

**Women's Bible Study, February 7, 2025  
Holy Trinity Ev. Lutheran Church**

**The Pastoral Epistles  
Lesson 9 (2 Timothy 2)**

**Highlights & notes for 2 Timothy -- Christian Warfare; Strength in the Lord**

**1. Objectives and Introduction of this week's study (2 Timothy 2)**

a. Theme Verse (SG p. 97): "Make every effort to present yourself to God as one who is approved, a worker who has no need to be ashamed, correctly handling the word of truth" (2 Timothy 2:15, EHV)

b. Objectives (SG p. 97): "By the power of the Holy Spirit working through God's Word, we will...

1) ...understand that the Christian life is constant warfare against sin and evil;

2) ...understand that faith in Christ is the only way to victory;

3) ...recognize the power and sufficiency of God's grace in Christ for conducting pastoral ministry and for living the Christian life."

c. Introduction from our study guide: "As Christians, we are citizens of Christ's kingdom, which is threatened by many enemies from within and without... [For us] God's grace is the source of all spiritual strength." (SG, p. 97)

**2. 2 Timothy 2:1-10 -- A good servant of Christ Jesus**

a. Introduction (SG pp.43-44, highlighting summary statements):

1) Timothy held a very difficult position in the city of Ephesus...

\* The churches there were threatened by dangers (false influences & teachings) from within.

\*\* And the Christians there were beginning to experience the kindling fires of persecution

2) Paul was concerned for his dear son in faith, not wanting him to lose courage in these spiritual battles.

\* Paul encouraged Timothy to "*be strong in the grace that is in Christ Jesus.*" (NIV, EHV)

\*\* Paul encouraged Timothy who was working to strengthen his fellow Christians. These fellow believers also had battles to fight in order to ward off the attacks of the devil and of the world, as well as their own sinful flesh.

3) Paul used three familiar word pictures to encourage Timothy (a soldier, an athlete, a farmer).

4) Christ provides us with the means to fight these spiritual battles, and in Him we have the victory!

b. v.1, "*be strengthened by the grace that is in Christ Jesus.*" (ESV)

\* **Discussion question** (SG #71, pp. 44 & 97-98): How does a person become strong in the grace of God (2 Peter 3:18)?

1) This (v.1) is not so much a command, as it is a blessing. We need to see this in light of what God blesses us with in Christ Jesus, and not what we do ourselves.

2) We cannot muster up enough strength by our own efforts. Such "moral and spiritual strength" (TPB p.124) comes from Christ alone, by His undeserved love (grace) alone.

3) "Our gracious God gives strength as we listen to everything He has done for us in Christ." (TPB p.124)

4) "God's grace is the source of all spiritual strength." (SG #71, p.97)

c. v.2, "*What you have heard from me... entrust to faithful men who will be able to teach others also.*" (ESV)

1) Here we have Paul's instruction to Timothy to now instruct others who are *faithful* and *able to teach*.

\* "Timothy is to establish a worker training program for the church; he is to become a seminary professor. He is to teach future pastors and teachers." (TPB p.124)

\*\* This relates back to 2 Timothy 1:13-14, where Paul reminds Timothy to "*guard the good deposit*" entrusted to him, by the Holy Spirit. Timothy needs to be strong in the grace that is in Christ Jesus, because "he is an important link in the chain" (TPB p.124) that continues to insure that the message of Christ is faithfully taught and heard from generation to generation.

