

# Second Timothy 2 part 2

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## SUMMARY KEYWORDS

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Shalom, and welcome to via yisrayl, a Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher, Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zerah Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Brooke is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG That's one word love Israel dot o RG. Now, here's baru with today's lesson.



00:42

Timothy knew the call that God had placed upon him, he knew that God was placing him in leadership, that he might grow and mature other individuals that they might do the same thing that he was called to do. And that was to be a godly influence in the life of others, training them discipling them that they might grow as well and become useful to God. So ask yourself a question. Are you useful to God? What have you done this past week? Since we gathered last week? What have you done? In order to demonstrate fruit? What good deeds? What purposes from God? Have you received and carried out? We need to be people that are doing the Lord's will. Well take out your Bible, and look with me to Second Timothy, and chapter two, Second Timothy, and chapter two. Now, we began this chapter last week covering the first 13 verses. And now we want to do the second half of chapter two of the second epistle to Timothy by the Apostle Paul. And notice how it begins, we see that we are not called to be simply individuals that don't produce, but we're called to be profitable. And he is going to reveal truth, principles, and and instruction for us, in order that we can do just that. Second Timothy chapter two, and verse 14. Now I want to translate it literally. And what it says is these things, you remember. So Paul has spent a great deal of time discipling, Timothy, we know the instruction that he received in the first epistle, now this epistle. And Paul is simply saying these things that I'm teaching you these things that I am sharing, both when they were together, and now through these epistles, he says these things, you remember. Now, some Bibles will say charge, but literally, it's a word for testifying or bearing witness. And it has a prefix, which means thoroughly, all the way through completely in its entirety. So he says, Sir, these things you remember testifying thoroughly before the Lord? And then there's a warning not to. And the intent here is not to have conflict with words, which is not profitable, don't engage in conversations, that's not going to have a profitable outcome. You say, Well, how do I know that? If if someone else simply being argumentative? If someone else hasn't been trained, they

don't know the the truth of God and they're just being contentious. It is not your job to enter and enter into some debate with them. We have to have discernment when it's proper to speak and when it's right, to be silent. So Paul is telling Timothy and realize in that culture, there was a lot of speaking and being answered back, there was these dual discussions going on. And so often, they were fruitless. So Paul is telling Timothy, he's testifying thoroughly before the Lord, don't engage, when we might say these wars of words, because they are not profitable. And what else do they do? Well, these empty discussions, these conflicts of words, it says, upon destruction, they bring about destruction of the ones who are listening or hearing to these things. So remember, as we have discussions, there are people listening. And are these discussions profitable? are they producing fruit? Do we have someone that's truly seeking truth and wanting to obey God? Or are they simply contentious? And oftentimes, there are individuals that love to discuss, they ask all these questions, they ask a question in order that they can enter into conflict. Don't be brought into these fruitless discussions. Look, now to verse, verse 15. What should we be ye says here, and this is a word for, for responding quickly. It's word of haste. But oftentimes in English, this term haste is negative. So we might better understand it in our language as being diligent. It has to do with a degree of seriousness for a specific purpose. So he says, Be diligent to present yourself. And the next word is documented, meaning that there's proof that there is evidence, so be diligent to present yourself, as documented before God. And then he says, as a servant, that is not ashamed. But what is this servant who won't be ashamed? What is he doing? Well, it's two words. Now, the first one has to do with cutting something. And the second one, in significance, the orders actually different, is where we get the term for orthodontics. What does an orthodontist do? He straightens teeth. So it says here to cut things straight. And what things are we talking about? It says the word of truth. Now notice how these two verses are related. We need to be people who are not a servant, that is a shame, but one that is fruitful, who is rightly cutting meaning, dividing the word of truth, properly, setting things straight. And if others don't want to hear truth, if they don't want to be set straight by the words of God, that it's not fruitful, it's not profitable to engage them. And what's the alternative? Well, this is what he's going to talk about. In the next verse, verse 16, he says, But, and then he has a word for for Babel. And that's what he's speaking about here. Words that serve no purpose, they're just babbling. And then he has a word, which means empty thoughts, words, and babbling of empty thoughts. He tells us simply keep reading avoid, for what do they do? Well, we have a word for all the morsel. So what happens when we engage in these words of of babble, that are empty of thought, what happens? He says such things avoid, because they only are doing something all the more so they are. And then the next phrase is, again, two words. One is cutting before. Now what are we given an image of? Well, you can imagine someone that they're walking in, they have a machete in their hand, and they're cutting away the the the brush, so they can go forward. And what it says is this, when you engage in babble words that are empty, these thoughts that have no merit to them, no significance, no truth attached to them. When you don't avoid these things, what happens? It is like you are cutting away Forward Unto and notice how this verse ends into ungodliness. So understand a very important principle. When you engage in conversation, that is without purpose, without fruit, without the proper thoughts. When we don't avoid that. We're going to be cutting away to ungodliness we're like that person that just cutting away that that growth that that brush those weeds in such the vegetation, and we're heading to ungodliness. So stern warnings of being practical and Being someone who has a set objective, and pursuing that not letting others through Babel and vain words take you away from the purposes of God. Look down to verse 17.



