

The Second Epistle To Timothy



Sermon Outlines

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The Second Epistle To Timothy

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Serving God With A Pure Conscience

2nd Timothy 1:3

INTRODUCTION

1. The apostle Paul often spoke of having a good conscience toward God...
 - a. In his defense before the council - **Ac 23:1**
 - b. In his defense before Felix - **Ac 24:15-16**
 - **He also makes mention of it in his epistle to Timothy - 2 Ti 1:3**
2. The role our conscience plays is often misunderstood...
 - a. Some assume it is to be the final authority for what you do
 - b. "Let your conscience be your guide" is the motto for many
 - **Yet your conscience can sometimes lead you astray!**
3. The value of a good conscience is perhaps often overlooked...
 - a. Some do not listen to their conscience when they should
 - b. They think nothing of the consequences of violating their conscience
 - **Yet ignoring your conscience can lead to sin, unbelief, and apostasy!**

[If we desire to serve God with a "pure conscience" like Paul did (**2 Ti 1:3**), then we do well to learn what we can about the conscience and its bearing on Christian living. A good place to begin is with...]

I. THE CONSCIENCE DEFINED

A. UNDERSTANDING THE CONSCIENCE...

1. "that process of thought which distinguishes what it considers morally good or bad, commending the good, condemning the bad, and so prompting to do the former, and to avoid the latter." - **Vine**
2. Note carefully:
 - a. The conscience is a process of thought that distinguishes, i.e., makes moral judgments
 - b. But it distinguishes what one "considers" morally good or bad
3. The conscience has the potential to be a great aid
 - a. It can encourage us to do the good and avoid the bad
 - b. But only if what one **considers** good and bad are **actually** good and bad!
4. Thus the conscience is **like a watch**
 - a. It can serve a useful purpose, but only **if properly set**
 - b. If set incorrectly (i.e., if misinformed about what is good or bad), then the conscience will lead us astray!

B. THE CONSCIENCE MAY NOT ALWAYS BE A RELIABLE GUIDE...

1. Paul had served God with a good conscience throughout his life - **Ac 23:1**
 - a. Even at a time when he was persecuting Christians! - cf. **Ac 26:9-11**
 - b. He **thought** (his conscience guiding him) that he must oppose the name of Jesus

- c. His conscience **worked properly**, but it had been **set incorrectly**
- 3. Thus it is imperative that we ask ourselves:
 - a. “Is what we ‘consider’ morally good or bad ‘actually’ good or bad?”
 - b. “Are our moral judgments based upon God’s absolute truths, or our own ‘think so’?”
 - c. I.e., “Has our conscience been properly ‘set’?”

[While the conscience may not always be a reliable guide, God desires that we have a good conscience regarding our faith, i.e., a pure conscience (cf. **1 Ti 1:5; 3:9**). So consider a few thoughts related to...]

II. THE CONSCIENCE DEVELOPED

A. HOW A PURE CONSCIENCE IS MADE POSSIBLE...

1. We are all sinners, so how can we possibly have a pure conscience? - cf. **Ro 3:23**
2. A clean conscience is made possible **through Jesus’ blood**
 - a. Old Testament sacrifices and ordinances were insufficient - **He 9:9**; cf. **10:1-4**
 - b. The blood of Jesus can cleanse one’s conscience - **He 9:14**; cf. **1 Pe 3:21**
3. Thus **in baptism** we make an appeal for a good conscience, trusting that the blood of Jesus will wash away our sins - cf. **Ac 2:38; 22:16**

B. HOW A PURE CONSCIENCE IS MAINTAINED...

1. A good conscience is **maintained by obedience** to God’s will
 - a. Note that failure to do what we know is right is sinful - **Ja 4:17**
 - b. Failure to abstain from what we know is wrong is also sinful
2. **Conduct with godly sincerity** makes for a good conscience - cf. **2 Co 1:12**
 - a. Doing what you know is right with all sincerity develops confidence
 - b. Thus the more you do what is good and abstain from what is wrong, the better and purer your conscience will be!

[By God’s grace, even the rankest of sinners can have their conscience cleansed. Through faithfulness to Christ, they can keep that conscience pure. But we should also note that it is possible to have...]

III. THE CONSCIENCE DESTROYED

A. MUCH HARM CAN BE DONE TO THE CONSCIENCE...

1. We can **violate** our conscience, which is **sinful** - **Ro 14:22-23**
2. We can **defile** our conscience, leading to **unbelief** - e.g., **Ti 1:15**
3. We can **sear** our conscience, leading to **apostasy** - e.g., **1 Ti 4:1-2**

B. IGNORING OR VIOLATING THE CONSCIENCE IS DANGEROUS...

1. A **guilty** conscience can soon lead to a **hardened** conscience
 - a. E.g., once our conscience is hardened regarding attendance - cf. **He 10:25**
 - b. ...it is more likely to become hardened against doing what is right in other areas
2. A **hardened** conscience can lead to a heart of **unbelief** - cf. **He 3:12**
 - a. The deceitfulness of sin hardens one’s heart
 - b. A hard heart can begin to question what one once believed

CONCLUSION

1. Brethren, can we say together with...
 - a. The writer of Hebrews: “...for we are confident that we have a good conscience, in all things desiring to live honorably”? - **He 13:18**
 - b. The apostle Paul: “I thank God, whom I serve with a pure conscience...”? - **2 Ti 1:3**
2. If not, and our conscience has not yet become so hardened that we will not heed, then we need to...
 - a. Come to **God’s Son** for the cleansing of our conscience through His blood
 - b. Come to **God’s Word** for the proper understanding of what is actually right and wrong
 - c. Come to **God’s Family** through frequent assembling to exhort us to do what is good

Why not serve God with a pure conscience today...?

A Faith That Is Genuine

2nd Timothy 1:5

INTRODUCTION

1. When Paul was in prison awaiting his imminent death, the apostle wrote to Timothy...
 - a. Mentioning his remembrance of him in his frequent prayers - **2 Ti 1:3**
 - b. Expressing his desire to see him, which would fill him with joy - **2 Ti 1:4**
2. Paul's love and longing was due to Timothy's faith...
 - a. A faith that dwelt first in his grandmother Lois and his mother Eunice
 - b. A faith that Paul was persuaded dwelt in Timothy also
 - **A faith Paul describes as "genuine" (sincere, unfeigned) - 2 Ti 1:5**

[Paul's statement implies that not all faith is "genuine". How about your faith? What kind of faith do you have? Let's examine the subject of faith more closely...]

I. NOT ALL FAITH IS GENUINE

A. FAITH THAT DISPLEASES GOD...

1. There is **little faith**
 - a. That fails to trust in God's providence - **Mt 6:30**
 - b. That is filled with fear and doubt - **Mt 8:26; 14:31**
 - c. That allows human reasoning to forget God's power - **Mt 16:8-9**
2. There is **dead faith**
 - a. That fails to produce works - **Ja 2:17,20**
 - b. Like a dead body without a spirit - **Ja 2:26**
3. There is **demonic faith**
 - a. Who believe in God, but only to tremble - **Ja 2:19**
 - b. Who believe in Jesus, but want to be left alone - **Mk 1:24**
4. There is **unconfessing faith**
 - a. By those who may believe, but will not confess Jesus - **Jn 12:42-43**
 - b. Such faith will not save, for confessing Christ is necessary - **Ro 10:9-10; Mt 10:32-33**
5. There is **"environmental faith"**
 - a. I.e., a faith totally dependent upon one's external environment
 - 1) E.g., remaining faithful while under the positive influences of one's home, church, or "Christian" college
 - 2) But take that person out of such an environment, and his or her faith is lost!
 - b. Some signs of an "environmental faith"
 - 1) Praying in public, but not in private
 - 2) Studying the Bible when at church, but not in private
 - 3) A lack of personal closeness and dependence upon God and Jesus Christ
6. There is **"blind faith" (credulity)**
 - a. credulity - "readiness or willingness to believe especially on slight or uncertain evidence"

- **Merriam-Webster Dictionary**

- b. Many have this misconception of faith
 - 1) That faith is believing in something without evidence
 - 2) As some have said, "You just have to have faith", rather than provide reasons for such faith
- c. Yet God expects us to love Him with our minds as well as our hearts - **Mt 22:37**

B. FAITH THAT PLEASES GOD...

1. **Faith that is a strong conviction in things unseen**
 - a. Such is the Biblical definition of faith - **He 11:1**
 - b. Especially in God and His promises - **He 11:6**
2. **Faith that believes God raised Jesus from the dead**
 - a. For such is necessary for our salvation - **Ro 10:9**
 - b. For such is the source of great blessings - **Jn 20:29**
3. **Faith that works through love**
 - a. Faith that justifies by works, not by faith only - **Ja 2:24**
 - b. Faith that works through love, not by works only - **Ga 5:6**
4. **Faith that is genuine**
 - a. Faith that is sincere, unfeigned - **2 Ti 1:5**
 - b. The kind of faith that is the goal of God's commandments - **1 Ti 1:5**

[Thus not all faith saves. How can we have a saving faith that is genuine...?]

II. DEVELOPING A FAITH THAT IS GENUINE

A. THROUGH THE WORD OF GOD...

1. The Word of God is designed to produce faith - **Ro 10:17**
 2. Books were written to create and strengthen faith - **Jn 20:30-31; 1 Jn 5:13**
 3. The Bible contains evidence to develop faith (harmony of the Scriptures, scientific foreknowledge, fulfilled prophecy, eyewitness testimony, etc.)
- **Are we willing to allow the Bible to produce a faith that is genuine?**

B. THROUGH THE FAMILY OF GOD...

1. Timothy had been blessed being around people of faith - **2 Ti 1:5**
 - a. His grandmother Lois and mother Eunice
 - b. The good example of their faith undoubtedly cultivated his own
 2. Our faith is strengthened by our association with other Christians
 - a. Whose frequent assemblies exhort us to love and good works - **He 10:24-25**
 - b. Whose daily exhortations can ward off an evil heart of unbelief - **He 3:12-13**
- **Are we willing to let fellowship with God's family nurture a faith that is genuine?**

C. THROUGH WALKING WITH GOD...

1. Abraham is the father of the faithful - cf. **Ga 3:7,9**
2. Abraham demonstrated his faith by walking with and wherever God told Him - **He 11:8-9**
3. Abraham grew in faith as he walked with God, even to where he was willing to offer his son - cf. **He 11:17-18**

- a. His faith was not developed all at once, but in stages
 - b. It grew as he walked with God throughout his sojourn in life
 - c. The same could be said concerning the faith of the apostles of Christ
- **Are we willing to let our own walk with God develop a faith that is genuine?**

CONCLUSION

1. God is willing to help provide the kind of faith that pleases Him...
 - a. He provides **His Word** to create faith
 - b. He provides **His Family** to nurture faith
 - c. He provides **His Companionship** to strengthen faith-- **Working together to produce “A Faith That Is Genuine”**

2. When people think of you, what kind of faith do you have that comes to their remembrance...?
 - a. Does it produce gratitude as Timothy’s faith did for Paul? - cf. **2 Ti 1:3-5**
 - b. Does it produce sadness, as Demas’ lack of faith undoubtedly did for Paul? - cf. **2 Ti 4:10**

May we always strive to develop a genuine faith that pleases God and delights those who know us...!

What Kind Of Men God Makes

2nd Timothy 1:7

INTRODUCTION

1. The relationship between Paul and Timothy was like that of a father to a son - **2 Ti 1:1-2**
 - a. Whom he prayed for daily - **2 Ti 1:3**
 - b. Whom he longed to see - **2 Ti 1:4**
 - c. Whom he remembered fondly - **2 Ti 1:5**
2. As any father would his son, Paul sought to encourage Timothy to be a man...
 - a. To make good use of the blessings and opportunities given to him - **2 Ti 1:6**
 - b. To become the kind of man God intended him to be - **2 Ti 1:7**

[What does God intend for a man to be? What kind of man is God willing to create for those who submit to His workmanship? Using Paul's words in **2 Ti 1:7**, we note that...]

I. GOD MAKES FEARLESS MEN

A. MEN OF GOD DO NOT ALWAYS START OUT BOLD...

1. Peter displayed cowardice on several occasions - **Mt 14:30; 26:69-75; Ga 2:11-12**
2. Paul confessed fearful tendencies - **1 Co 2:3**

B. YET MEN OF GOD DEVELOPED BOLDNESS...

1. The council noted the boldness of Peter and John - **Ac 4:13**
2. Paul later confessed confidence in the face of trial - **Ac 20:24; 21:13**

C. HOW GOD MAKES FEARLESS MEN...

1. As faith and love increase, fear decreases
 - a. Fear is indicative of little faith - **Mt 8:26**
 - b. Love casts out fear - **1 Jn 4:18**
2. Boldness comes through prayer
 - a. The apostles prayed for boldness - **Ac 4:29-31**
 - b. Paul solicited prayer in his behalf for boldness - **Ep 6:18-19**

[As men of God grow in faith, love, and prayer, God removes the spirit of fear. As we return to our text (**2 Ti 1:7**), we also observe that...]

II. GOD MAKES STRONG MEN

A. MEN OF GOD START OUT WEAK...

1. Even the apostles had their moments of weakness - **Mt 26:40-41**
2. All disciples start as babes in Christ - cf. **1 Co 3:1**

B. YET MEN OF GOD ARE TO BE STRONG...

1. As Paul exhorted the Corinthians - **1 Co 16:13**
2. As he exhorted the Ephesians - **Ep 6:10**

C. HOW GOD MAKES STRONG MEN...

1. By providing the right kind of armor - **Ep 6:10-17**
2. By providing the aid of His Spirit in the inner man - **Ep 3:16,20**
3. By providing a relationship with His Son - **Jn 15:5; Ph 4:13**

[As we grow in truth, righteousness, faith, and prayer, God's Son and His Spirit will provide what aid we need to be strong in the service of the Lord. From our text we also learn that...]

III. GOD MAKES LOVING MEN

A. MEN OF GOD DO NOT ALWAYS START OUT LOVING...

1. The apostles were often jealous of one another - **Mt 20:24; Lk 22:24**
2. James and John developed the reputation as "Sons Of Thunder" - **Mk 3:17; cf. Lk 9:54**

B. YET MEN OF GOD DEVELOPED LOVE...

1. John, "Son of Thunder", became the apostle of love - **1 Jn 4:7,11**
2. Peter would refer to Paul as "our beloved brother" - **2 Pe 3:15**

C. HOW GOD MAKES LOVING MEN...

1. By loving us - **1 Jn 4:10-11; cf. 1 Th 4:9-10**
2. By providing Jesus as an example of love - **1 Th 3:16; cf. Jn 13:34-35**

[As we allow ourselves to be moved by God's love for us, we will grow in our love for others. Finally, we see from our text that...]

