

Study 9: Letters to Timothy

Introduction

We next see the Ephesian church some 5 years later (around AD 65 and AD 68) through the letters to Timothy. Timothy had been left in Ephesus to sort out the dissenting elders, and to set the disorderly church in order. We can “piece together” what is happening (and has happened) in the church during the five years after we last saw it in the Ephesian letter.

Body of the Study

Introduction

The Situation in Ephesus

Charge to Timothy

Instructions for Elders

Instructions to Timothy

The Falling Away

Timothy’s Role and Duties

Elders

Instructions to Timothy

Dealing with those who would not listen

What we know from 1st Timothy

2nd Timothy

First appeal – defection

The Second Appeal - opposition

Second Appeal - Loyalty

Instructions for Correcting Error

Their Behaviour

Appeal to Timothy

Final warnings for Timothy

What we know from 2nd Timothy

Homework and preparation for next week:

Read the notes as a review of the study

The problems in Ephesus appear to have come from the leaders within the church leading people away with them. How do we make sure that this doesn’t happen in the church today? What safety valves has God put in place in the church to stop this happening?

Read Revelation 2:1-7 – What is happening in the church in Ephesus at this time?

Notes for study 9: Letters to Timothy

We next see the Ephesian church some 5 years later (around AD 65 and AD 68) through the letters to Timothy. Timothy had been left in Ephesus to sort out the dissenting elders, and to set the disorderly church in order. The first letter gives him instruction on how to address the situation (and the apostolic authority to do what needed to be done). In the second letter, Timothy is still having problems bringing the disorderly elders into control.

So, we can see the Ephesian church over a period of 40 years (or perhaps over a period of 15 years if we take an early date for Revelation = 67 AD). [AD 53, 54, 57, 62, 65, 68, & (67 or 95)], and can “piece together” what is happening (has happened) in the church during the five years after we last saw it in the Ephesian letter.

Introduction

The letters to Timothy (and Titus) were written very late in Paul’s life, after the close of the Acts narrative. After being released from his Roman imprisonment, Paul made a fourth missionary journey, including at least one and probably two visits to Ephesus. He had disciplined some of the elders whilst in Ephesus, and he had left Timothy behind to further set the disorderly church in order. We do not know for certain the places that Paul went to, or the order that he visited them, and therefore it is impossible to pin down a time and place for the writing of Titus and the first letter to Timothy, with Corinth as the most likely place.

Conybeare & Howson¹ suggest that upon leaving Rome, Paul went to Macedonia, and then to Ephesus. Whilst there he visited Colossae and Laodocaea. After that he went to Spain by ship to avoid the political upheavals of Rome, where he stayed for two years. From Spain he returned to Ephesus again where his predictions of Acts 20 of apostasy were coming to fruition. After leaving Ephesus, he went to Corinth, and he then spent the winter at Nicopolos, where he was arrested and sent to Rome for execution around AD 66 or 67.

Whilst both Titus and 1st Timothy discuss the qualifications of elders, there are subtle differences in the circumstances. Titus was instructed to appoint elders (Tit 1:5) whilst Timothy was instructed to bring the disorderly elders at Ephesus into order (1 Tim 1:3). Paul is quite explicit in the purpose of the letter to Timothy: “...*Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth...*” (2:3:14-15 NIV). Dissention had apparently arisen from amongst the elders, just as he had predicted (Acts 20:30), and he names Hymenaeus and Alexander (1:1:20). Hymenaeus is presumed as the ringleader, as he is named first here, and again in 2:2:17.

The Situation in Ephesus

Paul’s instructions (commandments) are not motivated by any malice towards anyone, but “...*the purpose of this commandment is love from a pure heart, from a good conscience, and from sincere faith...*” (1:1:5 NKJV). His motives are pure, however, there were some in the church at Ephesus (some of the elders Acts 20:30) who did not have these pure motives “...*some, having strayed, have turned aside to idle talk...*” (1:1:6 NKJV)

They ought to be leaders equipped to teach others because of their knowledge and experience, but they are not competent to teach “...*desiring to be teachers of the law, understanding neither what they say nor the things which they affirm...*” (1:1:7 NKJV).