10:17

And their words as having a gang green growth. Now, it's literally if we look at this word in, in Greek, it is the word gang. greener, it's where we get the English word gangrene, which is an infection that brings about death. So it's a very strong word. And he says they're words, they are like a cancer, they are going to bring about death they infect. And therefore we need to realize what's at stake here. Their words as having a gang green growth, as is. And he gives two examples of people who engage in this, he says one hint menace. And the second one, please, please, P Letus. Now, the second one is only mentioned here. The other one is mentioned earlier, in First Timothy 120. And in that context, again, it's individuals that have turned away from sound doctrine, not walking in truth. And when we engage in, in this discussion with such people, it is going to produce that which has no lasting purpose, that which is not edify, but that which is a infection that will bring about death, verse 18. It says, certain ones, from the truth, they have missed the mark. Now, what we see is that these in the visuals, we had some examples in that previous verse, it says, certain ones from the truth. And what we see here, and this is the second time that we're truth is much, they are turning away from it. They have MCs, miss the mark, is what he's saying. They say, and here's a good example of missing the mark. These are saying that the resurrection has already happened already taking place. Now the resurrection that they're talking about, is more than likely, they're talking about the the the resurrection of believers, meaning this is all over. Now, when we have the term resurrection. What are we referring to most of the time, the term resurrection is a kingdom word. And they want to say we have that same false theology today, that the kingdom is here, that it's already happened. It's within us. It's so so spiritual, it is symbolic, its internal, but the kingdom is here. It is. Now one of the things we see when we examine the scripture, and I believe that this is a very important tangent, to go off on. Because if we don't understand how the kingdom will be established, we will be led astray. There are many individuals that are teaching a kingdom now theology, or that the believers are going to usher in the kingdom, bringing about a great change in this world, a change of righteousness, where everything is getting prepared for messiahs return. We don't see that when Messiah taught parables and let me give you just one example. When he taught about the parable of the leaven, now, many times in the Scripture loving for example, in First Corinthians chapter five, verses six, seven and eight, we see leaven is being used and equated for sin, but not in this parable. When we look at the parable of the leaven or the EES, what do we see?



14:30

A woman that takes East this leaven, and she hides it in three measures of flower. And what's the purpose of this parable to teach us concerning the kingdom of God? Now what happens? Well, that yeast is put into the dough, and it disappears. We don't see it, but it's working. And it's not until the In when we see the effects in the last stage, taking place, and that's what we're going to see, in regard to the establishment of the Kingdom, things are going to get worse, we're not going to see the Kingdom Come and gets stronger and more evident and more evident and more powerful, and taking hold of more. And there's this transformation slowly, little by little, and the world becomes more and more kingdom like, this is not biblical. We don't see that. Many people are teaching that. But it's not Biblically sound. That parable is telling us that the kingdom is like, that's the purpose of it, what shall I liken the kingdom of heaven to it's like a woman who takes Ece, she puts it into flour, that dough, it's.



15:57

And then suddenly, at the end, what we know is this, there's going to be evil, and evil is going

