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:

Paul's second epistle to Timothy:

Clearly revealed
OED



¶ 2Timothy 1:10 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:

Q: What “appearing”?

R: 1Corinthians 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

1Corinthians 15:5 And that he was seen of Cephas, then of the twelve:

Paul's second epistle to Timothy:

¶ 2Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, ...

R:

1Corinthians 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

1Corinthians 15:7 After that, he was seen of James; then of all the apostles.

Paul's second epistle to Timothy:

¶ 2Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, ...

1Corinthians 15:8 And last of all he was seen of me also, as of one born out of due time.

2Thessalonians 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Note: The “Called *to be* Saints” believed Paul’s “testimony”, and “all them” followed in belief.

Paul's second epistle to Timothy:

¶ 2Timothy 1:10 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:

Note: Two matters achieved by Christ:

1. Abolished death → Cessation of being among the living
OED

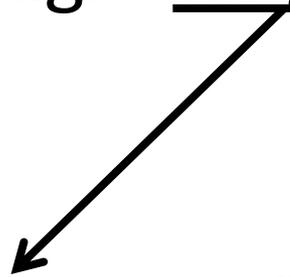
2. Brought life and immortality to light

In contrast to death
OED

Endless life
OED

Paul's second epistle to Timothy:

¶ 2Timothy 1:10 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:



2Timothy 2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Paul's second epistle to Timothy:

2Timothy 1:11-12 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.

Paul's second epistle to Timothy:

2Timothy 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office

Romans 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Paul's second epistle to Timothy:

2Timothy 1:11-12 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.

2Timothy 1:8 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

Paul's second epistle to Timothy:

2Timothy 1:11-12 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.

Galatians 2:7b they saw that the gospel of the uncircumcision was committed unto me

Paul's second epistle to Timothy:

2Timothy 1:11-12 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.

1Timothy 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

Paul's second epistle to Timothy:

2Timothy 1:12 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.

Q: What "day"?

R: The "day" all those that laboured shall be judged.

2Corinthians 5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

Q: Am I to labour ... to be accepted of Him?!

Paul's second epistle to Timothy:

2Timothy 1:12 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.

Q: What "day" will that be?

R: The "day" all "appear" before their Messiah.

2Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.



All those "called" through Paul

Paul's second epistle to Timothy:

2Timothy 1:12 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.

Q: What is that “day” called?

R: “the day of Christ”

Philippians 1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ

Paul's second epistle to Timothy:

¶ 2Timothy 1:13-14 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.

Paul's second epistle to Timothy:

¶ 2Timothy 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Note: Paul's command to Timothy that he maintain sound doctrine.

Paul's second epistle to Timothy:

¶ 2Timothy 1:13-14 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.

Q: What commitment did Paul charge Timothy?

R: 1Timothy 1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare

Paul's second epistle to Timothy:

¶ 2Timothy 1:15-18 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 in how many things he ministered unto me at Ephesus, thou knowest very well.

Paul's second epistle to Timothy:

¶ 2Timothy 1:15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.



“turn away”:

(a) one who turns away; a deserter, forsaker

(b) the act of turning people away

OED

Note: Paul does not request “mercy” on their behalf.

Note: to turn away can result in loss of all pay (i.e.: reward) as is common in military justice.

Paul's second epistle to Timothy:

¶ 2Timothy 1:15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

Note: This is the one and only time Phygellus and Hermogenes are named in the Bible.

One wonders if they each will find “mercy” ...
“in that day”.

Paul's second epistle to Timothy:

¶ 2Timothy 1:15-16 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:

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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 in how many things he ministered unto me at Ephesus, thou knowest very well.

Paul's second epistle to Timothy:

Onesiphorus



2Timothy 1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Q: Why “mercy”?

R: We understand Onesiphorus was an Uncircumcised Hebrew, thus a Law breaker in need of “mercy”.
He evidently did things: some “good”, some “bad”.

Paul's second epistle to Timothy:

Onesiphorus



2Timothy 1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Q: What is “that day”?

R: “the day of Christ” when they all will stand before Him

Philippians 1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ

###

Second Timothy

Chapter 2

Paul's second epistle to Timothy:

¶ 2Timothy 2:1-4 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 thou to faithful men, who shall be able to teach others also.

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 hath chosen him to be a soldier.

Paul's second epistle to Timothy:

¶ 2Timothy 2:1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

Note: “therefore”: while “all they that be in Asia” had “turned away” from Paul...there still were those that “refreshed”, and “ministered” to Paul.

2Timothy 1:16-17 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*.

Paul's second epistle to Timothy:

¶ 2Timothy 2:1 Thou therefore, my son, be strong in
the grace that is in Christ Jesus.

Note: Not to be strong **by** the grace...but,
to be strong “**in**” the grace.

The believer's strength today is “**in**” the grace
that is “**in**” Christ Jesus!

Paul's second epistle to Timothy:

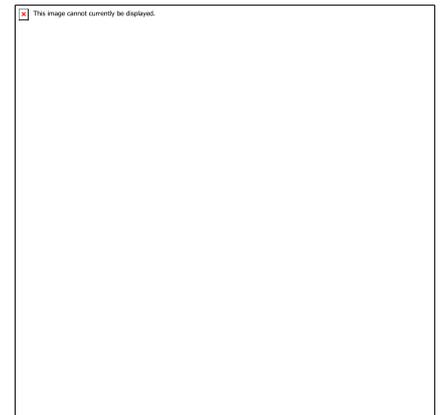
¶ 2Timothy 2:1-2 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.



full of faith
True to one's professed belief
OED

Note: compared to Phygellus and Hermongenes (2Timothy 1:15)...
...who were not so “faithful”!



Paul's second epistle to Timothy:

¶ 2Timothy 2:1-2 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 thou to faithful men, who shall be able to teach others also.

1Corinthians 12:28-29 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

*Are all apostles? are all prophets? are all teachers?
are all workers of miracles?*

Paul's second epistle to Timothy:

¶ 2Timothy 2:1-2 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 thou to faithful men, who shall be able to teach others also.

Ephesians 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. ...

Q: “and gave gifts unto men.” ...for what purpose?

Paul's second epistle to Timothy:

¶ 2Timothy 2:1-2 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 thou to faithful men, who shall be able to teach others also.

