

# Abounding Grace Christian Church

## A Study of Paul's Second Letter to Timothy – Part 11

### I. Exposition of Chapter Three (continued).

A. Verse 16 (continued) – “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” – Concerning inspiration, Dr. Thomas Lee writes:

**“The fact that the Bible is inspired by God leads us to assert that the Bible is infallible, inerrant, and authoritative.”<sup>1</sup>**

1. The word “infallible” means; “incapable of error...not liable to mislead, deceive, or disappoint”<sup>2</sup>

Additionally, it means that it cannot fail and, therefore, it is trustworthy.

Dr. Norman Geisler writes:

**“The word *infallible* is not used in Scripture of itself; however, other statements are used of the Bible that imply its infallibility (unfailingness). Jesus said, “The Scripture cannot be broken” (John 10:35). Matthew 5:17–18 also reveals that the Bible is imperishable... Further, God affirmed through Isaiah, “My word that goes out from my mouth: *It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it*” (Isa. 55:11; cf. Matt. 15:3–6; Matt. 4:4, 7, 10). Indeed, Paul speaks of God’s Word as “the oracles of God” (Rom. 3:2 NKJV).”<sup>3</sup>**

2. The word “inerrant” means; “free from error”.<sup>4</sup> The basic difference between this and infallibility is that inerrancy teaches that God’s Word is free from error and infallibility teaches that God’s Word is incapable of error. Dr. Wayne Grudem writes:

**“The inerrancy of Scripture means that Scripture in the original manuscripts does not affirm anything that is contrary to fact.”<sup>5</sup>**

3. “...All Scripture...is profitable...” – The word “profitable” means; “helping, useful, serviceable, profitable, advantageous, beneficial”<sup>6</sup>

4. “...for doctrine, for reproof, for correction, for instruction in righteousness,” – The word “doctrine” means “teaching”. The word “reproof” means; “to state that someone has done wrong”.<sup>7</sup> The word “correction” means; “restoration to an upright or a right state; correction, improvement”.<sup>8</sup> The word “instruction” means; “to provide instruction, with the intent of forming proper habits of behavior.”<sup>9</sup> “Righteousness” means; “to cause someone to be in a proper or right relation with someone else—‘to put right with, to cause to be in a right relationship with.’”<sup>10</sup> So, the idea here seems to mean that the Scriptures are beneficial for instructing us in how to live right.

**“Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof *and* conviction of sin, for correction of error *and* discipline in obedience, [and] for training in righteousness (in holy living, in conformity to God’s will in thought, purpose, and action),”**

**II Timothy 3:16 – Amplified Bible**

B. Verse 17 – “...that the man of God may be complete, thoroughly equipped for every good work.” – The word “complete” means; “pertaining to being qualified to perform some function.”<sup>11</sup> This could have been translated “...that the man of God may be qualified” or, “capable” (NET). The words “thoroughly equipped” are one word in the Greek and mean; “to bring to an end.”<sup>12</sup> Concerning all of this, Dr. Robert Utley asserts:

**“...used for equipping something for an assigned task. It speaks of gifted, functioning maturity which is brought by the Spirit through the Scripture.”<sup>13</sup>**

<sup>1</sup> *The New American Commentary*, 1, 2 Timothy, Titus, Vol. 34, Thomas D. Lea & Hayne P. Griffin Jr. (Nashville, TN: B&H Publishing, 1992)

<sup>2</sup> Inc Merriam-Webster, *Merriam-Webster’s Collegiate Dictionary*. (Springfield, MA: Merriam-Webster, Inc., 2003).

<sup>3</sup> Norman L. Geisler, *Systematic Theology: In One Volume* (Minneapolis, MN: Bethany House, 2011), 182.

<sup>4</sup> Inc Merriam-Webster, *Merriam-Webster’s Collegiate Dictionary*. (Springfield, MA: Merriam-Webster, Inc., 2003).

<sup>5</sup> Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 90.

<sup>6</sup> H.G. Liddell, *A Lexicon: Abridged from Liddell and Scott’s Greek-English Lexicon* (Oak Harbor, WA: Logos Research Systems, Inc., 1996), 909.

<sup>7</sup> Johannes P. Louw and Eugene Albert Nida, *Greek- Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 435.

<sup>8</sup> Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (New York: Harper & Brothers., 1889), 228.

<sup>9</sup> Louw and Nida, 413.

<sup>10</sup> Ibid., 451.

<sup>11</sup> Ibid., 678.

<sup>12</sup> Ibid., 637.