2) Strengthened by the grace that is in Christ Jesus, Timothy will be able to teach others to also "be models of the grace of God, men who in all their weakness and powerlessness serve by God's favor and strength gained for them in Christ. Their lives and ministry take the form of the cross, and therefore the source of power and the cause of the Gospel's fruitfulness are found only in God. Human plans and devices, however much they prove effectual outside the Church in the secular world, are not the divine instruments God makes use of to perform ministry." (SG # 71, pp.97-98)

3) "Thus, the sound doctrine of the Gospel and the grace of God are to be preserved to the end of time. Note how important Paul considers Christian teaching; the Church is perpetuated only by means of teaching. Its doctrine not only brings people to faith but also fortifies them against the dangers that threaten their spiritual lives." (SG #71, p.98)

\* "Let no congregation or church body fail to recognize the importance of this responsibility. Only as we continue doing what Paul tells Timothy to do will sound teaching and preaching continue." (TPB p.125)

\*\* "We want to cherish and support our theological institutions of learning and see to it that the professors are faithful men and capable teachers, and above all... teach the pure, sound doctrine of the apostles. This is the provision the Lord made for the future." (TPB p.125)

d. vv.3-7, Instructive word pictures, encouraging illustrations

\* **Discussion question** (SG #72, pp. 44 & 98-99): In what respects does a Christian resemble...

- ...a soldier? (1 Timothy 6:12)
- an athlete? (1 Cor. 9:24-27)
- a farmer? (1 Cor. 9:10)

1) vv.3-4, *Soldier, "a good soldier of Christ Jesus"*

\* "A good soldier serves his commanding officer with singleness of purpose. He must avoid becoming entangled in civilian affairs. He cannot have divided loyalties." (TPB p.126).

\*\* "This means hearing and believing the Gospel. For pastoral ministry, it means relying upon the weaponry of God's grace alone and not looking to human wisdom, resources, or means to do the will of God. The Gospel alone converts, sanctifies, and motivates... [Pastors] must use the Gospel alone in their service and good fight." (SG #72, p.98)

\*\*\* Hymns that beautifully address this Christian warfare and our strength in Christ:

(Hymns listed here from our current "Christian Worship" Hymnal, CW 2021)

# 862, Lord, Keep Us Steadfast in Your Word  
(Luther's hymn, Christian warfare/Reformation)

Lord, keep us steadfast in your Word;  
curb those who by deceit or sword  
would seek to overthrow your Son  
and to destroy what He has done.

Lord Jesus Christ, your pow'r make known,  
for You are Lord of lords alone;  
defend you Christendom that we  
may sing your praise eternally.

# 863, A Mighty Fortress Is Our God  
(Luther's hymn, Christian warfare/Reformation)

# 869, Onward, Christian Soldiers

# 872, Stand Up, Stand Up for Jesus, Ye Soldiers of the Cross

# 870, O Church, Arise

# 871, Rise! To Arms! With Prayer Employ You

Rise! To arms! With prayer employ you,  
O Christians, lest the foe destroy you,  
for Satan has designed your fall.  
Wield God's Word, a weapon glorious;  
against each foe you'll be victorious,  
for God will set you o'er them all.  
Fear not the prince of hell,  
here is Immanuel! Sing hosanna!  
The strong ones yield to Christ, our shield,  
and we as conqu'rors hold the field.

Cast afar this world's vain pleasure  
and boldly strive for heav'nly treasure.  
Be steadfast in the Savior's might.  
Trust the Lord, who stands beside you,  
for Jesus from all harm will hide you.  
By faith you'll conquer in the fight.  
Take courage, weary soul!  
Look forward to the goal! Joy waits you.  
The race, then, run; your battle done,  
the crown of glory will be won.

2) v.5, *Athlete, "an athlete...[who] competes according to the rules"*

\* "The '*rule*' [here for the Christian is not the Law, but it] is the Gospel and the grace of God. The false teachers Timothy faced boasted of righteousness by the Law. They talked of works and various schemes of self-produced holiness. But Paul says ironically that this violates the '*rule*' of the Gospel, which is about faith, grace, and love." (SG pp.43-44)

\*\* "The Lord Jesus sets up the rules for pastors and teachers. They are to 'preach the Gospel.' The pastor who neglects to preach the crucified Christ and instead becomes politically active or who engages simply in social reform is in danger of losing 'the victor's crown.' To 'compete according to the rules' is to do the will of the heavenly Father, to follow 'sound' doctrine, as the apostle puts it." (TPB, p.126)