R: Ephesians 4:11-12 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ

The “gifts” had a threefold purpose:

1. The perfecting of the saints
2. The work of the ministry
3. The edification of the body of Christ



Building up by suitable instruction and exhortation
Intellectual profit: instruction
OED

Note: BoC → Partakers of the Benefit:

“edification” = building up by suitable instruction OED.

Paul's second epistle to Timothy:

¶ 2Timothy 2:1-2 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 thou to faithful men, who shall be able to teach others also.

Q: No gifted teachers today...what is our recourse?

R: 1Thessalonians 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Paul's second epistle to Timothy:

¶ 2Timothy 2:1-3 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 thou to faithful men, who shall be able to teach others also.

Thou therefore endure hardness, as a good soldier of Jesus Christ.



Things that are difficult to do or accomplish
Full of obstacles: laborious, fatiguing, troublesome
OED

Paul's second epistle to Timothy:

¶ 2Timothy 2:1-3 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 thou to faithful men, who shall be able to teach others also.

Thou therefore endure hardness, as a good soldier of Jesus Christ.

Note: Paul the Apostle commanding Timothy the soldier.

Paul's second epistle to Timothy:

2Timothy 2:3-4 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 hath chosen him to be a soldier.

Note: Timothy was chosen, and accepted the call.

Paul's second epistle to Timothy:

2Timothy 2:5-7 And if a man also strive 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.

Paul's second epistle to Timothy:

2Timothy 2:5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

Note: even under the pressures and demands of the calling, Timothy was, as were all the “Called *to be Saints*”, to conduct himself so as to not be faulted:

2Corinthians 6:3-4 Giving no offence in any thing, that the ministry be not blamed:

But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, ...

2Corinthians 6:5-10 ... In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;
As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

Q: Under Paul's command: how many matters in the foregoing passage were the Called *to be* Saints to show themselves as "giving no offense"?

A: 2Corinthians 6:3-10 there are 38 matters for which they, the Called *to be* Saints, were to give "**no offense**".

Note: these are some of the matters which the Called *to be* Saints shall be judged at the judgement seat of Christ.

(But...not Partakers of the Benefit 1Tim 6:2)

Paul's second epistle to Timothy:

2Timothy 2:5-6 And if a man also strive for masteries,
yet is he not crowned, except he strive lawfully.

The husbandman that laboureth must be first
partaker of the fruits.



A man who cultivates the soil; a farmer
A man who is the head of a household
OED

Paul's second epistle to Timothy:

2Timothy 2:5-6 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

The husbandman that laboureth must be first partaker of the fruits.

Note: the “husbandman” immediately labouring over a fellowship came first in partaking of the fruits from his labour.

Paul's second epistle to Timothy:

2Timothy 2:5-7 And if a man also strive 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.

Note: Paul's directive of "the husbandman that laboureth" being "first" may have been difficult instruction for Timothy to receive.

Paul made himself a precedent of conduct:

Paul's second epistle to Timothy:

1Thessalonians 2:9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

Paul's second epistle to Timothy:

2Thessalonians 3:7-9 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us.



A precedent which may be followed or imitated

OED

Paul's second epistle to Timothy:

¶ 2Timothy 2:8-10 Remember that Jesus Christ 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.

Paul's second epistle to Timothy:

¶ 2Timothy 2:8-10 Remember that Jesus Christ 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.

Q: why did Paul “suffer trouble as an evil doer”?

R: There was a persistent teaching...among them... that Jesus had not raised from the dead.

Denial of the resurrection persists today!

Acts 15:5a But there rose up certain of the sect of the Pharisees which believed

Acts 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Acts 23:6-8 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

1Corinthians 15:12-15 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. ...

1Corinthians 15:16-17, 20 ... For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith *is* vain; ye are yet in your sins. But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

Paul's second epistle to Timothy:

¶ 2Timothy 2:8-10 Remember that Jesus Christ 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.

Q: who are the elect?

R: Isaiah 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-13 *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**.

Note: the personal pronouns “we” and “us” is instruction to the Called to be Saints.

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-13 *It is a faithful saying*: For if we be dead with *him*, we shall also live with *him*:

Note: “It is a faithful saying” which differs from
“As it is written...”, and
“what saith the scriptures...”.

“a faithful saying...”: a matter believed by Paul,
and is doctrine through him as opposed to
Israel's prophets.

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-13 It is a faithful saying: For if we be dead with *him*, we shall also live with *him*:

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

1Corinthians 6:14 And God hath both raised up the Lord, and will also raise up us by his own power.

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-13 *It is a faithful saying: For if we be dead with *him*, we shall also live with *him*:*

2Corinthians 4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

Ephesians 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-12 *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:

Note: Israel's prophets wrote of Christ's suffering;
Paul teaches on the necessity of "suffering".

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Note: Partakers *of the* benefit are not "if so be" to suffer that they "may be also glorified".

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-12 *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:

Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake

Note: Partakers of the benefit are not “given”, as were the Saints, “to suffer for his sake”.

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-12 *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:

Philippians 3:8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ

Note: Partakers *of the* Benefit are not needing to suffer loss that they “may win Christ”.

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-12 *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:

2Thessalonians 1:5 *Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer*

Note: Partakers *of the* benefit today are not required to suffer in hopes of being “counted worthy of the kingdom”.

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-12 *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*

Note: the context before the colon (:) is about suffering to “reign with him” ...

Thus, should a Called *to be* Saint “deny *him*” by refusing to suffer with him, that which shall be denied is his reigning with him.

Note: Called *to be* Saints were under commands specific to the basis of their rewards.

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-12 *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:*

To the Called *to be* Saints:

1Corinthians 3:13-15a Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss ...

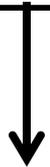
Paul's second epistle to Timothy:

¶ 2Timothy 2:11-13 *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.

Note: Called *to be* Saints were “sealed with that holy Spirit of promise” (Ephesians 1:13) and could not lose their salvation.



1Corinthians 3:15b ... but he himself shall be saved; yet so as by fire.

Paul's second epistle to Timothy:

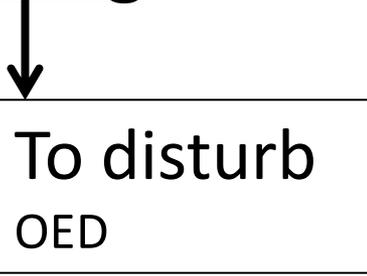
¶ 2Timothy 2:14-16 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

Study to shew 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.