to reach its pinnacle. And then God's judgment is going to come before that judgment, we're going to be removed. We're going to experience that Blizzard hope, the rapture, prior to God's wrath falling, and God's wrath is going to bring destruction of the enemy, that Antichrist empire. So over a period of approximately three and a half years, God's judgments go into fall, and bring about destruction. And it's only after hear this, it's only after this destruction, this judgment, the outpouring of His wrath, as an outcome of God's destruction through his judgment, then the kingdom will be established. So if you follow any of these, these movements, that are teaching a kingdom now, or a triumphant church, that we're going to transform the world, we're going to be more and more successful in turning the world into the kingdom of God. I heard one false teacher. And he was speaking about how he sees he says he was with a group of people. And he says, you know, put your hand towards the west. Now they were in America. And they were all assembled. And he says, point towards the west. Because he says, I'm prophesy. I see I have a vision for California being flipped into righteousness into godliness. And he says, Many nations, this is going to happen. It's not false teaching. Nowhere in the Bible, do we see that? We see that God's going to bring judgment upon this world, and only as a result of judgment, not one nation after another flipping to Kingdom truth, totally unbiblical. Now that crowd love to hear that. That's so encouraging. That's nice, California is going to become a Christian state. That's what he says, lies, not based upon scripture. And this is what he's speaking about these words, which which are as Gang Green. He says, These ones have missed the mark. They have have missed the mark concerning the truth, saying that the resurrection, resurrection, a kingdom word that the resurrection has already happened. What do we find? It says, And these, these evil teachers, they they have cause to be overturned. It says, The faith of certain ones, this false teaching and realize that that faith is rooted in truth. And what happens is these who believe the basic truth, when it comes to the finer points of the Scripture, they have things been turned upside down. That's what Paul is warning, Timothy. And let me share with you that his words are so appropriate today, because there are many teaching a false theology concerning the last days. Now let's go to verse 19. He says, Nevertheless, a firm or stable foundation of God stands now he's speaking about despite what we will see, this evilness despite this, there is a firm stable foundation of God that will stand that If you look at this, it is in the perfect, which means it has stood, it is standing, and it will continue to this foundation, nothing is going to destroy it. And what's that foundation of the kingdom of God, that gospel message, it was released, it was performed, and it is active today, nothing's going to change that. So look, again, he says, Nevertheless, the firm foundation of God stance, having the sill of, of this thing, these things having this seal, and what is the seal?



20:43

The Lord knows the ones been his the ones who belong to him. And he says, turning from unrighteousness. Now what it's saying here is this. God knows who belongs to him. And these who belong to Him, they are going to turn away from unrighteousness. And who's the ones that are turning away from him righteousness, all the ones naming the name of Messiah. They know not just that there's a Messiah, but they know the name of Messiah, which is your show. And when We Know Messiah, his name, we know him personally, he dwells within us through His Spirit, the Holy Spirit, we are going to turn away from unrighteousness. So he tells us keep reading. Look, if you would to verse first 20. He's given an example, he says, in a great house for a large home, is there not only vessels of gold and silver, and the way it's set up in the Greek, it means no, there's that. He says, There is not just vessels of gold and silver, but also wood and clay, Clay vessels. And which he says, on one hand, there's some for honor. And on the other hand, there's some for dishonor. Now, he's saying here that there is two distinct purposes, one of honor, that's God's will, and one of dishonor that which is against the will of

God. So this is what's going to happen happening right now in this world. He's He's likening this world to a large home. And there's vessels of honor and dishonor. And then he says, Look, if you were to verse 21, therefore, if a certain one has cleansed himself from these things, these things that that are babble, these things that missed the mark these things that are false. He says, if a certain one has been cleaned, he's cleaned himself from these things. He is like a vessel, for honor, sanctified, and useful to the master. For every good work, he has been prepared. Now, that's how we are called to live in this world. Let's go back and look again at what he says, We want to be a vessel of honor, meaning we want to do the things according to God's will. And doing this. He says, Look now to verse 21. He says, Therefore, if a certain one, hopefully, that's you and me, if we have cleanse ourselves from these things, these fruitless these vain, these profitless things, if we've done that, and it's a work of the Holy Spirit in our life that accomplishes that. It says, He will be a vessel for honor, committed to the will of God, having been sanctified, and not just sanctified that means called to a purpose, a godly purpose, His will, but also useful to the master, for what, for every good work, having been called, we've been called for good works. Now that's not legalism. That's a fact. God's called every believer to engage in good works, works according to His will. Verse 22. Now there's a process whereby we become individuals that do good works, and it involves a change. Look at verse 22. He says here,



