

3. Point out the meaning of contending lawfully.
4. Give your interpretation of the "priority of reward" given to the farmer.
5. What is the point of Paul's summary as in vs. 9-13?
6. Discuss when, where, how, and why "we died with Him."
7. God's workman has responsibilities—name and explain two of them.
8. Why did Paul discuss the different kinds of utensils? i.e., gold, silver, wood, earthenware.
9. Discuss briefly two things we must "flee."
10. What is the responsibility of the minister as a bond servant? Please be specific.

PART TWO

Warnings 3:1-4:5

1. RECOGNIZE THE COMING APOSTASY 3:1-9

Text 3:1-9

1 But know this, that in the last days grievous times shall come, 2 For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, 3 without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, 4 traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; 5 holding a form of godliness, but having denied the power thereof: from these also turn away. 6 For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, 7 ever learning, and never able to come to the knowledge of the truth. 8 And even as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. 9 But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be.

Thought Questions 3:1-9

146. Why did Paul want Timothy to know about the grievous times?
147. To what period of time does the expression, "last days," refer?
148. What is meant by grievous times?
149. Have such times already occurred, or are we to look for them in the future?
150. Give two or three specific instances of self-love.
151. How could one identify a money-lover?

152. What is the difference in being boastful and in being haughty?
153. What is a "railer"? Against whom?
154. Has there ever been a time when children were not disobedient to their parents? Why associate this with a particular time?
155. Is there any connection in this list of sins? Such as a connection between unthankful and unholy, etc.
156. How could anyone become "without natural affections"?
157. Define "implacable."
158. Is the description here related to church members? If so, in what manner?
159. What is meant by the word, "good," in the expression, "no lovers of good"?
160. How would you define "headstrong"?
161. How would the expression, "puffed up," differ from boastful or haughty?
162. In this catalog of sins, which would you feel is the most serious in our present-day society?
163. Why hold any form of godliness if such sins are to be indulged?
164. From vs. 5b we learn there was another group besides this one from which Timothy was to turn away; name them.
165. Who are the "silly women" of vs. 6? How or why described as "silly"?
166. Are these apostates entering households, or physical buildings?
167. Of what sin do you surmise these women were guilty?
168. Why would such women be interested in learning? What were they being taught?
169. Who were Janes and Jambres? Is the emphasis upon who they were or what they did? What did they do?
170. Some men have a cancer of the mind. How did such develop? What is the meaning of the term, "reprobate"?
171. These men will not get far in their evil efforts. Why not?
172. To whom does this phrase refer, "as *theirs* also came to be"?

Paraphrase 3:1-9

1 Besides what I formerly told thee concerning the apostasy (Eph. 4:1), this also know, that in the latter days, through the extreme wickedness both of the teachers and of the people, times

dangerous to live in will come:

2 For men will be selfish, covetous of money, boasters of their being in favour with God, and proud on that account, blasphemers of God, by the injurious representation which they give of him, disobedient to parents, ungrateful to benefactors, unholy,

3 Without natural affection, avowed covenant-breakers, slanderers of those who oppose their corruptions, immoderately addicted to veneral pleasures, fierce against their opposers, without any love to good men who maintain the truth,

4 Betrayers of trust, headstrong in whatever they undertake, swollen with pride, so that they will hearken to no advice, lovers of sensual pleasures more than lovers of God.

5 These wicked teachers, in order to deceive their disciples the more effectually, will have an appearance of godliness, by their care in performing the external duties of religion, but they will be utterly void of real piety. Now, from these turn away.

6 Of these teachers indeed they are, who go into houses, and, having the appearance of godliness, take the direction of the consciences and purses of ignorant women, who, being laden with sins, and led away by divers lusts, gladly embrace doctrine which reconcile the practice of sin with the hope of salvation.

7 These are devoted to the false teachers, on pretence of always learning; but they are never able to come to the knowledge of truth, because their teachers industriously hide it from them.

8 Now, in the manner that Jannes and Jambres resisted Moses, so by false miracles these teachers also, contrary to their conscience, will resist the truth; being men wholly corrupted in mind, and utterly incapable of discerning the true faith of the Gospel.

9 However, after deluding mankind for a while, they shall not proceed further: For their imposture shall be made very plain to all; as the imposture of Pharaoh's magicians also was to the Israelites, and even to the Egyptians themselves.

