

The Approved Workman

2TI 2:14 Remind them of these things, and solemnly charge them in the presence of God not to wrangle about words, which is useless, and leads to the ruin of the hearers.

1. "Remind them of these things" has the idea that Timothy was to keep on reminding men/women of these facts.
2. "and solemnly charge them in the presence of God"
 - a. "urge them solemnly, as in the sight of God" - TCNT
 - b. "them" refers to those to whom Timothy preached.
 - c. It may be especially addressed to the "reliable men" who were to proclaim "sound doctrine." (2 Tim. 2:2).
3. "not to wrangle [argue, dispute] about words, which is useless" - See 2 Tim. 2:16, 23, 24.
 - a. The exhortation is not entirely clear, but seems to have the idea of avoiding petty controversy over words.
 - b. It is obvious from the context that "words" do not refer to "the word of truth."
 - c. By deduction "words" must refer to the silly arguments and opinions and traditions of men.
 - d. Jesus condemned such. (Matt. 15:9).
 - e. Paul taught we are not to go beyond what is written and not to allow strange doctrines. (1 Cor. 4:6; 1 Tim. 1:3).
4. "and leads to the ruin [destruction] of the hearers" - Petty disputes upset and turn off the minds of those seeking to hear the gospel message.
 - a. We must avoid such disputes today.
 - b. Arguments over eating in the building, the number of cups used in communion, thee and thou in prayers versus you, the use of a screen, having song books, etc. fall into the category of silly, destructive disputes.

2TI 2:15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.

1. "Be diligent to present yourself approved to God"
 - a. "spoudazo" [spoo **dah** zoh] means "to give diligence, eagerly seek."
 - 1) The KJV has "Study," but the original Greek word does not mean "study."
 - 2) "Study" would be one of the ways a preacher or Christian would prepare to be a good "workman."
 - 3) A good "workman" knows the word of God, and there is no other way to learn it except through study and meditation. (Psa. 1:2).

- 4) Jesus taught we are to live by every word that “proceeds out of the mouth of God.” (Matt. 4:4).
 - 5) Jesus emphasized what the Old Testament taught. (Deut. 8:3).
- b. The meaning is that he was to do his best to please God as a faithful workman who accurately proclaims the truth of God. He is to focus on God’s word - not the petty disputes of men.
 - c. See Heb. 5:11-14; 1 Pet. 2:2; 3:15, 18. These verses reveal the need for study.
 - d. Each believer needs to set aside time for diligent and serious study of God’s word.
 - e. A failure to do this will result in not growing in the knowledge of God’s word.
2. “as a workman who does not need to be ashamed” - He was to be a faith “workman,” not a quibbler.
 - a. Lack of preparation causes shame.
 - b. Lack of preparation causes one to be ineffective.
 - c. Lack of preparation leads to great damage and most often the lost of souls.
 - d. Lack of preparation is disrespectful of God and the Lord Jesus who expect us to put forth our best effort.
 3. “handling accurately the word of truth”
 - a. “handling accurately” means to handle correctly “the word of truth.”
 - b. Lit. “cutting a straight path for the message of the truth.”
 - c. The idea is to be accurate in delivering the message of the truth.
 - d. The gospel message must not be corrupted. (Gal. 1:6-9).
 - e. The gospel should be preached in its entirety [not omitting anything] and in love. (Eph. 4:15).

Note on “Handling accurately the word of truth”

1. This requires a pure heart and pure motivations.
 - a. Some seek to please themselves or others or both.
 - b. Some will teach anything for power and money.
2. This means to avoid useless word battles that upset those seeking to learn saving truth. See 2 Tim. 2:16.
3. This requires that one always carefully study the context of a passage.
 - a. You can make the Bible say anything if context is not considered.
 - b. Some have done this out of ignorance and some knowingly do this to teach whatever appeals to them.
4. This requires that one know which law is binding on mankind, and not to mingle the Old Testament with the New

Testament.

- a. Many a person confuses the two covenants.
- b. They follow some of both covenants.
- c. They fail to understand we are no longer under the old Law. (Col. 2:14; Heb. 8:1-13; 9:15-17; Gal. 5:6).
- d. The Old Covenant was given only to the children of Israel. (Deut. 5:1-6, 3).

