

# **Dr. Robert Yarbrough, Pastoral Epistles, Session 9, 2 Timothy 2:1-21**

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This is Dr. Robert W. Yarbrough in his teaching on the Pastoral Epistles, Apostolic Instruction for Pastoral Leaders and Their Followers. Session 9, 2 Timothy 2:1-21.

We continue our study of the Pastoral Epistles, Apostolic Instructions for Pastoral Leaders and Their Followers.

So, these are letters that apply to everybody in the household of God. And we're going to be looking at 2 Timothy 2. And in 2 Timothy 2, in the NIV, you're going to see 2 headings for chapter 2. And the first one is the appeal renewed. And we'll see in a minute what that appeal is.

And then we're going to see a long section that bleeds over into chapter 3 called Dealing with False Teachers. But I think we'll probably stop at the end of chapter 2 and then finish up the false teachers in chapter 3. But I'd like to begin by reading chapter 2, verse 1, which says, You then, my son, be strong in the grace that is in Christ Jesus. And I think that's good counsel for all of us.

And so, let's just pause for a moment for prayer for this strength. Lord, thank you for your grace. Thank you for the strength that it can convey to us.

We know we're just listening to a lecture or watching a lecture, but that can be hard work too. And I pray that you would help us to be alert and be strong in our dedication to you. And we pray that quite beyond our own efforts that you would be at work instructing us, encouraging us, and guiding us through your holy word.

We pray in Jesus' name. Amen. So, Paul starts out with these words that sort of echo his greeting where he calls Timothy, my son.

And in 1 Timothy, he calls him my true son. So, these are words of endearment. And they're in red.

Be strong is in red because that's an imperative form. And you could also take it as be strengthened, in which case that would underscore God's agency in the strengthening process. Be strong is, I need to be strong, but be strengthened is, hey, open yourself up to God's fortifying of your soul.

And I like that idea because then he says what the means of in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many

witnesses. When we looked at 1 Timothy, we had a chart with Timothy, and every time he's named in the New Testament.

And we saw that in almost all of Paul's letters, I think there are three letters outside the pastorals where Timothy is not named. And in a number of letters, they're Pauline letters, but he'll say Paul and Timothy to the church at Corinth or Paul, Silas and Timothy. So, we don't have to wonder what Paul's referring to when he says the things you have heard me say in the presence of many witnesses.

Timothy was there when Paul dictated. Maybe even Paul helped write down, excuse me, Timothy helped write down some of the things Paul was saying. Also, there are places in Acts where we can see Timothy was present and Paul was teaching day after day after day.

So just as the 12 were taught by the repetitive hearing of Jesus teaching over a period of three years, Timothy had been taught by the repetition of what he had heard Paul say. And Paul is saying, and this is his appeal. The section is the appeal renewed.

He's appealing to him to be strong and then to entrust to reliable people, the things that he had heard Paul say. And he should entrust it in such a way that these reliable people will be able or qualified to teach others. Now, this 1 Timothy 2 becomes sort of a founding verse for some ministries, and rightly so, because Jesus called disciples and then Jesus commissioned his disciples to go and make disciples.

And this one verse summarizes discipleship dynamics. We learn what somebody else passes on, and then we entrust it to people who buy into it themselves, but not just for their own sake, but so that they can become instruments of passing it along to other people. And of course, if they do it faithfully, they'll pass it along to other people in such a way that they will be inclined to pass it along to other people.

And so that's how the chain of discipleship in the body of Christ happens. There's no more important verse for a philosophy of church growth in the pastoral epistles than this verse. However, there's kind of an asterisk here, because this is evidently not a setting where it's going to be easy to live out the discipleship mandate.

Join me in suffering. It's one thing to say that if you're living in a big city somewhere, you're out in the country, and you think, well, someday we might get persecuted. But Paul's on death row, and he says, join me.

Like a good soldier of Christ Jesus. No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer. Similarly, anyone who competes as an athlete does not receive the victor's crown, except by competing according to the rules.

It's the hard-working farmer who receives the first share of the crops. Reflect on, there's another command, meditate on what I'm saying. For the Lord will give you insight into all this.

So, some observations. First of all, grace infuses strength, rather than passivity, and satisfaction with failure. Sometimes, at least in settings I've been around, grace is celebrated, because grace means we don't have to work.