Comment 3:1-9

Vs. 1. Paul was a true prophet. His predictions began to be fulfilled in the day of Timothy. Indeed, such conditions as described by Paul have been fulfilled a great number of times in these last days. The last days refers to the entire time from the giving of the New Covenant to the Second Coming of Christ. We shall be content to define, in order, the men here described:

Vs. 2. (1) *lovers of self*—This is the parent stem to the tree of evil. How many foul sins are an outgrowth of this attitude? This is the man with ego at the center of his life. (2) *Lovers of money*—This is a natural outgrowth of self-love. We cannot pamper self without money. The sin and the sadness of money-love has been pointed out before in I Timothy 6:10. (3) *Boastful*—A loud-mouth braggard. About what does such a one boast? This is but a cover-up for the emptiness of his life. (4) *Haughty*—One who looks down on another. When one cannot obtain recognition by good work, his vain fancy will cause him to assume it: the lack of the genuine position and power will make him angry and frustrated. This is expressed in haughtiness. (5) *Railers*—We could call such persons blasphemers: those who speak against God and man. The ones who need the censure of both man and God are the first to offer censure to others. (6) *Disobedient to parents*—This is no light matter, for it indicates a deeper lack; a lack of respect or reverence for the person of God as well as the Law of the Lord. (7) *Unthankful*—When man feels he is sufficient unto himself, he sees no need to thank anyone but himself. How very nearsighted is such a view. (8) *Unholy*—When a man has no norm or standard from God as to conduct, nothing is sacred.

Vs. 3. (9) *Without natural affection*—This refers to the love parents have for their children, and children for their parents. It is called “natural” in the sense that even animals possess such an affection. Such wicked perverts are worse than brutes in their disobedience. Romans 1:23-31 is a commentary on this condition. (10) *Implacable*—Or a truce breaker. Such persons will not keep their word or be responsible for any agreement with others. (11) *Slanderers*—This usually refers to the destruction of the reputation of another by circulating lies. It is always done to the advantage of the one who slanders. (12) *Without self-control*—How ironical that the ones who want freedom and self-expression are unable to control themselves. Hiebert has so wisely said, “Man’s freedom is his freedom to chose his master.” (13) *Fierce*—This is the savage attitude toward all who oppose the selfish; animals hold this same attitude toward all who oppose them. (14) *No lovers of good*—Some translations indicate this means “no lovers of goodness,” but we choose the thought of a generic application to all virtue. Such men as here described have no time or place in their life for virtue.

Vs. 4. (15) *Traitors*—If betrayal of others is to their advantage, they do not hesitate to betray them. (16) *Headstrong*—Such persons plunge ahead regardless of the advice of others, or the apparent consequences. They are like a bull in the arena who rushes to his death. (17) *Puffed up*—King James version translates this “highminded,” because it has reference to an exalted opinion of self. Such persons are blinded by the smoke or fog conceit produces. (18) *Lovers of pleasure rather than lovers of God*—This phrase could summarize the basic attitude of those who serve themselves instead of God; who worship themselves instead of God. Those who love themselves worship at the shrine of sensuality. Whatever can tantalize one of the senses is held up as the object of love. The presence of an all-wise and powerful God is an embarrassment to them.

Vs. 5. (19) *Holding a form of godliness, but having denied the power thereof*:—After the record of the wicked life of such persons, it comes as somewhat of a shock that they would profess any religion at all. However, from what is here stated, we could even imagine some of these men as members of the churches to which Timothy ministered. All that is left of the Christianity of such men is the outward form; they are dead while they live. There is no power to overcome for they are servants of sin. The form of godliness is only maintained because of its advantage to them. What a tragic picture: the walking dead! It is no wonder Paul instructs Timothy to withdraw fellowship from such persons. This presupposes every effort has been made to restore such ones. It is to no avail; they are reprobate in heart and mind.

Vs. 6. Here is the reason for withdrawal of fellowship. Such persons are not content to corrupt themselves alone. They ingratiate themselves into the families of some of the church members. In such families they can find certain females who are open prey to their wiles. Such women are called “silly women”; the expression means “little or diminutive women.” This has reference to their character or spiritual standing. Such evil men offer lessons in religion; silly women are their students. Such women were themselves “laden with sins” before these teachers appeared. Their conscience tormented them with guilt; thus were they heaped upon, or burdened down, with sin. Will they turn to the one who said, “Come unto me all ye that labor and are heavy laden”? No, no, they enjoy their sin; hence they continue to fol-

low after the desires of the mind and body; such desires are aroused by Satan's offers through his servants.