DEU 5:3 "The Lord did not make this covenant with our fathers, but with us, with all those of us alive here today.

- e. It was not given to Gentiles who remained under the same law that Adam, Noah, Abraham, etc. were under.
5. This requires that one **not** twist and distort the word of truth for his/her own purposes.
6. The truth and only the truth must be believed and faithfully proclaimed. (Rom. 2:8; Gal. 2:5, 14; 4:16; 5:7; Eph. 1:13; 1 Tim. 2:4; 3:15; 4:3; 2 Tim. 2:18, 25; 3:7; 4:4; Tit. 1:14; Jas. 3:14; Jas. 5:19; 1 Jn. 1:6, 8; 2:4, 21; 3:19).
7. It is the truth that saves. (Jn. 8:32; Jas. 1:18, 21).

2TI 2:16 But avoid worldly and empty chatter, for it will lead to further ungodliness

1TI 1:4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.

1TI 4:7 But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness;

1TI 6:4 he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,

1TI 6:20 O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"--

1. "But avoid worldly and empty chatter" - This is a deliberate action and Timothy and all Christians should shun and avoid these things.
2. "Empty chatter" is from "kenophonia" [keh nah foh **nee** ah] meaning "empty chatter, utterances."
 - a. It referred to such things as maintaining the resurrection was a past event.
 - b. This is clearly shown by 2 Timothy 2:18.
3. "for it will lead to further ungodliness" - They lead to greater depths of godlessness.

False Teachers

2TI 2:17 and their talk will spread like gangrene. Among them are Hymenaeus and Philetus,

1. "and their talk will spread like gangrene" "gaggraina" [**gahng** ri nah] means "gangrene, mortification."
 - a. Their words will be like poisoned wounds in the flesh.

- b. Unchecked they could do great damage to the body of Christ.
 - c. Sometimes a congregation is destroyed by gangrene doctrine like that preached by these men.
2. “Among them are Hymenaeus and Philetus” - These men seem to be the ringleaders who were upsetting the faith of some and potentially many.

a. Hymenaeus is mentioned in 1 Timothy. (1 Tim. 1:20).

1TI 1:20 Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.

- b. The fact Hymenaeus is mentioned first in both letters may suggest he was the main ringleader of this destructive doctrine.
- c. Paul here gives the reason why “Hymenaeus” had been “delivered over to Satan.”
- d. This most likely means these men were disfellowshipped by the church and were lost in that state.
- e. The church needed to disfellowship them just as it did the man living with his father’s wife. (1 Cor. 5:1-13).
- f. We do not know what happened to Alexander..
 - 1) He may have died or may have ceased to be a threat to the Christian community.
 - 2) It is unlikely he had repented. Surely Paul would have mentioned this.
- g. “Philetus” is mentioned only here, and nothing else is known about him.

2TI 2:18 men who have gone astray from the truth saying that the resurrection has already taken place, and thus they upset the faith of some.

- 1. “men who have gone astray from the truth” - They had swerved from the truth and were seeking to destroy the very foundation of Christianity.
 - a. The words “gone astray” suggest they had once embraced “the truth” and there is such a thing as “truth.”
 - b. It is not known what led to their change of thinking and subsequent false teaching.
 - c. Regardless of the cause their change was destructive to the church, and must not be tolerated.
- 2. “saying that the resurrection has already taken place”
 - a. May have taught baptism is the only resurrection. (Rom. 6:3-4).
 - b. May have taught Christ’s resurrection was the only resurrection.
 - c. May have taught the resurrection is mental only referring to one’s change of thinking at conversion.
- 3. “and thus they upset [shaken, destroyed] the faith of some”
 - “anatrepo” - [ah nah **trep** poh] - “to overturn, overthrow; met. to subvert, corrupt.” (2 Tim. 2:18; Tit. 1:11).

- a. The resurrection is a foundational doctrine meaning Christianity stands or falls with it.
- b. Paul made this clear. (1 Cor. 15:12-19).
 - 1) Philippians 3:21 and John 5:28,29 also teach a physical resurrection.
 - 2) See Rom. 8:11; 1 Cor.15:51-53.