Grace means it's free. There's a truth to that, but not to the point that we should abuse grace by excusing either laziness, passivity, or even sinfulness. I once heard a worship leader say words to the effect that when we come to worship, we offer our sins to God, and he offers us his grace.

Well, the truth in that statement is, God does forgive our sins, and often in certain worship services, you'll hear the verse, if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. But an offering to God, even a sin offering to God, is never like, this is my contribution, and then God blesses our contribution with his forgiveness. Sin is shameful.

Sin is an embarrassment. Sin is an affront to God. God hates sin, and it doesn't matter who commits it.

It's foreign to his character, and it's a miracle that we're not fried as a result of our sins in the presence of a holy God. You see Isaiah in chapter 6, who's mortified because he feels his sin in the presence of God. Or we see Peter in the boat with Jesus, who senses that there's something transcendent in Jesus, even early in his ministry.

And he says, depart from me, Lord. I'm a sinful man. So, there's no friendship between God and sin, even though God extends forgiveness to sinners.

So, grace is not something that weakens us, or that lowers standards, or that tempts us to, I know I'm living in sin, but that's the nature of being a Christian, is because of grace, that God forgives your sin. So as Paul puts it in Romans 6, should we keep sinning so that grace may abound? No, that's not the way it works. Grace infuses strength.

Secondly, pastoral ministry is at its basest discipleship ministry. And I've already commented on this, and I commented on it yesterday, how in the North American church, we get liturgy, which is a great thing, but some people are just great at liturgy. They're not very great at learning and teaching others.

And other people are great, some churches who are very liturgical, they're rather somber. And we talk about high church, and it's beautiful. But then there can be more sort of common church, and it's like going to a concert.

And there's great music, and maybe very skilled musicians, maybe they even write their own music. And being a Christian is, maybe dressing to a certain level, and being with a certain demographic, and enjoying certain music, and just, the music builds, and you just get happier and happier, and your hands are raised, and this is all good, but that's not really church. If that's all it is, if that's mainly what it is, what are we celebrating? Are we celebrating ourselves? Are we celebrating God in an empty way? Because God, the angels rejoice when a sinner repents.

And God is at work redeeming the world, and I think he rejoices in our rejoicing, but not if day after day, and week after week, and year after year. We're not really disciples, we just like good music, and especially safe music. There's probably not passing marijuana cigarettes around, and tripping on drugs at the good music in the church, like at a regular concert.

It's probably safe, and it's just a nice atmosphere. But it can be very hypocritical. If we're not living lives of discipleship, but we're celebrating Jesus, Jesus said, go and make disciples.

He didn't say, go and have concerts, and feel my joy. That's permissible, but it's rotten at the core if it's mainly what identifies us as Christians. Pastoral ministry is at its basest discipleship ministry, and pastors need to be they're always adjusted to be made.

How can we be more effective at making disciples, and being disciples? Thirdly, like in many walks of life, and we get a mention of three different walks of life here, pastoral service requires extreme dedication to a superior. That's, that's the takeaway from the soldier image. The soldier doesn't get distracted by civilian affairs.

He may have to be involved in them to some extent, but he tries to please his commanding officer, and I call that extreme dedication to a superior. And there's an analogy for Timothy because he should have an extreme dedication to his Lord. He has to live in the world, but his primary loyalty is to his commander, and that's where his hope lies, his strength lie, and his calling lies.

And because we're sinful, we can always be tempted to shortchange our commanding officer and to get more involved in things that we can rationalize and justify as good as, and they're important, and miss out on that close relationship with our commander that we know that we should be dwelling in. Then there's a second image here, and that is the athlete. He doesn't receive the victor's crown, except by competing according to the rules.

Implicit here is the idea, we are running to win. We are more than conquerors through him who loved us. We're not, we're not running, and there was an old image, I just want a little cabin in the corner of glory land.

We want the greatest things for our Lord that he can bring about through our lives. He is worthy of our full attention, and our full effort, which is easy to say, but that always requires months and years of dedication, so that we can learn how to live lives that are really dedicated to him. Because, none of us came from a perfect Christian church or household, and sometimes we come into the faith, we're first generation, and we've never really seen the Christian faith lived out.

Or we may have come from homes where the marriage was terrible of our parents, and maybe we married somebody, who had a terrible marriage too, and somehow we find faith in Christ, and we're trying to grow as Christians, but everything we know about marriage is twisted. And so, marriage is very difficult. We don't, we don't have any role models.