Vs. 7. Such a tragic battle is the one waged in the heart of these women. On the one hand is some desire to know the truth, and on the other, the stronger desire to follow after the flesh. Such persons do not want a norm of truth, and for this reason they are ready to listen to false teachers. Their desire to know keeps them ever learning from the wrong source; hence they never come to a knowledge of truth.

Vs. 8. Now a consideration of the teachers themselves. Paul compares them with the two magicians of Pharaoh who opposed Moses when he came to Egypt to deliver Israel. The names of these men are not given in Exodus. They were mentioned often in Jewish traditions and were well-known by Paul and Timothy, as well as the rest of the Jewish nation. Paul makes use of the common traditional knowledge of their names for his own good purpose. Exodus tells of their efforts to oppose the truth of God through Moses. The incident in the court of Pharaoh is doubtless before the mind of Paul when he wrote. Such men were not interested in whether Moses was from God or not; they were there to defend their master. Such dupes are described as "corrupt in mind." The very means by which truth is perceived as distinct from error, has been corrupted or infected with disease. They are also described as "reprobate" or "counterfeit" concerning the Faith. Their teaching and work, when compared with the truth, are found wanting. Since they are compared with the court magicians, it could have been they were using magical powers in the false teaching. No wonder they had such an interested audience.

Vs. 9. These false teachers of the latter times will get no further than Jannes and Jambres did in the long ago. The miracles and teaching of Moses proved so far superior to these teachers that they soon began to look foolish to all. This is a most encouraging word: error and evil will be stopped. Even though Simon the sorcerer of the city of Samaria (Acts 8:9-13) practiced his evil art for a long time, there came a day when his folly was made known even to himself. When was that day? In the day when the truth of God, as preached by Philip, was placed squarely along side false practice and preaching. Timothy can be encouraged that error will be rejected as he preaches the truth, but he must preach the truth or there never will be such a victory.

Fact Questions 3:1-9

116. Why can we say Paul was a true prophet?
117. To what period of time does the phrase, "the last days," refer?
118. Define and apply in your own words ten of the nineteen characteristics of the evil men of the last days.
119. Verse six presents the reason for turning away from these men. What is it?
120. In what sense are we to understand the phrase, "silly women"?
121. Why would there be in such women an interest in learning?
122. Who were Jannes and Jambres?
123. In what way do these false teachers compare with Jannes and Jambres?
124. Timothy is assured of victory in spite of opposition. How?

2. WITHSTAND THE APOSTASY 3:10-17

Text 3:10-17

10 But thou didst follow my teaching, conduct, purpose, faith, long-suffering, love, patience, 11 persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all, the Lord delivered me. 12 Yea, and all that would live godly in Christ Jesus shall suffer persecution. 13 But evil men and imposters shall wax worse and worse, deceiving and being deceived. 14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness: 17 that the man of God may be complete, furnished completely unto every good work.

Thought Questions 3:10-17

173. Verses 10 and 11 are given as a contrast to something. What is it?
174. In what sense had Timothy followed Paul?
175. What is the difference between "conduct" and "purpose"?
176. Show the distinction between "longsuffering" and "patience."
177. Give two examples from the life of Paul to illustrate two of the qualities here mentioned.

178. Why does Paul refer to the persecutions and trials at Antioch, Iconium, and Lystra?
179. What general principle is shown from those specific examples?
180. If we are not suffering persecutions, is it an indication that we are not living a godly life?
181. Specify just how the Lord delivered Paul from some of his persecutions. Sometimes he was not delivered. Why?
182. Why give the promise of vs. 13?
183. What is meant by the use of the term, "abide," as in vs. 14?
184. Timothy was to trust what he had learned because of those from whom he had been taught. Explain.
185. In what way could the Old Testament Scriptures make Timothy "wise unto salvation"?
186. Is Paul saying that every Scripture is inspired of God; or that only those which are inspired are profitable?
187. Define in your own words: "reproof," "correction," "instruction," and show how the Scriptures fulfill these purposes.
188. If the Scriptures will furnish us unto every good work, why use uninspired literature?

