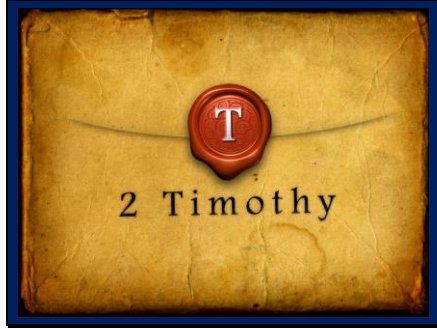


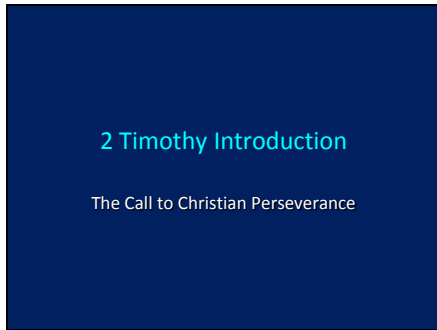
Slide 1




Slide 2



Slide 3



Slide 4

Answering Nine Questions 

- 1) Who wrote it? – Paul
- 2) What do we know about the author? – An Apostle
- 3) To whom was it written? – Timothy
- 4) When was it written? - A.D. 67
- 5) Where was it written from? – Rome
- 6) Why was it written? – Timothy's timidity
- 7) What is it about? – Perseverance
- 8) What is inside (outline)? – 4 part outline
- 9) What makes the book different? – Paul's final word

Slide 5

Four Part Structure

1. General call to faithful endurance in the ministry (chapter 1)
2. Ten metaphors describing what faithful endurance looks like (chapter 2)
3. What to do in the midst of the coming apostasy (3:1–4:8)
4. How God met six needs in Paul's life (4:9-22)

Slide 6

Four Part Structure

1. General call to faithful endurance in the ministry (chapter 1)
2. Ten metaphors describing what faithful endurance looks like (chapter 2)
3. What to do in the midst of the coming apostasy (3:1–4:8)
4. How God met six needs in Paul's life (4:9-22)

Slide 7

Four Part Structure

1. General call to faithful endurance in the ministry (chapter 1)
2. Ten metaphors describing what faithful endurance looks like (chapter 2)
3. What to do in the midst of the coming apostasy (3:1-4:8)
4. How God met six needs in Paul's life (4:9-22)

Slide 8

2 Timothy 2

Ten Metaphors Illustrating Endurance

Slide 9

Ten Metaphors

- Teacher (2:2)
- Soldier (2:3-4)
- Athlete (2:5)
- Farmer (2:6)
- Christ (2:7-8)
- Paul (2:9-10)
- Trustworthy statement (2:11-13)
- Workman (2:14-18)
- Vessel (2:19-23)
- Servant (2:24-26)



Slide 13

Ten Metaphors

- Teacher (2:2)
- Soldier (2:3-4)
- Athlete (2:5)
- **Farmer (2:6)**
- Christ (2:7-8)
- Paul (2:9-10)
- Trustworthy statement (2:11-13)
- Workman (2:14-18)
- Vessel (2:19-23)
- Servant (2:24-26)



Slide 14

Ten Metaphors

- Teacher (2:2)
- Soldier (2:3-4)
- Athlete (2:5)
- Farmer (2:6)
- **Christ (2:7-8)**
- Paul (2:9-10)
- Trustworthy statement (2:11-13)
- Workman (2:14-18)
- Vessel (2:19-23)
- Servant (2:24-26)



Slide 15

Ten Metaphors

- Teacher (2:2)
- Soldier (2:3-4)
- Athlete (2:5)
- Farmer (2:6)
- Christ (2:7-8)
- **Paul (2:9-10)**
- Trustworthy statement (2:11-13)
- Workman (2:14-18)
- Vessel (2:19-23)
- Servant (2:24-26)



Slide 16

Ten Metaphors


- Teacher (2:2)
- Soldier (2:3-4)
- Athlete (2:5)
- Farmer (2:6)
- Christ (2:7-8)
- Paul (2:9-10)
- **Trustworthy statement (2:11-13)**
- Workman (2:14-18)
- Vessel (2:19-23)
- Servant (2:24-26)



Slide 17

Trustworthy Statement (2:11-13)


- If we died with Christ, we will live with Christ (11b)
- If we endure for Christ, we will reign with Christ (12a)
- If we deny Christ, He will deny us (12b)
- If we are unfaithful, Christ remains faithful (13)