Paul's second epistle to Timothy:

¶ 2Timothy 2:14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.



To disturb
OED

Paul's second epistle to Timothy:

¶ 2Timothy 2:14-15 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2Timothy 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

2Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Ephesians 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Romans 9:9 For this *is* the word of promise, At this time will I come, and Sara shall have a son.

1Chronicles 11:10 These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel.

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Matthew 13:19a When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart.

Paul's second epistle to Timothy:

¶ 2Timothy 2:14-15 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2Corinthians 4:1-2 Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Paul's second epistle to Timothy:

2Corinthians 4:1-2 Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Q: Who is it that is in need of receiving mercy?

R: Those under Law found guilty:

1Timothy 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

Paul's second epistle to Timothy:

2Corinthians 4:1-2 Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Note: Paul is writing to the “called *to be* saints” at Corinth (1Cor 1:2).

They had previously been cut off from their people (Gen 17:14) and were in need of God's mercy for not keeping His covenant.

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Ephesians 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Colossians 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

1Timothy 2:3-4 For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.



Note: The gospel of the Kingdom (prophecy) is to be divided from the gospel of Grace (mystery).

The two gospels are incompatible with each other, as declared by Paul:

Galatians 1:9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Note: A very severe course of judgment was pronounced on any that would not preach as required.

Galatians 1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.



Doomed to misery
OED

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Note: Judgment severe to the point of ruin:

1Corinthians 3:16-17 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple ye are*.

To destroy the ideal purity, to corrupt
OED

Paul's second epistle to Timothy:

¶ 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Note: Judgment severe to the point of ruin:

1 Corinthians 3:16-17 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple ye are.*



To undo (men), to undo their estate
Ruin
OED

Paul's second epistle to Timothy:

¶ 2Timothy 2:14-16 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

Study to shew 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.

Note: “ungodliness”: away from sound doctrine

Paul's second epistle to Timothy:

¶ 2Timothy 2:16 But shun profane *and* vain babblings:
for they will increase unto more ungodliness.

Note: further movement away from sound doctrine.

2Timothy 4:3 For the time will come when they will
not endure sound doctrine

Note: the “mystery of godliness” (1Timothy 3:16)
concerns sound doctrine.

Paul's second epistle to Timothy:

2Timothy 2:17-19 And their word will eat as doth a canker: of whom is Hymenaeus 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 every one that nameth the name of Christ depart from iniquity.

Paul's second epistle to Timothy:

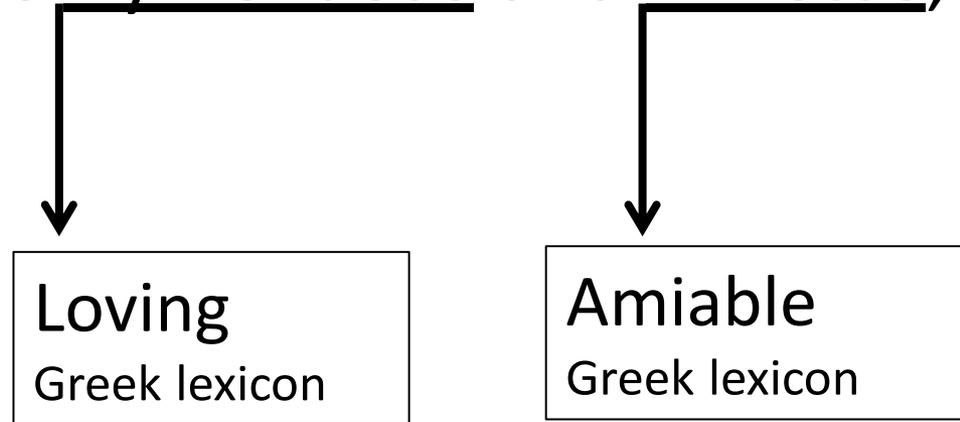
2Timothy 2:17 And their word will eat as doth a
canker: of whom is Hymenaeus and Philetus;



An eating, spreading sore or ulcer
Gangrene, cancer
OED

Paul's second epistle to Timothy:

2Timothy 2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;



Note: Some have said, “Doctrine divides...let us be more loving and likeable”.

Paul's second epistle to Timothy:

2Timothy 2:17-18 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Colossians 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel

Paul's second epistle to Timothy:

2Timothy 2:17-18 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

1Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first

Paul's second epistle to Timothy:

2Timothy 2:17-18 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

1Thessalonians 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Paul's second epistle to Timothy:

2Timothy 2:17-18 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

1Thessalonians 4:18 Wherefore comfort one another with these words.

Note: Hymenaeus and Philetus taught contrary to Paul. There was no comfort in thinking the resurrection was past.

Paul's second epistle to Timothy:

2Timothy 2:17-19 And their word will eat as doth a canker: of whom is Hymenaeus 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 every one that nameth the name of Christ depart from iniquity.

Paul's second epistle to Timothy:

2Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Ephesians 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise

Note: God's use of a "seal" at the present time.

Paul's second epistle to Timothy:

2Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Ephesians 1:14

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Paul's second epistle to Timothy:

2Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Q: Has the Lord God used his “seal” in the past to know “them that are his”?

Q: Will he again use it in the future in similar manner?

R: Past use of a “seal”: a “mark” of exemption...to know “them that are his”:

Ezekiel 9:3-4 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

Ezekiel 9:4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

Note: The “mark” exempted them from the LORD’s judgement, as described in verse 6.

Future use of his “seal” ...to know “them that are his”.

Revelation 7:2-3 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying,

Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Current use of his “seal” ...to know “them that are his”.

2Corinthians 1:21-22 Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

A “mark” in the future...that will show those who belong to the devil.

Revelation 13:16-17 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Q: What is the “mark” that these will accept?

Not a “seal”...only a mark that will indicate those that are of the devil.

Acts 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.



Same Greek word is translated “mark” in Revelation 13:6-7 .

Paul's second epistle to Timothy:

2Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.



Unrighteous in action or character

Wrongful or injurious action towards another

OED

Note: A warning from Paul to those that might promote the unfaithful sayings of Hymenaeus and Philetus.

Paul's second epistle to Timothy:

2Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

1Corinthians 3:16-17 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple ye are*.



Hymenaeus and Philetus for example???

