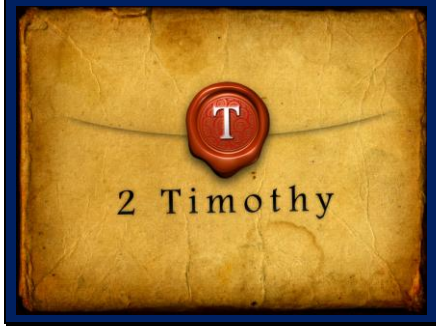


Slide 1




---

---

---

---

---

---

---

Slide 2




---

---

---

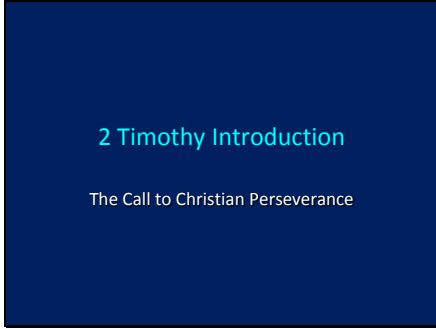
---

---

---

---

Slide 3




---

---

---

---

---

---

---



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 10

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 11

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 12

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

**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 18

**Workman (2:14-18)**

- I. What to avoid (14)
- II. What to embrace (15)
- III. What to avoid (16a)
- IV. Why it must be avoided (16b)
- V. Three illustrations (17-18)
  - a. Gangrene (17a)
  - b. Hymeneus & Philetus (17b)
  - c. Error (18)



---

---

---

---

---

---

---


---

---

Slide 19

**Workman (2:14-18)**

- I. What to avoid (14)
- II. What to embrace (15)
- III. What to avoid (16a)
- IV. Why it must be avoided (16b)
- V. Three illustrations (17-18)
  - a. Gangrene (17a)
  - b. Hymaneus & Philetus (17b)
  - c. Error (18)



---

---

---

---

---

---

---

---


---

---

Slide 20

**Workman (2:14-18)**

- I. What to avoid (14)
- II. What to embrace (15)
- III. What to avoid (16a)
- IV. Why it must be avoided (16b)
- V. Three illustrations (17-18)
  - a. Gangrene (17a)
  - b. Hymaneus & Philetus (17b)
  - c. Error (18)



---

---

---

---

---

---

---

---


---

---

Slide 21

**Workman (2:14-18)**

- I. What to avoid (14)
- II. What to embrace (15)
- III. What to avoid (16a)
- IV. Why it must be avoided (16b)
- V. Three illustrations (17-18)
  - a. Gangrene (17a)
  - b. Hymaneus & Philetus (17b)
  - c. Error (18)



---

---

---

---

---

---

---

---


---

---

Slide 22

**Workman (2:14-18)**

- I. What to avoid (14)
- II. What to embrace (15)
- III. What to avoid (16a)
- IV. **Why it must be avoided (16b)**
- V. Three illustrations (17-18)
  - a. Gangrene (17a)
  - b. Hymaneus & Philetus (17b)
  - c. Error (18)



---

---

---

---

---

---

---

---


---

---

Slide 23

**Workman (2:14-18)**

- I. What to avoid (14)
- II. What to embrace (15)
- III. What to avoid (16a)
- IV. Why it must be avoided (16b)
- V. **Three illustrations (17-18)**
  - a. Gangrene (17a)
  - b. Hymaneus & Philetus (17b)
  - c. Error (18)



---

---

---

---

---

---

---

---


---

---

Slide 24

**Workman (2:14-18)**

- I. What to avoid (14)
- II. What to embrace (15)
- III. What to avoid (16a)
- IV. Why it must be avoided (16b)
- V. **Three illustrations (17-18)**
  - a. **Gangrene (17a)**
  - b. Hymaneus & Philetus (17b)
  - c. Error (18)