Slide 18

Ten Metaphors


- Teacher (2:2)
- Soldier (2:3-4)
- Athlete (2:5)
- Farmer (2:6)
- Christ (2:7-8)
- Paul (2:9-10)
- Trustworthy statement (2:11-13)
- **Workman (2:14-18)**
- Vessel (2:19-23)
- Servant (2:24-26)



Slide 22


Workman (2:14-18)

- I. What to avoid (14)
- II. **What to embrace (15)**
- III. What to avoid (16-17a)
- IV. Two illustrations of what to avoid (17b-18)
 - a. Their names (17b)
 - b. Their error (18)



Slide 23

Ezra 7:10



"For Ezra had set his heart to **study** the law of the LORD and to **practice it**, and to **teach His** statutes and ordinances in Israel."

Slide 24

Conclusion

14

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

1 Tim. 1:4-nor to ^[c]pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* ^[d]the administration of God which is by faith

1 Tim. 4:7-But ^[c]have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness

1 Tim. 6:4-5-he is conceited *and* understands nothing; but he ^[e]has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, ⁵ and constant friction between men of depraved mind and deprived of the truth, who suppose that ^[f]godliness is a means of gain.

Titus 3:9-10-" But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. Reject a **factious** man after a first and second warning." The Greek word for "divisive" is *airetikon*. It is from this word that we derive the English word "heretic." Thus, a heretic is someone who brings division by arguing about speculative matters that the Scripture has not directly commented upon.

Ward-"In the end disputing about words seeks not the victory of truth but the victory of the speaker."

2 Tim. 3:16- All Scripture is inspired by God and **profitable** for teaching, for reproof, for correction, for ^[i]training in righteousness.

2 Pet. 2:6- and *if* He **condemned** the cities of Sodom and Gomorrah to destruction by reducing *them* to ashes, having made them an example to those who would live ungodly *lives* thereafter.

15

Deut 6:6-7- These words, which I am commanding you today, shall be on your heart. ⁷ You shall teach them **diligently** to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

Josh. 1:8- This book of the law shall not depart from your mouth, but **you shall meditate on it day and night**, so that you may ^[d]be **careful to do according to all that is written in it**; for then you will make your way prosperous, and then you will ^[e]have success.

Ps. 1:2- But his delight is in the law of the LORD, And in His law he **meditates day and night**.

Job. 23:12- I have not departed from the command of His lips; I have treasured the words of His mouth ^[a]more than my ^[b]necessary **food**.

Deut. 8:3- He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you ^[a]understand that **man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.**

1Pet. 2:2- like newborn babies, long for the ^[e]pure ^[f]milk of the word, so that by it you may grow ^[g]in respect to salvation.

Jas. 3:1- Let not many *of you* become teachers, my brethren, knowing that as such we will incur a ^[a]stricter judgment.

1 Cor. 4:3- But to me it is a very small thing that I may be examined by you, or by *any* human ^[b]court; in fact, I do not even examine myself.

Gal. 2:6-**But from those who ^[b]were of high reputation (what they were makes no difference to me);** God ^[c]shows no partiality)—well, those who were of reputation contributed nothing to me.

Romans 14:4- Who are you to judge the ^[a]servant of another? To his own ^[b]master he stands or falls; and he will stand, for the Lord is able to make him stand.

Jas. 5:4- Behold, the pay of the **laborers** who mowed your fields, *and* which has been withheld by you, cries out *against*

you; and the outcry of those who did the harvesting has reached the ears of the Lord of ^[a]Sabaoth.

Constable- "The Greek word *ergaten* ("workman") stresses the laborious nature of the task, rather than the skill needed to perform it."

Ezra 7:10- For Ezra had set his heart **to study** the law of the LORD and **to practice** *it*, and **to teach** *His* statutes and ordinances in Israel.

1 Tim. 5:17- The elders who rule well are to be considered worthy of double honor, especially those who **work hard** ^[e]at preaching and teaching.