Paul's second epistle to Timothy:

2Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

1Corinthians 3:16-17 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

To ruin (men); to undo their estate
OED

Second Timothy

Chapter 2

Paul's second epistle to Timothy:

¶ 2Timothy 2:1-4 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 thou to faithful men, who shall be able to teach others also.

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 hath chosen him to be a soldier.

Paul's second epistle to Timothy:

2Timothy 2:5-7 And if a man also strive 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.

Paul's second epistle to Timothy:

¶ 2Timothy 2:8-10 Remember that Jesus Christ 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.

Paul's second epistle to Timothy:

¶ 2Timothy 2:11-13 *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.

Paul's second epistle to Timothy:

¶ 2Timothy 2:14-16 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

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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 every one that nameth the name of Christ depart from iniquity.

Paul's second epistle to Timothy:

¶ 2Timothy 2:20-22 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 master's 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.

Paul's second epistle to Timothy:

¶ 2Timothy 2:20 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.

Note: the vessels of gold, silver, wood and earth, of descending value, can all be used to contain things either of honour or dishonour.

Paul's second epistle to Timothy:

¶ 2Timothy 2:20-21 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 master's use, *and* prepared unto every good work.

Note: The instruction here to Timothy is to “purge” (rid) himself of all that is of “dishonour” ...
...an example is provided in the next verse.

Paul's second epistle to Timothy:

¶ 2Timothy 2:20-22 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 master's 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.

1Corinthians 13:13 And now abideth faith, hope, **charity**, these three; but the greatest of these *is* **charity**.

Paul's second epistle to Timothy:

2Timothy 2:23-26 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.

Paul's second epistle to Timothy:

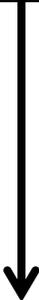
2Timothy 2:23 But foolish and unlearned questions avoid, knowing that they do gender **strifes**.

Note: It was not for the Called *to be* Saints to speculate concerning matters. Such would gender "strifes"...
... "strifes" then to "divisions":

1Corinthians 3:3 For ye are yet carnal: for whereas *there is* among you envying, and **strife**, and **divisions**, are ye not carnal, and walk as men?

Paul's second epistle to Timothy:

2Timothy 2:23-24 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,



To quarrel; contend in words
To carry on a conflict of any kind
OED

Paul's second epistle to Timothy:

2Timothy 2:23-25 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;

Note: Timothy was to instruct the Called *to be* Saints (servants of the Lord) to conduct themselves in this manner.

Paul's second epistle to Timothy:

2Timothy 2:23-25 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;

Note: doctrines that are not helpful because they oppose the truth.

Paul's second epistle to Timothy:

2Timothy 2:23-25 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;

Note: “repentance” (change one’s mind) to the truth; not a matter of salvation, but one of sound doctrine.

Paul's second epistle to Timothy:

2Timothy 2:24-26

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.

Note: believers can be snared in that which is not the truth...but may “recover themselves” with “repentance” (a change of mind).

Second Timothy

Chapter 3

Paul's second epistle to Timothy:

¶ 2Timothy 3:1-5 This know also, that in the last days
perilous times shall come.

For men shall be lovers of their own selves, covetous,
boasters, proud, blasphemers, disobedient to parents,
unthankful, unholy,

Without natural affection, trucebreakers, false
accusers, incontinent, fierce, despisers of those that
are good,

Traitors, heady, highminded, lovers of pleasures more
than lovers of God;

Having a form of godliness, but denying the power
thereof: from such turn away.

Paul's second epistle to Timothy:

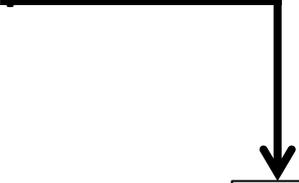
¶ 2Timothy 3:1 This know also, that in the last days perilous times shall come.

Note: Paul writes of –

- The times and the seasons 1Thes 5:1
- The latter times some shall depart 1Thes 4:1
- The time to come 1Tim 6:19
 - Laying up in store for themselves...
- The last days perilous times 2Tim 3:1
- The end...the day of our Lord Jesus 1Cor 1:8

Paul's second epistle to Timothy:

¶ 2Timothy 3:1 This know also, that in the last days
perilous times shall come.



Peril: a matter of danger

Perilous: fraught with peril, full of risk

Dreadful, awful, terrible

OED

Paul's second epistle to Timothy:

¶ 2Timothy 3:1-2 This know also, that in the last days perilous times shall come.

For **men** shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Note: Paul writing concerning “men”.

The full list of last days perils is stunning!

Paul's second epistle to Timothy:

¶ 2Timothy 3:1-3 This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Headstrong, impetuous; OED

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Paul's second epistle to Timothy:

¶ 2Timothy 3:1-3 This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.



Proud, arrogant; OED

Paul's second epistle to Timothy:

¶ 2Timothy 3:5 ... from such turn away.

Note: Paul's response to the 20 characteristics listed in preceding verses of "the last days":

DO NOT to contend with them...

...but, "...from such turn away"!

Partakers of the benefit: wisdom.

Paul's second epistle to Timothy:

2Timothy 3:6-9 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 the 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.

Paul's second epistle to Timothy:

2Timothy 3:6 For of this sort are they which ...

Q: Of what sort?

R: Of “men” who typify those of “the last days”.

Paul's second epistle to Timothy:

2Timothy 3:6 For of this sort are they which ...

Note: Verses 1-5 concern “men” who are of “the last days”.

The next section (verses 6-9) Paul focuses on “they” of which, the context reveals, are Hebrews.

Paul writes of these as “grievous wolves”.

This is concerning “the last days”.

Paul's second epistle to Timothy:

2Timothy 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,



NOT silly: laughing, giggling, hahaha

Paul's second epistle to Timothy:

2Timothy 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Unlearned, ignorant

Weak, feeble-minded, imbecile

Lacking in judgment or common sense

Foolish, senseless, empty-headed

OED

Paul's second epistle to Timothy:

2Timothy 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Act 20:29-30 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Note: These are evil men and women both within and without the BoC of which Paul warns.

Paul's second epistle to Timothy:

2Timothy 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Paul's second epistle to Timothy:

2Timothy 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Note: Paul writes of Hebrew men leading captive “silly women”, given over to “the last days” evil and wickedness....

...the evil and wickedness continuing in the world today.

Paul's second epistle to Timothy:

2Timothy 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Act 20:29-31 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Paul's second epistle to Timothy:

Again, verse 6 now with verse 7:

2Timothy 3:6-7 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 the knowledge of the truth.