---

---

---

---

---

---

---

---

---


---



Slide 25

**Workman (2:14-18)**

- I. What to avoid (14)
- II. What to embrace (15)
- III. What to avoid (16a)
- IV. Why it must be avoided (16b)
- V. **Three illustrations (17-18)**
  - a. Gangrene (17a)
  - b. **Hymaneus & Philetus (17b)**
  - c. Error (18)



---

---

---

---

---

---

---

---


---

---

Slide 26

**Workman (2:14-18)**

- I. What to avoid (14)
- II. What to embrace (15)
- III. What to avoid (16a)
- IV. Why it must be avoided (16b)
- V. **Three illustrations (17-18)**
  - a. Gangrene (17a)
  - b. Hymaneus & Philetus (17b)
  - c. **Error (18)**



---

---

---

---

---

---

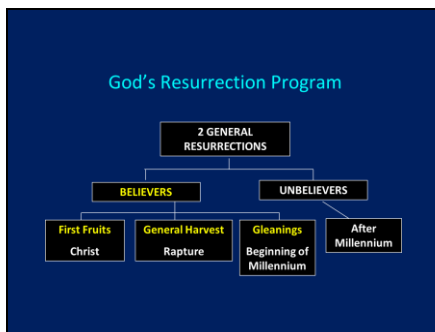
---

---

---

---

Slide 27



---

---

---

---

---

---

---

---

---

---

Slide 28

**Order or *Tagma***  
(1 Cor. 15:23)

- General: Christ's resurrection (1 Cor 15:23)
- Officer: Rapture (1 Thess 4:13-18)
- Soldiers: OT saints & Tribulation martyrs (Rev 20:4)
- Captives: Unsaved of all ages (Rev 20:5)



---

---

---

---

---

---

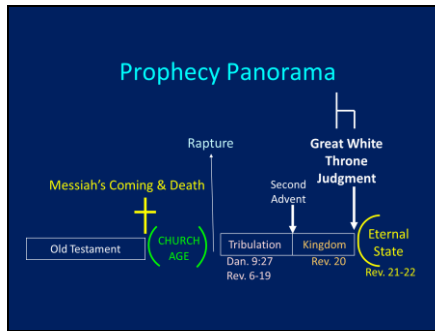
---

---

---

---

Slide 29



---

---

---

---

---

---

---

---

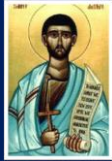
---

---

Slide 30

**Justin Martyr**

“But I and every other completely orthodox Christian feel certain that there will be a resurrection of the flesh, followed by a thousand years in the rebuilt, embellished, and enlarged city of Jerusalem as was announced by the prophets Ezekiel, Isaiah, and the others.”



Justin Martyr, *Dialogue with Trypho*, 80.

---

---

---

---

---

---

---

---

---

---

Slide 31



“The most striking point in the eschatology of the ante-Nicene age (A.D. 100–325) is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius.”

Schaff, *History of the Christian Church*, vol. 2, p. 614.

---

---

---

---

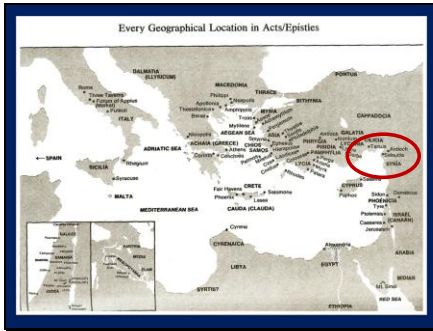
---

---

---

---

Slide 32



---

---

---

---

---

---

---

---

Slide 33

“When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.”

David L. Cooper, *The World's Greatest Library Graphically Illustrated* (Los Angeles: Biblical Research Society, 1970), 11.

---

---

---

---

---

---

---

---

Slide 34

“When the plain sense  
makes good sense  
seek no other sense  
lest you wind up  
with nonsense.”

---

---

---

---

---

---

---

---

---

---

Slide 35

**OT PROPHETS DESCRIBE THE KINGDOM**



- Kingdom Characteristics
- Is. 2:1-4; 11:6-9
  - ◆ Jerusalem = center of world spiritual and political authority
  - ◆ Perfect justice
  - ◆ World peace
  - ◆ Peace in the animal kingdom
  - ◆ Universal spiritual knowledge.