IV. GOD MAKES SOUND MEN

A. WHAT IT MEANS TO HAVE A SOUND MIND...

1. The Greek word is **sophronismos** - "1) an admonishing or calling to soundness of mind, to moderation and self-control; 2) self-control, moderation" - **Thayer**
2. "The Greek word denotes one of sober mind; a man of prudence and discretion. The state referred to here is that in which the mind is well balanced, and under right influences; in which it sees things in their just proportions and relations; in which it is not feverish and excited, but when everything is in its proper place." - **Barnes**
3. It depicts one who is stable and self-controlled in both life and doctrine

B. THIS QUALITY TO BE FOUND IN MATURE CHRISTIANS...

1. Bishops (elders) must be sober (**sophrone**) - **1 Ti 3:2; Ti 1:8**
2. Older men are to be temperate (**sophrone**) - **Ti 2:2**
3. Older women are to teach (**sophronizo**) younger women
 - a. To be sober (**sophronizo**) - **Ti 2:4**
 - b. To be discreet (**sophrone**) - **Ti 2:5**

4. Young men like Timothy - **2 Ti 1:7**

C. HOW GOD MAKES SOUND MEN...

1. Through obedience to the words of His Son - cf. **Mt 7:24-25**
2. By setting one's mind on the things of the Spirit (i.e., the word of God), producing the fruit of the Spirit - cf. **Ro 8:5-6; Ga 5:16,22-23**

CONCLUSION

1. For those willing to submit to the workmanship of God, He will create...
 - a. Fearless men
 - b. Strong men
 - c. Loving men
 - d. Sound men
2. Such qualities are not limited to those of the male gender...
 - a. They are virtues found in women as well
 - b. Especially when older women exemplify and teach them to the younger women
3. We may not start the Christian life with these qualities; new Christians often have...
 - a. Cowardice
 - b. Weakness
 - c. Hatred
 - d. Instability

But God is willing to “give us” (**2 Ti 1:7**) courage, strength, love, and stability. Are we willing to submit to His workmanship in our lives...?

Note: The main points for this outline was taken from a sermon by **Alexander Maclaren**, in his “Exposition Of The Scriptures”

Do Not Be Ashamed

2nd Timothy 1:8,12

INTRODUCTION

1. Imprisoned and facing death, Paul encouraged Timothy not to be ashamed...
 - a. Of the testimony of the Lord (i.e., the gospel, doctrines) - **2 Ti 1:8**
 - b. Of Paul himself as a prisoner of the Lord - **2 Ti 1:8**
 - **For Paul himself was not ashamed, nor Onesiphorus who visited him - 2 Ti 1:12,16-18**

2. It is important that one not be ashamed...
 - a. Of the Lord and His gospel - cf. **Mk 8:38; Lk 9:26**
 - b. Of suffering in His name - cf. **1 Pe 4:16**
 - **Have you ever been ashamed of Jesus? His gospel? Suffering in the name of Christ?**

[If you have ever been embarrassed about being a Christian, let the apostle Paul share with you the reasons why he was not ashamed. He overcame any shame...]

I. BY KNOWING THE LORD

A. HIS IDENTITY...

1. "I know whom I have believed..." - **2 Ti 1:12**
 - a. Paul had knowledge of the true person and identity of Jesus Christ
 - b. This knowledge gave Paul courage to suffer any price - cf. **Ph 3:8**
2. Who is this Jesus we follow as the Christ?
 - a. In the words of Isaiah - **Isa 9:6-7**
 - 1) Wonderful, Counselor, Mighty God
 - 2) Everlasting Father, Prince of Peace
 - b. In the words of Peter - **Mt 16:16**
 - 1) The Christ
 - 2) The Son of the Living God
 - c. In the words of Paul - **Co 1:15-18**
 - 1) The image of the invisible God, the firstborn over all creation
 - 2) By Him, through Him, and for Him were all things created
 - 3) He is before all things, and in Him all things consist
 - 4) He is the head of the body, the church
 - 5) He is the beginning, the firstborn from the dead, that in all things He may have the preeminence!
 - d. In the words of Jesus Himself - **Re 1:10-11,17-18; 22:16**
 - 1) "I am the Alpha and the Omega, the First and the Last"
 - 2) "I am He who lives, and was dead, and behold, I am alive forevermore."
 - 3) "I have the keys of Hades and of Death."
 - 4) "I am the Root and the Offspring of David, the Bright and Morning Star."
- **When we know our Lord's true identity, how can we ever be ashamed of Him?**

B. HIS FAITHFULNESS...

1. "I am persuaded that He is able to keep what I have committed to Him until that Day."
- **2 Ti 1:12**
 - a. Paul had committed his very soul to Jesus
 - b. He was confident that Jesus was able to save him on the day of Judgment
 2. How faithful, dependable, is this Jesus in Whom we trust for salvation?
 - a. He is able to aid those who are tempted - **He 2:18**; cf. **1 Co 10:13**
 - b. He is able to save to the uttermost those who come to God through Him - **He 7:25**
 - c. He is able to transform our lowly bodies into glorious bodies - **Ph 3:21**
 - d. He will give eternal life to those who come to Him, and nothing can snatch them out of His Father's hand - **Jn 10:28-29**
- **When we know our Lord's faithfulness, how can we ever be ashamed of Him?**

[The more we know and appreciate **our Lord**, the less likelihood we would ever be ashamed of Him. The same is true regarding **His Words**. Again, Paul provides an example: he overcame any shame...]

II. BY KNOWING THE GOSPEL

A. THE POWER OF GOD...

1. "For I am not ashamed of the gospel of Christ, for it is the power of God" - **Ro 1:16**
 - a. Paul knew that the message he proclaimed was powerful
 - b. Even though to some it might seem foolishness - cf. **1 Co 1:18**
 2. What power is contained in the gospel of Christ?
 - a. The power to save those who believe - **Ro 1:16**
 - b. The power to cause one to be born again - **1 Pe 1:22-25**
 - c. The power to work effectively in those who believe - **1 Th 2:13**
 - d. The power to produce fruit in those who know and understand it - **Co 1:6**
- **When we know God's power in the gospel, how can we ever be ashamed of it?**

B. THE WISDOM OF GOD...

1. "but we preach Christ crucified...the wisdom of God" - **1 Co 1:23-24**
 - a. Paul knew that the gospel contained the wisdom of God
 - b. Even though it contained that which was considered foolishness to Greeks
 2. What wisdom is contained in the gospel of Christ?
 - a. Wisdom beyond the ability of natural man to discern on his own - **Ro 11:33**
 - b. Wisdom hidden for ages, but now revealed to the Lord's apostles - **1 Co 2:6-10**
 - c. Wisdom that we can now learn by reading the apostles' writings - **Ep 3:3-5**
 - d. Indeed, all the treasures of wisdom and knowledge, especially for the truly abundant life and life eternal - **Co 2:3**; cf. **Jn 10:10**; **1 Jn 5:11-13**
- **When we know God's wisdom in the gospel, how can we ever be ashamed of it?**

CONCLUSION

1. Yes, we have very good reasons not to be ashamed...
 - a. The Lord we serve is a great and marvelous Lord!

- b. His Word we proclaim is a great and marvelous message!
-- **All it takes is for us to be diligent in our study of such things - 2 Ti 2:15**

- 2. Here are two more good reasons we should not be ashamed...
 - a. Jesus is not ashamed to call us brethren - **He 2:11**
 - b. God is not ashamed to be called our God - **He 11:16**
-- **If They are not ashamed of us, how can we be ashamed of Them and Their Word?**

Finally, our greatest concern should be whether we will be ashamed when the Lord returns:

“And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.” - 1 Jn 2:28

Are we abiding in Jesus by obedience to His Word...? - **1 Jn 2:3-6; cf. Mk 16:15-16; Ga 3:26-27**

Death, Life, And Immortality

2nd Timothy 1:10

INTRODUCTION

1. In Paul's last epistle, written shortly before his death, Timothy is encouraged to remain steadfast and not be ashamed of the gospel - **2 Ti 1:8-12**
2. In his words are things that have been of interest throughout the history of mankind...
 - a. Death, life, and immortality
 - b. Upon which the appearing of Jesus Christ has made great impact - **2 Ti 1:10**

[What the coming of Jesus has done in regards to death, life, and immortality should be of interest to all who have ever contemplated them. Let's examine what Christ has indeed done, beginning with death...]

I. JESUS CHRIST HAS ABOLISHED DEATH

A. WHICH KIND OF DEATH HAS JESUS ABOLISHED...?

1. There is **physical** death
 - a. Which occurs when the **spirit** and **body** are separated - cf. **Ja 2:26**
 - b. Which began when Adam and Eve lost access to the tree of life - **Gen 3:22-24**
2. There is **spiritual** death
 - a. Which occurs when the **spirit** and **God** are separated - cf. **Isa 59:1-2**
 - b. Which happens because of sin - **Ro 6:23**

B. JESUS HAS ABOLISHED SPIRITUAL DEATH...

1. Through His death on the cross! - **Ro 5:6-10**
 - a. Providing justification (freedom from guilt)
 - b. Providing reconciliation (bringing us back to God)
2. When one accepts the gift of Christ's death, spiritual death is abolished! - **2 Co 5:18-6:2**
 - a. The gospel is a ministry of reconciliation
 - b. God was in Christ seeking to reconcile man back to Him
 - c. To be reconciled, we must receive the grace of God

C. JESUS WILL ABOLISH PHYSICAL DEATH...

1. Again, through **His death** on the cross - **He 2:14-15**
 - a. Through death He overcame the one who the power of death
 - b. Through death He released us from the bondage of death
 - c. Thus Christians need not fear death - e.g., **Ph 1:19-23**
2. But also through **His resurrection** - **Ac 2:23-24; 1 Co 15:20-26**
 - a. God loosed the "pains of death" to raise up Jesus; but Christ is only the beginning
 - b. When He comes again, He will totally abolish death! - cf. **1 Co 15:50-58**

[**Spiritual death** is abolished when one turns to the Lord. **Physical death** will be abolished when the

Lord returns and raises the dead. This leads naturally to our next point for consideration...]

II. JESUS CHRIST HAS BROUGHT LIFE AND IMMORTALITY TO LIGHT

A. IS “LIFE AND IMMORTALITY” A HENDIADYS...?

1. Definition of ‘hendiadys’ (No, not some cross between a chicken and insect <g>)
 - a. Literally, “one through two”
 - b. “the expression of an idea by the use of usually two independent words connected by and (as *nice and warm*) instead of the usual combination of independent word and its modifier (as *nicely warm*)” - **Merriam-Webster**
2. If so, then “life and immortality” means “immortal life”
3. No way to be sure, so we’ll look at both nouns separately

B. JESUS HAS BROUGHT LIFE TO LIGHT...

1. This pertains to the “eternal life” or “abundant life”, not simply existence - **Jn 10:10**
2. Jesus has shed light on eternal life as **a present possession**
 - a. The relationship one can have with the Father and the Son - **Jn 17:1-3**
 - b. A quality of life that one can enjoy even in this life - **1 Jn 5:11-13,20**
3. Jesus has shed light on eternal life as **a future hope**
 - a. A promise of an existence we have yet to receive - **Ti 1:2**
 - b. A gift to receive at the end, following the Judgment - **Ro 6:22-23; Mt 25:46**

C. JESUS HAS BROUGHT IMMORTALITY TO LIGHT...

1. The word immortality (**aphtharsia**) means “incorruption, perpetuity” - **Thayer**
2. The Scriptures use the word (or its adjective, **aphthartos**) to describe:
 - a. God - **Ro 1:23; 1 Ti 1:17**
 - b. The Word of God - **1 Pe 1:23**
 - c. Our inheritance in heaven - **1 Pe 1:4**
 - d. A meek and quiet spirit, metaphorically spoken of as incorruptible apparel - **1 Pe 3:4**
3. It is also used to describe **the resurrected body** of the righteous - **1 Co 15:50-54**
 - a. Pagan philosophers frequently applied it to soul, but never to the body
 - b. This is a ‘mystery’ the gospel brings to ‘light’, that one day our souls will be given incorruptible bodies (i.e., put on immortality)
 - c. This will occur at the resurrection, when Jesus completely abolishes death!

CONCLUSION

1. The truth about death, life, and immortality has been brought to light through the gospel - **2 Ti 1:10**
2. Jesus wanted this ‘gospel’ (good news) proclaimed to every one - cf. **Mk 16:15**
 - a. That all might benefit from the blessings available through His death, resurrection and return!
 - b. A new life in Christ now, no longer experiencing spiritual death
 - c. A strong hope in the life to come, overcoming physical death through immortal bodies

Have you responded to the gospel of Christ in order to receive these benefits both present and future...?
- cf. **Mk 16:16; Ac 2:38; Ro 6:3-8**

Our Duty To Apostolic Teaching

2nd Timothy 1:13-14

INTRODUCTION

1. Knowing that his death was imminent, Paul charged Timothy regarding his duties as an evangelist...
 - a. To stir up the gift of God given him - **2 Ti 1:6**
 - b. To not be ashamed of the testimony of the Lord, or of those who suffer for Him - **2 Ti 1:8**
 - c. To hold fast to that which he has heard, and to keep that committed to him - **2 Ti 1:13-14**
2. It is the charge in **verses 13-14** that I wish to focus our attention in this study...
 - a. For it describes the duty that we have today regarding that taught by the apostles of Christ
 - b. Whether evangelists or not, the duty remains the same for all Christians

[For like Timothy, all Christians have been the beneficiaries of that revealed by the apostles; with the blessings we have received come the responsibilities as well. For example, consider our duty to...]

I. THE WORDS TAUGHT BY THE APOSTLES

A. WE MUST HOLD THEM FAST...

1. The words of the apostles are “sound words” - cf. **1 Ti 1:10; 6:3; Ti 2:1**
 - a. **hugiaino** - “to have sound health, that is, be well (in body); figuratively to be uncorrupt (true in doctrine): - be in health, (be safe and) sound, (be) whole (-some). - **Strong**
 - b. They are “sound” because:
 - 1) They are the words of God - **1 Th 2:13**
 - 2) They are the commandments of the Lord - **1 Co 14:37**
 2. We are to hold them fast
 - a. By **continuing** in them - **2 Ti 3:14**; cf. **Ac 2:42**
 - 1) This was Paul’s charge to Timothy as an evangelist
 - 2) This is what characterized the early church from the beginning
 - 3) This implies that we are “doers” of the word, and not “hearers only” - **Ja 1:21-25**
 - b. By **contending** for them - **Ju 3**
 - 1) “The faith” (i.e., that which we are to believe) has been delivered “once for all”
 - 2) We need not look for latter day revelation
 - a) For God has given us “**all** things that pertain to life and godliness” - **2 Pe 1:3**
 - b) The Scriptures are sufficient to make the man of God “complete, thoroughly complete for **every** good work” - **2 Ti 3:16-17**
 - 3) Our duty is to “contend earnestly” for the faith
- **Are you “holding fast” the teaching of the apostles by both continuing in them and contending for them?**

B. WE MUST DO SO IN FAITH AND LOVE...

1. What others have said this means:
 - a. “Hold these truths with sincere faith in the Lord Jesus, and with that love which is the

- best evidence of attachment to him.”- **Barnes**
- b. “in the exercise of faith, and from a principle of love;” - **Gill**
2. Thus we must **believe** in that which we are holding fast
 - a. In **what** we are holding fast (i.e., the doctrine)
 - b. In **whom** we are holding fast (i.e., the Person)
 3. Thus we must possess the spirit of **love** while holding fast
 - a. Love for **God** and His **Word**
 - b. Love for **man** (including those with whom we differ) - cf. **Ep 4:15; 2 Ti 2:24-26**
- **In holding fast to the apostolic doctrine, are you doing so with sincere faith in Jesus and love for both God and man?**

[Such is our duty to those things taught by the apostles of our Lord Jesus Christ. So important is this duty that Paul reiterates the idea in slightly different words...]