\*\*\* Note the danger athletes face if they run off the track in a race. The danger is the same if we run off track of faith and love, when we do not fix our sight on the goal, on Christ alone. "We live and pastors minister by grace alone. We are exercised by it

and through faith alone run the race in this world --not by our works of righteousness or great acts of spirituality." (SG #72, p.98)

3) v.6, *Farmer, "a hardworking farmer"*

\* "A Christian pastor is like a farmer, who must work hard and long but finally can enjoy the fruits of his labors. Thus, the faithful pastor will successfully reach the goal of his ministry, which is to serve people with God's grace and gifts." (SG, p.44)

\*\* "Here Paul is not telling Timothy what to do but rather the blessings he can expect from his hard and difficult work... The fruits for the pastor's labors are spiritual, for his work is to sow the seed of God's Word. His members will receive spiritual fruits from his faithful preaching. [And] as the pastor studies the Word and prepares a sermon or Bible study, he will reap a rich harvest of fruit for himself in spiritual growth, in a strengthened faith, and in comfort and joy through Christ." (TPB, pp.126-127)

\*\*\* *"to receive a share of the crops"* refers to the blessings enjoyed in "seeing the Gospel produce changed lives." (CSB 2:6)

4) v.7, *"the Lord will give you understanding..."* (ESV, EHV)

\* Working through His Word, the Lord opens eyes (Ps. 119:18) and minds (Luke 24:44-45) to understand the Scriptures. (TLSB 2:7)

\*\* "As we reflect on God's revelation, the Lord sends the Holy Spirit, who enlightens us to understand it more fully. What a pleasant surprise we may have when the Lord gives us understanding we didn't have before. This is the reward of study and meditation [on God's Word]." (TPB p.127)

e. vv. 8-10, *"Remember Christ Jesus..."*

\* **Discussion question (SG #73, pp. 44 & 99):** What is the "rule" of pastoral ministry and Christian living?

1) v.8, *"Remember Christ Jesus..."* - He gives pastors and He gives us the strength & knowledge to continue on, pastors in ministry, and for us in Christian living. He has gone before us, in life and even into death. And He is risen from the dead, alive for us today, alive to guide pastors through His Word; and by means of the Gospel He leads his people to victory. (SG p. 44)

\* Timothy, every pastor and teacher, and every Christian must always remember whom they are serving. (TPB p.127)

\*\* *"risen from the dead, a descendant of David,"* (EHV) - "Christ's resurrection proclaims His deity, and His descent from David shows His humanity; both truths are basic to the Gospel. Since Christ is God, His death had infinite value; since He is man, He could rightfully become our substitute." (CSB 2:8) "His descent identifies His as the promised Messiah, a King of royal blood, who entered this world as a true human being, in whom dwells all the fullness of the Godhead bodily." (TPB p.128)

2) "As stated in the previous question, the rule of pastoral ministry and Christian living *is the Gospel or the grace of God in Christ*. In the Church God's gracious power is exercised and His saving work accomplished, not through instruments that in the secular world are normally and naturally used. The Law is the rule of life in the secular world. The grace of God alone is the rule of life in the spiritual realm." (SG #73, p. 99)

3) **v.9**, *"the Word of God is not bound!"* - While Paul was bound with chains, this did not mean the end of the Gospel. The Gospel cannot be squelched. It cannot be chained, and it will not be bound or silenced. For it is the living and active Word (Heb. 4:12) that cannot be imprisoned or chained, and it accomplishes what God desires for His good purposes for which He sends it (Isaiah 55:11). God will see that it continues, as He has promised. Through His Church He will continue to call pastors and teachers to proclaim His name throughout the world according to His will. (TLSB 2:9; TPB p.128)

4) **v.10**, *"Therefore, I endure everything for the sake of the elect..."* - "No suffering is too great if it brings about the salvation of God's chosen ones who will yet believe" (CSB 2:10), so that all will obtain the fullness and conclusion of Christ's salvation, when the resurrected Christians will live eternally with Him. (TLSB 2:10)

\* "Paul's suffering and imprisonment would be intolerable if that meant the end of the Gospel, of its freely being preached. But that is not the case. So he can endure everything, because the Gospel continues unbound, still winning victory after victory.

