

## 2<sup>nd</sup> Timothy

### The Unashamed Workman

- Faithful in Ministry [2:14-19]
  - Remind *them* of these things, solemnly charging *them* in the presence of God  
Ταῦτα ὑπομίνησκε διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ
    - The word “Remind” is an imperative of ὑπομνήσκω (hupomimnēskō) which means “remind”.
    - This word has no object, so it is implied that other people are in view – in this case the faithful men of verse 2.
    - The phrase “these things” is Ταῦτα (Tauta) which is a neuter plural pronoun.
    - This phrase refers back to Paul’s admonitions to Timothy in verses 3-13 here.
    - The phrase “solemnly charge” is from διαμαρτύρομαι (diamarturomai) which means “solemnly urge”.
    - This is a participle which is subordinate to the imperative “Remind”, so it carries the full weight of an imperative.
    - That is why the NASB (and other translations) added the word “and” and translated it as a normal imperative.
    - We will translate this as “solemnly charging” here.
    - As we saw with the imperative “Remind”, the participle has no object, so it is implied that other people are in view.
    - There is a text question regarding the phrase “in the presence of God”.
    - Some manuscripts have κύριου (kuriou = Lord) here instead of θεοῦ (theou = God).
    - As in 99.9% of all text questions, the meaning of the verse remains the same.
    - The key here is that this reflects the seriousness of the charge that Timothy is commanded to give [1 Tim 5:21].
  - not to split hairs about words, which is useless and leads to the ruin of the hearers.  
μὴ λογομαχεῖν, ἐπ’ οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.
    - The phrase “wrangle about words” is from λογομαχέω (logomacheō) which means “dispute about words”.
    - This word is a hapax legomenon, but common usage indicates it involves splitting hairs about words.
    - We know that the meaning of words is critical to understanding the Scriptures, so if there were a significant difference in the meanings of words, Paul would not be telling Timothy to avoid these disputes.
    - The word “useless” is literally “for nothing useful”.
    - This emphasizes the folly of splitting hairs about words when discussing the foundational doctrines of the faith.
    - The word “ruin” is from καταστροφή (katastrophē) which means “ruin” or “destruction”.
    - This word is used here of upsetting someone mentally (intellectually) to a ruinous degree.

- The phrase “the hearers” refers to anyone who might hear the petty dispute about words.
- This includes the intended audience and anyone else who might be privy to the conversation.
- Make a diligent effort to present yourself approved to God as an unashamed workman, σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον,
  - The phrase “Be diligent” is from σπουδάζω (spoudazō) which means “be thorough” or “make every effort”.
  - This word describes an eagerness [1 Thess 2:17] that is accompanied by diligence [Eph 4:3; Heb 4:11; 2 Pet 3:14].
  - The word “present” is from παρίστημι (paristēmi) which means “present” or “represent”.
  - This is the same word used in Rom 12:1 to describe presenting ourselves as living and holy sacrifices.
  - The word “approved” is from δόκιμος (dokimos) which means “approved (by test)” or “tried and true”.
  - This word describes something or someone that has been tested for approval and accepted as such.
  - The word “workman” is from ἐργάτης (ergatēs) which means “worker” or “laborer”.
  - This word is used here of someone who labors in the study of the word of God.
  - The phrase “who does not need to be ashamed” is simply “unashamed”.
  - We will translate the entire phrase as “an unashamed workman”.
  - Paul had previously spoken to Timothy about shame before men [2 Tim 1:8, 12, 16].
  - This is an even more serious situation – shame before God.
- correctly categorizing and clearly discerning the word of truth. ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
  - The word “accurately handling” is from ὀρθοτομέω (orthotomeō) which means “cut straight” or “hold to a straight course”.
  - This word has a meaning centered around the idea of cutting a straight and smooth path as can be seen in Prov 3:6 and Prov 11:5 in the LXX.
  - The idea of cutting leads to the notion of dividing the word into categories of doctrine while the idea of smooth leads to the notion of discerning the word in a clear way.
  - We will translate this as “correctly categorizing and clearly discerning”.
  - The phrase “the word of truth” refers to the word of God.
  - This phrase can refer specifically to the gospel [Eph 1:13; Col 1:5; Jas 1:18], but is also used of God’s law and ordinances [Ps 119:43] and, in its fullness, describes the whole counsel of God [Acts 20:27].