<sup>13</sup> Robert James Utley, *Paul’s Fourth Missionary Journey: I Timothy, Titus, II Timothy*, vol. Volume 9, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2000), 167.

## II. Exposition of Chapter Four.

A. Verses 1-2 – **“I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching.”**

1. **“I charge you therefore before God and the Lord Jesus Christ...”** – This is the second time the word **“charge”** is found in the letter (cf. 2:14), where Timothy is told to give a **“charge”** to the believers about not striving about words. In 1 Timothy 5:21, Paul gives a charge to Timothy as well. The word means; **“warn or, admonish”**<sup>14</sup> The addition of **“...before God and the Lord Jesus Christ”** places more weight on the admonishment. It could have been translated **“...in the presence of God...”**. In other words, it’s as though God and the Lord Jesus were witnesses of Paul’s warning to Timothy.
2. **“...who will judge the living and the dead at His appearing and His kingdom:”** – Paul reminds Timothy that one day we will all stand before God and give account. (See Acts 10:42; Romans 14:12; Hebrews 9:27; 1 Peter 4:5; Revelation 20:11-15.) Warren Wiersbe writes:

**“This was a serious moment, and Paul wanted Timothy to sense the importance of it. It was serious, not only because Paul was facing death, but even more because both Paul and Timothy would be judged one day when Jesus Christ appeared. It would do us all good to occasionally reflect on the fact that one day we will face God and our works will be judged. For one thing, this realization would encourage us to do our work carefully and faithfully. It would also deliver us from the fear of man; for, after all, our final Judge is God. Finally, the realization that God will one day judge our works encourages us to keep going even when we face difficulties. We are serving Him, not ourselves.”**<sup>15</sup>

3. **“Preach the word!”** – The word **“preach”** means; **“proclaim with the goal to persuade, urge, warn to comply”**<sup>16</sup> Of course the word, **“word”** here is referring to the Word of God. Paul exhorts Timothy to proclaim the Word of God (the Gospel) with the goal of persuading those who will hear, in spite of the opposition. Referring to preaching, Jay Adams writes:

**“Preaching must include the presence of the Holy Spirit, apart from whom preaching is worthless, indeed, injurious. So then preaching necessarily involves content in the form of a biblical message, a preacher, an occasion, listeners, and the Holy Spirit.”**<sup>17</sup>

4. **“Be ready in season and out of season.”** – The word **“ready”** means; **“to continue in an activity in spite of presumed opposition—‘to continue, to persist in’**<sup>18</sup> The phrase **“...in season and out of season”** is usually understood as when it’s convenient and when it’s inconvenient. Dr. Thomas Constable states:

**“Timothy needed to be ready to preach the Word in season and out of season (continually, always, when convenient or inconvenient, not just during special periods of emphasis). Paul already explained the reason for this in 3:16-17: it is the inspired Word of God.”**<sup>19</sup>

5. **“Convince”** – **“rebuke, expose; refute, show one’s fault, implying that there is a convincing of that fault”**<sup>20</sup> In other words, preach in such a way as to convince them of their sin.
6. **“...rebuke”** – **“denounce, express strong disapproval”**<sup>21</sup> – This is referring to expressing God’s disapproval to both false doctrine and lifestyle. When it comes to false teachers, which has been a main problem in Ephesus, a **“strong”** expression of God’s disapproval is often needed.
7. **“...exhort”** – **“to cause someone to be encouraged or consoled, either by verbal or non-verbal means”**<sup>22</sup> When people receive correction and repent of their sin, they need to be encouraged.
8. **“...with all longsuffering and teaching.”** – **“Longsuffering”** means; **“patience, forbearance, calm”**<sup>23</sup>

**“To quote an old rule of preachers, ‘He should afflict the comfortable and comfort the afflicted.’ If there is conviction but no remedy, we add to people’s burdens. And if we encourage those who ought to be rebuked, we are assisting them to sin. Biblical preaching must be balanced.”**<sup>24</sup>

<sup>14</sup> James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

<sup>15</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 253.

<sup>16</sup> Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*

<sup>17</sup> Quote from Frank Damazio, *Empowering your Preaching* (Portland, OR: City Bible Publishing, 2002), 2.

<sup>18</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 655.

<sup>19</sup> Thomas L. Constable, *Notes on 2 Timothy* (<http://www.soniclight.com>: Sonic Light Publication, 2023), 54.

<sup>20</sup> Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*

<sup>21</sup> Ibid.

<sup>22</sup> Louw and Nida, 305.

<sup>23</sup> Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*

<sup>24</sup> Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 254.