We don't know how to do it right, and the Lord begins to move in a positive direction. It takes maybe years for us to really begin to find the satisfaction of the Lord, and of marriage, and relationship. But we're after the victor's crown.

We're not after, well, I know I'm a Christian, and I know I'm stagnant, but just so I'm over the line. That attitude is not consistent with the glory of God in our lives, and the sweetness of growth in grace, and in Christ. So that's the second analogy between pastoral service and discipleship identity.

We have to apply principles that we don't invent but don't invent. There are rules in athletics, and you don't get a crown if you don't compete according to the rules. God has a world, and God has a church, and God has guidance and instruction, and if we don't live our lives consistent with the parameters of God's world and God's instruction, we don't have any hope of getting an award.

We're not, we're going to be unsuccessful in whatever efforts we exert. And then the third example, I think, is very, very simple. The hard-working farmer.

The hard-working farmer. Depending on where you are in the world, and in your own life, a lot about this, or you don't know anything about it at all. And if you don't know anything about it at all, it's very possible that you kind of romanticize, the farm life, because it's easy to think, fresh air, and the cows, and the flowers, and the meadow, and these kinds of things.

But if you are in a part of the world where people live as my grandparents did, and my parents had five children, and they loved me so much that they sent me away

every summer, every summer. I think I was the favorite one. And I got sent to an 80-acre farm, which isn't very big, and my granddad farmed with two horses.

And it wasn't because he was of some religious group, it was because he was poor, and they did not have a bathroom inside, and they ate pretty much the same food every day. And when I got older, I realized my grandparents were subsistence farmers. They just barely made it, and to pay their taxes every year, they would sell a couple of hogs.

They had some pigs, and that's how they paid their taxes. And they were only in their late 50s when I started going there in the summers, but they were stooped over with arthritis, from the hard labor. And in the winter, they had, they had thin clothes.

My granddad's, feet and his joints were swollen so big, he couldn't wear normal shoes. He wore these these floppy rubber boots and no socks. Because, he was in, he was in such pain, and anything hurt his feet, and he couldn't, when he, when he did go to church, he wore these sandals that were just like webbed leather, and, and he couldn't do the buckles, because his feet were so swollen.

So, in the ancient world, farming wasn't with tractors in air-conditioned cabs. Farming was arduous, and farming was often not very profitable. And as a farmer, there was always a danger you were going to starve, because if your crops didn't make it, then what were you going to eat when winter came? So that's an image for the pastor.

The pastor is sowing the seed. The pastor is cultivating. He's tilling a field.

But it is hard work. And Paul says, reflect on what I'm saying. Think about this, and you'll get the point.

This is what it looks like to be strong in the grace that is in Christ Jesus. Join with me in suffering. Be like that soldier.

Be like that athlete. Be like that farmer. Think about these things.

And, there are applications for your life, Timothy. Just a final note, reflect on what I'm saying. Notice he says, for the Lord will give you insight into all this.

And my comment is, we can know all these things. I've been explaining these things. But we need divine illumination for the implications of these images to clarify for us personally.

That's one of the temptations of Bible study and Bible reading is we understand something and we think, well, that's enough. And then, we go off. And as James

describes it, it's like looking in a mirror and then forgetting what we look like once we leave.

If you look in the mirror and, you've got a bunch of grease on your face, then when you look away, you should pick up a cloth and like wipe your face. You shouldn't say, well, I got grease on my face and then walk away and forget about it. When we look at the Word of God, it's easy to make some ideas, generate some ideas, and then leave and not really be impacted by it.

And Paul wants Timothy to be impacted by this. So, he says, reflect on what I'm saying. It's not a common word.

Reflect on what I'm saying. The Lord will give you insight. The chapter continues in verse 8. Remember Jesus Christ.

Now this is the only time that Jesus Christ is in this order in 2 Timothy. And I'm not sure why Jesus is first. I'll offer a suggestion in a minute, but it's in conjunction with something else in the verse.

Remember Jesus Christ, raised from the dead. It's relevant if you're on death row to be thinking about, Jesus rose. And if you're calling Timothy to suffer like you're suffering, he needs to be encouraged by Jesus' resurrection from the dead too.

Descended from David. Descended from David. Now, I have an idea that this is at least a subliminal affirmation of their common ethnicity.