Paul's second epistle to Timothy:

2Timothy 3:6-7 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 the knowledge of the truth.

Hebrews 10:26-28 →

Context: non-BoC Hebrews looking forward to the Kingdom in a time to come

Paul's second epistle to Timothy:

2Timothy 3:6-7 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 the knowledge of the truth.

Earthly Kingdom Hebrews

Hebrews 10:26-28 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses

Paul's second epistle to Timothy:

2Timothy 3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

Harasser (?)

Greek lexicon

Insubstantial healer (?)

Greek lexicon

Note: Jannes and Jambres: perhaps two of Pharaoh's magicians who attempted to duplicate miracles of God.

Source: Unger's dictionary Talmudist tradition.

Paul's second epistle to Timothy:

2Timothy 3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

Exo 7:11-12 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Note: Paul only names Jannes and Jambres. No other mention of these two anywhere in the Bible.

Paul's second epistle to Timothy:

2Timothy 3:6-8 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 the 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.

Note: “they” of the uncircumcised Hebrews were conducting themselves in the manner of Jannes and Jambres.

Paul's second epistle to Timothy:

2Timothy 3:6-8 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 the 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.



One who has abandoned faith (believing)
Depraved, morally corrupt
OED

Paul's second epistle to Timothy:

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Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

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Paul's second epistle to Timothy:

2Timothy 3:6-9 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 the 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.



Wickedness, evil, harm
OED

Paul's second epistle to Timothy:

2Timothy 3:6-9 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 the 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.

Note: the “folly” of all men shall be manifest unto all!

Paul's second epistle to Timothy:

¶ 2Timothy 3:10-13 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, 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.

Paul's second epistle to Timothy:

¶ 2Timothy 3:10-11 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, 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.

Paul's second epistle to Timothy:

... At Antioch ...

Act 13:14, 16, 44-45 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. ... Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. ... And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Paul's second epistle to Timothy:

... At Iconium and at Lystra ...

Act 14:1-2, 5 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. ... And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them, ...

Paul's second epistle to Timothy:

... At Iconium and at Lystra ...

Act 14:6, 19 ...They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: ... And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

2Timothy 3:11

“what persecutions I endured:
but out of *them* all the Lord delivered me.”

Paul's second epistle to Timothy:

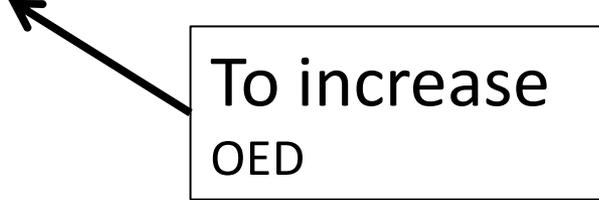
¶ 2Timothy 3:10-12 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake

Paul's second epistle to Timothy:

¶ 2Timothy 3:10-13 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, 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.



To increase
OED

Note: Such were Jannes and Jambres

Act 20:29-31 For I know this,
that after my departing shall
grievous wolves enter in among
you, not sparing the flock.

Also of your own selves shall
men arise, speaking perverse
things, to draw away disciples
after them.

Therefore watch, and
remember, that by the space of
three years I ceased not to
warn every one night and day
with tears.



Paul (~AD 60)

Act 20:29-31 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Paul (~AD 66)

2Timothy 4:6 For I am now ready to be offered, and the time of my departure is at hand.



At **first** in the fellowship of the BoC...

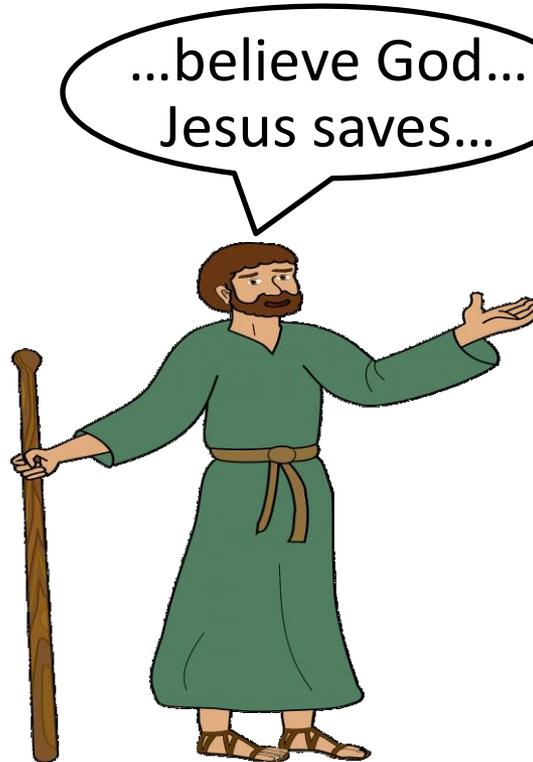
Fellowship of believers



Apostle
Paul



Timothy



“called *to be saints*”



“Partakers of the
Benefit”
1Timothy 6:2

At **first** in the fellowship of the BoC...

Fellowship of believers



“Partakers of the Benefit”
1Timothy 6:2

At **first** in the fellowship of the BoC...

Fellowship of believers



“Partakers of the
Benefit”
1Timothy 6:2

At **subsequent** fellowship of the BoC...

- A Gentile of the nations
- A believer having heard the “Called Saints”
- Likely (?) also heard others (Circumcision?)
- Scant (?) knowledge of Hebrew language
- Scant (?) knowledge of OT Scriptures
- Not called, nor gifted, nor a “member in particular”.

Fellowship of believers

...Jesus saves...
confess...repent...
...receive Him...
trust and obey
work...serve...
give



A so-called: *church father*



“Partakers of the Benefit”
1Timothy 6:2

- What could possibly go wrong?!

Paul's second epistle to Timothy:

2Timothy 3:14-15 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.

Paul's second epistle to Timothy:

2Timothy 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

**Apostle
Paul**



...after that **ye heard** the word of truth, **the gospel of your salvation**: in whom also after that **ye believed, ye were sealed** with that holy Spirit of promise...
Ephesians 1:13



...Jesus saves...
confess...
repent...
...receive Him...
trust and obey
work...
serve...
give...
give...give

**A so-called
“church father”**

Q: How did salvation doctrine get so complicated?