II. THE GOOD THING COMMITTED TO US

A. WE MUST SAFELY GUARD IT...

1. Note first the committal process of the gospel
 - a. The gospel was committed to the apostles - **1 Ti 1:11**
 - b. They in turn committed it to men like Timothy - **1 Ti 6:20**
 - c. Who in turn were to commit it to faithful men who teach others - **2 Ti 2:2**
 2. Those who have received it must “keep” or “guard” it
 - a. **phulasso** - “denotes (a) ‘to guard, watch, keep watch,’ (b) ‘to keep by way of protection,’ (c) metaphorically, ‘to keep a law, precept,’” - **Vine**
 - b. This is Paul’s charge to Timothy - **2 Ti 1:14**
 - c. This is the charge of all who have received the gospel
- **Are you safely guarding what has been committed to you, by virtue of your own acceptance of the gospel?**

B. WE MUST DO SO BY THE HOLY SPIRIT...

1. What others have said this means:
 - a. “By the aid of the Holy Spirit. One of the best methods of preserving the knowledge and the love of truth is to cherish the influences of the Holy Spirit.”- **Barnes**
 - b. “Keep it by the help of the Holy Spirit.” - **B. W. Johnson**
 2. Review what the apostles themselves teach us about the Holy Spirit and the Christian:
 - a. The Holy Spirit dwells in the Christian - **1 Co 3:16; 6:19**
 - b. By the Spirit God strengthens the inner man - **Ep 3:16,20**
 - c. The Spirit produces wonderful fruit in those led by Him - **Ga 5:16-23**
 - d. A means by which He does this is through the very Word we are to guard - **Ep 6:17**
 3. Thus we must equip ourselves with the Word of God
 - a. Receiving it, as it “effectively works” in those who believe it - **1 Th 2:13**
 - b. Doing it, as it blesses those who are “doers” and not “hearers only” - **Ja 1:25**
- **Are we letting the Spirit’s Sword equip us that we may in turn guard it safely?**

CONCLUSION

1. **“Our Duty To Apostolic Teaching”** is very clear...
 - a. We must hold fast the pattern of sounds words, in faith and love which are in Christ Jesus
 - b. We must keep (guard) that which has been committed to us, by the Holy Spirit in us

2. It is not enough to simply know the words given to us by the apostles...
 - a. We must continue in them and contend for them, in both faith and love
 - b. We must safely guard them, with the aid of the Holy Spirit

The fact that we are Christians today is evidence of previous generations being true to this charge; will the same be said of us? Will later generations be grateful that we were faithful in keeping **“Our Duty To Apostolic Teaching”**...?

Strong In The Grace Of Christ

2nd Timothy 2:1

INTRODUCTION

1. The danger of apostasy is very real, as evident from Paul's second epistle to Timothy...
 - a. Those in Asia had forsaken Paul, including Phygellus and Hermogenes - **2 Ti 1:15**
 - b. Some had strayed from the truth, in particular Hymenaeus and Philetus - **2 Ti 2:16-18**
2. The possibility of apostasy explains Paul's admonitions to Timothy...
 - a. Such as those found in the first chapter - cf. **2 Ti 1:13-14**
 - b. Such as that found at the beginning of the second chapter - **2 Ti 2:1**
3. To avoid apostasy ourselves, we too must "be strong in the grace that is in Christ Jesus"...
 - a. But what grace is there in Christ?
 - b. And how can we be strong in this grace?

[These are questions we shall answer in this study. First, let's review...]

I. THE GRACE THAT IS IN CHRIST

A. FREEDOM FROM THE GUILT OF SIN...

1. In Christ there is no condemnation for sin - **Ro 8:1**
2. For we have forgiveness of sins, redemption through His blood - **Ep 1:7**
- **We are therefore "justified" (declared "not guilty") by His grace through the redemption in Christ Jesus! - cf. Ro 3:24**

B. VICTORY OVER THE POWER OF SIN...

1. Jesus offers to free us from the dominion of sin - **Jn 8:31-36**
2. He does this by giving us His Spirit - **Jn 7:37-39**; cf. **Ro 8:2,12-13**
- **We are therefore "strengthened" by God through His Spirit in the inner man - cf. Ep 3:16**

C. ABILITY FOR FRUITFUL SERVICE...

1. Jesus revealed that we cannot bear fruit apart from Him - **Jn 15:4-5**
2. By His grace we are enabled to be a functioning member of His body - **Ro 12:6**
3. We can have an abundance for every good work - **2 Co 9:8**
- **We are therefore "enabled" by God for service as stewards of His grace - cf. 1 Pe 4:10-11**

D. HOPE FOR A GLORIOUS FUTURE...

1. Jesus has given us "good hope" by His grace - **2 Th 2:16**
2. By His grace we become heirs of eternal life - **Ti 3:7**
- **We are therefore "positioned" to be the recipients of even more grace to come!**

- cf. **1 Pe 1:13; Ep 2:7**

[This review certainly does not exhaust the benefits of His grace, but hopefully will encourage us to heed Paul's admonition to be strong in the grace of Christ. Now for some thoughts on...]

II. BEING STRONG IN HIS GRACE

A. THROUGH OBEDIENCE TO HIS WORD...

1. Initially, by obeying the gospel of Christ through:
 - a. Faith and confession, through which comes righteousness and salvation - **Ro 10:9-10**
 - b. Repentance and baptism, through which comes forgiveness of sins and the gift of the Holy Spirit - **Ac 2:38**
 2. Continually, as the promise of His abiding presence is contingent on:
 - a. Keeping His Word - **Jn 14:21,23**
 - b. Observing His commandments - **Mt 28:20**
 - c. Avoiding lukewarmness of service - **Re 3:15-19**
- **The grace of Christ comes to those who are “doers” of the Word, and not “hearers only” - cf. Ja 1:22-25**

B. THROUGH FERVENCY OF PRAYER...

1. Prayer is the conduit through which we receive wonderful blessings in Christ:
 - a. Forgiveness of sins when we sin - **Ac 8:22; 1 Jn 1:9**
 - b. Strength from God by His Spirit in the inner man - **Ep 3:16**
 - c. Peace that surpasses understanding and overcomes anxiety - **Ph 4:6-7**
 2. Thus the many admonitions to be diligent in prayer, such as:
 - a. “continue earnestly in prayer” - **Co 4:2**
 - b. “pray without ceasing” - **1 Th 5:17**
 - c. “be serious and watchful in your prayers” - **1 Pe 4:7**
- **The grace of Christ comes to those who come boldly to the throne of grace - cf. He 4:14-16**

C. THROUGH INTERACTION WITH BRETHREN...

1. Fellowship with other Christians is very important:
 - a. It was a mark of the early church - **Ac 2:42**
 - b. Christians are to be interdependent on one another - **1 Co 12:12-14,17-22**
 2. Thus the admonitions related to encouraging one another:
 - a. Through daily exhortation, to avoid unbelief - **He 3:12-14**
 - b. Through frequent assembling, to stir up love and good works - **He 10:24-25**
- **The grace of Christ comes to those belonging to a body in which each part does its share - cf. Ep 4:15-16**

CONCLUSION

1. Brethren, wonderful is the grace of Christ! Yet Christians were cautioned...
 - a. Not to receive the grace of God in vain - **2 Co 6:1-2**
 - b. To be careful lest anyone fall short of the grace of God - **He 12:15**

2. To ensure that we benefit from the riches of grace in Christ, then let us be strong in grace...
 - a. Through obedience to His Word
 - b. Through fervency of prayer
 - c. Through interaction with brethren

Are you diligent in your efforts to be strong in the grace of Christ Jesus...?

What Kind Of Men God Needs

2nd Timothy 2:2

INTRODUCTION

1. Earlier in 2nd Timothy, we saw “**What Kind Of Men God Makes**” (2 Ti 1:7)...
 - a. Fearless men
 - b. Strong men
 - c. Loving men
 - d. Sound men
2. In **2 Ti 2:2**, we now find Paul giving a charge to Timothy...
 - a. To teach others what Paul had taught him
 - b. Who in turn would be able to teach others
3. In this charge we learn how the Lord’s church was to propagate itself...
 - a. Those who are taught teaching others
 - b. A continuous cycle of learning and teaching

[A very effective and quite adequate method, but it works only when the right kind of men are to be found. From our text (**2 Ti 2:2**), consider “**What Kind Of Men God Needs**”; e.g., He needs...]

I. GOD NEEDS FAITHFUL MEN

A. FAITHFUL TO THE LORD...

1. Just as the Lord Himself was faithful, as was Moses - **He 3:2**
 2. Just as Paul himself was counted faithful - **1 Ti 1:12**
- **Men whom the Lord can trust, depend**

B. FAITHFUL TO THE WORD...

1. Holding fast the pattern of sound words, in love and faith - **2 Ti 1:13**
 2. Continuing in the things one has learned - **2 Ti 3:14**
- **Men who preach the truth of God, and practice what they preach**

C. FAITHFUL TO THE CHURCH...

1. Their own brothers and sisters among whom they will serve the Lord on their behalf
 2. Serving their brethren like Epaphras did the church at Colosse - **Co 1:7**
- **Men whom the local church can trust, depend**

[In other words, men “...who not only have received the grace of God, and are true believers in Christ, but are men of great uprightness and integrity; who having the word of God, will speak it out boldly, and faithfully, and keep back nothing that is profitable, but declare the whole counsel of God, without any mixture or adulteration; for the Gospel being committed to their trust, they would become stewards, and

of such it is required that they be faithful; and therefore this is mentioned as a necessary and requisite qualification in them..." (Gill). From our text we note that God also needs...]

II. GOD NEEDS TEACHABLE MEN

A. WILLING TO BE TAUGHT BY OTHERS...

1. Unless men are willing to be taught, God's method won't work!
 2. Timothy himself provides a good example:
 - a. Willing first to be taught by his mother and grandmother - cf. **2 Ti 1:5; 3:14-15**
 - b. Willing to go with Paul and be taught by him - cf. **Ac 16:1-3**
- **Men who willing to be students first, then teachers**

B. WILLING TO BE TAUGHT BY THEMSELVES...

1. Self-study is an important part of preparing to teach - cf. **2 Ti 2:15; 1 Ti 4:13,15-16**
 2. As illustrated by Ezra the priest - **Ezr 7:10**
- **Men who do not wait for others to teach them, but study on their own!**

[In other words, men who take advantage of every opportunity to learn; whether it be at the feet of someone else, or in the privacy of their own study. They love the truth that much! Then notice that God needs...]

III. GOD NEEDS TEACHING MEN

A. WILLING TO TEACH OTHER MEN...

1. Unless men are willing to teach others, God's method won't work!
 2. Again, Timothy provides a good example:
 - a. What he learned from Paul, he was willing to tell others - cf. **1 Co 4:17**
 - b. Paul could depend upon him to teach others - cf. **1 Ti 1:3**
 3. Teaching others makes one a faithful minister of Christ - **1 Ti 4:6**
- **Men who do not keep the truth they love to themselves, but share it with others!**

B. WILLING TO TEACH ACCORDING TO THEIR ABILITIES...

1. Not everyone serves as a teacher in a formal sense - cf. **1 Co 12:29; Ja 3:1; Ep 4:11**
 2. But everyone should be able to teach others something - cf. **He 5:12**
 - a. Men have different abilities - cf. **1 Pe 4:10-11; Ro 12:3-8**
 - b. Even those who serve with their hands can teach others how to do so
- **Men who teach whatever skills and abilities they may have!**

CONCLUSION

1. For the gospel to spread and the Lord's church to grow, God needs the right kind of men...
 - a. Men who are faithful
 - b. Men who are teachable
 - c. Men who will teach
- **I.e., men willing to serve the Lord!**

2. This need is not limited to those of the male gender, the Lord also needs...
 - a. Older women who are willing to teach younger women - cf. **Ti 2:3**
 - b. Young women who are willing to learn from them - cf. **Ti 2:4-5**
- **I.e., women willing to serve the Lord!**

In whatever way that is keeping with our abilities and God's will, everyone should be both student and teacher. Remember the words of the Psalmist...

“A posterity shall serve Him. It will be recounted of the Lord to the next generation, They will come and declare His righteousness to a people who will be born, That He has done this.” - Psa 22:30-31

“Now also when I am old and gray headed, O God, do not forsake me, Until I declare Your strength to this generation, Your power to everyone who is to come.” - Psa 71:18

“We will not hide them from their children, Telling to the generation to come the praises of the Lord, And His strength and His wonderful works that He has done. For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children; That the generation to come might know them, The children who would be born, That they may arise and declare them to their children,”
- Psa 78:4-6

“One generation shall praise Your works to another, And shall declare Your mighty acts.” - Psa 145:4

If everyone was a student and teacher like yourself, would the Lord's church be in existence in the next generation...?

Soldiers Of Jesus Christ

2nd Timothy 2:3-4

INTRODUCTION

1. Our service to Jesus Christ is often compared to different occupations...
 - a. Such as an athlete - **1 Co 9:24-27; 2 Ti 4:7-8**
 - b. Such as a laborers in the harvest - **Lk 10:2**
2. In our text (**2 Ti 2:3-4**), our service is to compared to that of a soldier...
 - a. In which one is to be “a good soldier”
 - b. Seeking to please him who enlisted us as “soldiers”

[That we may be sure to understand the service Jesus desires of us, let’s review the characteristics of a soldier in the army of Christ...]

I. THE NATURE OF OUR ENLISTMENT

A. WE HAVE BEEN CHOSEN...

1. As per the KJV (“chosen”) - **2 Ti 2:4**
2. The Greek is **stratologeō**, “to gather (or select) as a warrior, that is, enlist in the army; choose to be a soldier.” - **Strong**

B. NOT AN INVOLUNTARY DRAFT...

1. We are “enlisted” (NKJV, NASB, ESV) - **2 Ti 2:4**
2. We were chosen as we responded in faith to the call of the gospel - cf. **2 Th 2:13-14**

[The army of Christ is an “all voluntary” army. We were not drafted against our will, and our attitude should reflect our willingness to do our part. Note also...]

II. THE NATURE OF OUR SERVICE

A. IT IS AN ‘ACTIVE’ SERVICE...

1. I.e., full duty, like those in active military service - **2 Ti 2:4**
2. Therefore one is not to be entangled “in the affairs of everyday life” - **2 Ti 2:4**
3. One must be willing to endure hardship - **2 Ti 2:3**
 - a. This affects our relations with our physical families
 - 1) Christ must come first - cf. **Mt 10:37**
 - 2) Even as He put His Father in heaven first - cf. **Mt 12:46-50**
 - b. This affects our attitudes toward our secular jobs
 - 1) The true purpose of work - **Ac 20:34-35; Ep 4:28**
 - 2) For we cannot serve both God and mammon - **Mt 6:24**

B. NOT ‘RESERVE’ DUTY...

1. Where we serve only on limited occasions
2. Where one might not take their responsibilities seriously

[All the soldiers in the army of Christ are on “active duty”, though some might be on the front line and other supporting them at the base. Now consider...]

III. THE NATURE OF OUR WARFARE

A. OUR ENEMIES...

1. Spiritual forces of wickedness - **Ep 6:10-13**
2. Physical lusts which wage war against the soul - **1 Pe 2:11**
3. The unrighteousness and ungodliness of men - **Ro 1:18-32**
 - a. Of those who do not recognize God
 - b. Of those who are given over to vile passions

B. OUR OBJECTIVES...

1. To produce the fruit of the Spirit in our own lives - **Ga 5:16-23**
2. To bring every thought into submission to Christ - cf. **2 Co 10:5**
3. To help those ensnared of the devil to escape - cf. **2 Ti 2:26**

[The opposition is mighty, the objective is noble. With what weapons do we wage such warfare...?]

IV. THE NATURE OF OUR WEAPONS

A. THEY ARE NOT CARNAL...

1. For our warfare is not carnal - **2 Co 10:3-4; Jn 18:36**
2. Thus we do not use the sword or other such weapons to fight - cf. **Mt 26:52**
3. Nor are we to use works of the flesh (e.g., anger, wrath) - **2 Co 10:1-3**; cf. **Ga 5:19-21**

B. THEY ARE MIGHTY IN GOD...

1. Attitudes consistent with the meekness and gentleness of Christ - cf. **2 Co 10:1**
 - a. Such as the fruit of the Spirit - **Ga 5:22-23**
 - b. Needed when we seek to help those overtaken in a fault - **Ga 6:1**
 - c. Necessary to correct those who are in opposition - **2 Ti 2:24-26**
2. The armor of God, including truth, faith and hope - **Ep 6:10-17**
 - a. The Word of God is a powerful sword of the Spirit - **Ep 6:17; He 4:12**
 - b. Faith is a powerful shield against the devil - **Ep 6:16**
 - c. Hope likewise serves as a helmet - **Ep 6:17**

CONCLUSION

1. In the army of Christ, we seek to save ourselves and those with whom we fight
2. It is a noble objective, one that requires a noble service as “**Soldiers Of Jesus Christ**”

Are you therefore willing to endure hardship, and thus please Him who enlisted you as a soldier...?