"[Additionally,] Paul is not thinking of himself and feeling sorry for himself. He is thinking of those who are still benefiting from the Gospel..."

"Our present sufferings are not worth comparing with the glory that will be revealed in us' (Rom. 8:18)." (TPB p.128-129)

3. **2 Timothy 2:11-19** -- **God's Faithfulness and His Word (our weapon rightly handled)**

a. **vv.11-13**, "*a trustworthy saying...*"

1) A phrase used nowhere else in the NT but used five times in Paul's Pastoral Epistles; used to identify a key statement/teaching for Christ's Church (CSB, 1 Tim. 1:15).

2) Probably an early Christian hymn (CSB, 2 Tim. 2:11-13).

3) Continuing Paul's line of thought in further showing the relationship between suffering and glory (TPB p.129), in that suffering for Christ will be followed by glory (CSB vv.11-13)...

\* Romans 8:18 - "For I conclude that our sufferings at the present time are not worth comparing with the glory that is going to be revealed to us." (EHV)

4) Understanding the construction of the poetry of this "saying" (hymn, possibly): Each short stanza contains a condition and a conclusion. "The condition states the circumstances under which the conclusion follows, not necessarily a condition we must fulfill to gain or earn what follows in the conclusion." (TPB p.129)

a) v. 11 - "*Indeed, if we have died to Him, we will also live with Him.*" (Paul expands on this in Romans 6:2-11.)

\* Our "old self" was crucified with Christ, and we were buried with Him through baptism. (Rom. 6:3-4).

\*\* Condition: Since we are joined to Christ and His death by faith,...

\*\*\* Conclusion: (1) ...we also now live with Him in newness of life.

And (2) ...we share in His resurrection to life eternal in Heaven. (Rom. 6:4-5; TPB pp.129-130)

b) v. 12a - "*If we endure, we will also reign with Him*"

\* Condition: Enduring through sufferings in life as His beloved children...

\*\* Conclusion: ...He will sustain us, keep us, and in the end we will receive "the crown of life" (Rev. 2:10, Rom. 8:18. [See also 1 Corinthians 10:13, Philippians 4:19.]) "What a glorious prospect! What an encouragement for patience in suffering!" (TPB p.130)

c) v. 12b - "*If we deny Him, He will also deny us*" (EHV). (This echoes Jesus' own words, Matthew 10:33)



\* "Even those who render Christ lip service during Sunday worship may deny Him by their ungodly lives during the week... As pastors, as Christians, we must take care lest ungodly lives deny Him whom we with our lips claim as our own. The pastor's life is a sermon that either confesses Christ or denies Him." (TPB, p.130)

d) v. 13 - *"If we are faithless, He remains faithful, because He cannot deny Himself."* (EHV)

\* Condition: Even if we are faithless...

\*\* Conclusion: "He ever remains faithful to His promises... He would not be God if He were to become unfaithful." (TPB p.130)

Romans 3:3-4, "What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every one were a liar..." And, Hebrews 13:8, "Jesus Christ is the same yesterday and today and forever." (TBP pp.130-131)

\*\*\* The Lord's love and faithfulness is eternal. He extends His grace and forgiveness for the whole world, for all sinners, for the believer who turns to unbelief. His grace is available to all, and is there for the prodigal son when he returns. Luther applies this to our baptism:

"If anybody falls away from his Baptism let him return to it. As Christ, the mercyseat, does not recede from us or forbid us to return to Him even though we sin, so all His treasures and gifts remain. As we have once obtained forgiveness of sins in Baptism, so forgiveness remains day by day as long as we live." (TPB p.131, quoting Luther's Large Catechism IV:86)

\*\*\*\* "Those who have become faithless, a pastor (shepherd) will seek to bring back; he will 'go to look for the one [sheep] that wandered off' (Matthew 18:12)." (TPB p.131)

b. vv. 14-15, *"rightly handling the Word of Truth"*

1) v. 14a - *"Keep reminding them"* - We need to continue to hear the Gospel message of Jesus Christ constantly.