¹ Conybeare, WJ & Howson, JS “The Life and Epistles of St Paul” Eerdmans, Grand Rapids Mi. ISBN 0-8028-8086-X p.745

Charge to Timothy

Paul empowers Timothy to fulfil his mission of setting the disorderly church in order, and “...to wage a good warfare...” as he went about his duty “...having faith and a good conscience...” (1:1:19 NKJV). He makes a strong contrast between faith and good conscience. Some of the leaders in Ephesus had “...rejected their good consciences, and because of that they had made shipwreck of the faith...” (1:1:19). They had learned the truth, but had moved away from it and rejected it – against their conscience.

As in 1 Corinthians 8:1-13, Paul equates the belief of error with the weak conscience. If a person has been mistaught, his conscience is defiled (1 Cor 8:1-13). If he refuses to be taught better and persists in his misknowledge or misunderstanding, he is an opinionated heretic (Tit 3:10). If he reaches a point where he is no longer sensitive to the truth, his conscience is seared (1 Tim 4:2). One must not miss the force of the relationship between “sound doctrine” and “good conscience” in 1 Timothy which accords with what Paul teaches everywhere. The root cause of all the trouble is false teaching. In 1 Corinthians 8, as in 1 Timothy, Paul’s discussion links conscience (*suneidesis*) with true knowledge (*gnosis*). In the fight against Gnosticism, one fact stands out: the good conscience is equal to a knowledge of the truth and a love of the truth².

Two of the leaders *Hymenaeus* and *Alexander* are named. Hymenaeus is probably the ringleader, and Alexander is described again in 2:4:14 where he is said to be a coppersmith. Paul had already disciplined these two men whilst he was in Ephesus “...whom I delivered to Satan that they might learn not to blaspheme...” (1:1:20 NKJV). However, it appears that they refused to leave, as Paul now instructs Timothy to deal with them, and he has to do so again in the second letter.

Instructions for Elders

Paul uses the word *episkopos* (bishop) twice, which describes how the elder ought to act (oversees). Paul hits at the problem straight away – since the elders were not acting the way that they ought to!!! The NKJV has “...If a man desires the position (office KJV) of a bishop, he desires a good work...” (1:3:1), whilst the NIV says “...If anyone sets his heart on being an overseer, he desires a noble task...”. It is clear that it is a role to which a person is appointed, and that it involves work – the task of doing something – and behaviour that goes with it.

Some of these qualifications are mandatory, and Paul uses the word *dei* (“it is necessary”, “must”, “it is imperative”) to describe them. The requirements fall into four general areas:

1. Obedience and commitment in his christian lifestyle (1:3:2-3)
2. Demonstrated leadership by leading his own family (1:3:4-5)
3. Experience in his christian walk with God (1:3:6)
4. He has the respect of those outside of the church (1:3:7)

Like the requirements in Titus, the picture is of a mature family man, who has learned from experience “...for if a man does not know how to rule his own house, how will he take care of the church of God?...” (1:3:5 NKJV).

Instructions to Timothy

Paul writes the letter “...hoping to come shortly, but if I am delayed, I am writing to you so that you might know how to conduct yourself in the church, which is God’s household...” (my paraphrase of 1:3:14-15). Timothy was to set things in order, particularly relating to behaviour and conduct in the church which is described as “...the house of God...” (1:3:15), the dwelling place of God in us. The church is also described as “...the pillar and the ground of the truth...” (1:3:15) which describes its function in supporting the truth. [Not the pillow and the ground, upon which one may wish to lay and go to sleep!!!].

² Spain, Carl. “The letters of Paul to Timothy and Titus” The Living Word Commentary, ISBN 0-8344-0006-5 p.38

The Falling Away

Paul prophesied that a falling away would come, and would be led by some of them (Acts 20:30). He may have had this revelation of the Spirit, or some other revelation in mind when he says “...*Now the Spirit expressly says that in latter times some will depart from the faith...*” (1:4:1 NKJV). The falling away must have had something to do with demonology, since Paul adds that they are “...*following deceiving spirits and things taught by demons...*” (1:4:1 NIV). Rather than being led by the Spirit, they were being deceived by spirits.