Three Pictures Of Faithful Service

2nd Timothy 2:3-7

INTRODUCTION

1. As Paul sought to encourage Timothy in his work as an evangelist...
 - a. He made allusions to three secular occupations: soldier, athlete, farmer - cf. **2 Ti 2:3-7**
 - b. Here we find **“Three Pictures Of Faithful Service”**
2. The lessons to be gleaned from these “pictures” is not limited to evangelists...
 - a. All who serve the Lord should learn from the soldier, athlete, and farmer
 - b. No matter what our function as members of the body of Christ

[With that in mind, let’s look closer at the first “picture” in which we are reminded of...]

I. THE DEDICATION OF A SOLDIER

A. LONGSUFFERING...

1. “...must endure hardship as a good soldier of Jesus Christ” - **2 Ti 2:3**
2. Soldiers often endure great hardship in their service for their country
3. Should Christians be any less willing to suffer hardship?
 - a. For the gospel of Christ? - cf. **2 Ti 1:8**
 - b. For the kingdom of God? - cf. **Mt 5:10-12**

B. FOCUSED...

1. “No one engaged in warfare entangles himself with the affairs of this life” - **2 Ti 2:4**
2. Soldiers must concentrate on the task at hand to survive
3. Christians need to be careful less they be distracted by the world
 - a. Or they will bear no fruit to maturity - cf. **Lk 8:14**
 - b. Or they will drown themselves in destruction and perdition - cf. **1 Ti 6:9-12**

C. DEVOTED...

1. “...that he may please him who enlisted him as a soldier.” - **2 Ti 2:4**
2. Soldiers desire to please their commanders
3. Should not Christians desire to please their Great Commander?
 - a. Note Paul’s attitude concerning himself - **2 Co 5:9**
 - b. Note Paul’s prayer concerning the Colossians - **Co 1:10**

[The next time you see a soldier who serves his or her country with honor, ask yourself: “Do I serve my Lord and His kingdom with the same dedication?” Another picture that illustrates faithful service is...]

II. THE DISCIPLINE OF AN ATHLETE

A. OBEDIENT...

1. "...he competes according to the rules." - **2 Ti 2:5**
2. Athletes understand the need to abide by the rules if they desire to win
3. Are Christians under any less obligation to abide by the rules?
 - a. Jesus calls upon to observe what He taught - **Mt 28:20**; cf. **Lk 6:46**
 - b. We must doers of the Word, and not hearers only - **Ja 1:22**; cf. **Mt 7:21-27**

B. SELF-CONTROLLED...

1. Note another comparison by Paul regarding athletics - **1 Co 9:24-27**
2. Athletes know that ultimate victory requires great self-control
3. Should Christians exercise self-control any less?
 - a. We strive for an imperishable crown - **1 Co 9:25**; cf. **1 Pe 1:4**
 - b. If we are "disqualified", what then? - **1 Co 9:27**; cf. **2 Co 13:5**

[As you watch athletes competing in the different sports, let their example of self-discipline challenge you in your own service to the Lord. Finally, consider a third picture of faithful service...]

III. THE DILIGENCE OF A FARMER

A. HARDWORKING...

1. "The hardworking farmer..." - **2 Ti 2:6**
2. Farming is certainly no easy task
3. Should Christians labor any less in the vineyard of the Lord?
 - a. The harvest is plentiful, and laborers are needed - cf. **Mt 9:37-38; 20:1**
 - b. The fruit that we gather relates to eternal life (souls are at stake!) - cf. **Jn 4:36**

B. MOTIVATED...

1. "...first to partake of the crops - **2 Ti 2:6**
2. It is the hardworking farmers who enjoy the benefit of their labors first
3. Do Christians not have good motivation to labor diligently?
 - a. Their labor is not in vain - **1 Co 15:58**
 - b. Their hope is eternal life, and the crown of righteousness - **Ro 6:22-23; 2 Ti 4:8**

CONCLUSION

1. From these "**Three Pictures Of Faithful Service**", we glean that Christians should be...
 - a. Dedicated like soldiers
 - b. Disciplined like athletes
 - c. Diligent like farmers
2. Are we willing to learn from these three "pictures" ...?
 - a. Willing to suffer in our efforts to please the Lord?
 - b. Willing to discipline ourselves to receive an imperishable crown?
 - c. Willing to work diligently that we might benefit from the fruit of our labors?

As Paul instructed Timothy: "Consider what I say, and may the Lord give you understanding in all things..." - **2Ti 2:7**

Remember The Resurrection Of Jesus

2nd Timothy 2:8

INTRODUCTION

1. As Paul continued to encourage Timothy, he reminded him of Jesus...
 - a. Who had been born of the seed of David
 - b. Who was raised from the dead according to his gospel
 - **I.e., in the midst of hardship remember that Jesus Himself suffered much, yet overcame through His glorious resurrection from the dead - 2 Ti 2:8; cf. He 12:2-3**
2. The fact of Jesus' resurrection is very important to the Christian...
 - a. Certainly as inspiration to persevere in the midst of hardship
 - b. But there are other reasons why we should "remember" and never stop believing in it

[While we may not suffer hardship like Paul or Timothy, it is imperative that Christians "**Remember The Resurrection Of Jesus**". For reasons why, consider first some implications...]

I. IF JESUS WAS NOT RAISED FROM THE DEAD

A. PREACHING THE GOSPEL WOULD BE IN VAIN...

1. The preaching of the apostles would have been empty, meaningless - **1 Co 15:14**
2. There would be no purpose in preaching about a lie today

B. OUR FAITH WOULD BE VAIN...

1. Our belief in Christ would also be empty, meaningless - **1 Co 15:14**
2. For our faith would be in a lie

C. THE APOSTLE WERE FALSE WITNESSES...

1. An implication admitted to by Paul - **1 Co 15:15**
2. For they swore that God raised Jesus from the dead - e.g., **Ac 2:32**
3. They claimed to spend 40 days with Him after the resurrection, eating and drinking with Him - cf. **Ac 10:39-41**
4. There is no way they could have been deceived or mistaken; either they told the truth or they were deliberate liars, deceivers, and frauds!

D. WE ARE STILL IN OUR SINS...

1. Our faith would be futile and we would still be sinners - **1 Co 15:17**
2. For it would have been a liar or lunatic that died on the cross
3. And no such person could have provided a sacrifice that was holy and without blemish

E. BELIEVERS WHO HAVE SINCE DIED HAVE PERISHED...

1. Those who had died believing in Christ - **1 Co 15:18**
2. Their faith would have been in a false Messiah

3. They would have had no atonement for their sins
4. Dying in their sins, there would be no hope

F. CHRISTIANS ARE TO BE PITIED...

1. If their hope in Christ relates only to this life - cf. **1 Co 15:19**
2. Because we believe in a false Messiah
3. Because our faith in Him leads us to refrain from much worldly pleasure
4. Because we are often ridiculed or persecuted for our faith

[Such are the implications if Jesus did not rise from the dead. Now let's review the implications of Jesus' resurrection which should encourage us to always "remember" it...]

II. THE RESURRECTION OF JESUS FROM THE DEAD

A. VERIFIES OUR JUSTIFICATION...

1. Note Paul's mention of this consequence of the resurrection - **Ro 4:24-25**
2. Jesus claimed His blood would be adequate for the remission of our sin - **Mt 26:28**
3. By raising Jesus from the dead, God demonstrated His acceptance of Jesus as a sacrifice for our sins! - cf. **Ro 8:33-34**

B. DEMONSTRATES GOD'S POWER TOWARD US...

1. The greatness of which Paul wanted Christians to know - cf. **Ep 1:18-20**
2. Power involved in our conversion, raising us to a new life - **Co 2:11-12; 1 Pe 3:21**
2. Power available to live the Christian life, for God is at work in us - **Ph 2:12-13; 4:13; Ep 3:20; 6:10**

C. PROVIDES HOPE CONCERNING OUR OWN RESURRECTION...

1. His resurrection gives us a living hope! - **1 Pe 1:3,21**
2. Especially concerning the resurrection of believers! - cf. **1 Th 4:13-14**

D. DEMANDS OUR COMPLETE LOYALTY TO JESUS...

1. He died and rose again that He might Lord of the dead and living - **Ro 14:9**
2. He was raised and then exalted to become our Lord - **Ac 2:32-36; Ep 1:20-23**
3. Thus our lives and service belong to Him - **Ro 14:7-8; 2 Co 5:15**

CONCLUSION

1. The Christian must never lose sight of the significance of the resurrection of Jesus...
 - a. It is the foundation upon which our faith and hope is based
 - b. Deny the resurrection of Jesus, and we are no longer Christians
2. The reality of the resurrection of Jesus is very important to the minister of the gospel...
 - a. No one can deny Jesus' resurrection and claim to be a minister of Christ
 - b. Those suffering hardship can take comfort knowing that Jesus also suffered and rose again

Will we be sure to "**Remember The Resurrection Of Jesus**", and live our lives accordingly...?

A Faithful Saying

2nd Timothy 2:11-13

INTRODUCTION

1. Paul makes mention of the phrase “**faithful saying**” several times...
 - a. Regarding Jesus’ coming to save sinners - **1 Ti 1:15**
 - b. Regarding the desire to serve as a bishop - **1 Ti 3:1**
 - c. Regarding the value of godly exercise - **1 Ti 4:8-9**
 - c. Regarding our salvation by God’s grace - **Ti 3:4-8a**
 - d. And also the passage that serves as our text today - **2 Ti 2:11-13**
-- **The Greek is “faithful is the saying” (JFB), and identifies that which is “worthy of entire credence and profound attention” (Barnes)**

2. The “faithful saying” we examine today may have been from **an early hymn**...
 - a. “The symmetrical form of ‘the saying,’ and the rhythmical balance of the parallel clauses, makes it likely, they formed part of a Church hymn or accepted formula...” - **JFB**
 - b. “...perhaps first uttered by some of the Christian ‘prophets’ in the public assembly (**1 Co 14:26**).” - **ibid.**
-- **As many think other passages may have been - cf. 1 Ti 3:16; Ep 5:14 (RWP)**

3. Paul’s purpose was to encourage Timothy to endure hardship for Christ...
 - a. As mentioned near the beginning of this chapter - **2 Ti 2:3**
 - b. As Paul himself had done and would continue to do - **2 Ti 2:8-10**
-- **This “faithful saying” should encourage us to endure hardship as well**

[This “**faithful saying**” reveals much about our life with Christ, as we note that the first ‘verse’ relates to...]

I. THE BEGINNING OF LIFE WITH CHRIST

A. “FOR IF WE DIED WITH HIM...”

1. An allusion to baptism, in which we are crucified with Christ - **Ro 6:3-8**
2. It was not uncommon to speak of having died with Christ - **Co 2:20; 3:3; Ga 2:20**
-- **Have you died with Christ (i.e., been baptized)...? - Mk 16:16; Ac 2:38**

B. “WE SHALL ALSO LIVE WITH HIM...”

1. We live with Christ now, in newness of life - **Ro 6:4; Co 2:12-13**
2. We shall also live with Him in the age to come, in glory - **Co 3:4**
-- **Yet living with Christ both now and then is contingent on having died with Him...!**

[If you have started this new life by dying with Christ, you have every reason to do what is necessary to maintain such life. The second ‘verse’ tells of the need for endurance in suffering as...]

II. THE GUARANTEE OF LIFE WITH CHRIST

A. “IF WE ENDURE...”

1. Our life in Christ often involves hardship - **Jn 15:20; Ac 14:22; 2 Ti 3:12**
 2. Thus the need for endurance and perseverance - **He 10:36; Mt 10:22**
- **Are you willing to endure hardship to receive the promises..? - He 6:11-12**

B. “WE SHALL ALSO REIGN WITH HIM...”

1. A wonderful promise made by Christ Himself - **Re 3:21; cf. 1:5**
 2. A reign with Christ that...
 - a. Begins in principle in this life - **Ep 2:4-7**
 - a. Continues in practice in the intermediate state - **Re 2:26-27; 20:4,6**
 - b. Culminates in glory in the eternal state - **Re 22:5**
- **Participation in this reign depends on willingness to suffer with Him...! - Ro 8:17**

[Implied in being willing to endure in order to reign with Christ is the possibility of not enduring to the end. What then? The third ‘verse’ refers to very real danger of...]

III. THE TERMINATION OF LIFE WITH CHRIST

A. “IF WE DENY HIM...”

1. Refuse to confess Him, or being ashamed of Him - **Mt 10:32-33; cf. Lk 9:26**
 2. A very real possibility, even by those redeemed (bought) by the Lord - **2 Pe 2:1; Ju 1:4**
- **Denying the Lord places one’s life with Christ and His Father in a very precarious position! - 1 Jn 2:22-23**

B. “HE WILL ALSO DENY US...”

1. He will deny us before His Father in heaven - **Mt 10:33**
 2. He will deny us before the angels of God - **Lk 12:9**
- **This denial is indicative of the terrible judgment that awaits those who having known the Lord choose to ultimately reject Him - cf. He 10:26-31**

[Of course, Peter’s own denial and subsequent forgiveness reminds us that while there is life there is hope. And so the fourth ‘verse’ provides a hint of...]

IV. THE RESTORATION OF LIFE WITH CHRIST

A. “IF WE ARE FAITHLESS...”

1. It is possible to develop an evil heart of unbelief - **He 3:12-14**
 2. In which like unfaithful Israel we can be cut off - **Ro 11:19-22**
- **Unbelief can destroy those who were once saved; thus we like Israel need to ‘make our calling and election sure’ - Ju 1:5; cf. 2 Pe 1:10-11**

B. “HE REMAINS FAITHFUL; HE CANNOT DENY HIMSELF...”

1. Some have understood this to mean He will save us even if we live in sin
 - a. Yet Paul had just said that if we deny Christ He will deny us

- b. We have seen that believers were warned to continue in their faith, or be cut off
 - 2. Rather, it means that Christ remains true and trustworthy, for He cannot be otherwise
 - a. For those who persist in sin and unbelief, their condemnation is sure
 - b. For those willing to repent, His promise of longsuffering and mercy provides hope!
 - 1) As illustrated in His words to Peter - **Mt 18:21-22**
 - 2) As demonstrated in His forgiveness of Peter, who denied Him three times - **Jn 21:15-19**
- **While apostasy is a very real danger, restoration remains a viable hope because of the faithfulness of Christ and His Father - cf. 1 Jn 1:9**

CONCLUSION

1. Why should we be willing to **endure hardship for Christ**...?
 - a. Because those who have died with Him will live with Him!
 - b. Because those willing to endure for Him will reign with Him!
 - c. Because those who deny Him will be denied by Him!
 - d. Because those who are faithless know what they need to do to face Him who remains true to His Word!
2. Thus in this 'hymn' we are reminded of key elements pertaining to **our life in Christ**...
 - a. How it **begins** (by dying with Christ in baptism)
 - b. How it will **end in glory** (by enduring hardship with Christ)
 - c. How it could **end in shame** (by denying Christ)
 - d. How the faithless who deny Christ can **regain it back** (by obeying Him who can be trusted)

Have you started your life with Christ (**Mk 16:16; Ac 2:38; 22:16**)? Are you remaining faithful to Him who remains faithful (**Re 2:10**)? May this "**faithful saying**" encourage you to do whatever is needed to make your life with Christ what it should be...!