---

---

---

---

---

---

---


---

---

---

Slide 36

**OT PROPHETS DESCRIBE THE KINGDOM**



- Established by God (Dan. 2:44)
- Eternal (Dan. 7:27)
- Christ's direct rule (Zech. 9:9-10)
- Earthly (Zech. 14:9)
- Land promises realized (Gen. 15:18-21)
- Israel's preeminence (Isa. 49:22-23)
- Millennial Temple (Ezek. 40-46)
- Millennial David (Jer. 30:9)
- Righteousness (Isa. 9:6-7)
- Curse curtailed (Isa. 65:20, 22)
- Peace (Isa. 2:4)
- Prosperity (Amos 9:13-14; Isa 65:22)
- Topographical changes (Ezek. 47:1-12)

---

---

---

---

---

---

---

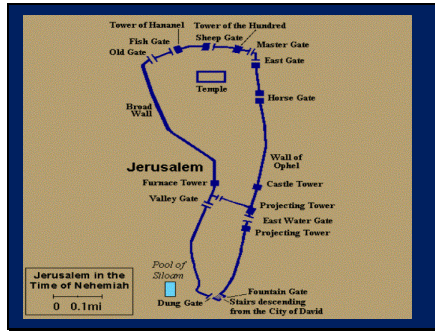
---

---

---



Slide 40




---



---



---



---



---



---



---



---



---



---



---

Slide 41

### Three Dangers of Allegorization

- Text is not being interpreted
- Authority is transferred from text to interpreter
- There is no way to test the interpreter
- No mechanism for controlling the interpreter's imagination

Pentecost, *Things to Come*, pps. 4-5

---



---



---



---



---



---



---



---



---



---



---

Slide 42

“...to state that the principal meaning of the Bible is a second-sense meaning, and that the principle method of interpretation is ‘spiritualizing,’ is to open the door to almost **uncontrolled speculation and imagination**. For this reason we have insisted that the control in interpretation is the literal method.”

Bernard Ramm, *Protestant Biblical Interpretation*, 3d ed. (Boston: W.A. Wilde, 1956, reprint, Grand Rapids: Baker, 1979), 65.

---



---



---



---



---



---



---



---



---



---



---

Slide 43

“He (or she) who spiritualizes tells spiritual lies.”

---

---

---

---

---

---

---

---

---

---

---

---

Slide 44

**OT PROPHETS DESCRIBE THE KINGDOM**



- Kingdom Characteristics
- Is. 2:1-4; 11:6-9
  - ◆ Jerusalem = center of world spiritual and political authority
  - ◆ Perfect justice
  - ◆ World peace
  - ◆ Peace in the animal kingdom
  - ◆ Universal spiritual knowledge.

---

---

---

---

---

---

---

---

---


---

---

---

Slide 45

**OT PROPHETS DESCRIBE THE KINGDOM**



- Established by God (Dan. 2:44)
- Eternal (Dan. 7:27)
- Christ's direct rule (Zech. 9:9-10)
- Earthly (Zech. 14:9)
- Land promises realized (Gen. 15:18-21)
- Israel's preeminence (Isa. 49:22-23)
- Millennial Temple (Ezek. 40-46)
- Millennial David (Jer. 30:9)
- Righteousness (Isa. 9:6-7)
- Curse curtailed (Isa. 65:20, 22)
- Peace (Isa. 2:4)
- Prosperity (Amos 9:13-14; Isa 65:22)
- Topographical changes (Ezek. 47:1-12)

---

---

---

---

---

---

---

---

---

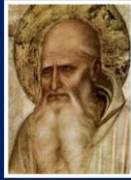
---

---

---

Slide 46

"Papias . . . says that there will be a millennium after the resurrections of the dead, when the kingdom of Christ will be set up in material form on this earth. I suppose that he got these notions by a perverse reading of the apostolic accounts, not realizing that they had spoken mystically and symbolically. For he was a man of very little intelligence, as is clear from his books. But he is responsible for the fact that so many Christian writers after him held the same opinion, relying on his antiquity, for instance Irenaeus and whoever else appears to have held the same views."