The falling away involved not just the knowledge of demons, but also their practice “...*speaking lies in hypocrisy, having their own conscience seared with a hot iron...*” (1:4:2 NKJV). They knew what they were doing was wrong, but they had become so engrossed in the practice that it no longer pricked their consciences, which had become cauterised (the Greek work is *kausteriazō*). Not only were they hypocrites (saying one thing and doing the very thing that they condemn in others), but they were denying the things that they were practicing, and lying about it.

In addition, they were making commandments for which they had no authority “...*forbidding to marry, and commanding to abstain from foods which God created...*” (1:4:3 NKJV). Forbidding marriage is a sign of false teaching, as is forbidding eating certain types of foods. All food has been created by God “...*to be received with thanksgiving by those who believe and know the truth...*” (1:4:3 NKJV). This is probably an illusion to the Judaisers who would bind the abstinence from certain kinds of food on the Gentiles. As Christians, we understand that the things that God has provided for us are for our good, and we ought to be thankful, “...*For every creature of God is good, and nothing to be refused if it is received with thanksgiving...*” (1:4:4 NKJV). We are instructed to give thanks for our food, and we “set it apart” “...*sanctify it by the word of God and prayer...*” (1:4:5 NKJV).

Timothy's Role and Duties

Timothy has the role of a servant (minister) *diakonos* “...*If you instruct the brethren in these things, you will be a good minister of Jesus Christ...*” (1:4:6 NKJV). This required him to do something. *IF you instruct...* His instruction to the brethren was not discretionary. Paul had given Timothy the instructions, and he was thus charged with implementing them. This should not be a surprise to Timothy, since he was “...*brought up in the truths of the faith and of the good teaching that you have followed...*” (1:4:6 NIV).

Timothy needed to ensure that he did not get caught up in the error in the church “...*Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly...*” (1:4:7 NIV). These fables and godless myths (being taught by those who had abandoned God for the doctrines of demons) are like an old woman might tell fairytale stories to young children. When we come to the practical acceptance of the truth, these things are to be rejected. The adjective describing how we get to be Godly is *train* (NIV) or *exercise* (NKJV). This directly contrasts with the next verse, where the exercise (or training) of the body is contrasted to the training in the spiritual realms “...*For physical training is of some value, but godliness has value for all things...*” (1:4:8 NIV). The value of that training is in both the “...*promise of the life that now is, and of that which is to come...*” (1:4:8 NKJV).

Paul uses a very strong term – it was to be taught and delivered as commandments, and was not optional “...*These things command and teach...*” (1:4:11 NKJV). Although Timothy was a youth (or young man NIV), which means he was under 40 years old, he was to present himself with the characteristics that those he was instructing could follow and imitate. “...*Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity...*” (1:4:12 NKJV). He was to lead by example, and not just by what he said! Timothy was to “...*give attention to reading, to exhortation, to doctrine...*” (1:4:13 NKJV). This statement reflects a simple pattern of worship of the early church that was similar to that practiced in the synagogue. The scriptures are to be read, the people are to be preached to (exhorted), and they are to be taught (doctrine means the thing that is taught).

Instructions concerning Elders

Instructions for dealing with the elders in the congregation begin with “...*the elders who rule well...*” (1:5:17). They should “...*be counted worthy of double honor...*” (1:5:17 NKJV) is generally taken to mean that they should be paid for their work. The first honour is the respect for the position of an elder in the church, and those who work hard at the service, and rule well should be rewarded financially for their work. The context of financial support is made perfectly clear in the next verse “...*For the Scripture says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages."*...” (1:5:18 NIV).

However, some elders were not doing the right thing (the main point of the letter). Elders are to be held in esteem by the congregation, and as such discipline against them should not be taken lightly (nor to anyone, for that matter), and the matter must be well established “...*Do not entertain an accusation against an elder unless it is brought by two or three witnesses. ...*” (1:5:19 NIV). The NIV has a stronger term than the KJV / NKJV, that the accusation against the elder is not even to be entertained unless it is substantiated by two or three witnesses.