Jesus was put to death when he was raised, but you could look at it positively. He was the fulfillment of the messianic promise made to David. You could also look at it in terms of genealogical reality.

Jesus was ascended from David, and so are we. Jesus suffered and was raised, and so am I. Remember this Jesus. And so, Jesus is this very Jewish name or very Hebraic name.

And he turned out to be the Christ. So here you could conjecture that he's stressing Jesus' Jewishness, his Abrahamic descent, his son of David status. And yet, he was victorious in God's economy.

And Paul says this is my gospel. Jesus, raised from the dead. Of course, he was dead because he was crucified.

So, the crucifixion is in there too. This is my good news. And that's really kind of ironic.

This is my good news. My euangelion. For which I am suffering, even to the point of being chained like a criminal.

He wasn't actually a criminal, but that's how he was regarded. But God's Word is not chained. The idea is that's what matters.

The message is not chained. Just the messenger. Therefore, I endure everything for the sake of the elect.

And there's an analogy there between God's selection of individuals who hear the gospel and are saved. And all through the Old Testament, we see that God makes choices, and God has purposes, and he fulfills that through raising up certain people for certain purposes. And there's a certain mystery associated with that.

And Paul says, that work of God, that mysterious electing work of God by which he calls a people and he calls people into being who are members of that people, that process continues. And for that to happen, some people have to suffer. I'm one of them, he says.

I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, now there's the normal order, Christ Jesus, with eternal glory. Somebody suffered for him to be forgiven and know the hope of glory, that was especially Jesus. And he is an apostle of Jesus, and now he's enduring what he needs to.

And of course, implicit in all this is his appeal to Timothy. This whole section, the appeal renewed. He's appealing to Timothy in large measure by describing his own situation, and it's sort of an indirect or oblique appeal to Timothy.

Timothy, you're in a similar situation. The outcome is favorable, but it's not easy. But Christ is at the basis of it, and Christ is our hope.

And Christ is the one who redeems us, and there is salvation in Christ Jesus with eternal glory. I mean, it's glorious to go down in flames for the sake of Jesus, to go down in loyalty, to go down in courage or in fear, but to stay faithful. That's glorious.

But it's not the end of things. There is a glory, there is the actual, eventually a glorified body, and an eternal glorious future, which Paul says, along with Isaiah, we can't describe. The eye has not seen and ear has not heard, it has not entered in the heart of people, the glories that God has prepared for those who love him.

So, there's a hope here. Then we get a trustworthy saying. We saw a number of these in 1 Timothy, and we're going to see one in Titus.



But this is a longer, extended, trustworthy saying, and it's a little controversial. There are four ifs. First of all, if we died with him, we will also live with him.

This kind of reverberates with language in Romans 6, where Paul talks about our union with Christ in his death, in his baptism, and in his resurrection. And when Christ died, in a sense, we died with him. And if we say yes to the gospel message, and we say, you are my savior, then, in a sense, we say, my sins were taken care of when you died.

I died when you died. And what Paul is saying is, if we are truly committed to Christ, as Timothy was, at least by the time the hands were laid on him, and he received his calling, we will also live with him. In this world and the next, we will know that the principle of life, eternal life, that is a quality presently, and that is a quantity and quality in times to come.

So, this is very assuring. If we endure, this is also assuring, but it's a little more iffy. If we endure, we will also reign with him.

Paul says I endure everything. There's a reason to do that, because we have, whether it's a share in his eschatological glory, or whether he's saying, we will also reign with him in this life, as Paul says, we are more than conquerors, through him who loved us. That's right now.

We live above certain threats in this life, because Christ is our Lord and Protector. So, we have a second sort of challenge and sort of statement of confidence. Now, the next two are more controversial.

The third one is less open to controversy. If we disown him, he will also disown us. It reminds me of Corinthians, where Paul says, I buffet my body, lest I, after preaching to others, be found to be a castaway.

Paul has no doubt about the sufficiency of the death, the resurrection, and the reign of Christ. No doubt about that at all. No doubt about God's faithfulness.

But Paul knows he can't trust himself. And he knows there's something in him, he calls it the sarx, the flesh, that makes him want to trust himself more than he trusts God. And we see examples through all the pastoral epistles of people in the church, who end up saying, well, we don't believe in a resurrection.

They're teaching things that they did not receive, and that are not true. And sometimes, they were Paul's assistants, like Demas, we're going to read about at the end of 2 Timothy. Demas has deserted him.