R: Much is due to not rightly dividing (2Timothy 2:15) the Gospel of the Kingdom of God from... the Gospel of the Grace of God.

Q: What is the Gospel of the Kingdom of God?

R: Mark 1:14-15 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: **repent ye, and believe the gospel.**

Q: What does the Gospel of the Kingdom of God require?

R: Matthew 10:32-33 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Matthew 16:24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

Matthew 18:5 And whoso shall receive one such little child in my name receiveth me.

Q: What does the Gospel of the Kingdom of God require? (continued)

R: Matthew 19:21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

Luke 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Q: What does the Gospel of the Kingdom of God require? (continued)

R: Luke 24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

John 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

Q: What does the Gospel of the Kingdom of God require? (continued)

R: John 15:14 Ye are my friends, if ye do whatsoever I command you.

John 13:36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

John 21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Q: What is the Gospel of the Grace of God?

R: 1Corinthians 15:1-4 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures

Q: What is the Gospel of the Grace of God?

R: Ephesians 2:5-9 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast.

Q: What does the Gospel of the Grace of God require?

R: Ephesians 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise

Compare:

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Q: How can we know what to believe?

R: Galatians 1:6-8 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Summary note:

Truth common to both Prophecy and Mystery:

Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Prophecy - Israel:

Peter preached -

Gospel of the Kingdom:

repent, confess, deny self,

work, give, serve,

trust, obey, suffer,

follow **Jesus**...to death.

Mystery - BoC:

Paul preached -

Gospel of Grace:

believe God,

Jesus saves.

Summary note:

Prophecy - Israel:

Peter preached -

Gospel of the Kingdom:

repent, confess, deny self,
work, give, serve,
trust, obey, suffer,

follow Jesus...to death.

Q: But...didn't Paul
preach these matters
as well?! 

Mystery - BoC:

Paul preached -

Gospel of Grace:

believe God,
Jesus saves.

...though **not** to
Partakers of the Benefit!

R: Yes...to "soldiers" for
obedience: Called
to be Saints...

Paul on the matter of obedience:

Paul writes of “obedience” and “obey” to the Called *to be* Saints 32 times in his epistles:

Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

2Thessalonians 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Philemon 1:21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

Paul's second epistle to Timothy:

Back to verses 2Timothy 3:14 -

2Timothy 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

Note: Paul, an apostle of Jesus Christ, having seen the ASCENDED Christ, was sent by Him:

Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began

Paul's second epistle to Timothy:

2Timothy 3:14-15 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.

2Timothy 1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Paul's second epistle to Timothy:

2Timothy 3:14-15 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.

Romans 3:30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God

Instruction to the Circumcision -

Romans 3:30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

James 2:14, 21-22 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ...

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?

Note: Circumcision – works to show their faith.

Note: The uncircumcision attain to salvation
not through their own faith,
but by the faith of Jesus Christ.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Note: Uncircumcision:

→ the work has been done by Christ.

Paul's second epistle to Timothy:

¶ 2Timothy 3:16-17 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, throughly furnished unto all good works.

Paul's second epistle to Timothy:

¶ 2Timothy 3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Note: "All scripture is given by inspiration of God" –
ALL scripture includes Prophecy and Mystery.
ALL scripture is profitable!

Not limited to Romans through Philemon!

Timothy had been taught the holy scriptures before Paul came into his life.

Paul's second epistle to Timothy:

¶ 2Timothy 3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:



Shame to a person by reason of some fact
OED

Paul's second epistle to Timothy:

¶ 2Timothy 3:16-17 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Note: Paul wrote to Timothy, “And that from a child thou hast known the holy scriptures...”.

Timothy's mother and grandmother taught him Prophecy...Paul later taught him Mystery!

Paul's second epistle to Timothy:

¶ 2Timothy 3:16-17 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.

Fully
OED

Equipped
OED

complete
OED

The work was begun in the saints...

Paul's second epistle to Timothy:

¶ 2Timothy 3:17 That the man of God may be perfect, throughly furnished unto all good works.

The work was begun **in** the saints...



"in" as opposed to "by"

Philippians 1:1, 6 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ...

Being confident of this very thing, that he which hath begun a good work **in** you will perform *it* until the day of Jesus Christ

Paul's second epistle to Timothy:

¶ 2Timothy 3:17 That the man of God may be perfect, throughly furnished unto all good works.

“A good work” was begun in the saints...
...He will perform it!

Philippians 1:1, 6 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ...

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ

Paul's second epistle to Timothy:

¶ 2Timothy 3:17 That the man of God may be perfect, throughly furnished unto all good works.

“A good work” is being performed by God....I can join Him in His work!

2Corinthians 5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation

Second Timothy

Chapter 4

Paul's second epistle to Timothy:

¶ 2Timothy 4:1-3 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 longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

Paul's second epistle to Timothy:

¶ 2Timothy 4:1 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;

Note: A command expecting a response of obedience.

Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Paul's second epistle to Timothy:

¶ 2Timothy 4:1 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;

Note: motivational: a reminder to the
Called *to be* Saints: they will be
judged for their service.

Paul's second epistle to Timothy:

¶ 2Timothy 4:1 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;

Note: The second advent of Christ...after the rapture.

1. This judgment will occur at His 2nd advent.
2. Sentence structure indicates a single event:
 - The 2nd Advent -
 - No comma between “appearing” and “kingdom”.
 - This coming is after the catching away of the Body over which Christ is head.

Paul's second epistle to Timothy:

¶ 2Timothy 4:1-2 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 longsuffering and doctrine.

Pressing, urgent

Persistent in solicitation

Said of persons and their actions

OED

Note: Instruction to Timothy.

Paul's second epistle to Timothy:

¶ 2Timothy 4:1-2 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 longsuffering and doctrine.

To reject

To express disapproval (of conduct, actions, beliefs, etc.)

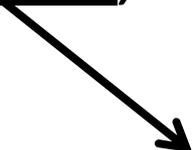
To find fault (with a person)

OED

Note: There are none today in the BoC with such authority! All equal as partakers of the benefit.

Paul's second epistle to Timothy:

¶ 2Timothy 4:1-2 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 longsuffering and doctrine.



To reprimand severely
To put to shame
OED

Note: Again...none today with this authority.

Paul's second epistle to Timothy:

¶ 2Timothy 4:1-2 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 longsuffering and doctrine.