Not all accusations are to be dismissed, as some of the elders had led people astray “...*Those who are sinning rebuke in the presence of all, that the rest also may fear...*” (1:5:20 NKJV). Once the practice of the unfaithful elders had been established, they were to be dealt with publicly, so that they would become an example to the other elders. There is a slightly different approach taken here to that in correcting other Christians who have sinned. Normally, you would approach the person to counsel them back, then go again with two or three others, then take the matter to the church (Mt 18:15-17). However, these were the leaders of the church who were leading others astray. Their practices were established by the two or three witnesses (1:5:19), and they must be made an example of so that others would not follow in their footsteps.

Instructions to Timothy

Timothy must fully carry out his actions of setting the matters right, without prejudice. It would be easy for him to be swayed by the strong personality of some of these leaders who had persuaded other people to follow them, however, he needed to remain objective. “...*I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism...*” (1:5:21 NIV). He must carry through with the instructions, and he must be fair in his actions.

As an evangelist, Timothy was charged with appointing elders (the only examples that we have in the New Testament is where elders are appointed by evangelists – Acts 14:23; Tit 1:5). As part of such an appointment (or the appointment of deacons), the laying on of hands was used as a sign of approval. This function was not to be exercised suddenly, but to ensure that it was done with appropriate consideration “...*do not lay hands on anyone hastily...*” (1:5:22 NKJV). Neither was Timothy to engage in any of the sinful practices of others “...*nor share in other people's sins; keep yourself pure...*” (1:5:22 NKJV).

Paul makes two statements “...*The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them.*”²⁵ *In the same way, good deeds are obvious, and even those that are not cannot be hidden...*” (1:5:24-25 NIV). Timothy needed to exercise prudence and judgement as he worked through the situation in Ephesus, and not be too hasty in acting to right the wrongs when the evidence was not as clear as it was in other situations.

Dealing with those who would not listen

Those who would not listen to the instruction were not to be compromised with. The teaching came from God. “...*If anyone teaches other wise, and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness...*” (1:6:3 NKJV). These people were to be withdrawn from “...*from such withdraw yourself...*” (1:6:5 NKJV).

Paul describes their characteristics:

- *Conceited and understands nothing.*
- *Has an unhealthy interest in controversies and*
- *Quarrels about words that result in*
 - *envy,*
 - *strife,*
 - *malicious talk,*
 - *evil suspicions and*
 - *constant friction between men of corrupt mind,*
- *Have been robbed of the truth and*
- *Think that godliness is a means to financial gain. (1:6:4-5 NIV)*

These people are corrupt through and through, and they are not motivated by a love of the truth, but by what they think they can get out of it for their own gain.

In contrast, Timothy (addressed as “*O man of God*” – a similar address to that given to the prophets in the Old Testament) is told to “...*flee these things and pursue righteousness, godliness, faith, love, patience, gentleness...*” (1:6:11 NKJV). The instruction is not for Timothy alone, but for all who would conform their lives to that of God.

As a final instruction, Timothy was to “...*Turn away from godless chatter and the opposing ideas of what is falsely called knowledge...*” (1:6:20 NIV). The false teachers were pushing such ideas, and “...*by professing it, some have strayed concerning the faith...*” (1:6:21 NKJV).

What we know from 1st Timothy

- | | |
|---|------------|
| • A falling away would come | Acts 20:30 |
| • It would be led by some of the elders | |
| • Hymenaeus and Alexander were ring leaders | 1:1:20 |
| • They were disciplined by Paul, but refused to leave | 1:1:20 |
| • They had impure motives | 1:1:5,6,19 |
| • They were incompetent elders | 1:1:7 |
| • They had departed from the faith | 1:4:1 |
| • They were lying and hypocrites | 1:4:2 |
| • They were involved in demonology | 1:4:1 |
| • They were making unauthorised commandments | 1:4:3 |
| • They were teaching Godless myths | 1:4:7 |
| • The sins of some were obvious | 1:5:24 |
| • They were conceited and understands nothing | 1:6:4-5 |
| • They had an unhealthy interest in controversies | |
| • They were quarrelsome | |
| • They were motivated by greed | |

2nd Timothy

Paul encourages Timothy to remain faithful in his teaching, “...*Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus...*” (2:1:13 NKJV) and to “...*Guard the good deposit that was entrusted to you--guard it with the help of the Holy Spirit who lives in us...*” (2:1:14 NIV). Paul had entrusted the gospel to him, and he was to ensure that it was taught to others. The Holy Spirit would help him in his work.