2) v. 14b - *"do not quarrel about words"* - "Avoid meaningless word games; speak God's Word simply and clearly." (TLSB 2:14)

"This is not a warning against careful word for word study of Holy Scripture, especially in the original languages. There is a quarreling about words that is unprofitable,

however, that does not build up but tears down faith, that *"only ruins those who listen."* Often false teaching has its beginning in such quarreling about words, taking them out of context and putting new meanings into them. This quarreling appears to have happened in Ephesus." (TPB p.132)

3) v. 15a - *"present yourself [Timothy] to God as one approved, a worker who has no need to be ashamed"* - "Timothy ought not to preach self-consciously, as if he needs first to prove himself. He must preach as one already accepted by God through faith in Jesus." (TPB 2:15)

4) v. 15b - *"rightly handling the Word of Truth"* (What does this mean?):

\* Keeping the Gospel front and center in all preaching:

(Transcript of 90-second video by Chad Bird, see References)

"The primary calling of a minister of the Gospel is to keep the Gospel straight. That's what Paul is getting at in 2 Timothy 2:15... The Greek verb that's used there for *"rightly handling"* is *"orthotomeo"* and it connotes the idea of "keeping things straight." What are you keeping straight? The Word of Truth.

"And what is the Word of Truth? In Ephesians 1 and in Colossians 1, Paul uses the "Word of Truth" ...that same Greek phrase is synonymous with the Gospel.

"So what are you keeping straight? The Gospel. That's what you're keeping straight as a true preacher of the Word. And that means when you keep the Gospel straight, you certainly keep it at the front and center of everything that you do. That means everything that you teach, everything that you preach. It's not, as it were, relegated to the credits at the end of your sermon-movie. It's the front and center of everything that you do and that you teach, that you preach, and you don't deviate from it. You don't adulterate it by turning the Gospel into something we do for God. Instead, the Gospel is the good news of what God has done for us in Jesus Christ.

"The reason keeping the Gospel straight is so important is because the Gospel is the power of God for the salvation of everyone who believes. It's the way that God delivers to us the riches of Jesus Christ. So let's keep the Gospel straight and let's get the Gospel out."

("If the Gospel sounds like a "P.S." at the end of your sermon, you're doing it wrong.")

5) Note from TPB: "In studying and applying God's Word, we must *'keep things straight.'* We must approach the Word with integrity, go straight to what it plainly says. The Word of Truth must not be changed to what appeals to human reason, for example, regarding creation, sin, grace, or moral standards." (TPB pp.132-133)

c. **vv.16-18**, (an example [& warning] of not "keeping things straight")

1) **v. 16-17**, "*godless chatter*" (NIV) ("*irreverent babble*" [ESV]) - False teaching; while they may speak of "god" they do not speak the truth of God. Their speculations based on their own reasoning lead them further away from God. "Such godless chatter must be avoided because its teaching '*will spread like gangrene.*' It is appealing to human pride and vanity." (TPB pp.133-134) (And, I'll add, this is before social media! )

2) **v.18**, "*they say that the resurrection has already happened.*" - "This false teaching denies the physical resurrection of the body and claims the resurrection is only a spiritual one, taking place in Baptism (such a teaching arose in later Gnosticism). Paul speaks of Baptism as a connection to Christ's death in order that we might rise and 'walk in newness of life' (Rom. 6:4). But this Baptism also looks forward to the resurrection of all flesh on the Last Day..." (TLSB 2:18)

\* An early form of Gnosticism, denying the bodily resurrection and asserting there is only a spiritual resurrection (similar to the error mentioned in 1 Corinthians 15:12-19). "Gnosticism interpreted the resurrection allegorically, not literally." (CSB 2:14-18)