He was like an apostolic co-worker, and now where's Demas? So, what Paul is doing here is giving Timothy incentive to own up to temptations he may feel, to shortchange his commitment to the Lord. And at least, I think, indirectly, because he was Jewish, he knew the Old Testament. Remember all the examples we have in the Bible of people whom God richly blessed, and who turned away from God.

We're no better, we're no better than a Judas or a King Saul. We're no better. And if we think we are, we better watch it.

Paul says, let him who thinks he stands, take heed lest he fall. Part of our security is growing in our realization of how untrustworthy we are. How it's only God in whom we find trust and salvation.

So, it's very important, that this is not thinking negatively, this is thinking truthfully. We put no confidence in the flesh. Our hope is built on nothing less than Jesus' blood and righteousness.

I dare not trust the sweetest frame, but wholly lean on Jesus' name. It's a wonderful song, but it's easy to sing and not really mean it. But Paul means it.

And then he says, finally if we are faithless, he remains faithful. For he cannot disown himself. And I go back and forth on this, and I go back and forth on it so much that I don't know what I think this is saying.

But I know it's saying one of two things, and it could be both things that it's saying are true. This may mean, if we are faithless, like Peter was faithless when he denied Jesus. That was not an act of faith.

But God remains faithful, he cannot disown himself, and Christ forgave Peter. So, the fourth if could be an affirmation that even though we are frail, and even though we do stumble, God is still faithful to forgive those who repent and turn to him. Because that's what Peter did.

But there's another way of reading this, and it's the way I tend to read it. And that is, the third if, if we disown him, he will also disown us, is certainly negative. And the fourth if is more nuanced, but it is even more negative.

It explains a little bit more, and I think of the curse and the blessing passages in Deuteronomy. Where God lays out two scenarios. It's just like at the end of the Sermon on the Mount.

You've got the broad path, and you've got the narrow path. And you've got the wise man, and you've got the foolish man. What are we going to do with what's been

entrusted to us? So, moving from disowning him at the end of verse 12, sharpening that.

If we are faithless, that word means there's no faith. If we do not have faith, God is not going to like, well, you're a special case. I remember when, Judas, I remember all the good things you did.

You weren't perfect. You stole some money. You betrayed Jesus.

But actually, about 90% of the money that was given, 90% you did give to the poor. That's like a bee. That'll get you in.

For so long, and then just like two or three days, you had two or three bad days. Don't worry. You'll go to heaven.

On the assumption that Judas was a son of perdition, who was with Jesus, and never really opened his heart to a transformation. On that assumption, he was faithless. And despite all appearances, he was not a disciple.

And God remains faithful. God has made an offer. He's a God who covenants.

And if we enter the covenant, we have security. But if we appear to enter the covenant, and see, God knows our hearts. He knew Judas' heart.

And if that's who and how we are, God cannot disown himself. God's not this chameleon, who changes with the shifting patterns of how he is preached. In my own lifetime, God has been preached in various ways.

We have the health and wealth gospel. And, in the course of my studies, I've seen all kinds of understandings of who Jesus was. And, what you need to do to maximize the benefit of knowing Jesus or not knowing Jesus.

There are a lot of scholars who have a very negative view of the truth of the Gospels. And for them, the proclamation of the truth demands that we tell everybody that not very much of this is true. There's a famous German scholar named Eitel Linnemann, who's now with the Lord.

She was the student of the most revered biblical scholar in the 20th century in Germany, Rudolf Bultmann. And for years, trained in that skeptical tradition, she taught in the German university. And she taught students that the Gospels are not true.

And later on, she became a Christian, and she repented of that. And when she was asked, why did you do that? She said, well, I was convinced that I was furthering the proclamation of the truth. The truth is, the Bible is not true.

If that's the route we go, God is not going to change. Say, oh, I see now that the seminary professors are teaching this. Okay, I've got to kind of change my salvation so that these people don't get lost.

He's not going to change his identity just because people change their representation of him. The second commandment is don't make idols. And people love to do that, and so this is a warning not to do that.

A simple observation here, Christ's victorious endurance guarantees Paul's endurance. God's victorious endurance in Christ guarantees Paul's. So that's the positive of this whole section.

Remember Jesus Christ. He was faithful, and for his sake, I'm faithful. But then there's this added trustworthy saying, which is a motivation.