First appeal – defection

Paul's and Timothy's faithfulness is contrasted to those who had turned away from the gospel, and had hindered its work. Timothy was aware of the situation, and Paul again mentions two of them – Phygellus and Hermogenes. Paul writes "...*that all those in Asia have turned away from me...*" (2:1:15 NKJV) which seems to be a reference to a larger number having deserted the faith. We don't know anything else about them, except that to have deserted Paul they must have been one of his friends in the first place.

The Second Appeal - opposition

By contrast, Timothy is charged to be a true worker for the Lord "...*Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers...*" (2:2:14 NKJV). We can get some insight to the things happening in the church, with people engaging in pointless arguments (c/f 1:6:20). These things did not help spread the gospel, and probably did a lot of harm, causing the hearers to fall away. In contrast, Timothy is exhorted to "...*Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth...*" (2:2:15 NKJV).

Incorrect applications concerning God's revelation were being made, as shown by the next verse "...*But shun profane and vain babblings, for they will increase to more ungodliness. And their message will spread like cancer. Hymenaeus and Philetus are of this sort...*" (2:2:16-17 NKJV). Their arguing was pointless and rather than bringing people closer to God, it was leading to more ungodliness. If this was the same Hymenaeus mentioned in 1:1:20, then it is likely that he was one of the elders who had previously been disciplined by Paul, but had refused to leave, and was *speaking perverse things to draw away disciples after him* (Acts 20:30).

These men, "...*have strayed concerning the truth, saying that the resurrection is already past; and that they overthrow the faith of some...*" (2:2:18 NKJV). Despite the opposition that both Paul and Timothy were facing from these men, "...*Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and "Let everyone who names the name of Christ depart from iniquity..."*" (2:2:19 NKJV). Despite the opposition, the truth of the gospel cannot be overcome. It is God's revelation, and His will, and man cannot overthrow it. Even though these men might seem on the surface to be faithful, the truth lies underneath, and God knows the truth. If they truly belonged to God, then they would not be continuing with their wickedness.

Second Appeal - Loyalty

Paul draws contrasts with what is happening in the church. Not everyone is the same, and "...*in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honour and some for dishonour...*" (2:2:20 NKJV). Some of the vessels are regarded with great honour by the owner and the guests who visit. Nevertheless, those of less honour (the wooden bowls and the clay pots) perform important functions in the running of the house, and the verse can be read this way. However, some in Ephesus have dishonoured the church, and themselves. The owner of the house (God) regards them with dishonour. Paul clarifies this for us in the next verse "...*Therefore if anyone cleanses himself from the latter, he will be a vessel for honour, sanctified and useful for the Master, prepared for every good work...*" (2:2:21 NKJV). Two implications can be drawn from this statement. On the one hand, those who have dishonoured God need to repent and change, and it is up to them to repent. Secondly, Timothy is to cleanse the church from those causing the strife.

Instructions for Correcting Error

Timothy faces a difficult situation in Ephesus, is still a young man, and needs to show maturity in his actions "...*Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart...*" (2:2:22 NIV). It was not enough just

to purge the church of the false teachers, he also needed to demonstrate the positive qualities of righteousness, faith, love, and peace. But he should not be distracted by the disputes, and those involved could try to turn the situation against him. “...*But avoid foolish and ignorant disputes, knowing that they generate strife...*” (2:2:23 NKJV).

Timothy needed to be gentle and delicate in handling the situation “...*And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful.*”²⁵ *Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth,*²⁶ *and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will...*” (2:2:24-26 NIV).

Their Behaviour

Paul and Timothy faced widespread opposition from deceptive opposers “...*They are the kind who worm their way into homes and gain control over weak-willed women...*” (2:3:6 NIV). Notice their means of entry, and what they do when they get there. They are influencing psychological dominance over their victims.