Words to urge to proper conduct
OED

Note: None today in the BoC are capable of proper conduct!

Paul's second epistle to Timothy:

¶ 2Timothy 4:1-3 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 longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

Note: “sound doctrine” - the doctrine taught by Paul.

Paul's second epistle to Timothy:

¶ 2Timothy 4:3 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;



To suffer without resistance
To contemplate with toleration
OED

Paul's second epistle to Timothy:

¶ 2Timothy 4:3 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;

1Timothy 1:10b-11 ... and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust.

Paul's second epistle to Timothy:

¶ 2Timothy 4:3 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;

Note: “they” = Called *to be* Saints.

Partakers of the benefit may have copied ...
... “having itching ears”.

Paul's second epistle to Timothy:

¶ 2Timothy 4:4-5 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Paul's second epistle to Timothy:

¶ 2Timothy 4:4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

Note: Referring to the Called *to be* Saints.

Note: 1Timothy 2:3-4 –

1. the salvation of ALL men
2. coming to the knowledge of the truth

Paul's second epistle to Timothy:

¶ 2Timothy 4:4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.



Talk in phrase to hold a person; narration
The subject of common talk; not founded in fact.
OED

Paul's second epistle to Timothy:

¶ 2Timothy 4:4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

Note: “turn away” → “turned unto” ...
“from the truth” → “unto fables”

Paul's second epistle to Timothy:

¶ 2Timothy 4:4-5 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.



The condition of having successfully stood a test.
Proved; impenetrability, invulnerability.

OED

Paul's second epistle to Timothy:

¶ 2Timothy 4:4-5 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Note: Instructions to Timothy:

1. Watch – in all things
2. Endure – afflictions
3. Do the work – of an evangelist
4. Make full proof – of thy ministry

Paul's second epistle to Timothy:

¶ 2Timothy 4:6-8 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.

Paul's second epistle to Timothy:

¶ 2Timothy 4:6 For I am now ready to be offered, and the time of my departure is at hand.

Note: Paul writes concerning his death.

Paul's second epistle to Timothy:

¶ 2Timothy 4:6 For I am now ready to be offered, and the time of my departure is at hand.

Note: Paul writes concerning his death.

Philippians 1:21-24 For to me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh *is* more needful for you.

Paul's second epistle to Timothy:

¶ 2Timothy 4:6-7 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:

Note: Paul writes –

1. “fought a good fight”: an ensample to soldiers
2. “finished my course”: his tour of duty
3. “kept the faith”: without doubting –

1Timothy 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Paul's second epistle to Timothy:

¶ 2Timothy 4:6-8 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.

Note: "that day" → "the day of Christ"

2Timothy 1:18 The Lord grant unto him that he (Onesiphorus) may find mercy of the Lord in that day

Paul's second epistle to Timothy:

¶ 2Timothy 4:8 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.

Note: “that day” → “the day of Christ”

Philippians 1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ

Philippians 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Paul's second epistle to Timothy:

Note: “that day” → “the day of Christ”: a day following the rapture of the Called *to be* Saints with all the BoC where the Saints will be judged.

1Corinthians 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Paul's second epistle to Timothy:

¶ 2Timothy 4:9-13 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 cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

Paul's second epistle to Timothy:

¶ 2Timothy 4:9-10 Do thy diligence to come shortly unto me:

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica;

Note: Demas was with Paul at the time of writing Colossians and Philemon (~AD61-62) but by the time of writing 2Timothy (~AD66) had “forsaken” Paul.

Colossians 4:14 Luke, the beloved physician, and Demas, greet you.

Philemon 1:24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

Paul's second epistle to Timothy:

¶ 2Timothy 4:9-10 Do thy diligence to come shortly unto me:

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica;

Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father

Titus 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world

Paul's second epistle to Timothy:

¶ 2Timothy 4:9-13 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 cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

Paul's second epistle to Timothy:

¶ 2Timothy 4:14-15 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.

Paul's second epistle to Timothy:

Note: Review of *Called to be Saints* Paul faulted:

Chapter 1:15 Phygellus and Hermongenes
turned away from Paul

Chapter 2:17 Hymenaeus and Philetus
overthrew the faith of some

Chapter 3:8 Jannes and Jambres
resisted the truth

The final pair:

Chapter 4:10, 14-15 Demas and Alexander
one a deserter, the other much evil

Paul's second epistle to Timothy:

Note: Review of Called *to be* Saints Paul faulted:

These men may suffer consequences...

Phygellus, Hermongenes, Hymenaeus, Philetus,
Jannes and Jambres

1Corinthians 3:16-17 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

Paul's second epistle to Timothy:

Note: Called *to be* Saints Paul faulted (continued):

Demas – forsook Paul for the world.

Alexander the coppersmith – the dubious distinction of having done Paul “much evil”.

Paul did not pray mercy for Alexander, but “reward according to his works”.

Paul warned Timothy “be thou ware” for the reason that Alexander had “greatly withstood our words”.

Paul's second epistle to Timothy:

¶ 2Timothy 4:14-15 Alexander the coppersmith did me much evil: the Lord reward him according to his works

1Corinthians 3:13-15 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire;
and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward.
If any man's work shall be burned, he shall suffer loss:
but he himself shall be saved; yet so as by fire.

Paul's second epistle to Timothy:

¶ 2Timothy 4:16-18 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.

Paul's second epistle to Timothy:

¶ 2Timothy 4:16 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.

Note: Paul, having returned to Jerusalem from his third missionary journey (~AD60), met with James and all the church elders:

Acts 21:17-18 And when we were come to Jerusalem, the brethren received us gladly. And the *day* following Paul went in with us unto James; and all the elders were present.

Note: Paul told them of his work with the Gentiles:

Acts 21:19-20a And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Lord, ...

Note: Then, James and the elders respond to Paul:

Acts 21:20b-22 ... and said unto him (*Paul*), Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

What is it therefore? the multitude must needs come together: for they will hear that thou art come.

Note: Paul was accused (Acts 21:21) of teaching two matters to ALL THE JEWS among the Gentiles:

1. to forsake Moses by not circumcising
2. to not walk after the customs

Q: What was agreed between Paul, the elders of the Jerusalem Church and James?