ROM 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

1CO 15:51 Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,

1CO 15:52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

1CO 15:53 For this perishable must put on the imperishable, and this mortal must put on immortality.

- c. Those who embraced their teaching would logically give up “the faith.”
 - 1) This might not have happened overnight, but would be the eventual outcome.
 - 2) Those who accepted this doctrine would be on a slippery slope leading to destruction.
- d. This doctrine may have been motivated by gnosticism that taught matter is evil and the body is evil.
 - 1) They argued “God would not raise up something evil.”
 - 2) The scorn the idea of a physical resurrection.
 - 3) Men have denied a physical resurrection because of gnosticism or because they like the Sadducees deny the power of God. (Matt. 22:29).
 - 4) The Bible teaches that the bodies of the good and evil will be raised. (Jn. 5:28, 29).

“The Firm Foundation”

2TI 2:19 Nevertheless, the firm foundation [the church] of God stands [like a rock], having this seal [inscription, guarantee, certification, ownership], "The Lord knows those who are His," and, "Let everyone who names the name of the Lord abstain from wickedness."

1. “Nevertheless, the firm foundation of God stands” - “Firm foundation” is not defined by Paul, but most likely refers to the church.
 - This does not mean that the elect cannot be led astray or even be lost. (Matt. 24:11,24; 1 Cor. 10:12; 9:27; Gal. 5:4; Heb. 3:12; 6:4-6; 10:25-27).
 - Christians must walk in the light and confess their sins. (1 Jn. 1:8, 10) They must practice the Christian graces. (2 Pet. 1:5-11). They must do “the will of God.” (Matt. 7:21-23; 12:46-50; 1 Jn. 2:17).
- a. “Foundation” is from “themelios” [theh meh lee ahs] and can refer to:
 - 1) Christ (1 Cor. 3:11). In verse 19 there is no indication Paul is referring to Christ as the foundation.

2) The foundation of the church (Eph. 2:20).

- The church is built upon the foundation of Christ and the apostles. Jesus is the most important part of the foundation. He is called “the corner stone.”
- He is also called “the chief corner stone.” (Matt. 21:42).

3) Elementary doctrine (Heb. 6:1).

HEB 6:1 Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

- b. “The firm foundation” appears to be a reference to the immovable, indestructible, imperishable church that will exist to the end of time. (Matt. 16:18).

1) See Heb. 12:28.

HEB 12:28 Therefore, since **we receive a kingdom which cannot be shaken**, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

2) The church is also called “the pillar” or “support.” (1 Tim. 3:15).

1TI 3:15 but in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support [foundation] of the truth.

2. “having this seal” - “This seal” is written on the foundation or cornerstone of the church.

- a. The word “seal” comes from “sphragis” [sfrac **gis**] and means “seal, signet, mark, inscription, sign, guarantee, that which confirms.”
- b. “This seal [inscription]” is a single seal with two parts.
- c. The word “seal” may also warn against all tapering. (Matt. 27:66).

MAT 27:66 And they went and made the grave secure, and along with the guard they set a seal on the stone. Lit. “made fast the grave sealing the stone.” NIV “putting a seal on the stone”

- d. It can have the idea of certifying or authenticating a document or something to be true. (Esth. 3:12).
- e. It could also have the idea of protection and ownership. See Song of Solomon 8:6; 1 Cor. 6:20; Rev. 7:2,4; Rom. 8:16.

SOL 8:6 "Put me like a seal over your heart, Like a seal on your arm. For love is as strong as death, Jealousy is as severe as Sheol; Its flashes are flashes of fire, The very flame of the Lord.

1CO 6:20 For you have been bought with a price: therefore glorify God in your body.

REV 7:2 And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea,

REV 7:3 saying, "Do not harm the earth or the sea or the trees, until we have sealed the bond-servants of our God on their foreheads."

ROM 8:16 The Spirit Himself bears witness with our spirit that we are children of God,

- f. The seal by which believers are sealed protects, indicates ownership, and certifies. It is not wise or necessary to insist only one meaning of the word here.