A Worker Approved To God

2nd Timothy 2:14-18

INTRODUCTION

1. What should be expected of a minister of the gospel of Christ? This question is one...
 - a. Every preacher, evangelist, teacher, should ask of himself
 - b. Every congregation should consider as they evaluate those they support
2. In **2 Ti 2:14-18**, we find qualities of a worker...
 - a. Who is approved of God
 - b. Who does not need to be ashamed

[While these verses do not list every quality, they certainly point out that which should be true of all ministers of the gospel. For example, “**A Worker Approved To God**” is one who...]

I. REMINDS THE BRETHREN (2:14)

A. AS PAUL DID HIS BRETHREN...

1. When he wrote his epistle to the brethren at Rome - **Ro 15:15**
2. When he sent Timothy to the church at Corinth - **1 Co 4:17**
3. When he wrote to Timothy himself - **2 Ti 1:6**

B. AS PETER DID HIS BRETHREN...

1. Especially when he knew his death was imminent - **2 Pe 1:12-15**
2. Knowing this was a way of stirring them up - **2 Pe 3:1**

C. AS JUDE DID HIS BRETHREN...

1. Reminding them of things they already knew - **Ju 1:5**
2. Because of the dangerous influence of ungodly men - cf. **Ju 1:3-4**

[Repetition is needful; don't fault preachers and teachers for telling you things you already know. It is good for you, and may be news to others. “**A Worker Approved To God**” also...]

II. CHARGES THE BRETHREN (2:14)

A. AS PAUL DID HIS BRETHREN...

1. Concerning their spiritual growth - **1 Th 4:1**
2. Commanding them to withdraw from disorderly brethren - **2 Th 3:6**

B. AS PAUL DID TIMOTHY...

1. To observe things without partiality - **1 Ti 5:21**
2. To preach the Word - **2 Ti 4:1-2**

[As long as what is being charged is from God's Word, don't fault preachers and teachers for commanding you to do something. **"A Worker Approved To God"...**]

III. DISPLAYS DILIGENCE (2:15)

A. AS SHOULD ALL CHRISTIANS...

1. Lest they fall short of their heavenly rest - **He 4:1,11**
2. To make their calling and election sure - **2 Pe 1:10**
3. To be found by the Lord in peace, without spot and blameless - **2 Pe 3:14**

B. ESPECIALLY AS IT RELATES TO THE WORD...

1. As Timothy was charged to "give attention" to doctrine - **1 Ti 4:13**
2. As he was commanded to "take heed" to the doctrine - **1 Ti 4:16**

[While this certainly involves "**study**" (cf. KJV), the Greek "**spoudazo**" means "to exert one's self, endeavor, give diligence" (**Thayer**). Applying proper diligence to the Word, **"A Worker Approved To God"...**]

IV. RIGHTLY DIVIDES THE WORD (2:15)

A. DIVIDING IT PROPERLY...

1. As translated by the NKJV, KJV
2. The word (orthotomeo), found nowhere else in the New Testament, means:
 - a. "to cut straight, to cut straight ways; to proceed on straight paths, hold a straight course, equiv. to doing right" - **Thayer**
 - b. "to make straight and smooth, to handle aright, to teach the truth directly and correctly" - **ibid.**
3. Other versions translate the passage:
 - a. "handling aright the word of truth" - ASV
 - b. "rightly handling the word of truth" - ESV
 - c. "one who correctly teaches the message of God's truth" - GNB
 - d. "handling the word of truth with precision" - ISV
 - e. "accurately handling the word of truth" - NASB
 - f. "correctly handles the word of truth" - NIV
 - g. "rightly explaining the word of truth" - NRSV

B. HANDLING IT ACCURATELY...

1. Understanding there is both old and new - cf. **Mt 13:52**
2. Distinguishing between Old and New Covenants - e.g., **2 Co 3:6-11; He 8:6-13**
3. Remembering that meat is for the mature, milk is for babes - cf. **He 5:12-14**
4. Bearing in mind that some may be carnal, not yet spiritual - cf. **1 Co 3:1-4**

[**"A Worker Approved To God"** will handle the Word like the "sword" that it is (**He 4:12**); i.e., carefully and appropriately for the occasion. Accordingly, he will be one who...]

V. SHUNS ‘WORD BATTLES’ (2:14,16-18)

A. AS EXPRESSED IN OUR TEXT...

1. Such as:
 - a. Striving about words to no profit - **2 Ti 2:14**
 - b. Profane and idle babblings - **2 Ti 2:16**
2. Leading to:
 - a. The ruin of the hearers - **2 Ti 2:14**
 - b. More ungodliness - **2 Ti 2:16**
3. Exemplified by:
 - a. Hymenaeus and Philetus - **2 Ti 2:17**
 - b. Saying that the resurrection is already past - **2 Ti 2:18**
 - c. They overthrow the faith of some - **2 Ti 2:18**

B. AS EXPRESSED ELSEWHERE...

1. Later in this chapter - **2 Ti 2:23**
 - a. Avoid foolish and ignorant disputes
 - b. That only generate strife
2. In his previous epistle to Timothy
 - a. Do not give heed to fables and endless genealogies that cause disputes - **1 Ti 1:4-6**
 - b. Do not be obsessed with disputes and arguments over words, useless wranglings of men of corrupt minds and destitute of the truth - **1 Ti 6:3-5**
 - c. Avoid profane and idle babblings, false contradictions - **1 Ti 6:20-21**
3. In writing to Titus - **Ti 3:9**
 - a. Avoid foolish disputes, contentions, strivings about the law
 - b. Such are unprofitable and useless

CONCLUSION

1. With so much error and false doctrine in the world, a minister of the gospel must walk a fine line...
 - a. Diligent in his use of the Word to remind and charge the brethren
 - b. Careful in handling the Word with the spiritually immature and those in error
2. Yet with the aid of such epistles as those written to Timothy and Titus, it is possible...
 - a. To “present yourself approved to God”
 - b. To be “a worker who does not need to be ashamed”

May those who preach and teach ever be mindful of these things, and may those whom we teach always encourage us to be “**A Worker Approved To God**”...!

The Seal On The Foundation

2nd Timothy 2:19

INTRODUCTION

1. People don't like confusion, they want certainty...
 - a. Especially in religious matters
 - b. False religions and false teachers make it difficult
2. Yet there is a seal on the Lord's solid foundation - cf. **2 Ti 2:19**
 - a. Paul likely has reference to the Lord's church
 - b. Commonly pictured as a building erected on a solid foundation - cf. **Ep 2:20-21; 1 Co 3:9-10**
 - c. The word "seal" refers to an inscription, in which it was customary to inscribe the name and design of the edifice on the cornerstone - **Barnes**
3. Regarding the Lord's church, then, there is a twofold inscription on the foundation...
 - a. First, a statement of **comfort**
 - b. Second, a statement of **caution**

[This "seal" on the foundation provides both **encouragement** and **warning** for all who would be members of the Lord's church as revealed in the Bible. Note the first half of the inscription...]

I. "THE LORD KNOWS THOSE WHO ARE HIS"

A. WE LIVE IN A TIME OF RELIGIOUS CONFUSION...

1. There are many religions, many churches
 - a. Many profess to know the Lord, most are sincere
 - b. Which church is the true church?
2. Who are truly saved?
 - a. Not the majority - **Mt 7:13-14**
 - b. Not the devout, necessarily - **Ac 10:1-2; 11:14**
 - c. Not all who profess to know the Lord - **Mt 7:21-23**

B. YET THERE CAN BE RELIGIOUS CERTAINTY...

1. The Lord is building His church (called out ones) - **Mt 16:18; 1 Th 2:12**
 - a. He is calling people through the gospel - **2 Th 2:13-14**
 - b. He is adding to His church those who respond - **Ac 2:41,47**
2. The gospel message is clearly proclaimed in the scriptures
 - a. Calling for faith and baptism - **Mk 16:15-16; Mt 28:18-20**
 - b. Calling for repentance and baptism - **Ac 2:38**
 - c. Calling for baptism immediately - **Ac 8:35-38; 10:47-48; 22:16**
 - 1) For the remission of sins - **Ac 2:38**
 - 2) For dying with Christ and rising to walk in newness of life - **Ro 6:3-7**
 - 3) For putting on Christ - **Ga 3:27**

[If you desire religious certainty in a religiously confused world, **the first step** is to let the Lord add you to His church by responding to the gospel of Christ. Now consider the second half of the inscription...]

II. “LET EVERYONE WHO NAMES THE NAME OF CHRIST DEPART FROM INIQUITY”

A. WE MAY CONTINUE TO EXPERIENCE RELIGIOUS CONFUSION...

1. Division existed in the Lord’s church in the beginning
 - a. In Antioch, over circumcision and keeping the Law - **Ac 15:1-2**
 - b. At Corinth, over preacher-itis - **1 Co 1:10-13; 3:3**
 - c. Among churches in Asia, due to the influence of false teachers - **Re 2:14-15,20**
2. Division will always exist in the Lord’s church
 - a. Foretold by Jesus in His parable of the tares- **Mt 13:24-30**
 - b. Foretold by Paul in his discourse to the elders - **Ac 20:29-30**
 - c. Foretold by Peter in his warning about false teachers - **2 Pe 2:1-3**

B. YET WE CAN STILL HAVE RELIGIOUS CERTAINTY...

1. The solution is heeding apostolic authority
 - a. Which the Lord gave to His apostles - **Jn 13:20; Mt 28:20**
 - b. Which characterized faithful disciples in the early church - **Ac 2:42; 1 Th 2:13**
 - c. Which will characterize all the faithful today - **2 Th 2:15; 1 Jn 4:6**
2. Our duty is to depart from iniquity
 - a. From iniquity in our own lives - **2 Co 7:1; Co 3:5-8**
 - b. From those who in continue in iniquity - **2 Th 3:6,14**
 - c. From those who teach contrary to the apostles - **1 Ti 6:5; 2 Ti 3:1-5**

CONCLUSION

1. Whenever you are troubled by religious confusion...
 - a. **Take comfort** in knowing that the Lord knows who you are
 - 1) Assuming that you have properly responded to the gospel
 - 2) Have you responded to the gospel of Christ?
 - b. **Take caution** in making sure that you departing from iniquity
 - 1) Assuming that you let the apostles of Christ define what is iniquity
 - 2) Are you continuing steadfastly in the apostles’ doctrine?
2. With this seal we have both **encouragement** and **warning**...
 - a. If you are saved, the Lord certainly knows it
 - b. If you are saved, then act like it

As we look forward to the coming of Christ, we know the Lord is faithful (cf. **1 Th 5:23-24**); but remember that we must do our part as well (cf. **1 Th 5:21-22**)...

Useful For The Master

2nd Timothy 2:20-26

INTRODUCTION

1. To motivate Timothy toward faithful service, Paul used an illustration involving ‘vessels’ ...
 - a. Of varying qualities and value - **2 Ti 2:20**
 - b. How one could be a vessel for honor, prepared for every good work - **2 Ti 2:21**-- **Thus becoming “Useful For The Master”**

2. By considering the context (**2 Ti 2:20-26**), we too can learn how to be...
 - a. Vessels of gold or silver, not wood or clay
 - b. Vessels for honor, not dishonor-- **And thereby also becoming “Useful For The Master”**

[It involves effort, but such is necessary if we are going to be prepared for every good work. First of all, to be useful for the Master...]

I. WE MUST WORK ON OUR PERSONAL CONDUCT

A. THINGS TO AVOID...

1. Must cleanse oneself from “the latter” - **2 Ti 2:21**
 - a. I.e., vessels of dishonor - **2 Ti 2:20**
 - b. E.g., teachers of false doctrine like Hymenaeus and Philetus- cf. **2 Ti 2:16-18**
 2. Must flee youthful lusts - **2 Ti 2:22**
 - a. The lust of the flesh, such as fornication - **1 Co 6:18**
 - b. The lust of the eyes, such as materialism - cf. **1 Ti 6:9-11**
-
- We must avoid both wicked associations and wicked conduct**

B. THINGS TO DO...

1. Must pursue righteousness, faith, love, peace - **2 Ti 2:22**
 - a. Qualities without which no one will see the Lord - **He 12:14**
 - b. Qualities well suited for the “man of God” - cf. **1 Ti 6:11**
 2. With those who call on the Lord out of a pure heart - **2 Ti 2:22**
 - a. Together with those who sincerely love God
 - b. I.e., not alone, nor in the company of those ‘vessels of dishonor’
-
- We must seek both holy conduct and holy associations**

[Avoiding wicked associations does not mean we do not reach out to those in error. For the Lord desires all to be saved (cf. **1 Ti 2:4; 2 Pe 3:9**). To be “Useful For The Master” in teaching them...]

II. WE MUST WORK ON INTERPERSONAL RELATIONS

A. THINGS TO AVOID...

1. Must avoid foolish and ignorant disputes - **2 Ti 2:23**
 - a. That generate strife - **2 Ti 2:23**; cf. **1 Ti 1:4; 6:4**
 - b. That bring ruin to the hearers - **2 Ti 2:14**; cf. **Ti 3:9**
 - c. That increase to more ungodliness - **2 Ti 2:16**
 2. Must not quarrel - **2 Ti 2:24**
 - a. That is, strive or fight over words - cf. **2 Ti 2:23**
 - b. “engage in a war of words, to quarrel, wrangle, dispute” - **Thayer**
- **We must avoid discussions that are little more than ‘word battles’**

B. THINGS TO DO...

1. Must be gentle to all - **2 Ti 2:24**
 - a. “affable, that is, mild or kind” - **Strong**
 - b. “not only to troubled minds, and wounded consciences, by supplying them with the precious promises and truths of the Gospel; and to backsliders, by restoring them in a spirit of meekness; but even to those who contradict the truth, and themselves, by mild and kind instructions.” - **Gill**
 2. Must be able to teach - **2 Ti 2:24**
 - a. “apt and skillful in teaching” - **Thayer**
 - b. Thus able to both exhort and convict those who contradict - cf. **Ti 1:9**
 3. Must be patient - **2 Ti 2:24**
 - a. “patient of ills and wrongs, forbearing” - **Thayer**
 - b. “The Greek word here used does not elsewhere occur in the New Testament. It means, patient under evils and injuries” - **Barnes**
 - c. A Christ-like quality much needed in ‘word battles’ - cf. **Co 3:13**
 4. Must correct in humility - **2 Ti 2:25**
 - a. That is, with “gentleness, mildness, meekness” - **Thayer**
 - b. Even against those who:
 - 1) Who oppose the truth
 - 2) Who are ensnared by the devil
 - c. For such qualities are weapons “mighty in God” - cf. **2 Co 10:1-5**
 - 1) Not carnal, such as wrath, anger, and strife
 - 2) But mighty for casting down arguments, bringing thoughts into captivity to Christ
- **We must develop and demonstrate a Christ-like character toward the opposition**

CONCLUSION

1. A servant of the Lord must therefore give careful attention...
 - a. To his personal conduct and associations
 - b. To his interpersonal relations with those in error
2. A servant of the Lord who does so can then be...
 - a. A vessel of honor
 - b. Sanctified (set apart for a godly purpose)
 - c. Useful to the Master!

What kind of ‘vessels’ are we becoming for the Lord...?