R: In ~AD52 the Council at Jerusalem (Acts 15:23-29;) the elders and James confirmed agreement that believing Gentiles which were among the Jews were not required to observe the Law, circumcision, nor the customs...but, that the believing Gentiles were to:

- keep themselves from things offered to idols,
- from blood,
- from things strangled, and
- from fornication.

Note: The council at Jerusalem was to settle a disagreement:

Acts 15:1, 5-6 And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

... But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

And the apostles and elders came together for to consider of this matter.

Note (continued):

(Acts 21:21) It was reported that Paul was teaching “the Jews which are among the Gentiles” to forsake Moses, circumcision and the customs.

Concerning the matter of circumcision:

1Corinthians 7:18-20 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called.

Concerning the matter of circumcision (cont'd):

Galatians 5:1-6 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Concerning meat –

1Corinthians 8:4, 8-9 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. ... But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

Concerning meat (continued) –

Romans 14:14-15 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Acts 21:21 And they (*the believing Jews in Jerusalem*) are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

Note: In Asia were Jews, Gentiles, and “false brethren” that heard Paul teach:

Acts 19:8-10:

And he (*Paul*) went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. ...

The Jews in Asia that heard Paul (continued):

Acts 19:9-10 ...But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

The Jews in Asia that heard Paul (continued):

Galatians 2:2-4 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

Q: What did Paul teach such that “all the Jews which are among the Gentiles” heard...
... and were, perhaps, offended?

R: Galatians 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

R: Galatians 2:21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

R: Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

R: Galatians 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

R: Galatians 4:9, 11 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? ... I am afraid of you, lest I have bestowed upon you labour in vain.

R: Galatians 4:16 Am I therefore become your enemy, because I tell you the truth?

R: Galatians 5:7 Ye did run well; who did hinder you that ye should not obey the truth?

R: Galatians 5:12 I would they were even cut off which trouble you.

R: Galatians 6:12-14 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Back in Jerusalem:

Upon these accusations, Paul is told to prepare to respond to the Jerusalem “multitude”:

Acts 21:22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

Note: Neither the elders, nor James were willing to defend Paul. They tell Paul to take a “vow” to demonstrate to “the multitude” he remains orderly and lawful.

Acts 21:23-25

Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

Note continued:

Paul followed the request of the Jerusalem elders

Neither the elders nor James made effort to speak to “the Jews” who would incite “the multitude”.

When the prescribed 7 days of preparation was almost complete ...

... The Jews, which were of Asia (Acts 21:27a), saw Paul in the temple, ...

Flashback note:

Acts 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Back in Jerusalem:

Acts 21:27 ... the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him

Flashforward note:

2Timothy 1:15a This thou knowest, that all they which are in Asia be turned away from me

Back in Jerusalem:

Acts 21:28 (*the Jews of Asia began...*)

Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. ...

Note: the elders and James knew the accusations were false!

Where were the elders to stand with Paul?

Where was James?

Did they fear the multitude would kill them also?!

Note continued:

Acts 21:30-31 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

And as they went about to kill him, ...

... tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Note continued:

Acts 21:32-34 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

Note continued:

Acts 21:35-36 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him.

Acts 21:39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

Note continued:

Acts 21:40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

Acts 22:1, 22 Men, brethren, and fathers, hear ye my defence *which I make* now unto you. ...

... And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

Paul's second epistle to Timothy:

Thus, Paul writes to Timothy...

¶ 2Timothy 4:16 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.

Note: Neither James, nor any of the elders were willing to stand with Paul for fear they themselves would be at risk of death.

They feared the “multitude”.

They were not willing to suffer risk of death.

Paul's second epistle to Timothy:

¶ 2Timothy 4:16 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.

Note: Such was the state of the Church of God in Jerusalem: there was “no man” to defend the gospel that Paul preached.

The “multitude” considered Paul an enemy worthy of death.

Paul's second epistle to Timothy:

¶ 2Timothy 4:16 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.

Note: James, the elders had been warned by Christ:

Mark 13:12-13 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

Paul's second epistle to Timothy:

¶ 2Timothy 4:16 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.

Note: Paul prayed words similar to Stephen:

Acts 7:60 And he (*Stephen*) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Jerusalem elders showed they were not yet willing to endure to the end as was required of a Kingdom Saint; thus, Paul prayed on their behalf.

Paul's second epistle to Timothy:

¶ 2Timothy 4:16-17

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.

Note: Paul credits the Lord for preserving him to continue with the ministry given to him: that all the uncircumcised Hebrews might hear.

Paul's second epistle to Timothy:

¶ 2Timothy 4:16-18 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.

Note: Alexander did Paul “much evil”.

Paul's second epistle to Timothy:

¶ 2Timothy 4:19-22 Salute Prisca and Aquila, and the household of Onesiphorus.

Erastus abode at Corinth: but Trophimus have I left at Miletum 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.

Paul's second epistle to Timothy:

¶ 2Timothy 4:19 Salute Prisca and Aquila, and the household of Onesiphorus.

Note: Prisca = Priscilla, wife of Aquila
(Acts 18:2).

Note: Onesiphorus = Onesimus, slave that abandoned
Philemon (Colossians 4:9, Philemon 1:10)

Paul's second epistle to Timothy:

¶ 2Timothy 4:19-20 Salute Prisca and Aquila, and the household of Onesiphorus.

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Acts 19:22 So he (*Paul*) sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

Romans 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. ↓

An attendant at an inn, in charge of the bedchambers
OED

Paul's second epistle to Timothy:

¶ 2Timothy 4:19-20 Salute Prisca and Aquila, and the household of Onesiphorus.

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Acts 20:4 And there accompanied him (*Paul*) into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

Paul's second epistle to Timothy:

¶ 2Timothy 4:19-21 Salute Prisca and Aquila, and the household of Onesiphorus.

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

Note: In Genesis 8:22 we read of six (6) seasons:

- seed-time (May), and harvest (November)
- cold (March), and heat (September)
- summer (July) and winter (January)

Paul's second epistle to Timothy:

¶ 2Timothy 4:19-21 Salute Prisca and Aquila, and the household of Onesiphorus.

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

Note: No other mention of Eubulus, Pudens, Linus, and Claudia in Scripture...but, Timothy knew them.

Paul's second epistle to Timothy:

¶ 2Timothy 4:19-22 Salute Prisca and Aquila, and the household of Onesiphorus.

Erastus abode at Corinth: but Trophimus have I left at Miletum 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.