3) **v.18b**, "*they destroy (are upsetting [ESV], are overturning [EHV]) the faith of some*" - False teaching can seem very subtle, almost undetectable, yet it is dangerous and destructive to faith. It is deceptive, as false teachers will claim to be Christian while hiding their true identity. (Thus, Paul named two such false teachers here to identify them, so that others would be warned and avoid buying into what they say.) Like "gangrene" or cancer, false teaching can spread rapidly. (TPB pp.134-135 provides examples of this today)

d. **v.19**, "*Nevertheless, God's foundation stands firm...*"

1) Although these false teachers "*destroy the faith of some, (v.18)*" Paul reassures Timothy here that they cannot destroy Christ's Church. Recall from our study of 1 Timothy that Paul wrote of "*the Church of the living God, the pillar and foundation of the truth*" (1 Tim. 3:15). And we see here (2 Tim. 2:19) that "the holy Christian Church, consisting of all believers, is *the solid foundation that stands firm*. These false teachers and their errors will not destroy it, though they may mislead some." (TPB p.135)

2) Note the **\*"seal"** upon the Church (in those days a *seal* denoted ownership), and upon which the Lord has inscribed:

(a) "*The Lord knows those who are His.*" - Here is great security & certainty for us in faith, for His Church. (Refer to the **\*\*Third Article of the Apostles' Creed**, and Luther's explanation, see below.) (TBP p.135; CSB 2:19; Luther's Small Catechism p.183)

(b) "Let everyone who confesses the name of the Lord depart from iniquity." - The lives of Christians, of the one true Church, call upon the name of the Lord, turn from sin, and live unto Him. Securely sealed into Christ, we are His. (TBP p.136; CSB 2:19; TLSB Eph 1:13)

\* Ephesians 1:13, "In Him you also, when you heard the Word of Truth, the Gospel of your salvation, and believed in Him, you were *sealed* with the promised Holy Spirit.

**\*\* The Third Article of the Apostles' Creed:**

"I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

*What does this mean?* I believe that I cannot by my own thinking or choosing believe in Jesus Christ, my Lord, or come to Him.

But the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith.

In this Christian Church He daily and fully forgives all sins to me and all believers.

On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ.

This is most certainly true."

**e. Discussion questions:**

1) **SG #74**, pp. 45 & 99: (a) How does the believer remain in close communion with Jesus? (b) What blessings does he or she enjoy because of this union?

(a) "Union with Christ is accomplished through the means of grace alone accompanied by faith.

\* "The means of grace are the conferring instruments through which God acts, and faith is the receiving instrument through which people respond. Faith is God's gift and is itself created by the Gospel.

\*\* "This union is solely based upon Christ's incarnation and atonement. He has made Himself one with us and taken our sin to the cross and thus enabled us to be made one with Him.

(b) "By this union we are granted eternal life, the Holy Spirit, fellowship with God, the indwelling of the Holy Trinity, the guardianship of elect angels, and grace to endure all trials through which we may pass in this life." (SG #74, p.99)

2) **SG #75**, pp. 45 & 99-100: Which are the two chief doctrines of Scripture? How are they to be used and applied?

\* Law - "We believe, teach, and confess that the Law is properly a divine doctrine [Romans 7:12]. It teaches what is right and pleasing to God, and it rebukes everything that is sin and contrary to God's will.

"For this reason, then, everything that rebukes sin is, and belongs to, the preaching of the Law."

\*\* Gospel - "But the Gospel is properly the kind of teaching that shows what a person who has not kept the Law (and therefore is condemned by it) is to believe. It teaches that Christ has paid for and made satisfaction for all sins [Romans 5:9]. Christ has gained and acquired for an individual---without any of his own merit---forgiveness of sins, righteousness that avails before God, and eternal life [Romans 5:10]." (The Formula of Concord, Epitome, Article V 3-5; SG p.99)

\*\*\* The Law is used to expose sin and work contrition. "By the law is the knowledge of sin." (Rom. 3:20). The Law shows us our need for the Savior. The Gospel is proclaimed to comfort the sinner with complete and full forgiveness according to the riches of God's grace in Christ.

