

## 2 TIMOTHY VERSE BY VERSE

### Session 5 | 2 Timothy 2:14-16

#### 2 TIMOTHY 2:14-16 | THINGS TO REMEMBER

- Verse 14 –
  - A major interpretive consideration must be given based on the words **of these things**.
    - The question is, *are these things things already said or things about to be said?*
      - This is an important interpretive decision because if the **things** concern verses prior, then the comments in verses 14-16 would follow the same rules of application.
      - However, if the **things** concern verses following, then Paul is beginning a new topic. I contend that he has done just that (as in 1 Timothy 3:14).
    - The translation can confuse the issue in two ways.
      - First, the phrase **Of these things** makes it appear to refer to the things previously spoken. The Greek simply says **these things**.
      - Second, the insertion of **them** (twice) and the use of **they strive** seems to refer to *the elect* (v. 10).
      - The Greek contains nothing in the third person plural, nor does it contain any third person plural pronouns. See the *Darby Translation* for an example of a literal translation with no pronouns.
    - The first of **these things** is that Timothy is to **put...in remembrance** by **charging...before the Lord to strive not about words to no profit**. Rather than profit, such striving leads to **the subverting of the hearers**.
      - There is a single Greek word (double with the negator) translated **strive not about words**: λογوماχέω [logomacheo].
        - This is a compound word using *logo* (word) and *machomai*, from which we get *macho* and *machismo*, etc., and is a “fighting” word.
        - A very loose paraphrase would be “don’t be macho with your words, subverting hearers rather than profiting them.”
      - The word **subverting** is καταστροφή [katastrophe], from which we get *catastrophe*.
  - Verse 15 –
    - The second thing to **put into remembrance** (v. 14) is foundational instruction of *right division*.
      - The heart of the matter is to **study to shew thyself approved unto God**.
      - The word **study** is σπουδάζω [spoudazo], which has the idea of *speed* (the English comes from the same root) and can be translated *be diligent* (as in Titus 3:12).
        - Since its root is *speed*, the English interpretation depends on context.
        - Since it is **the word of truth** that is in question, **study** is the means of *being diligent*.
      - Paul uses the word **workman**, showing that *labor* is involved in this endeavor.
      - Evangelicalism emphasizes a mystical approach to understanding God’s Word and rejects a *diligent study* approach. It does this to the point that it has even made a distinction between “preaching” and “teaching.” Evangelicals will sooner spend their time in mystical waiting and contemplation rather than *study*.
    - The one who is the unashamed workman is **rightly dividing the word of truth**.

- The single Greek word ὀρθοτομέω [orthotomeo] is translated **rightly dividing**. It is a compound word of *ortho* (straight) and *tomeo* (a cut or division).
  - The modern translations almost always refuse to use a *division* word in the translation of this undeniably *division* word.
    - The root is used 68 times and *always* refers to cutting of some kind (except a few occasions when it is used to describe that which has been cut, as in Rom. 9:28).
    - All translations always translate this word in some sense of *cutting*, until they get to this verse, in which they refuse to take the plain and clear meaning of the word. This is “translation malpractice.”
    - Why is it done? Likely because liberal editors and translators (ALL modern versions are built on liberalism, at their core) believe that *dispensationalism is anathema*.
    - Paraphrases (not translations at all) such as *accurately handling* (NASB), *rightly handling* (ESV) *correctly handles* (NIV) are simply unacceptable to anyone who cares about accuracy of translation.
    - The “translations” that refuse to use a *cut/division* word in 2 Timothy 3:15 are not translations at all, but propaganda pieces.
- Verse 16 –
  - Each of the *charges* in vv. 14-16 has to do with *words*. The final charge is to **shun profane and vain babblings**.
    - The word translated **shun** is περιῖσθημι [peristami], a compound of *peri* (around) and *histami* (to stand). To **shun** is to “stand around” but *not within* this “zone.” That is, *stay away*.
  - That which is to be shunned is **profane and vain babblings**.
    - Concerning **profane**, the word should not be associated with profanity (as used today), but rather, “cheap, of no value.”
      - The word is used to describe Esau when he sold his birthright for a meal in Heb 12:16.
    - **Vain babblings** is κενοφωνία [kenophonía] from *kenos* (empty) and *phonos* (a sound).
  - Though they are **profane and vain babblings**, they are dangerous, **for they will increase unto more ungodliness**.