Turning away from Christ is not a choice to be selected, Timothy. It's a theoretical possibility, but that's not a button. You don't want to push eject as a follower of Christ.

No matter how bad things get, just hang in there. And I think he's hopeful that Timothy will. Now let's deal with the false teachers.

Keep reminding God's people of these things. So now he's turning from Timothy himself to the people that Timothy leads. Warn them before God, just as Timothy has been warned by Paul in the presence of God.

Warn them before God against quarreling about words. This is an example of the pastor exercising his spiritual authority. He instructs, but he also admonishes.

He's shepherding. He's protecting the sheep. Warn them against quarreling about words.

It is of no value and only ruins those who listen. There are certain discussions we need to just turn away from. Do your best.

And that word could also be translated, be zealous or spare no pains. Do whatever it takes.

That's how I would translate it. Do whatever it takes to present yourself to God as one approved. A worker who does not need to be ashamed and who correctly handles the word of truth or rightly handles the word of truth.

Avoid godless chatter because those who indulge in it will become more and more ungodly. I think today, at least in America, I think of how much discussion there is about politics and how the culture gives the impression that the salvation of humanity in the future lies in who we elect. And lies in political solutions.

Solutions that the Congress will make or solutions that the President will make. It's life and death. Politics has become life and death.

Or scientific issues. Climate issues. Disease issues.

Our hope is built on nothing less than the CDC and the health mandates that are given by the WHO, the World Health Organization. Man is convinced that he can build a smarter planet. We have to destroy gender first for some, it seems.

But people are involved in this chatter. And a lot of it is godless and intentionally godless. And some people who are Christians do need to be involved in it.

I am to a certain extent because teaching the Bible, I have to read a lot of things that people who don't believe the Bible are teaching in the world so that I can tell my students, this is what they're saying, and here are some things that you need to know to make up your mind what you think about the Bible and about this godless chatter. But I can't, like, become a convert to it, and I have to be careful that I don't become so involved in it that I'm just a missionary of the godless chatter. Or that I get pulled into the godless chatter and just become another angry person trying to refute other people.

Those who indulge in this will become more and more ungodly. That's what happens. And unfortunately, some churches have become ungodly because they have people, they are leftist politically, they are rightist politically, and they have gotten involved in this ungodly view that man has the final solution.

And I'm not saying that all this discussion can be wiped away, or that it is not normative. I mean, the discussion will lead to certain conclusions, and we're on the ship. I'm saying God's people, as part of their mandate to be holy and dedicated to God, they have to figure out, okay, how much can I be involved in this, and how much do I have to let God take care of the world and make sure that my marriage, my friendships, my work in the church, my daily devotional life, my relationship with my kids, my relationship with my work, how much do I, not because I'm in denial, but because I'm realistic about my capability and my calling.

And Timothy, as a pastoral leader, he's being told, look, encourage people to be faithful in their own sphere, and let God rule the world, and not to get lured into big discussions that they won't make any difference in, but it will make them ungodly if they become so involved in these things. Their teaching will spread like gangrene, and then he names two names, Hymenaeus and Philetus. All we know about them is right here.

They've departed from the truth. They say that the resurrection has already taken place, and they destroy the faith of some. Anybody who would accept what they say would destroy all their faith.

But not everybody is buying it. But some are buying it, and their faith is destroyed. Nevertheless, God's solid foundation stands firm, sealed with his inscription, the Lord knows those who are his, and everyone who confesses the name of the Lord must turn away from wickedness.

Pastoral care involves continual deflecting of false notions, and sometimes those who promote them, like those two named individuals. The faithful pastor does his work well, back in verse 15. Be zealous to present yourself to God as approved.

You don't have to be ashamed. You're handling the word of truth well. And that tells you something also about the pastor's main weapon in this operation.

It's the word of God. He is a servant, a minister of the word of God. He is a teacher.

He does his oversight and protecting and guiding and admonishing work with this tool of the word of God. The faithful pastor does his work well, resting on God's promise to vindicate those who trust in him. The Lord knows those who are his.

He'll uphold them. He'll hold them fast. He'll see them through.

And he's resting on God's demand to separate from what is unholy, like Hymenaeus and Philetus and their views and whatever movement has attached itself to them by this time. I think that probably we need to take a break at this point. I know we're not quite to the end of chapter 2, but I think we can make up a little time in our next lecture.

So, we'll stop here and then we'll resume at 2.20 when we come back.

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