Gary M. Burge, "The Greatest Story Never Read," online: <http://www.christianitytoday.com/>, accessed 26 March 2010. "For the last four years, the Bible and Theology department at Wheaton College in Illinois has studied the biblical and theological literacy of incoming freshmen. These students are intellectually ambitious and spiritually passionate. They represent almost every Protestant denomination and every state in the country. Most come from strong evangelical churches and possess a long history of personal devotion and Christian involvement (regular church attendance, youth groups, camps, missions, etc.). They use the Bible regularly—but curiously, few genuinely know its stories. The Bible has become a springboard for personal piety and meditation, not a book to be read. These students very likely know that David killed Goliath, but they don't know why he did it or that Goliath was a Philistine or who the Philistines were. When asked to complete a test in which a

series of events must be placed in order, our students returned surprising results. One-third of the freshmen could not put the following in order: Abraham, the Old Testament prophets, the death of Christ, and Pentecost. Half could not sequence: Moses in Egypt, Isaac's birth, Saul's death, and Judah's exile. One-third could not identify Matthew as an apostle from a list of New Testament names. When asked to locate the biblical book supplying a given story, one-third could not identify Paul's travels in Acts, half did not know that the Christmas story was in Matthew or that the Passover story was in Exodus."

Albert Mohler, "Falling on Deaf Ears?—Why So Many Churches Hear So Little of the Bible," online:

<http://www.albertmohler.com/>, 19 February 2010. "It is well and good for the preacher to base his sermon on the Bible, but he better get to something relevant pretty quickly, or we start to mentally check out." That stunningly clear sentence reflects one of the most amazing, tragic, and lamentable characteristics of contemporary Christianity—impatience with the Word of God...Galli was told to cut down on the biblical references in his sermon. "You'll lose people," the staff member warned. In a Bible lesson on creation, the teacher was requested to come back next Sunday prepared to take questions at the expense of reading the relevant scriptural texts on the doctrine. Cutting down on the number of Bible verses "would save time, and it was strongly implied would better hold people's interest."...Indeed, in many churches there is very little reading of the Bible in worship, and sermons are marked by attention to the congregation's concerns—not by adequate attention to the biblical text. The exposition of the Bible has given way to the concerns, real or perceived, of the listeners. The authority of the Bible is

swallowed up in the imposed authority of congregational concerns. As Mark Galli notes: "It has been said to the point of boredom that we live in a narcissistic age, where we want to fixate on our needs, our wants, and our hopes—at the expense of others and certainly at the expense of God. We do not like it when a teacher uses up the whole class time presenting her material, even if it is material from the Word of God. We want to be able to ask our questions about our concerns, otherwise we feel talked down to, or we feel the class is not relevant to our lives...Don't spend a lot of time in the Bible, we tell our preachers, but be sure to get to personal illustrations, examples from daily life, and most importantly, an application we can use." The fixation on our own sense of need and interest looms as the most significant factor in the marginalization and silencing of the Word. Individually, each human being in the room is an amalgam of wants, needs, intuitions, interests, and distractions. Corporately, the congregation is a mass of expectations, desperate hopes, consuming fears, and impatient urges. All of this adds up, unless countered by the authentic reading and preaching of the Word of God, to a form of group therapy, entertainment, and wasted time—if not worse. Galli has this situation clearly in his sights when he asserts that many congregations expect the preacher to start from some text in the Bible, but then quickly move on "to things that really interest us." Like...ourselves...The Biblical formula is clear—the neglect of the Word can only lead to disaster, disobedience, and death. God rescues his church from error, preserves his church in truth, and propels his church in witness only by his Word—not in congregational self-study. In the end, impatience with the Word of God can be explained only by impatience with God. We—

both individually and congregationally—neglect God's Word to our own ruin.

Hosea 4:6- **My people are destroyed for lack of knowledge.**

Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children.

1 John 2:28- Now, little children, abide in Him, so that when He appears, we may have confidence and not ^[a]shrink away from Him in shame ^[b]at His coming.

2 Tim. 2:15 (NKJV)- Be diligent to present yourself approved to God, a worker who does not need to be ashamed, **rightly dividing** the word of truth.

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

Constable- "The Greek word (*orthotomounta*) elsewhere describes a tentmaker who makes straight rather than wavy cuts in his material. It pictures a **builder** who lays bricks in straight rows, a **road-maker** who constructs a straight road, and a **farmer** who plows a straight furrow. As the **priests** of Israel had to cut up the sacrifices and offer them exactly as God decreed, so the gospel herald must handle the Scriptures carefully and accurately. The way a minister of the gospel presents the Word of God was of primary importance to Paul, and it should be to us."

Acts 18:24-28-Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. ²⁵ This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching **accurately** the things concerning Jesus, being acquainted only with the baptism of John; ²⁶ and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God **more accurately**. ²⁷ And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he **greatly helped** those who had believed through grace, ²⁸ for he **powerfully refuted** the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.

John 17:17- Sanctify them in the truth; **Your word is truth**.
¹⁸ As You sent Me into the world, I also have sent them into the world.

John 8:32-and you will know the truth, and the truth will make you free.