- But avoid worldly *and* empty talk, for those who engage in it will stray further into ungodliness,  
 τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας
  - The phrase “worldly and empty chatter” is the identical phrase from 1 Tim 6:20.
  - We will translate this phrase “worldly and empty talk” here also.
  - The phrase “it will lead to” is a 3<sup>rd</sup> pers. pl. of προκόπτω (prokoptō) which means “advance” or “progress”.
  - This could be translated literally as “they will progress into”.
  - Given that the “progress” is into further ungodliness, the meaning of this is to stray from the proper path.
  - We will translate this as “those who engage in it will stray further into ungodliness”.
- and their message will spread like gangrene. Among them are Hymenaeus and Philetus, καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,
  - The word “talk” is λόγος (logos) which means “word” or “message”.
  - We will translate this as “message” here.
  - The word “gangrene” is γάγγραινα (gaggraina) which means “gangrene” or “cancer”.
  - Our English word “gangrene” comes from this Greek word, but it describes anything that consumes the flesh.
  - Two men, Hymenaeus and Philetus, are named by Paul as examples of this behavior.
  - Hymenaeus was mentioned in 1 Tim 1:20, but apart from this verse, nothing is known about Philetus.
- *men* who have gone astray from the truth saying that the resurrection has already taken place,  
 οἵτινες περὶ τὴν ἀλήθειαν ἠστοχῆσαν, λέγοντες [τὴν] ἀνάστασιν ἤδη γεγονέναι
  - The phrase “gone astray” is from ἀστοχέω (astochēō) which means “deviate” or “depart”.
  - The basic meaning is to go astray by departing from moral or spiritual standards.
  - The phrase “the truth” refers to biblical truth in God’s word.
  - The particular truth in view here is the timing/nature of the resurrection.
  - Hymenaeus and Philetus were making claims that the resurrection had already occurred.
  - They could not have been talking about physical resurrection because that would be easy to disprove.
  - Therefore, the resurrection they were referring to would have to be some type of spiritual resurrection.
  - This was a perversion of Paul’s teaching about dying with Christ and being raised to a new life [Rom 6:3-4].
  - By making these claims, Hymenaeus and Philetus were effectively denying the truth of a physical resurrection.
  - As Paul made clear, if there is no physical resurrection, then our faith is vain [1 Cor 15:12-17].
  - There is a text question about the word “the” before the word “resurrection”.

- As in 99.9% of all text questions, the meaning of the verse remains the same either way.
- and they upset the faith of some.  
καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.
  - The word “upset” is from ἀνατρέπω (anatrephō) which means “upset” or “ruin”.
  - The basic meaning of this word is to cause something to be overturned (flipped upside down).
  - Here it describes overturning someone’s inner well-being.
  - The phrase “the faith” could be initial saving faith or the ongoing faith of the believer.
  - Here it is used of the ongoing faith of believers.
  - The phrase “of some” tells us that Hymenaeus and Philetus did not upset the faith of every believer, only the ones that were not grounded in the doctrines of the faith.
- But the truth is, the firm foundation of God stands, having this seal, “The Lord knows those who are His,”  
ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην· ἔγνω κύριος τοὺς ὄντας αὐτοῦ,
  - The word “Nevertheless” is μέντοι (mentoi) which means “really”, “actually” or “to be sure”.
  - Given the context, we will translate this as “But the truth is” here.
  - The phrase “firm foundation of God” can refer to Christ [1 Co 3:11], the apostles [Eph 2:20], or the Church [1 Ti 3:15].
  - The inscriptions which follow in this verse indicate that this refers to believers in the Church.
  - The word “stands” is from ἵστημι (histēmi) which means “be established”, “hold one’s ground” or “stand firm”.
  - This word means “stands firm” here which doubly emphasizes the firmness of God’s foundation.
  - The word “seal” is from σφραγίς (sphragis) which means “seal”, “signet” or “mark”.
  - This word is describing a seal that would be set on a foundation indicating ownership/function of a building.
  - The first “seal” is the quote “The Lord knows those who are His,”.
  - This is derived from part of Num 16:5 in the LXX.
- and, “Everyone who names the name of the Lord is to abstain from wickedness.”  
καὶ ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.
  - The second “seal” is the quote “Everyone who names the name of the Lord is to abstain from wickedness.”
  - This is somewhat similar to Num 16:26 but more likely a loose reference to Isa 52:11.
  - Regardless, this inscription describes the importance of believers abstaining from wickedness, including false teaching, such as the claims of Hymenaeus and Philetus.
  - These two inscriptions were given to encourage Timothy.