Eusebius, *Ecclesiastical History*, 3.39.12-13

---

---

---

---

---

---

---

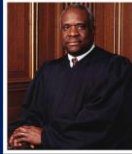
---

---

---

Slide 47

Clarence Thomas



"He is the dumbest Justice to ever sit on the bench...He waits to see how Scalia votes, and he votes the same. He rarely issues comments or engages in questions during any Supreme Court hearing...He rarely grants media interviews (because he knows he will look stupid). He rarely writes opinions. He believes in a narrow interpretation of the Constitution. He is an idiot."

[http://juneauempire.com/opinion/2011-09-22/outside-editorial-law-and-clarence-thomas#:Tt5raNS01\\_p](http://juneauempire.com/opinion/2011-09-22/outside-editorial-law-and-clarence-thomas#:Tt5raNS01_p)

---

---

---

---

---

---

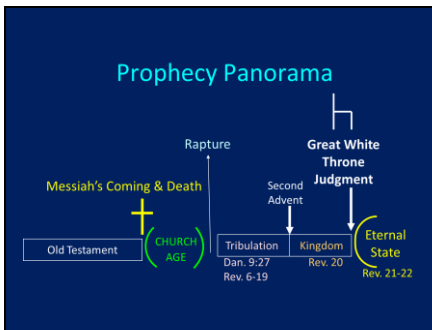
---

---

---

---

Slide 48



---

---

---

---

---

---

---

---

---

---





















Slide 73

**Problems With Neronian Calculation**

- Inconsistent use of numbers
- Transliteration from Greek to Hebrew
- Not suggested by the ancient commentators
- “Cherry picking” to fit an ordained outcome

---

---

---

---

---

---

---

---

---

---

Slide 74

**Nero Does Not Fit  
the Facts of Revelation 13**

- Nero did not:
  - ◆ Usher in persecution for exactly 42 months (13:5)
  - ◆ Control the entire planet (13:7; 5:9)
  - ◆ Force people to receive a mark on their right hand or forehead in order to participate in the global economy (13:16-18)

---

---

---

---

---

---

---

---

---

---

Slide 75

**Nero Does Not Fit  
the Facts of Revelation 13**

- Nero did not:
  - ◆ Coerce the entire world to worship a singular image of him (13:15)
  - ◆ Resurrect from the dead (13:14)
  - ◆ Associate with a miracle working false prophet (13:13, 15)
  - ◆ Receive global veneration (13:8)

---

---

---

---

---

---

---

---


---

---

Slide 76

**Confident Preterist Assertions**

"I am convinced *beyond any doubt* that this Harlot is first-century Jerusalem." (italics added).



Gentry, *He Shall Have Dominion*, 392.

---

---

---

---

---

---


---

---

Slide 77

**Confident Preterist Assertions**

"What has puzzled me over the years is not the identity of 'the great prostitute,' but how so many could mistake her historical identity. . . . In biblical history only one nation is inextricably linked to the moniker 'harlot.' *And that nation is Israel!*"



Hanegraaff, *The Apocalypse Code*, 118-19.

---

---

---

---

---

---

---

---

Slide 78

**Jerusalem Advocates**

- Recent Commentators
  - R.C. Sproul
  - N.T. Wright
  - Scott Hahn
  - Massyngberde Ford
  - David Chilton
  - Hank Hanegraaff
  - Kenneth Gentry