\*\*\*\* Rightly handling God's Word, and especially the Gospel, also includes applying it rightly. "To speak the comfort of the Gospel to the hardened sinner is to 'throw your pearls to pigs' (Matthew 7:6). To preach the Law to the despondent sinner is to drive him to despair. In either case one does not 'correctly handle' the Word of Truth. The physician must prescribe the right medicine according to the condition of the patient. Similarly, the pastor is to apply the Word of Truth correctly according to the needs of the sinner." (TPB p.133)

4. **2 Timothy 2:20-26** -- In the Master's Service in His House

a. vv.20-21, More instructive word pictures, encouraging illustrations (as in vv. 3-7):

1) v. 20, "*Large house*" - Church

2) v. 20, "*Vessels*" [ESV, KJV] ("*Articles*" [EHV, NIV]) - Teachers & members in the visible church

(a) "*gold & silver vessels*" - "*honorable*" -- "*Rightly handling the Word of Truth*" (v.15)

(b) "*wood & clay vessels*" - "*dishonorable*"-- Teaching false doctrine, "*irreverent babble/godless chatter*" (v.16)"

3) v. 21, "*Cleanse himself from what is dishonorable*" - Removing the false teaching, which may include exposing, repudiating, and excluding false teachers. (TPB p.136)

4) v.21, "*Made holy*" -- "Dedicated to God. Set apart to or consecrated to God. Though all Christians are holy before God through Baptism, the apostles and prophets are '*set apart*' for a unique office (Rom. 1:1)." (TLSB 2:21 & p.1902).

(a) Thus, the Lord enables and prepares His honorable vessels for useful service to "*the Master*" [of the House], "*ready for every good work*" (v.21) (TPB p.136), to bring forth fruits of faith (SG p.46).

(b) Note: Only the Lord cleanses, and makes holy, sanctifying, and calling those who are set apart to do His work. See References for further study:

(SG pp.45-46; *The Formula of Concord, Solid Declaration (1577)* Article XI 76-82 [p.613 in "Concordia: The Lutheran Confessions, A Reader's Edition of the Book of Concord" 2005, 2006])

5) **Discussion Question** (**SG #76**, pp. 46 & 100):

(a) Why should we strive to be vessels of gold and silver in Christ's Kingdom?

(My answer is a question: Why would we not want to be of such value to Him, gratefully serving out of love for all that He has done for us, for His great love toward us, making us His own (v.19)?)

(b) How does a person become a "vessel for honorable use" (v. 21)?

(My simple answer: By His grace alone. Staying connected to the Word of Truth. Staying clear of false teaching. And humbly repenting, and daily seeking His will. Abiding in Christ [John 15], and keeping the eyes of my heart fixed on Jesus - the Author & Perfecter of this faith [Heb. 12:1-2].)

b. vv. 22-26, The Lord's servant staying fit for Christian warfare, opposing false teaching, and leading those who oppose truth to come to *"the knowledge of the truth."*

1) v. 22, "*Flee*" - "Resist by the means of the Word." (TLSB 2:22)

2) v. 22, "*the evil desires of youth*" (NIV); "*youthful passions*" (ESV) - Discuss what are such sins, evil desires of our youth?

(a) "Remember not the sins of my youth." (Psalm 25:7)

(b) "Scripture sees the time of youth, when various desires emerge, as a time of special temptations for evil. This includes more than sexual desires but also the desire for wealth, honor, power, position, and pleasure, whatever form it may take." (TPB p.137)

(c) "If Paul saw the need to warn his faithful coworker and dear son in the faith...against 'youthful desires,' certainly that warning is equally needed by young pastors today and by those not so young. Do we ever fully outgrow those 'evil desires'? The temptation to sin never ends.... What Paul says in a special way to pastors is equally applicable to all Christians. (TPB p.137)

(d) **Discussion Question** (SG #77, pp. 46 & 100): Why does the apostle warn especially against youthful lusts?