- Principles of 2 Timothy 2:14-19
  - All believers, including those who have been students of the word of God for years, need reminders [Phil 3:1; Titus 3:1-2; 2 Pet 1:12-15; 3:1-2; 1 John 2:21].
  - In addition, we need to be exhorted to walk as we should [Eph 4:17-24; 1 Th 4:1-2; 2 Th 3:6; 1 Tim 5:21; 6:13-14].
  - Splitting hairs about words does not edify the saints [Acts 18:14-15; 1 Tim 1:3-7; 6:3-6; Titus 3:9].
  - We function in our Christian walk by grace through faith [Eph 2:8-9; Col 2:6-7] even as we have been called to diligence [Eph 4:1-3; Heb 4:10-11; 2 Pet 1:5-10; 3:14].
  - Every born-again believer is accepted in the Beloved [Rom 15:7; Eph 1:5-6].
  - Even so, as believers we should desire that our walk would be approved by God [Gal 1:10; Jas 1:12; 2 Co 10:18].
  - Individual believers are called to various and distinct ministries [1 Cor 12:5; Eph 2:10], but all believers are called to be students of the word [Ps 111:2; Heb 5:11-14].
  - It is important for all believers, and especially for Bible teachers, to clearly discern the word of God [Mark 12:18-27; 2 Cor 2:17; 4:1-2], recognizing the various categories of doctrine [Luke 4:17-20].
  - In doing so, believers will have no reason to be ashamed before God [Phil 1:18-21; 1 John 2:28].
  - There is no benefit whatsoever in getting caught up in foolish controversies and disputes [1 Tim 1:3-4; Titus 3:9].
  - Engaging in such talk may cause the walk of other believers to be knocked off course [Titus 1:10-11].
  - Instead, we should keep our focus on the foundational doctrines of the faith [Prv 10:26; Rom 9:33; 1 Cor 3:10-11; 1 Pet 2:4-7].
  - One comforting foundational truth is that God knows His children [John 10:14-15; 1 Cor 8:2-3; Gal 4:9].
  - Another important foundational truth is that children of God ought to walk in holiness [2 Cor 7:1; 1 Pet 1:14-16].

- A Clean Vessel [2:20-21]