Part One Gives An Assurance

- 3. "The Lord knows those who are His" - The Lord knows who makes up the true church and will bless them.
 - a. God will not forget or overlook even one member of His church.
 - b. He knows and blesses them all from the least to the greatest.
 - c. They are all precious in His sight, and are written in the Lamb's book of life. (Rev. 21:27).
 - d. The church is not destroyed by the unfaithfulness of a few defectors and will never be destroyed though it has many enemies within and without. (Matt. 16:18; Dan. 2:44).

MAT 16:18 "And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it.

DAN 2:44 "And in the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.

- e. Believers are secure as long as long as they trust and obey Jesus.
 - 1) Believers are secure (Jn. 10:14, 27, 28), but these verses do not mean believers are unconditionally secured.
 - 2) As already stated they must walk in the light and confess their sins to be saved. (1 Jn. 1:8, 10).
 - 3) Christians must keep themselves in the love God by loving God and keeping His commandments. (Ju. 22; 1 Jn. 2:3-5; 5:3; Jn. 14:15; 15:14; Matt. 22:37-39).

Part 2 Is A Warning To The Church

The Christian must be pure

- 4. "and, Let everyone who names the name of the Lord abstain from wickedness."
 - a. God's children are to "abstain from wickedness." (Rom. 12:9; 1 Thess. 5:22). See Psa. 1:1.
 - b. God's children are "to walk in the light." (Eph. 5:8; 1 Jn. 1:7; Matt. 5:14; Phil. 2:15).

2TI 2:20 Now in a large [wealthy] house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor.

- 1. "Now in a large house there are not only gold and silver vessels" - This is a description of a wealthy house.
- 2. "but also vessels of wood and of earthenware"
- 3. "and some to honor and some to dishonor"

- a. This is true of the church.
- b. Some, like Hymenaeus and Alexander, are vessels of dishonor and must be cast off.
- c. We should strive to be honorable vessels in God's house.
- d. We are honorable vessels by humbly trusting in God and doing His will.

2TI 2:21 Therefore, if a man cleanses himself from these things [from wickedness -ver 19], he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.

1. "Therefore, if a man cleanses himself from these things"
 - a. One must keep himself clean from the corruption and contamination of evil. (1 Jn. 2:15; Jas. 1:27; Rom. 12:1,2).
 - b. "these things" could also refer back to 2 Timothy 2:18, that is, teaching the resurrection was past.
2. "he will be a vessel for honor" - He will be an instrument for honorable uses or purposes.
3. "sanctified, useful to the Master"
 - a. "sanctified" [set apart] for the Master's service.
 - b. "useful" [fit] - We are to make ourselves useful to the Master by living for Him and preparing ourselves for His service.
 - c. "Master" - useful to the Owner of the House. "Master" here refers to the Lord.
4. "prepared for every good work" - Tit. 3:1; Gal. 6:9, 10.
 - a. Christians are to be "prepared for every good work."
 - b. Christians should prepare themselves for good works and be eager to promote good works and help with them.
 - c. Christians should cooperate with the government in good works. (Tit. 3:1,2).

Exhortations

2TI 2:22 Now flee from youthful lusts, and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.

1. "Now flee from youthful lusts"- He was to keep on fleeing from the evil cravings and impulses of the flesh. See 1 Cor. 6:18. Timothy is thought to be 37-42 years of age at the time this epistle was written.
 - a. Even a strong Christian man, like Timothy, was not immune from the temptations of the flesh.
 - b. Young ministers are exposed to strong temptations of the flesh just as others are, and in some circumstances perhaps more.
 - c. Some women are attracted to ministers especially as these men attempt to help, council or console them.
2. "and pursue righteousness, faith, love and peace" - See 1 Tim. 6:11.

a. It was not enough to avoid youthful lusts, but positive action must be taken.

b. One was to “pursue” the following things. See 1 Tim. 4:12.

1) “faith” - Heb. 11:6; 1 Jn. 5:4,5; Jn. 3:16, 36, 8:24.

2) “love” - Jn. 13:34,35; 1 Cor. 13:1-13.

3) “peace” - Matt. 5:9; Rom. 12:18; 14:19.

3. “with those who call on the Lord from a pure heart”

a. God demands we call on Him with “a pure heart.” (Matt. 5:8).

b. Purity is required of those who “call on the Lord,” that is, seek the approval of God.