24:54

but foolish desires now literally, it's not the word foolish, but the word is youthful. So let's get it right, he says, But youthful desires. What does he say, flee. Now you flee how? Well this is how you flee from these youthful desires. And it's simply speaking about being spiritually immature. He says, But pursue righteousness. Now we're going to come across a list of things that we're called to pursue. Now, in Hebrew, the word is rule deaf. And this is pursuing something diligently. It is pursuing something with an all encompassing commitment, being passionate, not compromising, not losing heart, not being discouraged, not giving attention to anything else. So he says, You flee these youthful desires, how? By pursuing righteousness, faith, love, peace, with the ones having been called having called on the Lord, from a clean heart. So notice what it says here you pursue, don't be engaging in immaturity, these youthful lust, these desires, but he says, Pursue righteousness, faith, love peace, with the ones who have called upon the Lord, out of a pure heart, a heart that's been cleansed a heart that's been prepared. So let me ask you, does that describe you? Now Paul is saying these instructions to Timothy. But we need to make them personal. We need to take hold of them, and apply them implement them in our life. So we need to have that clean heart. And how does that happen? When we pursue these things, it will have a purifying effect on our heart. When we hear heart what should come into our minds, hopefully, you've listened enough to know, heart is associated with thoughts. It purifies our hearts, that means it purifies our thoughts, so that we have the right mind. When we had the right mindset, we're going to see things differently. And we're going to have the wisdom, the knowledge, to behave with discernment, and understand what God's will is, in a general sense, but also what God's will is for your life, and for my life. Now, look at verse 23.



27:51

But foolish Now, here's the word foolish, foolish. And now, this next word, see, we're having two words that describe a strife, conflict. And the enemy loves that. The enemy always tries to bring conflict among among the body of believers into the local congregation into an

organization. And what he says here, he wants us to avoid this remain far from such worthless conflict and strife. So he says, look, again, verse 23, but foolish and, and the word here is word for trained, but being untrained, so foolish, and we might call call untrained, striking, meaning striking, having conflict with those who are foolish and untrained. Now, the Bible says something. The Bible says, Do not answer one, and is folly that means in this foolishness, if someone is untrained in the things of God, meaning this, they're not a disciple, they're not wanting to be disciplined. They're not wanting to be trained. In other words, it means foolish and an teachable individuals. They like strife. So it says, in regard to these individuals, he says, refuse, refuse to be involved in such strife, those that are foolish and of those who are unteachable, knowing that it gives birth to strife or conflict. That's what the enemy loves. Now, if you do a good study of this second half of chapter two of Second Timothy, you are going to see three times God says, to avoid refuse to be part of strife conflict, among among the body of believers. It's not profitable. It doesn't produce anything And and this conflict will produce greater conflict. That's what it gives birth to, instead of seeing good works and edification and growth and purity, and sanctification, and those things that we were called to pursue those things of righteousness and faith and love and peace, instead of those things, what happened? It gives birth to strife, verse 24, but a servant of the Lord, it's not necessary to be quarrelsome, to be a servant of the Lord, we don't have to be gifted in quarterly. That's not what we're about. You put forth the truth, if someone doesn't want to hear it, that's fine. Then it will be Pon their own heads. So we aren't quarrelsome. That's not what we're about. We want to give truth. Someone's unteachable, someone is foolish, someone is, is just wanting to engage in strife for the sake of strife and producing more conflict. He says, a servant of the Lord, it's not necessary to quarrel, but to be gentle with all and then it says, teaching. So we're supposed to if it's quarrelsome, it's not the time for teaching. But those who are not quarrelsome, they need to be apt to teach. And then it says something. Now, as I was going through this, and I just want to say that my wife is a great help to me. Most of the things that I teach, we study them together previously. And as she and I were looking at this word, we found that that many Bible say, just be patient. Now, it's wonderful to be patient. But that's not what this word is. If you look at this word, it's a word which means to bear or carry. And then the last part of that word, is the word evil. So you know, it's one thing to be patient, you know, I, I want something. When I was a little boy, my dad would say, you got to be patient, you have to wait. Well, there's a big difference between waiting,



32:29

being patient for something, just letting the time go by and what it says here, which is baring evil. Now, this is something that that we don't hear enough. But three times so far, in Second Timothy, we have seen Paul say to Timothy, get ready because you're going to endure evil, you're going to experience evil, you're going to bear evil, evil things are going to be placed upon us and we have to, to overcome that. We have to bear that we have to endure it. So it's not just a word of patience, but it's a word of overcoming evil, enduring it persevering, in order to to have victory. Then he says, Look at Verse 25. In and again, many Bibles will say in humility, but if we look at this word carefully, at least in the Textus Receptus, it is a word of of CC. Now, the word ceasing here has to do with being quiet, still not engaging. Paul saying in this passage to Timothy, as a leader, there are numerous things that that you're not called to engage in. This is not a good use of your time. This is not what a leader does, to find himself being ensnared, in one conflict after another. There are people love conflict. They love to sit around and debate things and argue and stuff and sow seeds of division, and dissension among people. Don't be part of that. Don't tolerate that. So he says, in, we might have the word quietness. In ceasing, I realized most Bibles say in and gentlemen, gentleness, perhaps, or in