Perilous Times And Perilous Men

2nd Timothy 3:1-13

INTRODUCTION

1. Paul often warned his brethren of difficult days ahead...
 - a. He foretold of a coming apostasy - **Ac 20:29-30; 2 Th 2:1-3**
 - b. Likewise he told Timothy of such things - **1 Ti 4:1; 2 Ti 3:1**
2. Paul's words to Timothy in **2 Ti 3:1-13** are especially helpful...
 - a. They describe the "perilous times" that are to come
 - b. They warn of the "perilous men" that we are to avoid during such times

[Lest we think that Paul's words are only for those living just before Christ returns, let's take a close look at what is revealed about the...]

I. PERILOUS TIMES TO COME

A. THE COMING OF PERILOUS TIMES...

1. It will be "in the last days" - **2 Ti 3:1**
 2. This phrase often used to describe the gospel dispensation or Christian age
 - a. Used by Joel, and applied by Peter - **Ac 2:16-17; cf. 2 Pe 3:3**
 - b. Used by the writer to the Hebrews - **He 1:1-2**
 3. Similar phrases are also used to describe the times in which we live
 - a. "the ends of the ages" - **1 Co 10:11**
 - b. "the latter times" - **1 Ti 4:1**
 - c. "the last hour" - **1 Jn 2:18**
- **Since the cross of Christ we have been living "in the last days"; therefore we should therefore expect to experience the "perilous times" of which Paul wrote**

B. THE NATURE OF PERILOUS TIMES...

1. As described in our text - **2 Ti 3:2-5**
 - a. People will be lovers of themselves and money
 - b. They will be boastful, proud, and blasphemers
 - c. They will be disobedient to parents
 - d. They will be unthankful, unholy, unloving, unforgiving
 - e. They will be slanderers, without self-control, brutal
 - f. They will be despisers of good, traitors, headstrong and haughty
 - g. They will be lovers of pleasure rather than lovers of God
 - h. They will have a form of godliness, but denying its power
2. Compare with those in Paul's day - **Ro 1:28-32**
 - a. People were filled with all unrighteousness and sexual immorality
 - b. They were filled with wickedness, covetousness and maliciousness
 - c. They were full of envy, murder, strife, deceit and evil-mindedness

- d. They were whisperers, backbiters, haters of God and violent
 - e. They were proud, boasters, inventors of evil things and disobedient to parents
 - f. They were undiscerning, untrustworthy, unloving, unforgiving and unmerciful
 - g. They approved of those who practice things deserving of death
- **What Paul said would occur “in the last days” already existed in his day!**

[**Note well:** It is the conduct of people that creates “perilous times”, and we are certainly living in such times today! What then should be our concern for living “in the last days”? According to our text, there are...]

II. PERILOUS MEN TO AVOID

A. MEN LIKE JANNES AND JAMBRES...

1. Who will lead gullible families and women astray - **2 Ti 3:6-7**
 - a. Through trickery and deceit (“creeping into households”)
 - b. Through appealing to the lusts of their victims - cf. **2 Pe 2:3,18**
 - c. While their victims are ever learning, they never come to the knowledge of the truth - cf. **2 Ti 4:3-4**
 2. Who themselves resist the truth like Jannes and Jambres - **2 Ti 3:8-9**
 - a. Though not mentioned by name, it is thought these two men were among the magicians and sorcerers who resisted Moses and Aaron - cf. **Exo 7:11,22; 8:7,18**
 - b. Those who resist the truth are of corrupt minds, rejected in regard to the faith - cf. **1 Ti 1:19-20; 4:1-2**
 - c. Whose folly will eventually become evident to all, as happened to Egyptian magicians - cf. **Exo 7:12; 8:18; 9:11**
 3. Such men will grow worse, deceiving and being deceived - **2 Ti 3:13**
 - a. Their profane and idle babblings will lead to more ungodliness - cf. **2 Ti 2:16**
 - b. Their messages will spread like cancer - cf. **2 Ti 2:17**
- **This sounds like many TV evangelists, liberal theologians, college professors**

B. MEN UNLIKE THE APOSTLE PAUL...

1. A man whose doctrine and manner of life is easily followed - **2 Ti 3:10**
 - a. As the Corinthians were encouraged to do - **1 Co 4:17; 11:1**
 - b. As the Philippians were encouraged to do - **Ph 3:17**
 2. Whose purpose, faith, longsuffering, love and perseverance is well documented - **2 Ti 3:10**
 - a. As he reminded the Philippians - **Ph 3:8-14**
 - b. As he reminded the Corinthians - **2 Co 11:23-28**
 3. Who endured persecution and affliction, as would others living godly lives in Christ Jesus - **2 Ti 3:11-12**
 - a. Paul was awaiting his death by Nero in writing these words - cf. **2 Ti 4:6**
 - b. Peter also knew that he would face an unnatural death for his faith - cf. **2 Pe 1:14**
- **What a contrast between the apostles like Paul, and many false teachers today!**

CONCLUSION

1. It is evident that we are living “in the last days”...

- a. Many people are certainly just like those described by Paul
 - b. False teachers abound just as Jesus, Paul, and others warned
 - **We truly live in “perilous times”, with an abundance of “perilous men”**
2. How will we survive living **“in the last days”**...?
- a. By avoiding those who reject the truth and lead astray by appealing to our fleshly desires
 - b. By carefully following the doctrine and manner of life of men like the apostle Paul
 - **It may mean persecution, but the Lord will deliver His faithful disciples!**

What kind of “men” are we following in these “times” in which we live...?

The Scriptures Inspired Of God

2nd Timothy 3:14-17

INTRODUCTION

1. As Paul prepared the Ephesian elders for the time when he would be gone...
 - a. He commended them to the word of God's grace - cf. **Ac 20:29-32a**
 - b. Which was able to build them up, and give them their inheritance - **Ac 20:32b**
2. With Timothy, Paul did the same when writing his last letter...
 - a. He admonished Timothy to continue in the things he had learned - **2 Ti 3:14**
 - b. He first referenced the Holy Scriptures known since his childhood - **2 Ti 3:15**
 - 1) When Timothy was a child, the only scriptures available was the Old Testament
 - 2) So Paul clearly had the Old Testament scriptures in view
 - c. He then spoke of the value of "all Scripture" - **2 Ti 3:16-17**
 - 1) That which was inspired of God
 - 2) That which had the ability to make the man of God "complete"

[If both the Ephesian elders and Timothy needed the word of God after Paul's departure, much more do we today! To fully appreciate why, consider what our text (**2 Ti 3:14-17**) reveals about...]

I. THE VALUE OF THE OLD TESTAMENT

A. IT DEVELOPS WISDOM...

1. The OT makes one "wise for salvation through faith which is in Christ Jesus" - **2 Ti 3:15**
 2. How? The OT provides information regarding:
 - a. The fall of man and the rise of sin
 - b. The background and development of God's scheme of redemption
 - c. Messianic prophecies which describe what to expect when He comes
 3. One cannot hope to fully understand such books of the New Testament like:
 - a. Hebrews, without a knowledge of the Levitical priesthood
 - b. Revelation, without a familiarity of OT prophecy and apocalyptic literature
- **If one desires to be wise concerning their salvation, study the Old Testament!**

B. IT OFFERS HOPE...

1. Note carefully what Paul wrote in **Ro 15:3-4**
 - a. He appealed to a passage in the OT
 - b. The things "written before" (i.e., the OT) were "written for **our** learning"
 - c. The OT was written and preserved especially for the Christians' benefit!
 - d. The OT provides "patience and comfort", that we "might have hope"!
2. How? The OT provides a record of God's faithfulness, how He kept His promises:
 - a. To Abraham and the nation of Israel
 - b. To judge the wicked and avenge the righteous
 - c. To forgive the penitent, and protect the humble

- **As we read this history of God’s dealings with Israel, it gives us hope that God will keep His promises to us!**

C. IT PROVIDES ADMONITION...

1. Consider what Paul wrote in **1 Co 10:11**
 - a. He had just reviewed the fall of Israel in the wilderness - **1 Co 10:1-10**
 - b. The events described may have happened to Israel
 - c. “They were written for **our** admonition, upon whom the end of the ages has come”
 - d. The OT was written and preserved especially for the benefit of Christians!
 2. Thus the NT writers often appealed to the OT to admonish Christians
 - a. As did Paul, writing to the Corinthians
 - b. As did the writer of Hebrews, exhorting Christians to remain steadfast - **He 3:12-19**
 - c. As did James, encouraging Christians to be patient in their suffering - **Ja 5:7-11**
 - d. As did Peter, warning of false teachers and scoffers - **2 Pe 2:3**
- **As we read the Old Testament, we should learn from what happened to Israel!**

[Though we do not live under the Old Covenant, the Old Testament is of great value to the Christian. Together with all Scripture from God, it provides every thing we need. Indeed, Paul reveals...]

II. THE ALL-SUFFICIENCY OF THE SCRIPTURES

A. THEY ARE INSPIRED...

1. All Scripture is “given by the inspiration of God” (NKJV) - **2 Ti 3:16**
 - a. Literally, “God breathed” (**theopneustos**)
 - b. Cf. “All Scripture is breathed out by God” (ESV)
 2. “The idea of ‘breathing upon, or breathing into the soul,’ is that which the word naturally conveys.” - **Barnes**
 3. The writers of Scripture were moved along by the Spirit of God - cf. **2 Pe 1:21**
 4. The Spirit gave them their very words (i.e., verbal and plenary inspiration) - cf. **1 Co 2:13**
- **The Scriptures are not the words or thoughts of mere men, but of Spirit-guided men who spoke and wrote the very Word of God! - cf. Jn 16:13; 1 Co 14:37; 1 Th 2:13**

B. THEY ARE PROFITABLE...

1. For **doctrine** - **2 Ti 3:16**
 - a. Teaching, instruction - **Thayer**
 - b. Regarding all that God wants us to know regarding Himself and His will for us
2. For **reproof** - **2 Ti 3:16**
 - a. Proof, conviction - **Strong**
 - b. Convicting those in error of their wrong, showing them the need to change
3. For **correction** - **2 Ti 3:16**
 - a. Correction, improvement of life or character - **Thayer**
 - b. “the Scriptures are a powerful means of reformation, or of putting men into the proper condition in regard to morals.” - **Barnes**
4. For **instruction in righteousness** - **2 Ti 3:16**
 - a. “Instruction in regard to the principles of justice, or what is right.” - **Barnes**
 - b. “Man needs not only to be made acquainted with truth, to be convinced of his error,

and to be reformed; but he needs to be taught what is right, or what is required of him, in order that he may lead a holy life.” - **ibid.**

-- **The Scriptures are truly “profitable” (helpful, advantageous), as extolled by David - cf. Psa 19:7-11**

C. THEY MAKE ONE COMPLETE...

1. Thoroughly equipped for every good work - **2 Ti 3:17**
 - a. That is, completely furnished to do what is expected of him
 - b. **Note well:** equipped for **every** good work; not **some**, but **all** that God considers a good work
 2. Regarding life and godliness - cf. **2 Pe 1:3**
 - a. We have been given “all things that pertain to life and godliness”
 - b. Not ‘some’ things, but ‘all’ that we need for spiritual life and godly living
 3. Having been given once for all - cf. **Ju 3**
 - a. The faith has been delivered “once for all” to the saints
 - b. There is no need for ‘modern day revelations’, just as there is no more need of sacrifices for sins - cf. **He 9:26-28; 1 Pe 3:18**
- **The inspired Scriptures alone are more than adequate to make the man of God “complete” (competent, ESV), to do everything God desires of Him for salvation**

CONCLUSION

1. Dear friends and brethren, do we truly desire to...
 - a. Be wise concerning the salvation by faith in Christ?
 - b. Have hope in the promises of God?
 - c. Learn from the mistakes of those in the past?
 - d. Be complete, thoroughly equipped for every good work?
2. Then take up the admonition of Paul to both the elders and the young preacher...
 - a. Continue in the things learned from the Holy Scriptures!
 - b. Let the inspired Scriptures be your guide in life through its doctrine, reproof, correction, and instruction in righteousness!
3. Give yourself to diligent study of the Word of God, which is...
 - a. “able to make you wise for salvation through faith which is in Christ Jesus”
 - b. “able to build you up and give you an inheritance among all those who are sanctified”

“For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.” (1 Th 2:13)

Could Paul have written the same about us...?

Preach The Word!

2nd Timothy 4:1-4

INTRODUCTION

1. A solemn charge was given by Paul to Timothy...
 - a. In view of the coming of the Lord and His judgment - **2 Ti 4:1**
 - b. Pertaining to preaching the Word of God - **2 Ti 4:2-4**
2. It is a charge that should be considered carefully by all...
 - a. By those who preach the Word, in response to the Great Commission - **Mk 16:15**
 - b. By those who send and support those who preach - cf. **Ro 10:15**

[Our text reveals that not all preaching is the same. There is that which pleases God, there is that which clearly displeases Him. With the words of Paul before us, let's first examine...]

I. PREACHING THAT PLEASES GOD

A. PREACHING THAT IS EVER READY...

1. "Be ready in season and out of season" - **2 Ti 4:2**
2. Preaching that reveals a degree of preparation; i.e., study that shows...
 - a. One has given attention to reading, and to doctrine - cf. **1 Ti 4:13,16**
 - b. One has been diligent in their learning - cf. **2 Ti 2:15; 3:14**
3. Preaching that is ready on all occasions
 - a. **in season** - "seasonably, opportunely; when the opportunity occurs" - **Thayer**
 - b. **out of season** - "a minister is to seek opportunities to preach the gospel even at such periods as might be inconvenient to himself, or when there might be hindrances and embarrassments, or when there was no stated appointment for preaching." - **Barnes**

B. PREACHING THAT CONVINCES...

1. "convince" - **2 Ti 4:2**
 - a. "reprove" (KJV, NASB)
 - b. "correct" (NIV)
2. "to use such arguments as would 'convince' men of the truth of religion, and of their own need of it." - **Barnes**
3. As Paul did in the synagogues - cf. **Ac 17:2-3; 19:8**

C. PREACHING THAT REBUKES...

1. "rebuke" - **2 Ti 4:2**
2. "to admonish or charge sharply" - **Thayer**
3. "chide for sin; some privately, others more publicly, according to the nature and circumstances of the offense; some more gently, others more roughly, as is needful." - **Gill**
4. So Paul likewise charged Titus - cf. **Ti 2:15**

D. PREACHING THAT EXHORTS...

1. “exhort” - **2 Ti 4:2**
2. “to encourage and strengthen by consolation” - **Thayer**
3. “as the ministers of the Gospel are in some cases to be ‘Boanergeses’, sons of thunder, so other cases they should be Barnabases, sons of consolation; and comfort distressed minds, by preaching the comfortable doctrines of peace, pardon, righteousness and salvation by Jesus Christ.” - **Gill**

E. PREACHING THAT IS LONGSUFFERING...

1. “with all longsuffering” - **2 Ti 4:2**
2. “patience, forbearance, longsuffering, slowness in avenging wrongs” - **Thayer**
3. “with a patient and persevering spirit if you are opposed;” - **Barnes**
4. Shown toward both the faint-hearted and hardhearted - cf. **1 Th 5:14; 2 Ti 2:24-25**

F. PREACHING THAT IS DOCTRINAL...

1. “and teaching” - **2 Ti 4:2**
 - a. “doctrine” (KJV)
 - b. “instruction” (NASB)
2. “that which is taught, doctrine, teaching, concerning something; the act of teaching, instruction” - **Thayer**
3. “in a way that is instructive and teaching, and in agreement with the doctrine of the Scriptures, which are profitable for that purpose.” - **Gill**

[Preaching that pleases God is “well-rounded”: ready at all times, seeking to persuade, rebuking when necessary, yet with all longsuffering instructing others in the doctrine of the Lord. Contrast that with...]