- Now in a large house there are not only gold and silver vessels,  
Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσοῦ καὶ ἀργυροῦ
  - Some commentators try to connect the phrase “large house” here to the Father’s house in John 14:2.
  - However, this phrase is used in a metaphor where it makes more sense as a reference to the Church.
  - The phrase “not only” corresponds to the phrase “but also” which is to follow.
  - Two types of vessels are described in this metaphor, and both are significant.
  - The first type of vessels mentioned are made of gold and silver.
  - These vessels would be used in a home for fancy meals or other events with guests of honor.
- but also vessels of wood and of earthenware, and some for honorable purposes and some for dishonorable purposes.  
ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν·
  - The phrase “but also” includes the Greek word ἀλλὰ (alla) which forms a sharp contrast.
  - This contrast correlates with the “not only” we saw in the beginning of this verse.
  - The second type of vessels mentioned are made of wood and earthenware.
  - These vessels would be used in a home for everyday meals or even for garbage or refuse.
  - The word “earthenware” is from ὀστράκιος (ostrakinos) which means “made of earth/clay”.
  - The only other use of this word is found in 2 Cor 4:7 where it describes our weak (breakable), fallen bodies.
  - The phrases “to honor” and “to dishonor” are used to describe the nature of the purpose of these vessels.
  - We will translate these two phrases accordingly.
  - The phrase “for honorable purposes” correlates with the gold and silver vessels and describes faithful believers whose walk is honoring to God.
  - The phrase “for dishonorable purposes” correlates with the wood and earthenware vessels and describes unfaithful believers whose walk is dishonoring to God.
- Therefore, if anyone cleanses himself from these *things*, he will be a vessel for honorable purposes,  
ἐὰν οὖν τις ἐκκαθήρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν,
  - The word “Therefore” indicates that what follows is based upon what has preceded.
  - The reason for the metaphor of the various vessels in the large house is explained in what follows.
  - The word “if” here is a third-class conditional meaning “maybe yes, maybe no”.
  - Some believers will choose to cleanse themselves and others will not.
  - The word “cleanses” is from ἐκκαθαίρω (ekkathairō) which means “clean out” or “cleanse”.
  - This word describes the process of removing anything that is unclean [1 Cor 5:7].

- The phrase “these things” is a neuter form of the pronoun οὗτος (houtos).
- This pronoun refers back to the vessels of wood and earthenware which are for dishonorable purposes.
- As we saw, those vessels are unfaithful believers who have brought dishonor to God.
- The cleansing in this case involves separating oneself from these unfaithful believers.
- Paul is not suggesting here that Timothy has done anything wrong, but he is giving him a warning about the dangers of associating with unfaithful believers like Hymenaeus and Philetus.
- The phrase “for honor” is the same Greek phrase as “to honor” in verse 20.
- We will use the translation “for honorable purposes” just as we did in verse 20.
- sanctified, useful to the Master, prepared for every good work.  
 ἡγιασμένον, εὐχρηστον τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθὸν ἠτοιμασμένον.
  - The word “sanctified” is from ἀγιάζω (hagiazō) which means “set apart”, “consecrate” or “sanctify”.
  - This word describes being set apart for God here.
  - The word “useful” is from εὐχρηστος (euchrēstos) which means “useful” or “serviceable”.
  - This word is used here to describe someone who provides value to someone else [Phlm 10-11].
  - The word “Master” is from δεσπότης (despotēs) which means “lord” or “master”.
  - This word is used here of the Lord Jesus Christ [2 Pet 2:1; Jude 4].
  - The word “prepared” is from ἐτοιμάζω (hetoimazō) which means “put in readiness” or “prepare”.
  - This is a different word, but very similar in meaning to the word “equipped” in 2 Tim 3:17.
  - The phrase “every good work” refers to the good works which God prepared for us in eternity past [Eph 2:10].
  - The implication here is that associating with unfaithful believers can cause us to be unprepared for ministry.
- Principles of 2 Timothy 2:20-21
  - Within the body of Christ (the Church) there are believers who walk in a worthy manner, bringing honor to the Lord Jesus Christ [Eph 4:1-3; Phil 1:27; Col 1:9-12; 1 Th 2:10-13; 1 John 2:6].
  - There are also believers who do not walk in this manner, bringing dishonor to the Lord Jesus Christ [Rom 6:12-13; 1 Cor 3:1-3; 5:1-2; Titus 1:16].
  - We should disassociate ourselves from these believers who are dishonoring the Lord [2 Thess 3:6; 2 Tim 3:1-5].
  - By doing so, we will increase the likelihood that we will continue walking as we should [1 Thess 4:1-2].
  - Our lives should be set apart for the Lord [1 Thess 5:23], useful to Him [2 Pet 1:5-10], prepared for every good work [2 Cor 9:8; Eph 4:11-12; 2 Tim 3:16-17].