**Round Top Church Christian Fellowship**

**“All Scripture – Designed for Every Good Work”**

2 Timothy 3:16

*Pastor ~ Matthew Diehl*

September 10th In the Year of Our Lord 2023

(Unless otherwise noted, NAS is quoted.)

Today, in our sermon series, we find ourselves in 2 Timothy 3, with a focus on verse 16. It is good to review the biblical contextual landscape before we read the text. Biblical historians know that the Apostle Paul wrote to his protégé Timothy. . . in order to provide guidance in establishing and organizing the local churches. To receive the tone of character of Paul’s writing to Timothy, let us read the opening sentences of Paul’s first letter to Timothy.

**1 Timothy 1:1-7**

**1** Paul, an apostle of Christ Jesus

according to the commandment of

God our **Savior**, and of Christ Jesus, *who is* our **hope**,

**2** To Timothy, *my* true child in *the* faith:

**Grace, mercy** *and* **peace**

from God the Father and Christ Jesus our Lord.

3 As I urged you upon my departure for Macedonia, remain on at Ephesus

**so that you may instruct certain men**

**not to teach strange doctrines,**

**4 nor to pay attention to myths and endless genealogies,**

which give rise to mere speculation

rather than *furthering* the administration of God

which is by faith.

**5** But **the goal of our instruction is love**

from a pure heart

and a good conscience

and a sincere faith.

6 For some men, straying from these things,

have **turned aside to fruitless discussion,**

**7 wanting to be teachers of the Law,**

even though they do not understand

either what they are saying

or the matters about which they make confident assertions.

We see in these words that God’s Apostle, Paul, is pouring out his heart to Timothy a teaching and a warning. These words make a strong awareness for all pastors throughout the ages. This is why the qualifications to be an Elder/Pastor is to have the instincts of a shepherd in order to protect the community of faith. Paul also instructs Titus.

**Titus 1:9-11**

**9** holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

**10** For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision,

**11** who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain.

Biblical scholars group 1st and 2nd Timothy and Titus as a unit referring to them as the “Pastoral Letters”. Paul writes them to Timothy (Ephesus) and Titus (Crete) who are serving the Lord as pastors. Ephesus is where Paul was confronted by an angry mob (Acts 19) and is the home of (Diana) Artemis, a Greek god.

It is noted that the Book of Acts ends with Paul imprisoned awaiting trial in Rome. However, we know that Paul was released by 63 A.D. Paul was then free to travel to conduct his God-ordained ministry. Many scholars believe that 1 Timothy is written by the Apostle Paul in approximately the year 65 A.D. after his first Roman imprisonment and during his time of release, but before his second Roman imprisonment which most likely led to his execution. Tradition from the Church Fathers records that Paul was beheaded outside the city of Rome by 67/68 A.D. It was during Paul’s second Roman imprisonment when he wrote 2 Timothy.

Timothy is Paul’s close junior associate, whom he knows very well and holds dear to his heart. 1 Timothy 3:14-15 tells us that Paul is planning to visit Timothy in Ephesus in addition to clarifying the reason for Paul’s letter. Paul desires for Timothy to know how people ought to conduct themselves in the assembly of the Lord. Paul is very clear that the “Truth” in life stems from God and, in this case, Jesus the Christ.

The “Pastoral Letters” are consistent with Paul’s other letters (Example: Galatians 1) where Paul establishes his call and authority in the service of spreading the Gospel that comes directly from God. *God our Savior (v.1)* is reminiscent of God sending Moses to deliver the Hebrew people from Egyptian bondage into the promised land (Heaven). Christ Jesus is our *hope. He* is the person God incarnated himself as. . . in order to provide for us an in-the-flesh visible witness, teacher and guide leading to salvation and living the life God has planned for all of us to live. To accomplish these achievements, God created us in his image making each of us capable to contain His Holy Spirit. With God’s indwelling Spirit present in our hearts and minds, we can overcome this fallen world. But on our own. . . we are lost.

To magnify this miracle, Jesus, in John 20:19ff, commissioned His disciples by saying, “*Peace be with you; as the Father has sent Me, I also send you.*" To further highlight God’s intent to have His Spirit indwell people, Jesus, the incarnated God- Messiah. . . *breathed on them and said to them, "Receive the Holy Spirit.* This is biblical proof that God expressly intends for people to contain His presence as His Holy Spirit.

With this biblical spiritual context understood. . . we are attuned to understanding **2 Timothy 3.**

Remember. . . these are the last words of guidance from Paul that Timothy will receive.

1 But realize this, that in the last days difficult times will come.

2 For men will be

lovers of self, lovers of money, boastful, arrogant, revilers,

disobedient to parents, ungrateful, unholy,

3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good,

4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,

5 holding to a form of godliness, although they have denied its power;

Avoid such men as these.

6 For among them are those who enter into households

and captivate weak women weighed down with sins,

led on by various impulses,

7 always learning and never able to come to the knowledge of the truth.

8 Just as Jannes and Jambres opposed Moses,

[Pharoah’s two chief magicians who withstood Moses and Aaron in Exodus 7.]

so these men also oppose the truth,

men of depraved mind, rejected in regard to the faith.

9 But they will not make further progress;

for their folly will be obvious to all,

just as Jannes's and Jambres's folly was also.

10 Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance,

11 persecutions, and sufferings,

such as happened to me at Antioch, at Iconium and at Lystra;

what persecutions I endured,

and out of them all. . . the Lord rescued me!

12 Indeed, all who desire to live godly in Christ Jesus will be persecuted.

13 But evil men and impostors will proceed from bad to worse,

deceiving and being deceived.