II. PREACHING THAT DISPLEASES GOD**A. PREACHING UNSOUND DOCTRINE...**

1. The time will come when some will not endure ‘sound doctrine’ - **2 Ti 4:3**
 - a. Lit., “healthful doctrine”
 - b. “doctrine contributing to the health of the soul, or to salvation.” - **Barnes**
2. Times of which Paul had already warned Timothy
 - a. When people will give heed to deceiving spirits - **1 Ti 4:1-2**
 - b. When people will be lovers of self and pleasure - **2 Ti 3:1-2**
3. They will want to hear things ‘according to their own desires’ - **2 Ti 4:3**
 - a. That justifies their sinful behavior, rather than rebukes them for it
 - b. When guilty of things “contrary to sound doctrine” (e.g., sodomy) - cf. **1 Ti 1:10**
 - c. Not being told such things are ‘unhealthy’ to their soul (e.g., homosexuality) - cf. **1 Co 6:9-10**

B. PREACHING TO ENTERTAIN...

1. People will have “itching ears” - **2 Ti 4:3**
 - a. “loving to have their ears scratched and tickled with smooth things; that are pleasing and agreeable to natural men, and carnal minds;” - **Gill**
 - b. “Endless curiosity, an insatiable desire of variety; and they get their ears tickled with the

language and accent of the person, abandoning the good and faithful preacher for the fine speaker.” - **Clarke**

- c. They will love to hear even true preachers, if they are eloquent - cf. **Eze 33:30-33**
2. They will “heap for themselves teachers” - **2 Ti 4:3**
 - a. There will be plenty of teachers willing to accommodate them
 - b. People will find the teachers that please them
3. The sad result of such preaching - **2 Ti 4:4**
 - a. People “will turn their ears away from the truth”
 - 1) The truth of God will not interest them
 - 2) They will have no time to hear what the truth has to say
 - b. They will “be turned aside to fables”
 - 1) “Believe any kind of stuff and nonsense;” - **Clarke**
 - 2) “as one has justly observed, “Those who reject the truth are abandoned by the just judgment of God to credit the most degrading nonsense.”” - **ibid.**
 - 3) Or as attributed to **G. K. Chesterton**: “He who does not believe in God will believe in anything.”

CONCLUSION

1. The truthfulness of the words by Clarke, Chesterton, and apostle Paul can easily be seen today...
 - a. People will reject the Word of God, but believe in witchcraft, UFOs, channeling, etc.
 - b. People will reject the Gospel of Christ, but accept religious traditions of men
 - c. People reject “sound doctrine”, but accept “unhealthy teaching” that endangers body and soul
2. The problem is the type of “preaching” people want to listen to...
 - a. They listen to be entertained, to justify fulfilling the lusts of the flesh
 - b. They do **not** listen to be saved, to learn the way of righteousness

Those who **dare** to preach, and those who **desire** to hear, should make sure the preaching is that which pleases God! Have you responded in obedience to the preaching of God’s Word...? **Ro 6:17-18**

The Work Of An Evangelist

2nd Timothy 4:5

INTRODUCTION

1. In our text (**2 Ti 4:5**), we find Paul commanding Timothy...
 - a. “do the work of an evangelist”
 - b. “fulfill your ministry”-- **Thus Timothy was to continue his service for the Lord as an evangelist**
2. The word “evangelist” often conveys different ideas to people...
 - a. Some envision an Elmer Gantry figure, an itinerant preacher who travels from place to place
 - b. Others equate the word with pastor, expecting one to provide similar service
3. The function of an “evangelist” is a gift from Christ to His church...
 - a. Given along with the functions of apostle, prophet, pastor, teacher - **Ep 4:8,11**
 - b. Contributing to the equipping of the saints and edification of the body - **Ep 4:12**

[Such a ‘gift’ should be properly understood and appreciated. Toward that end, let’s consider...]

I. THE DEFINITION OF AN EVANGELIST

A. THE WORD DEFINED...

1. The Greek word is **euangelistes**
 - a. Lit., a bringer of good tidings - **ISBE**
 - b. A form of the word **euangelion**, normally translated “gospel” (good news)
2. As explained by **Barnes** in his commentary:
 - a. “This word properly means one who announces good news.”
 - b. “In the NT it is applied to a preacher of the gospel, or one who declares the glad tidings of salvation.”
3. It occurs in only three places in the NT
 - a. In our text - **2 Ti 4:5**
 - b. In the passage we noted earlier - **Ep 4:11**
 - c. In the place where we are told that Philip was an evangelist - **Ac 21:8**
 - 1) He who preached Christ to the Samaritans - **Ac 8:4-5,12**
 - 2) He who preached Jesus to the Ethiopian eunuch - **Ac 8:35**
4. It is commonly equated with the term ‘missionary’, for evangelists often traveled
 - a. Yet evangelists sometimes stayed in one place for extended periods
 - 1) Philip appears to have stayed in Caesarea about 20 years - cf. **Ac 8:40; 21:8**
 - 2) Timothy remained for some time at Ephesus - **1 Ti 1:3**
 - b. Thus the word does not demand one be an itinerant preacher

B. OTHER TERMS DESCRIBING THE EVANGELIST...

1. **Preacher** (Grk., **kerux**) - cf. **Ro 10:14-15**

- a. “to be a herald; to publish, proclaim openly; used of the proclamation of the gospel and matters pertaining to it” - **Thayer**
- b. Used in the Scriptures to describe the work of:
 - 1) John the Baptist - **Mt 3:1**
 - 2) Jesus - **Mt 4:17,23**
 - 3) The apostles - **Mt 10:7**
 - 4) Philip the evangelist - **Ac 8:5**
 - 5) The apostle Paul - **Ac 28:31; 2 Ti 1:11**
 - 6) Even Noah, a preacher of righteousness - cf. **2 Pe 2:5**
2. **Minister** (Grk., **diakonos**) - cf. **1 Th 3:2**
 - a. Translated variously as deacon, minister, servant
 - 1) It is **not** limited to preachers or evangelists
 - 2) It is used of other servants, such as deacons - cf. **1 Ti 3:8,12**
 - b. Yet is often used to describe those who preach and teach
 - 1) Paul - **Ac 26:16; Ro 15:16; Co 1:23**
 - 2) Epaphras - **Co 1:7**
 - 3) Timothy - **1 Th 3:2; 1 Ti 4:6**
 - c. The preacher is not the **only** minister of a church, for all Christians are truly ministers - cf. **1 Pe 4:10**

C. TERMS NOT USED TO DESCRIBE THE EVANGELIST...

1. **Pastor**
 - a. Used of overseers (bishops) or elders (presbyters) - **Ep 4:11**; cf. **1 Pe 5:2; Ac 20:28**
 - b. In some cases an evangelist might also serve as a pastor, provided...
 - 1) He meets the qualifications required - **1 Ti 3:1-7; Ti 1:5-9**
 - 2) He serves with other pastors, for there was always a plurality of elders - **Ac 20:17**
 - 3) In which he is not **the** pastor, but only **one** of the pastors
2. **Reverend, Father**
 - a. Such terms were never used as **titles** in the Lord’s church
 - b. The use of such titles were condemned by Jesus - **Mt 23:8-12**

[The very definition of the word **evangelist**, along with other words often used (**preacher, minister**), provides insight into the work of an evangelist. Yet let’s take a closer at what is and what is not...]

II. THE WORK OF AN EVANGELIST

A. WHAT IT IS...

1. To preach the word of God - **2 Ti 4:1-2**
 - a. Especially the gospel of Jesus Christ - cf. **Ro 10:14-15**
 - b. As did Philip, the evangelist - **Ac 8:5,35**
2. To instruct the brethren of their responsibilities - **1 Ti 4:6**
 - a. In such matters as prayer, modesty, the role of women and men - cf. **1 Ti 2:1-12**
 - b. In such matters as personal and family obligations, business duties - cf. **Ti 2:1-10**
 - c. To reprove those that sin, even elders if need be - cf. **1 Ti 5:19-21**
3. To set in order things needed
 - a. Encouraging the appointment of elders - **Ti 1:5**

- b. Training teachers, equipping the saints for ministry - **2 Ti 2:2**; cf. **Ep 4:11-12**
 - c. Teaching against false teachers and false doctrine - **1 Ti 1:3-4**; **Ti 1:10-11,13**
 - 4. To set an example for the brethren
 - a. In word, in conduct, in love, in faith, in purity - **1 Ti 4:12**
 - b. A pattern of good works, in doctrine showing integrity, reverence - **Ti 2:7**
 - 5. To be devoted to the Word of God
 - a. Giving attention to reading, exhortation and teaching - **1 Ti 4:13**
 - b. Being careful to handle the Word of God properly - **2 Ti 2:15**
 - 6. In contrast to the work of elders (i.e., pastors, bishops)...
 - a. **Elders** are to take heed to themselves and to **the flock of God** - **Ac 20:28**
 - b. Evangelists are to take heed to themselves and to **the doctrine (teaching)** - **1 Ti 4:16**
- **This list adapted from The Early Church, Ferrell Jenkins, p.45-46**

B. WHAT IT IS NOT...

- 1. To do the work of elders, deacons, or other members
 - a. The evangelist is to do 'his' work
 - b. He is not 'hired' to do the work of other members
 - 2. To be the 'official'...
 - a. Visitor for the congregation
 - b. Leader of prayer at public functions
 - c. An evangelist is honored to do such, but the honor should not be reserved for him alone
 - 3. To be expected to take care of:
 - a. All the benevolence; all the personal evangelism
 - b. All problems that arise in the church; all physical chores
 - c. Members have different functions; each should do their part - cf. **Ro 12:4-8**; **Ep 4:16**
 - 4. The evangelist is to teach and preach the Word, not to "run the church"
 - a. He is not the leader, the elders are to be the spiritual overseers and leaders
 - b. He encourages and guides through teaching the Word, but he is not the pastor
- **This list also adapted from The Early Church, Ferrell Jenkins, p.46**

CONCLUSION

- 1. The Lord has blessed His church with the role of evangelists...
 - a. To proclaim the good news of salvation to the lost
 - b. To preach the Word to Christians that they might grow in grace
- 2. Remember the principle established in **Ac 6:1-4**...
 - a. Those devoted to the Word and prayer should not be distracted from their work
 - b. Thus evangelists should be encouraged and supported to do what is their responsibility
 - c. They should not be hindered by responsibilities that properly belong to others

While all Christians are 'evangelists' in some measure (as they share the good news of Christ with others), some are blessed by **providence** and **preparation** to serve a special role as 'evangelists' in the Lord's church. May they be encouraged and supported to be faithful to their gift, to do "**The Work Of An Evangelist**"...

Fulfill Your Ministry

2nd Timothy 4:5

INTRODUCTION

1. Encouraging Timothy to do the work of an evangelist...
 - a. Paul charged him to “fulfill your ministry” - **2 Ti 4:5**
 - b. That is, “fulfill in all its requirements, leaving nothing undone” - **JFB**
2. A similar charge was given to Archippus...
 - a. “Take heed to the ministry which you have received in the Lord, that you may fulfill it.” - **Co 4:17**
 - b. The Greek suggests “that thou keep on filling it full. It is a lifetime job.” - **RWP**

[The charge given to Timothy and Archippus is one that should be heeded by all Christians: “**Fulfill Your Ministry**”. “But do I have a ministry?” one might ask. Yes, indeed, and therefore...]

I. WE NEED TO FIND OUR MINISTRY

A. GOD HAS GIVEN MANY GIFTS...

1. To each one God has given gift(s)
 - a. He has given to each one a “measure of faith” - **Ro 12:3**
 - b. We each have gifts “according to the grace that is given us” - **Ro 12:6a**
2. Not all have the same gift(s)
 - a. Not every member has the same function - **Ro 12:4**
 - b. We have “differing” gifts - **Ro 12:6-8**
 - 1) E.g., prophecy, ministering, teaching, exhorting
 - 2) E.g., giving, leading, showing mercy
 - c. For God’s grace is “manifold” - cf. **1 Pe 4:10**

B. EVERY GIFT OR MINISTRY IS IMPORTANT...

1. All are important for the body to be complete
 - a. None can say they are unimportant - **1 Co 12:14-20**
 - b. None can say others are not needed - **1 Co 12:21-25**
2. All are needed for the body to grow
 - a. Growth come from the head, Christ - **Ep 4:15-16a**
 - b. Also by the effective working of each part, doing its share - **Ep 4:16b**
 - 1) Otherwise the body is handicapped in service
 - 2) Otherwise the body is hindered in growth

C. FINDING YOUR MINISTRY...

1. **Providence**
 - a. Consider your natural abilities
 - 1) Are you gifted in hand, speech, or heart?

- 2) Some gifts are better suited for certain services
- 3) Your natural abilities may suggest how God wants you to serve
- b. Consider your opportunities
 - 1) Were you called early in life, late in life?
 - 2) Were you called with skills already developed?
 - 3) Your circumstances when you obeyed the gospel may suggest areas of service
- cf. **1 Co 7:18-24**
2. **Preparation**
 - a. Develop your abilities
 - 1) Not all abilities are self-evident; seek to develop as many as you can
 - 2) As your abilities become evident, seek to excel in them - cf. **Ezr 7:10**
 - b. Utilize your opportunities
 - 1) Opportunities as provided by the Lord - cf. **Mt 25:14-18**
 - 2) Opportunities to even change your circumstances - cf. **1 Co 7:21**
3. **Prayer**
 - a. Seek wisdom to discern your abilities
 - 1) Wisdom comes through prayer - cf. **Ja 1:5**
 - 2) Wisdom is given to those who so diligently seek it - cf. **Pro 2:1-9**
 - b. Seek open doors to use your abilities
 - 1) The Lord often opens doors to serve Him - cf. **1 Co 3:5**
 - 2) We might also pray for opportunities to serve Him - cf. **1 Chr 4:10**
4. **Presentation**
 - a. Commit your ways to the Lord
 - 1) Present yourself and your plans for service to the Lord - cf. **Pro 16:3**
 - 2) Let your attitude be like that of Isaiah - cf. **Isa 6:8**
 - b. Make yourself available to the brethren
 - 1) Minister your gift(s) to your brethren - cf. **1 Pe 4:10**
 - 2) Follow the example of the Hebrew Christians - cf. **He 6:10**

II. WE NEED TO FULFILL OUR MINISTRY

A. TO BLESS ONE ANOTHER...

1. God desires that we minister our gifts to one another - **1 Pe 4:10**
2. Even as Jesus came to serve us - **Mk 10:45**
3. **Are your brethren being blessed by the ministry God has given you?** Or have you...
 - a. Been negligent to utilize your gift(s)?
 - b. Allowed the world's distractions to keep you from being a blessing? - cf. **Lk 8:14**

B. TO GLORIFY GOD THROUGH JESUS CHRIST...

1. Through the gifts given by Christ to those in His church, God is to be glorified - **1 Pe 4:11**
2. Even as Paul prayed for the Philippians - **Ph 1:9-11**
3. **Is God being glorified by the fruits of your righteousness?** Or have you...
 - a. Been negligent to develop your gift(s)?
 - b. Allowed the love of the world to keep you from glorifying God? - cf. **1 Jn 2:15-17**

C. TO FACE THE LORD AT THE JUDGMENT...

1. The day is coming when the Lord will hold us accountable - **Mt 25:14-19**
2. Even as the master held his servants to accountable - **Mt 25:20-30**
3. **Are we preparing ourselves for that Day?** Or are we...
 - a. Burying our talent(s)?
 - b. Allowing fear to keep us from utilizing our talent(s)? - cf. **Mt 25:25**

CONCLUSION

1. May we take to heart the admonitions given to **Timothy** and **Archippus**...
 - a. “Fulfill your ministry” - **2 Ti 4:5**
 - b. “Take heed to the ministry which you have received in the Lord, that you may fulfill it.” - **Co 4:17**

2. As we do so, remember the exhortations given to the **Hebrew Christians**...
 - a. God will not forget your work and labor as you minister to your brethren - **He 6:10**
 - b. But show diligence to the end, and do not become sluggish - **He 6:11-12**

In so doing, you will not only “**Fulfill Your Ministry**”, but also “imitate those who through faith and patience inherit the promises”... - **He 6:12**

Why Paul Died A Happy Man

2nd Timothy 4:6-8,18

INTRODUCTION

1. The Bible is silent regarding the death of the apostle Paul...
 - a. “The tradition is...that Paul, as a Roman citizen, was beheaded on the Ostian Road just outside of Rome.” - **ISBE**
 - b. “We have the concurrent testimony of ecclesiastical antiquity, that he was beheaded at Rome, by Nero, in the great persecutions of the Christians, by that emperor, A.D. 67 or 68.” - **Smith**
2. The Bible does reveal Paul’s anticipation of death...
 - a. He knew when it was imminent - **2 Ti 4:6**
 - b. He expressed a strong confidence concerning his demise - **2 Ti 4:7-8,18**

[In view of his closing words to Timothy, we can say that Paul died a happy man. How was Paul able to approach death with such serenity and joy concerning the future? Consider first...]