PHI 1:17 the former proclaim Christ out of selfish ambition, rather than from pure motives, thinking to cause me distress in my imprisonment.

PHI 4:8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.

1TI 1:5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

TIT 2:5 to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.

JAM 3:17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

1JO 3:3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

2TI 2:23 But refuse foolish and ignorant speculations, knowing that they produce quarrels.

1. “But refuse [reject] foolish and ignorant speculations” - Timothy was to avoid these useless and harmful things. (2 Tim. 2:14; 1 Tim. 1:4; 4:7; 6:4).

2. “knowing that they produce quarrels” - There is no question about “foolish and ignorant speculations.”

a. These things “produce quarrels.”

b. Timothy knew what Paul wrote was true, and all mature Christians recognize this.

The Lord’s Slave

2TI 2:24 And the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged,

1. “And the Lord's bond-servant must not be quarrelsome”

• Lit. “and a slave of [the] Lord it behooves not to fight.”

• “fight” or “quarrelsome” is from “machomai” [**mah khah mi**] meaning to “fight, quarrel, dispute.”

- a. The Christian is not to be quarrelsome person, a person of strife.
 - b. He is to be a “peacemaker.” (Matt. 5:9; Rom. 12:18; 14:19).
2. “but be kind to all” - The Lord’s “bond-servant” [slave, servant] seeks always to present the truth of God in love. (Eph. 4:15). He is to be kind to others. (Gal. 6:9; Eph. 4:32).
 3. “able to teach, patient when wronged”
 - a. Preachers and Christians to prepare themselves to share and defend the faith. (1 Pet. 3:15; Ju. 3).
 - b. The Christian is not to retaliate evil for evil, but is to be longsuffering or patient “when wronged.” (Rom. 12:18-20).

2TI 2:25 with gentleness correcting [instructing] those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,

1. “with gentleness correcting those who are in opposition” - He was to correct [teach], not ignore, the opponents. “paideuo” [pi **do** oh] means to “teach, discipline, correct.”
 - a. Paul taught “gentleness” should be exercised when restoring those who had fallen away. (Gal. 6:1).
 - b. “Gentleness” should be used, as far as possible, in dealing with those who were in opposition to the truth.
 - c. “Gentleness” did not always work. (2 Tim. 4:1,2; Tit. 3:10,11).

2TI 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

2TI 4:2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

TIT 3:10 Reject a factious man after a first and second warning,

TIT 3:11 knowing that such a man is perverted and is sinning, being self-condemned.

2. “if perhaps God may grant them repentance leading to the knowledge of the truth”
 - a. Paul believes that some or many of these people could be brought to repentance.
 - b. There were limits to this as seen by other passages. (1 Cor. 5:5; 1 Tim. 1:20; Tit. 3:10, 11).

1CO 5:5 I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus.

1TI 1:20 Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.

TIT 3:10 Reject a factious man after a first and second warning,

TIT 3:11 knowing that such a man is perverted and is sinning, being self-condemned.

- c. The idea is that they would come to a full knowledge of truth.

2TI 2:26 and they [those in opposition] may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

1. “and they may come to their senses” - It is possible for those led astray to come “to their senses” and “escape from the snare of the devil.” “pagis” [pah **gees**] has the meaning of “snare, trap.” See 1 Tim. 3:7, 6:9; 2 Tim. 2:26.
 - a. This is not done by ignoring the problem.
 - b. Neither Jesus or Paul taught us to ignore problems. (Matt. 18:15-17; Gal. 6:1, 2; 1 Cor. 5:1-13).
 - c. It requires swift, gentle, and sometimes stern action.
 2. “and escape from the snare of the devil” - It is possible to escape from the devil’s trap.
 - a. Satan will trap men in his snare by any means possible.
 - b. He always uses the same three methods. (1 Jn. 2:15,16).
- 1JO 2:15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.
- 1JO 2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.
3. “having been held captive by him to do his will” - He captures men to make them do his own will.
 - a. The devil hates the will of God.
 - b. He loves his own will even though he knows it has led to his own condemnation and will lead to the condemnation of those who follow him.
 - c. Only those who do “the will of God” will be saved. (Matt. 7:21).

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