Paraphrase 3:10-17

10 But what I have done for detecting and opposing deceivers thou knowest, who hast fully known my doctrine, manner of life, purpose in preaching, fortitude in danger, meekness under provocation, love to mankind, patience under sufferings.

11 Persecutions and sufferings, such as befell me in Antioch (Acts 14:50), in Iconium, (Acts 14:2,5,6), in Lystra, where I was stoned and left as dead (Acts 14:19,20): Such persecutions I endured; but out of them all the Lord Jesus delivered me.

12 I do not complain of my sufferings, as if I was the only persecuted servant of Christ. All, indeed, who wish to live godly in the Christian Church, shall be persecuted in this age.

13 Now the wicked teachers and sorcerers, of whom I speak, who by false miracles seduce the people, will for a while wax worse and worse, deceiving others, and being deceived themselves, till they are stopped.

14 But, instead of acting like these wicked teachers, continue thou in the belief of the things which thou hast learned, and with which thou has been instructed, knowing from whom thou hast learned them—even from me, an inspired apostle;

15 And that from thy childhood thou hast known the sacred Scriptures, which having foretold the doctrine, miracles, death, resurrection, and ascension of the Christ, exactly as they have come to pass, are able to make thee wise to salvation, by confirming thee in the faith which hath Christ Jesus for its object.

16 I am calumniated as contradicting Moses and the prophets, but I believe, that the whole sacred Scripture is divinely inspired, and is profitable for teaching the doctrines of the Gospel, for confuting those who err therefrom, for correcting those who sin, for instructing all in righteousness;

17 That the Christian minister, by the light derived from the Jewish revelation, may be perfect in the knowledge of the things he is appointed to teach, and thoroughly fitted for discharging every part of the good work he is engaged in.

Comment 3:10-17

Vs. 10. In contrast to the evil workers, is God's faithful servant Timothy. Paul, in this section, wishes to offer encouragement in the face of very difficult times; this is accomplished for Timothy by a reference to Timothy's conversion. Paul says, in effect: "You are not like these false teachers, for you have followed not in error, but in truth. Such truth was heard and observed through my teaching, conduct, purpose, faith, longsuffering, love, patience." We shall discuss each of the qualities in order, as they relate to Paul in his association with Timothy: (1) *teaching*—The message of Paul was accepted by Timothy for what it was in truth—the Word of God. Timothy followed it in the sense that he made it a part of his life. The teachings of Paul, like those of the Old Testament Scriptures, were to Timothy God's light on his pathway of life. They not only gave him direction in life, but illumination on the way. (2) *conduct*—This refers to manner of life, or general demeanor. What was Paul's manner of life? He said, "For me, to live is Christ" (Phil. 1:21). The same dedication to the will of God, the same surrender of all the powers of body and mind as found in our Lord, were also found in Paul. Timothy was attracted by, and to, such a conduct. Paul is now saying, "Stay with it!" (3) *purpose*—Paul's Master's passion was to preach the Gospel. To this purpose, Christ had called and commissioned him, and to this vision he was never disobedient. What greater purpose could Timothy have? (4) *faith*—The

faith here mentioned could be equated with "faithfulness," but it probably refers to Paul's belief or trust in God's revelation. This confidence, if held by Timothy, would fortify him against error and sin. (5) *longsuffering*—Paul indeed suffered long at the hands of Gentiles, as well as his own nation. If Timothy is so to suffer, he will know how to conduct himself. (6) *love*—Paul's love was the kind he described in I Corinthians, the 13th chapter. The selfless devotion of the apostle stands out on every page of the record of his life. (7) *patience*—This word could also be translated, "steadfastness." Without the power to endure, other qualities lose their fruit before it is ripe. "In due season we shall reap, if we faint not," seemed to be the hallmark of Paul's work.

Vs. 11. (8) *persecutions*—The particular opposition was that which was endured on the first missionary journey in the home town of Timothy. Timothy knew of the efforts of the evil one to defeat Paul's work. The details of such efforts are not known to us, but they were to Timothy. A reading of Acts, chapters 13 and 14, will help in our understanding. (9) *sufferings*—Was Timothy present at any of the five beatings of the Jews? Did Timothy hear from the lips of the apostle the particular details of the perils in rivers, or perils among robbers? What were the perils in the city, as contrasted with the perils in the wilderness?