"In order to be a vessel that is precious and useful to God, the believer should avoid sinful desires and lusts that war against the soul. Each age of life has its own temptations. Youthful passions are particularly dangerous, because if they are not suppressed [?] they may gain control over one's whole life. The strongest antidote against evil tendencies and habits is growth in the Christian virtues (2 Timothy 2:22)." (SG p.100)

3) v. 22, "*pursue righteousness, faith, love and peace...with a pure heart*" - Fruit of the Spirit (Gal. 5:22-23)

4) vv. 23-26. Here Paul instructs in the best way to deal with opposition: With a spirit of faith, love, and peace, by the fruit of the Spirit. The People's Bible Commentary states, "Let pastors, teachers, and all Christians take to heart this instruction when they meet with opposition." (TPB p.138)

(a) vv. 23-24, "*The Lord's servant must not quarrel*" - Don't get into heated arguments.

(b) Instead, *"be kind to everyone, able to teach, patiently enduring evil [ESV] (not resentful [NIV])"*

(c) v. 25, *"gently instruct"* (NIV)

"Opposition readily raises resentment. Instead of instructing gently, with kindness, we begin to argue. There is a difference between teaching and arguing. Teaching seeks to give light and understanding. Arguing strives to overcome and win." (TPB p.138)

(d) vv. 25-26, Here is the reason for avoiding quarrels, and for kindness, and gentleness with patience in correcting/instructing those in opposition. Not only are pastors (and we as Christians) representatives of Christ, but pastors and we are to be a reflection of His grace, and we do so in order that,...

*\*"God will grant them repentance*

*\*\* leading them to a knowledge of the truth,*

*\*\*\* and that they will come to their senses and escape from the snare of the devil..."*

Note: "It is God, and not we with our clever arguments, who must lead them to repentance and to a knowledge of the truth. The true opponent is not the errorist but the devil who has taken him captive. Yet gentle instruction is called for, a clear, simple teaching of the truth. This, too, is part of correctly handling the Word of Truth." (TPB p.138)



## **References:**

TPB = "The People's Bible (Commentary): 1,2 Timothy, Titus" 2nd edition, by Armin W. Schuetze. Northwestern Publishing House, Milwaukee, WI. 2000 (2nd ed.). (Originally published 1988)

TLSB = The Lutheran Study Bible, English Standard Version, General editor Rev. Edward A. Engelbrecht. Concordia Publishing House, St. Louis, MO. Published 2009.

CSB = Concordia Self-Study Bible, New International Version, General editor Robert G. Hoerber. Concordia Publishing House, St. Louis MO. 1986.

SG = Study Guide used in our Women's Bible Study (by participants in-person and via Zoom): "1 and 2 Timothy, Titus: Keeping the Faith" by A.C. Mueller. Concordia Publishing House, St. Louis, MO. 2006. (This is part of the Bible study series "God's Word for Today")

CW = "Christian Worship Hymnal" as authorized by the Wisconsin Evangelical Lutheran Synod. Northwestern Publishing House, Milwaukee, WI. First edition, 2021.

"Luther's Catechism: The Small Catechism of Dr. Martin Luther" (Anniversary Edition). Northwestern Publishing House, Milwaukee, WI. 2017.

*The Formula of Concord, Solid Declaration (1577)*, "Concordia: The Lutheran Confessions, A Reader's Edition of the Book of Concord," Second Edition, General editor Paul Timothy McCain. Concordia Publishing House, St. Louis, MO. 2005, 2006.

Chad Bird 90-second video, 2 Timothy 2:15, "Rightly Handling the Word of Truth" (I transcribed the video to include in these notes. This is part of daily videos for Reading through the Bible in One Year [with 1517].

Link to video: <https://youtu.be/IF74uyA4xyY?si=LF6iMO-8uC9DbKpn>  
(same video also at this link... <https://www.facebook.com/share/r/1A2JGXL8ya/> )

## **Bible translations used:**

EHV = Evangelical Heritage Version

ESV = English Standard Version

NIV = New International Version