---

---

---

---

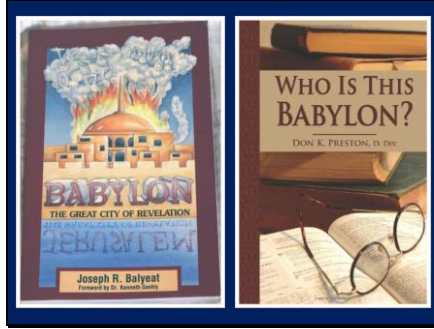
---

---

---

---

Slide 79



---

---

---

---

---

---

---

---

---

---

Slide 80



---

---

---

---

---

---

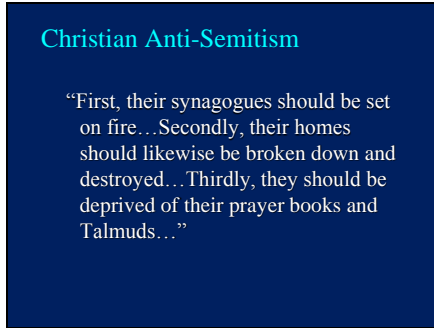
---

---

---

---

Slide 81



---

---

---

---

---

---

---

---

---

---

Slide 82

Christian Anti-Semitism

“...Fourthly, their rabbis must be forbidden under threat of death to teach any more...Fifthly, passport and traveling privileges should be absolutely forbidden to the Jews...Sixthly, they ought to be stopped from usury (charging interest on loans...”

---

---

---

---

---

---

---

---

Slide 83

Christian Anti-Semitism

“Seventhly, let the young and strong Jews and Jewesses be given the flail, the ax, the hoe, the spade, the distaff, and spindle, and let them earn their bread by the sweat of their noses... We ought to drive the rascally lazy bones out of our system...”

Martin Luther, *Concerning the Jews and Their Lies*, cited in Michael Brown's *Our Hands Are Stained with Blood*, pp. 14-15.

---

---

---

---

---

---

---

---

Slide 84

Christian Anti-Semitism

“...Therefore away with them... To sum up, dear princes and nobles who have Jews in your domains, if this advice of mine does not suit you, then find a better one so that you and we may all be free of this insufferable devilish burden—the Jews.”

Martin Luther, *Concerning the Jews and Their Lies*, cited in Michael Brown's *Our Hands Are Stained with Blood*, pp. 14-15.

---

---

---

---

---

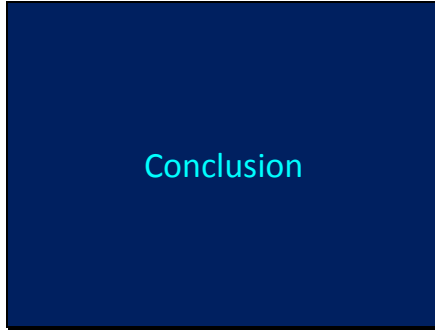
---

---

---



Slide 88



---

---

---

---

---

---


---

---

Slide 89

**Workman (2:14-18)**

- I. What to avoid (14)
- II. What to embrace (15)
- III. What to avoid (16a)
- IV. Why it must be avoided (16b)
- V. Three illustrations (17-18)
  - a. Gangrene (17a)
  - b. Hymaneus & Philetus (17b)
  - c. Error (18)



---

---

---

---



---

---

---

---

Slide 90



“The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace.” (NIV)

---

---

---

---

---

---

---

---

Slide 91

**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 92

**2 Tim 2:14-26**

- Workman (2:14-18)
  - ◆ Avoid non biblical speculation (2:14, 16-18)
  - ◆ Embrace biblical truth (2:15)
- Vessel (2:19-23)
  - ◆ Two kinds of vessels (2:20-21)
  - ◆ Avoidance of "these things" (2:19, 22, 23)
- Servant (2:24-26)
  - ◆ Teach with patience (2:24-25)
  - ◆ Reason for patience (2:26)