The things which befell Paul in Lystra and Iconium, as well as in Antioch, were of particular knowledge to Timothy. What tender scenes of Paul's devotion were in the memory of this beloved child in the faith? Was Timothy one of those who stood around to see Paul stoned? "The fearful scene in Lystra, when Paul was stoned and left for dead, the young disciple had probably himself witnessed" (Harvey).

This recital of suffering is all given for a purpose: Timothy was about to face similar difficulty. When he called to heart and mind the sufferings of his beloved father in the faith, most especially his suffering in the early days of Timothy's Christian life, he would be strengthened to also "rejoice in tribulation, knowing that tribulation worketh steadfastness" (Rom. 5:3).

In what sense could Paul say, "and out of them all, the Lord delivered me"? He was not delivered from beatings, for he was beaten; he was not delivered from jail, for he was thrown into jail. Paul is not saying, "God will deliver us from suffering," but

he is saying, He will give us the strength to endure it. We are not delivered *from* such suffering, but *out* of them. He has never forsaken His own.

Vs. 12. Out of Paul's personal experience comes this general principle. The Christian is at war with the spirit of this present age. We can expect opposition if we are aggressively living for Christ. We cannot hope to live a holy life, except by vital union with Christ Jesus. But as we can be certain of the strength received by fellowship with Christ, so we can expect the hatred, misunderstanding, and persecution of the world. If we continue in a comfortable life with little or no opposition, we should re-evaluate our efforts to live for Him. If we have so adapted ourselves to the spirit of this present age of materialism and sensuality that we suffer no opposition, then we are no better than Lot in Sodom; indeed, we are worse!

Vs. 13. As the godly increase in their efforts to live for Christ, so do evil men increase in their efforts to live for Satan. The "evil men and imposters" could quite as literally be called "evil men and sorcerers, or magicians." Sin is never static. This verse describes the effects of sin and error in the heart of the sinner or errorist. Such men make great and rapid progress in the direction of evil; they "advance in the direction of the worse." This is the natural tendency of evil. It has within it the power of Satanic life. It will grow from bad to worse if given any encouragement. But sinners have within themselves their own punishment. "Living in an element of deceit, they come to be themselves deceived. Deception always involves self-deception" (DeWette). "This is the inexorable law of our moral being: he who perverts the truth, in the very act destroys his own power to see the truth, and opens his soul to the influx of error" (Harvey).

Vs. 14. The only safeguard against error is to be actively engaged in the promotion of the truth. Timothy need have no fear of being deceived while he "abides" in the teaching of the revealed truth. Timothy did more than to mentally assent to the truthfulness of Paul's message; he learned in such a manner as to be able to teach others; but not only so, he was fully persuaded within. Timothy obtained conviction from his learning. Until one is ready to commit his life to the teachings, he does not have the conviction necessary to labor as he should. Such conviction possessed Timothy; he was "fully assured."

The source of such conviction is ultimately the Sacred Oracles; but they are communicated through persons. There is disagreement as to what person, or persons, are meant in vs. 14b. Some would relate the expression "of whom thou hast learned them" to Paul, but others refer it to Timothy's mother and grandmother. It does seem like the latter opinion fits the context better.

Vs. 15. Here is the true source of Timothy's steadfastness. How young was Timothy when he began his study of the "Sacred Writings"? The Word, "a babe" refers to the earliest years of childhood. "The Jewish children were taught the Scriptures by memorizing them as soon as they could speak. Rabbi Judah says: 'The boy of five years of age ought to apply to the study of the Sacred Scriptures'" (Harvey). Timothy learned his ABC's from the Old Testament. This was not without instruction as to their meaning and application to life. Reasons for accepting the Sacred Writings for what they claim to be, are abundant within the writings themselves. Timothy first believed the writings were from God, and then he found within them the blessed boon of salvation through the promised Messiah. When Paul came to Lystra to point out the fulfillment of all promises in Jesus of Nazareth, Timothy found salvation—the end of the law.

Vs. 16. Here is the objective fact drawn from Timothy's experience. Here is a principle for all men of all time and circumstance.