Those influenced by them also showed lack of resistance, whom Paul describes as *weak-willed women* (gullible women NKJV). This is certainly not to say that this is a characteristic of women *per se*, but rather the specific situation in Ephesus at the time. These people did not have a firm grasp on the truth of the gospel, or else they would have resisted the false teachers. Consequently, some responsibility is also brought to those led away, since they were “...*weak-willed women who are loaded down with sins and are swayed by all kinds of evil desires...*” (2:3:6 NIV). With their lack of understanding they are further described as “...*always learning but never able to acknowledge the truth...*” (2:3:7 NIV). They were forever getting information, but they failed to understand how to apply that information to their lives, and consequently were following after *every wind of doctrine*, and were unable to discern truth from error.

Like the Egyptian magicians Jannes and Jambres who attempted to stand up to Moses and Aaron (Ex 7:11), they resisted God, and with their conjuring, they were attempting to discredit God’s ambassadors. The false teachers in Ephesus were doing the same thing to the teachings of Paul (and most likely also Timothy). “...*Just as Jannes and Jambres opposed Moses, so also these men oppose the truth...*” (2:3:8 NIV). Jannes and Jambres failed in their mission, and so too would those who oppose the gospel “...*men of depraved minds, who, as far as the faith is concerned, are rejected.*”⁹ *But they will not get very far because, as in the case of those men, their folly will be clear to everyone...*” (2:3:8-9 NIV).

...Character determines behaviour. What we are is seen in what we do. Even though we can adjust our behaviour temporarily to correspond to what is socially acceptable or in our self-interest, we will eventually show our character by what we do. This fact leaves us with the challenge of allowing God to mould and alter our character.³

Appeal to Timothy

Timothy must exercise commitment in standing against Satan’s attacks. He had not learned and taught *cunningly devised fables*, but the truth of the gospel that had been demonstrated with the power of the Holy Spirit (Timothy had the miraculous gifts, and was able to confirm that he taught the truth from God - 2:1:6). “...*But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it...*” (2:3:14 NIV).

Timothy had learned some things from Paul, but he also knew their certainty, because they were consistent with the Old Testament scriptures. “...*and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus...*” (2:3:15 NIV).

³ Lea, Thomas D. “The New American Commentary Vol 34: 1,2 Timothy, Titus” ISBN0-8054-0134-2 p.229.

Timothy is to be ready to act, and make the most of the opportunities that present themselves, “...For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. *“They will turn their ears away from the truth and turn aside to myths...”* (2:4:3-4 NIV). Those causing the problems in the church (in this case, in Ephesus, although the same applies generically everywhere), did not want to listen to the truth, and only heard what they wanted to hear. Timothy needed to ensure that the gospel received the maximum effect while ever the opportunity presented itself.

Final warnings for Timothy

Timothy is warned, “...Alexander the coppersmith did me much harm...You must also beware of him, for he has greatly resisted our words...” (2:4:14-15 NKJV). Presumably this is the same Alexander mentioned in 1:1:20, who was (also presumably), one of the fallen elders in Ephesus. However, it could be another Alexander somewhere else. Alexander’s fight against the gospel would not go unheeded, and Paul notes “...May the Lord repay him, according to his works...” (2:4:14 NKJV).

What we know from 2nd Timothy

Opposers	Timothy (& Paul)
(moving from sound doctrine)	Hold fast to sound doctrine 2:1:13
(No Faith / Love)	In faith & love 2:1:14
(abandoned the truth)	Guard the truth 2:1:14
Turned away from Paul 2:1:15	(A true worker for the Lord)
Striving about words to no profit 2:2:14	Diligent to rightly divide the word 2:2:15
Ruinous to the hearers	
(Profane babblers)	Shun profane babblers 2:2:16
Ungodliness 2:2:16	(Godliness)
Strayed – resurrection is past 2:2:18	Lord knows those who are His 2:2:19
– overthrow faith of some	
Dishonoured vessels 2:2:20	Honoured vessels 2:2:20
(Foolish / ignorant disputes) 2:2:23	Pure heart 2:2:24
– Generate strife	–Not quarrelsome
	–Kind
	–Able to teach
Deception 2:3:6	(true servants of God)
– worm their way in	
– gain control	
– never able to come to a knowledge of the truth	
Opposing God & the truth 2:3:8	(Support God & the truth)
(teach lies)	Continue in the truth 2:3:14
accept myths, reject the truth 2:4:4	(teach the truth)
Greatly resist our words 2:4:15	(present the truth regardless)