I. HIS VIEW OF DYING

A. AN OFFERING...

1. “I am already being poured out as a drink offering” - **2 Ti 4:6**
 - a. ‘poured out’ may allude to his anticipation of shedding blood (via beheading)
 - b. ‘as a drink offering’ - “when an animal was about to be slain in sacrifice, wine was poured on it as a solemn act of devoting it to God; cf. **Num 15:5; 28:7,14**” - **Barnes**
2. His death was just another way to offer himself as a sacrifice to God
 - a. He encouraged all to offer themselves as spiritual sacrifices - **Ro 12:12**
 - b. Thus he sought to magnify Christ, even in the manner of death - **Ph 1:20**
3. Have we thought of “**how we die**” as a way to magnify Christ?
 - a. We may not die a martyr’s death, as did Paul
 - b. But we can demonstrate the death of a believer with hope

B. A DEPARTURE...

1. “the time of my departure is at hand” - **2 Ti 4:6**
 - a. ‘departure’ (**analsis**) - “a metaphor drawn from loosing from moorings preparatory to setting sail” - **Thayer**
 - b. “The true idea of death is that of loosening the bands that confine us to the present world; of setting us free, and permitting the soul to go forth, as with expanded sails, on its eternal voyage. With such a view of death, why should a Christian fear to die?” - **Barnes**
2. Like Peter, who also did not view death as ceasing to exist
 - a. Peter viewed his death as ‘exit’ (**exodos**) - **2 Pe 1:15**
 - b. An “allusion to the Israelites going out of Egypt, and marching for Canaan's land; this world being, like Egypt, a place of wickedness, misery, and bondage; as heaven, like

- Canaan, a place and state of rest and happiness.” - **Gill**
3. Paul looked forward to departing to be with Jesus - **Ph 1:23**
 - a. To be with Christ is ‘far better’ - cf. **2 Co 5:6-8**
 - b. Jesus would have the promise to be with Him to be a comfort to us - **Jn 14:1-3**
 4. Do we view **death as the beginning** of a journey?
 - a. A journey long anticipated?
 - b. A journey for which preparation has been made?

[One’s view of death will determine one’s attitude toward it. Paul’s view of it as an offering and a departure helped him approach dying with a joyful anticipation. He was also comforted by...]

II. HIS PRECIOUS MEMORIES

A. HE FOUGHT THE GOOD FIGHT...

1. “I have fought the good fight” - **2 Ti 4:7**
 - a. The Christian life is often described as a conflict or a war - cf. **Ep 6:10-17**
 - b. “That noble conflict with sin, the world, the flesh, and the devil, Paul now says he had been able to maintain.” - **Barnes**
2. Paul could look back over his life with **satisfaction**
 - a. Not that he was sinless, but he had found mercy - **1 Ti 1:12-16**
 - b. Not that he was perfect, but he always tried to do better - **Ph 3:12-14**
3. Will we at life’s end be able to look back at a **fight** well done?
 - a. Having received the mercy Jesus offers for our sins?
 - b. Having fought the good fight of faith, laying hold on eternal life? - **1 Ti 6:12**

B. HE FINISHED THE RACE...

1. “I have finished the race” - **2 Ti 4:7**
 - a. Paul compared the Christian life to running a race - cf. **1 Co 9:24-26**
 - b. An endurance race, not a sprint - cf. **He 12:1-2**
2. Paul could look back over his life with **contentment**
 - a. He had run the race to win, with certainty
 - b. He had not given up, but pressed on to the goal - **Ph 3:13-14**
3. Will we at life’s end be able to look back at a **race** well run?
 - a. Completing the race of faith set before us?
 - b. Or letting the sin of unbelief to easily ensnare us? - **He 12:1**

C. HE KEPT THE FAITH...

1. “I have kept the faith” - **2 Ti 4:7**
 - a. Either “I have steadfastly maintained the faith of the gospel” - **Barnes**
 - b. Or “I have lived a life of fidelity to my Master” - **ibid.**
2. Paul could look back over his life with **happiness**
 - a. He had kept and guarded the faith (gospel) entrusted to him - **1 Ti 1:11**
 - b. He had maintained faithfulness to Jesus, despite great suffering - **2 Ti 1:12**
3. Will we at life’s end be able to look back on a **faith** that has been kept?
 - a. Holding fast to the words of eternal life in the gospel of Jesus Christ?
 - b. Remaining strong in our faith in Jesus as our Lord and Savior?

[Paul could die a happy man because of his precious memories. **Looking back**, he could see take comfort in knowing he had fought hard, run well, and kept the faith. **Looking forward**, he was able to die a happy man because of...]

III. HIS GLORIOUS HOPE

A. THE CROWN OF RIGHTEOUSNESS...

1. “there is laid up for me the crown of righteousness” - **2 Ti 4:8**
 - a. Crown (**stephanos**) - “the wreath or garland which was given as a prize to victors in public games” - **Thayer**, cf. **1 Co 9:24-25**
 - b. “metaphorically the eternal blessedness which will be given as a prize to the genuine servants of God and Christ: the crown (wreath) which is the reward of the righteousness” - **Thayer**
 - c. “a crown won in the cause of righteousness” - **Barnes**
 - d. Also described as the “crown of life” - cf. **Ja 1:12; Re 2:10**
2. “which the Lord, the righteous Judge, will give to me on that Day” - **2 Ti 4:8**
 - a. Jesus has been appointed to judge the world one Day - cf. **Ac 17:30-31**
 - b. He will judge the living and the dead - **2 Ti 4:1**; cf. **2 Co 5:10**
 - c. For some, a day of condemnation; for others, a day to be glorified - **2 Th 1:7-12**
3. “not to me only but also to all who have loved His appearing” - **2 Ti 4:8**
 - a. The same hope, the same reward, is available to others
 - b. Provided they likewise desire His coming - e.g., **Re 22:20**
 - c. “Greek, ‘have loved, and do love’; habitual love and desire for Christ's appearing, which presupposes faith (cf. **He 9:28**)” - **JFB**
 - d. Thus we are to set our hope on the grace that is to be revealed - cf. **1 Pe 1:13**
4. Are we looking forward to same **reward** that Paul had?
 - a. To be received on the Day of Judgment?
 - b. Such that we love and eagerly look forward to His appearing?

B. DELIVERANCE FROM EVIL...

1. “the Lord will deliver me from every evil work” - **2 Ti 4:18**
 - a. Deliverance from the efforts of evil men and Satan to destroy him
 - b. “he expected afflictions as long as he was in the world, but he knew that God would support him under them; and in his own time and way deliver out of them;” - **Gill**
2. Not deliverance from death per se
 - a. He knew his martyrdom was near - cf. **2 Ti 4:6**
 - b. But in the Lord, even death can be a deliverance from evil - cf. **Isa 57:1**
3. Do we have the same confidence for **victory** that Paul had?
 - a. Knowing that the Lord will always be with us?
 - b. Trusting that the Lord will deliver us through any hardship?

C. PRESERVATION FOR THE KINGDOM...

1. “and preserve me for His heavenly kingdom” - **2 Ti 4:18**
 - a. Paul looked forward to future manifestation of the kingdom
 - b. The same “everlasting kingdom” of which Peter wrote - cf. **2 Pe 1:11**

- c. The same “kingdom” Jesus promised to those on His right hand - cf. **Mt 25:34**
2. Paul had confidence in the preserving power of the Lord
 - a. Knowing that God could finish what He started - cf. **Ph 1:6**
 - b. Knowing that He would provide a way of escape in every temptation - cf. **1 Co 10:13**
 - c. Thus praying for the preservation of others - **1 Th 5:23**
3. Do we have the same trust in the **preservation** of the Lord that Paul had?
 - a. Knowing that the Lord will likewise keep us for the kingdom?
 - b. Knowing that we are ‘kept by the power of God through faith’? - cf. **1 Pe 1:5**

CONCLUSION

1. Paul was able to die a happy man, because of...
 - a. His view of dying
 - b. His precious memories
 - c. His glorious hope-- **For such reasons one can truly say, “Blessed are the dead who die in the Lord from now on...” - Re 14:13**
2. If we also approach death...
 - a. As an opportunity to praise God and the beginning of a journey
 - b. Having fought the good fight, having finished the race, and having kept the faith
 - c. Looking forward to the crown of righteousness, knowing he will deliver us from evil, and will preserve us for his heavenly kingdom-- **Then we too will say concerning the Lord, “To Him be glory forever and ever. Amen!” - 2 Ti 4:18**

May our anticipation of death one day mirror that of the apostle Paul...

A Tale Of Three Men

2nd Timothy 4:10-11

INTRODUCTION

1. As Paul nears the end of his second epistle to Timothy, he mentions several people...
 - a. Demas, Crescens, and Titus, who are no longer with him - **2 Ti 4:10**
 - b. Luke, Mark, and Tychicus - **2 Ti 4:11-12**
 - c. And others as well - **2 Ti 4:14-22**

2. An interesting comparison can be made between three individuals in particular...
 - a. Demas, who had forsaken Paul
 - b. Luke, who was with Paul
 - c. Mark, who was to come to Paul

[In “A Tale Of Three Men”, there are lessons to be gleaned that hopefully all can take to heart. Let’s begin by considering...]

I. THE APOSTATE DEMAS

A. THE STORY OF DEMAS...

1. He served as a fellow laborer with Paul
 - a. Joining Paul and others in sending greetings - **Phe 1:24; Co 4:14**
 - b. During the time of Paul’s first Roman imprisonment
2. Yet at the end of Paul’s life, he forsook Paul - **2 Ti 4:10a**
 - a. Not that he merely left Paul
 - b. But that he left him in the lurch, i.e., abandoned Paul - **Hendriksen**
3. Because he “loved this present world” - **2 Ti 4:10b**
 - a. **Barnes** and **Gill** believe it simply means Demas did not want to die
 - b. **Clarke** contends Demas reverted back to Judaism
 - c. The tradition is he became apostate from the faith - cf. **Erdman**
 - d. Loving the world is certainly contrary to loving the Father - cf. **1 Jn 2:15-17**
4. At best, he deeply disappointed Paul; at worst, he fell away from the Lord

B. WILL WE FOLLOW IN THE STEPS OF DEMAS...?

1. Beginning a life of faith, only to fall away?
 - a. It is possible to fall from grace - **Ga 5:4**
 - b. We can become entangled again by the pollution of the world - **2 Pe 2:20-22**
 - c. We can fall from our own steadfastness - **2 Pe 3:17**
 - d. We can become hardened by sin’s deceitfulness - **He 3:12-14**
2. Loving the world, more than we love God and our brethren?
 - a. Letting the world’s distractions render us fruitless? - cf. **Lk 8:14**
 - b. Leaving our brethren and God in the lurch?

[The cause of Christ is often hindered by those who forsake their faith and brethren because of their love for the world. On the other hand, consider...]

II. THE STEADFAST LUKE

A. THE STORY OF LUKE...

1. He too was a fellow laborer with Paul
 - a. A Gentile, a medical doctor, “the beloved physician” - cf. **Co 4:11,14**
 - b. Who first joined Paul at Troas on his second journey (note the “we”) - **Ac 16:10-11**
 - c. Who stayed at Philippi until he rejoined Paul on his third journey - **Ac 20:3-5**
 - d. Who went to Rome with Paul for his first imprisonment - **Ac 27:1; 28:16**
2. He proved to be a steadfast companion and faithful Christian
 - a. Who wrote the gospel of Luke and the book of Acts
 - b. Possibly the “brother whose praise is in the gospel” - cf. **2 Co 8:18**
 - c. Who was with Paul during his first imprisonment - **Phe 1:24; Co 4:14**
 - d. Who was with Paul during his last days - **2 Ti 4:11**

B. WILL WE FOLLOW IN THE STEPS OF LUKE...?

1. Living a life of faith characterized by steadfastness?
 - a. Faithful to the Lord in our service? - cf. **1 Co 15:58**
 - b. Remaining faithful steadfast to the end? - cf. **He 3:14**
2. Pleasing not just the Lord, but a constant source of encouragement to the brethren?
 - a. As the Colossians were to Paul? - **Co 2:5**
 - b. Refreshing the hearts of brethren, as did the household of Stephanus? - **1 Co 16:15-18**

[What a contrast between **Demas** and **Luke**! The **difference** was **determined** by the **direction** of their **devotion**. Demas loved the world; Luke loved the Lord and his brethren. But let us also note...]

III. THE PENITENT MARK

A. THE STORY OF MARK...

1. A man who proved unreliable at first
 - a. His name was John, surnamed Mark, son of Mary - **Ac 12:12**
 - b. He joined Paul and Barnabas on their return to Antioch - **Ac 12:25**
 - c. He started with Paul and Barnabas on their first journey - **Ac 13:5**
 - d. He left them prematurely and returned to Jerusalem - **Ac 13:13**
 - e. His departure later caused a rift between Paul and Barnabas - **Ac 15:36-41**
2. A man who eventually redeemed himself
 - a. He later proved useful to Paul for ministry - **2 Ti 4:11**; cf. **Co 4:10; Phe 1:24**
 - b. He was also dear to Peter - **1 Pe 5:13**
 - c. He wrote the gospel that bears his name (Mark)
 - d. Thought to have gone to Alexandria in Egypt and martyred in 62-63 A.D.

B. WILL WE FOLLOW IN THE STEPS OF MARK...?

1. Perhaps we are more like Mark than Luke
 - a. Our service to God and brethren has not been what it should be

- b. We have not been as steadfast and dependable as Luke
 - c. Rather than like Luke, we have instead been 'lukewarm' - cf. **Re 3:15-16**
 - d. Maybe like Mark (and Demas), we have left other brethren 'in the lurch'
2. Yet the example of Mark gives us hope and direction!
- a. Mistakes can be corrected, sin forgiven
 - b. We who may have been useless can still become "useful for ministry"
 - c. Accepting opportunities for restoration and service - cf. **Ac 15:39; Re 3:18-19**
 - d. Responding to calls to get back up and continue the race of faith - e.g. **He 12:12-15**

CONCLUSION

1. And so we have "**The Tale Of Three Men**"...
- a. The apostate Demas
 - b. The steadfast Luke
 - c. The penitent Mark
2. In the course of our spiritual sojourn in this life, which person will we be like...?
- a. Hopefully never Demas!
 - b. Ideally like Luke
 - c. But if necessary, then at least be like Mark

Remember, the **difference** is **determined** by the **direction** of your **devotion**. Will you love the world, or will you love the Lord and His brethren...?