Which translation shall we accept? Should this verse read: (1) "Every Scripture inspired of God is also profitable," or (2) "Every Scripture is inspired of God and profitable." We like the expression of Lenski on this question: "The one is just as correct as the other, as far as the Greek is concerned; and the meaning is exactly the same save for the insignificant shifting of the capula." (*Ibid.* p. 810.)

What does Paul say of the Scripture? (The Old Testament Scriptures, in particular.) He says five specific things: (1) It is inspired, or "God breathed." (2) It is profitable for teaching. (3) It is profitable for reproof or rebuke of sin. (4) It is profitable for correction of sin and error. (5) It is profitable for instruction or discipline in righteousness. We shall give, in order, a brief discussion of each of these five points.

(1) *Every Scripture is "God breathed."* The expression, "Scripture," is used more than fifty times in the New Testament, in either the singular or plural form, to refer to the Old Testament

as received and used by the Jews in the days of the Apostles. How shall we understand the use of the word, every"? We refer it to every portion of the Scripture as being inspired.

(2) *It is profitable for teaching.* The important element in teaching, is content. The Scriptures provide "God breathed" information to the teacher. He has the joy and awesome privilege of enlightening the mind and heart concerning what God has spoken.

(3) *It is profitable for reproof.* Once the Scriptures are accepted as God's Word, then we can be corrected thereby. All that is wrong can be removed. A conscience is developed and conviction stirred.

(4) *It is profitable for correction.* This is not repetitious of the preceding. *Reproof* refers to conscience and conviction; *correction* refers to information and alteration. The Scriptures furnish the divine norm, or standard, whereby we can measure our lives and teaching.

(5) *It is profitable for instruction.* The word, "instruction," is also translated "discipline." "For 'training,' Scripture trains, or educates, by guiding and inspiring the soul in holiness and right living. It is the manual of spiritual education" (Harvey).

Vs. 17. After considering the accomplishments of the inspired Scriptures, this verse seems a rather inevitable conclusion.

The Scriptures accomplish two glorious ends: (1) They equip the Christian in every area of life. What are the words of men when compared to the heaven-sent Word of God? When the teacher has taught himself in all the four areas specified in vs. 16, he is indeed *complete*. The Scriptures provide the means for creating "the whole man." Psychologically and philosophically, the Scriptures give a coherence to life nothing else can provide.

(2) Once the man of God is *one*, or is a *whole man*, then he can use what has made him whole to accomplish this same wholeness in others.

Fact Questions 3:10-17

125. When, where, and how did Timothy follow Paul, as indicated in vs. 10?
126. Of the nine particulars in vs. 9 and 10, define four of them.
127. What was the purpose in the record of Paul's suffering, as given here?

128. In what sense had God delivered Paul from his persecutions?
129. Some people in our day are worse off than Lot in Sodom. Who are they?
130. Explain the expression that "sinners have within themselves their own punishment."
131. What is the only safeguard against error?
132. Timothy did something more than to merely assent to the truth. What was it?
133. What were the immediate and ultimate sources of Timothy's conviction?
134. How young was Timothy when he began to learn of the Old Testament? Wasn't this too young? Many say the Old Testament is too difficult to understand.
135. In what sense did the Old Testament make Timothy wise unto salvation?
136. Explain in your own words the fourfold profitableness of the inspired Word.
137. Do you believe a secular education equips one for living, in a way the Scriptures do not? Explain and discuss.

EXEGETICAL EXAMINATION OVER CHAPTER THREE of II TIMOTHY

1. Give your own outline of this chapter.
2. Define and apply ten of the nineteen characteristics of the evil men.
3. Why did Paul describe in such elaborate detail, the sins of the last days?
4. What was the purpose of mentioning Jannes and Jambres?
5. In what manner had Timothy followed Paul? (Cf. vs. 10a.)
6. In what sense had God delivered Paul?
7. Give your own exegesis of vs. 12.
8. In what sense had the Old Testament made Timothy "wise unto salvation"?
9. Define "inspiration," as it relates to the Scriptures.
10. Are we to believe the Scriptures furnish us completely only as they relate to our religious life? Discuss.

3. PREACH THE WORD 4:1-5

Text 4:1-5

I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom: 2 preach the Word; be urgent in season, out of season;