---

---

---

---

---

---

---

---

Slide 93

**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)

---

---

---

---

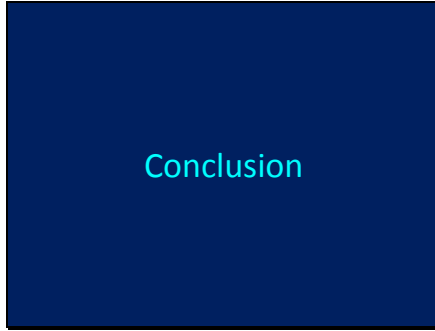
---

---

---

---

Slide 94




---



---



---



---

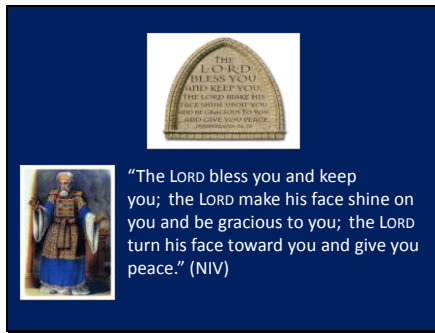


---



---

Slide 95




---



---



---



---



---



---

## 18

Dan. 12:2-Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt.

John 5:28-29-Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, <sup>29</sup> and will come forth; those who did the good *deeds* to a resurrection of



life, those who committed the evil *deeds* to a resurrection of judgment.

Acts 24:15-having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.

1 Cor. 15:20- But now Christ has been raised from the dead, the **first fruits** of those who are asleep.

1 Cor. 15:23- But each in his own **order**: Christ the **first fruits**, after that those who are Christ's at His coming.

Col. 2:8-See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, <sup>[h]</sup>rather than according to Christ.

Gen. 1:31-God saw all that He had made, and behold, it was **very good**. And there was evening and there was morning, the sixth day.

Rev. 20:4-5- Then I saw thrones, and they sat on them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of <sup>[b]</sup>their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they **came to life** and reigned with Christ for a thousand years. <sup>5</sup> The rest of the dead **did not come to life** until the thousand years were completed. This is the first **resurrection**.

Knight-"Perhaps due to some confusion over the Pauline teaching that believers even now participate in the death and resurrection of Christ (Rom 6:4-5, 8; 2 Tim 2:11), they believed and taught that the resurrection of believers had already occurred in a spiritual sense . . ."

Acts 17:31-32-because He has fixed a day in which He will judge <sup>[u]</sup>the world in righteousness <sup>[v]</sup>through a Man whom He has appointed, having furnished proof to all men <sup>[w]</sup>by raising Him from the dead."<sup>32</sup> Now when they heard of the resurrection of the dead, some *began* to sneer, but others said, "We shall hear you <sup>[x]</sup>again concerning this."

1 Cor. 15:35-36- But someone will say, "How are the dead raised? And with what kind of body do they come?" <sup>36</sup> You fool! That which you sow does not come to life unless it dies.

Matt. 6:10-Your kingdom come. Your will be done, On earth as it is in heaven.

1 Cor. 4:6-13-Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become <sup>[e]</sup>arrogant in behalf of one against the other. <sup>7</sup> For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?<sup>8</sup> You are already filled, you have already become rich, you have become kings without us; and indeed, *I* wish that you had become kings so that we also might reign with you. <sup>9</sup> For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle

to the world, <sup>[f]</sup>both to angels and to men. <sup>10</sup> We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor.

<sup>11</sup> To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; <sup>12</sup> and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; <sup>13</sup> when we are slandered, we try to <sup>[g]</sup>conciliate; we have become as the scum of the world, the dregs of all things, *even* until now.

John 2:15-And He made a scourge of cords, and drove *them* all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and **overturned** their tables.

Knight-"That such a mistake could be made may seem strange to us. But the fervency of the first-generation church's hope of Christ's return and certain carryovers from the pagan religions out of which believers came . . . could have led some to the conclusion that all of salvation's blessings were to be experienced now. **A modern parallel is what we might describe as Christian triumphalism (or the 'health and wealth' gospel), which tends to present the Christian message as the quick solution to all of life's problems. The same basic mistake seems to be involved.**"

Numbers 6:24-26-The LORD bless you, and keep you;<sup>25</sup> The LORD make His face shine on you, And be gracious to you;<sup>26</sup> The LORD lift up His countenance on you, And give you peace.'