humility, it says being trained, now, this is a word for tutoring, having been tutored, it has to do with growing, maturing, and it says, you know, training, instructing the ones that are and these are the ones who are contrary to they are the ones that are against things of God. So we're supposed to be training those that are in opposition, and hear the ones in opposition, they just don't know better. And therefore we're supposed to set things in order for those who are contrary to. And there's a hope. Perhaps, God will give to them. Repentance, for the knowledge of the truth. Now, I would really highlight this because there's a wonderful principle here. Now you're again, Paul's telling Timothy, you know, you don't need to engage in all this conflict. But if there's those who are contrary, and you can set them trait, set them straight, do so trained him, disciple them, tutor them. Perhaps, God will give to them repentance, for knowing the truth, the knowledge of the truth. Now, here's the principle that we see. You will not have knowledge of the truth until you turn away from sin. That's why it is so vital, so essential,



36:20

that we affirm the standards of God, God's moral standards, his ethical standards, everything that he sets forth, were in the law. We're not saved by the law. The law is not an instrument of salvation. But the law teaches us God's standards, of morality, of conduct of ethics of justice. They're very important. And it's only when we embrace these standards and affirm them is what I'm talking about saying, Yes, God says, This is wrong behavior. I agree with it. God says to do this, I want to do that. It's only when I embrace these things, turning away from sin, embracing God's standards, then, and only then, are we going to have knowledge of the truth, as long as we say no to the standards of God. And that's why the Torah, His commandments are so important. When we don't know them, we don't know God's expectations. We don't know God's standards of righteousness, and what's unrighteous. We can't really practice repentance, we can't turn away from those things. Because the things that we ought to turn away from, we don't even know are bad. And therefore, therefore, until we repent, we are not going to have notice what it says here. That repentance God grants it for the knowing the knowledge of the truth. Verse 26, or last verse. Now, most Bibles in here again, going through this with with Rifka. Many Bibles, add words to help us understand. Now, some will put a these words in italics. sighs that's good to let us know they're not original. But many times, they just add words, and they don't tell you they're not there. Let me translate this very literally force, as we've been doing throughout, it says and, and this is a phrase I put down in the margin Hozier les nephesh Bria, which means returning to a sound mind, being sober minded, returning to that, gaining that regathering that, that that composure, of right way of thinking. So he says, and returning to being sound minded, from the snare of the devil, many Bibles will say, escaping from the snare of the devil. Well, that's implied but it's not there. So first of all, this is what he's saying. We need to have that sound mind. We need to be restored to that proper way of thinking. In order that we can recognize the snare that is that trap of the devil that diabolical one.



39:24

What happens? See, oftentimes, this foolish arguing this contention, this this false teaching, not being trained properly, what happens? Well, he says here, the last part of the verse, having been captured. Now that's what the enemy wants to do capture us. So being captured by him for that one meaning the enemy, Satan's the devil, being captured by him, for that one's will that one's purpose, that one's objective. So we need to return. And I think this applies to a lot of

believers, we need to return to sound mindedness. How do we do that? By embracing God's truth. Now, right before I sit down to record this, I was looking at watching and I share with you watch a lot of different Bible teachers. And this one to make a point. He told about an elf, a story about an elf. And his whole message was illustrated by by an elf. Now how foolish we are not called to tell stories, fables, just numerous illustrations to make the points that we want to make. That's what we're called to do. We're called to be people who are founded upon the word of God. And here's the takeaway force. It is only here that carefully. It is only when you are embracing God's word. Placing this feeling your heart, your mind, with scriptural truth, then and only then are you going to be restored to that sound mindedness. So you can recognize what are the snares that that diabolical one the devil that he's using, say diabolical one because the Greek word for Devil is where we get the English word diabolical. It speaks of his his powerful intelligence, much smarter than you and me. That's why we have to restore to that right way of thinking, which is an outcome of scriptural truth. And only then, can we be set free from being captured. Now we're not talking about him controlling our eternity. But among many believers, Satan is calling the shots because they are embracing the wrong thought process. They're basing their lives upon their desires, what they think their destiny is what they believe is right in their own eyes, rather than based upon the Scripture, we see and we're gonna see more so even in the weeks to come, that Paul emphasizes to Timothy, scripture, and how profitable scripture is not these debates that we have with babbles and babbling and empty words that are not profitable. Scripture is where we find that which profits spiritually. Well in with that, until next week, Shalom from Israel



43:06

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org Again, to find out more about us please visit our website love Israel dot o RG there you will find articles and numerous other lectures by baru these teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.