14 You, however,

continue in the things you have learned and become convinced of,

knowing from whom you have learned them,

15 and that from childhood you have known the sacred writings

which are able to give you the wisdom

that leads to salvation through faith which is in Christ Jesus.

16 All Scripture is inspired by God and profitable for

teaching, for reproof, for correction, for training in righteousness;

17 so that the man of God may be adequate,

equipped for every good work.

**Paul’s Last Words**

No doubt. . . it is spiritually moving to know these are Paul’s last words to Timothy. Apostolic Fathers record that Paul was beheaded outside the city of Rome in about 68 A.D. Tertullian compares Paul's death to that of John the Baptist, which was by beheading. Paul was martyred under the persecutions of Christians during the reign of the Roman Emperor Nero who committed suicide on June 9, 68 A.D.

Paul met the young man, Timothy, during his Second Missionary journey when he visited Lystra. Timothy’s grandmother and mother were Lois and Eunice, who had been among Paul’s first converts from the Jewish community in Lystra. During Paul’s first missionary journey (ca. 48-49 A.D.), he/Timothy had witnessed the Gospel in Lystra.

**Acts 16:**1 Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek,

2 and he was well spoken of by the brethren who were in Lystra and Iconium.

3 Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

**What do we learn from Paul’s relationship with Timothy?**

1. Our witness to parents and grandparents transfers to their children and grandchildren.
2. Oftentimes, our witness is to plant seeds. The harvest may not be seen in years. Timothy’s surrendering to God was a result of Paul’s witness to his family.
3. From this Scripture account, we can see that ministry, like the After-School program, has a fruitful impact on parents and children.

**Focus on verse 16**

Taking a more intense review of Paul’s words to Timothy and to all pastors, we focus on verse 16. In Paul’s life and times, the reference to “All Scripture” directly points to the Hebrew Tanakh. This specifically identifies the Torah or Law (Five books of Moses), Nevi’im (Prophets), and Ketuvim (Writings). This exclusively identifies the 39 books of what we refer to as the Old Testament. The New Testament had not been written yet.

The New Testament we read today consists of 27 books. God directed the Apostle Paul to write letters to churches and individuals during his ministry years. We have thirteen (13) of Paul’s letters today that make-up part of the New Testament. Without going into detail, scholars know that Paul wrote more than thirteen letters. From the New Testament witness, we know that Paul wrote at least two more letters to the church in Corinth.

By saying “all Scripture”, Paul is making the point that God’s Word is the foundation and source for *teaching, reproof, correction, and* training for a right standard of living (righteousness) approved by God.

Taking these four profitable applications of God’s Word, we see that Jesus did exactly the same. Jesus was known as a teacher of God’s Word. About forty (41) times, Jesus is referred to as “Teacher”.

**Matthew 8:19** Then a scribe came and said to Him, "Teacher, I will follow You wherever You go."

A Pharisee asked Jesus…

36 "Teacher, which is the great commandment in the Law?" (Matthew 22:36)

**Teacher: Friberg,** *Analytical Greek Lexicon*

**διδάσκαλος – [didaskalos ]** teacher; as a title of dignity and respect *master, teacher* (MT 10.24); in the NT equivalent to ῥαββί, [ rabbi ] designation for teacher meaning *my great one* (JN 1.38)

Jesus constantly quoted Scripture (Old Testament) in order to benefit the Jews. One of the best examples of this is when Jesus preached (taught) the Sermon the Mount in **Matthew 5**. In this epic *reproof, correction, and* training, Jesus has seven corrective teachings. . . starting with verse **20** and ending in verse **48**.:

20 "For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

21 "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER ' and 'Whoever commits murder shall be liable to the court.'

22 "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell. (Matthew 5:20-22)

**But wait . . . there is verse 17.**

Paul follows up verse 16 with “so that the man of God may be adequate, equipped for every good work.” Notice that there are four components that result from profiting from Scripture: Person of God, Adequacy, Equipped, and Good Work.

Person(s) of God

**Friberg** *Analytical Greek Lexicon*

**ἄνθρωπος [Anthropos]**

A generic term *human being, person* (AC 10.26); plural *people, mankind, one's fellow men* (Matthew 23.5).

Adequacy

**Friberg,** *Analytical Greek Lexicon*

**ἄρτιος [artios]** of one able to meet all demands *qualified, fully ready, perfectly fit*

**Gingrich,** *Greek NT Lexicon -**complete, capable, proficient*

**Danker,** *Greek NT Lexicon -* ‘fitted, complete, **fit, fully competent, proficient,** well outfitted

Equipped

**Friberg,** *Analytical Greek Lexicon*

ἐξηρτισμένος [exertismenos] (2 Tim. 3:17 BGT)

**from root word ἔργον**, **ου**, **τό [ergon]** (1) generally *work*;

(a) active, anything done or to be done *deed, work, action* (JN 3.21);

(b) passive, anything achieved or made as the product of an action or process *workmanship, deed, accomplishment*

Good Work

**Friberg,** *Analytical Greek Lexicon*

**ἀγαθός**, **ή**, **όν** good, opposite κακός (*bad*);

(1) of the moral character of persons *good, upright, worthy* (JN 7.12);

(2) of outward performance *capable, excellent, good* (LU 19.17);

(3) of the quality of things *good, beneficial*; of soil *fertile*; of gifts *beneficial*; of words *useful*; of deeds *good*;

Paul uses a straight-forward statement to bring clarity to the Believer’s Gospel mission. God’s plan is for a Believer be ready to meet all demands of working in the service of God… and to be fully ready to achieve good works being accomplished with moral character.

Paul sums up the “how-to-accomplish” goals and missions of the Great Commission (Matthew 28:19). This is a Great Commission message to the whole Church.

**AMEN**