

2 Timothy 2:1-26 – Study Leader’s Questions

1. *In what did Paul want Timothy to be strong (2 Timothy 2:1)?*
2. *What did Paul want Timothy to do with the things Paul had taught him (2 Timothy 2:2)?*
3. *What did Paul want Timothy to remember (2 Timothy 2:8)?*
4. *What encouragement is given by ‘a faithful saying’ (2 Timothy 2:11-12a)?*
5. *What are the things Timothy was to remind others of (2 Timothy 2:14)?*
6. *What was Timothy to be diligent in doing? How could he do that (2 Timothy 2:15)?* Note that this question, as received, is based on the incorrect reading for 2 Timothy 2:15 found in the modern versions, all of which change the word **“Study”** to **“Be diligent”** NKJV or similar and the expression **“rightly dividing”** to **“correctly handles”** 1978, 1984, 2011 NIVs or similar. The NKJV retains **“rightly dividing.”**
7. *In what ways could we:
Handle the Word of Truth correctly?
Mishandle the Word of Truth (2 Timothy 2:15)?* See remarks under *Question 6.*
8. *What was he to avoid? Why?*
9. *What was the effect of the teaching of Hymenaeus and Philetus?*
10. *What was Timothy to avoid? Why (2 Timothy 2:23)?*
11. *List what must be true of a servant of the Lord (2 Timothy 2:24-25a)*

2 Timothy 2:1-26 – Answers to Questions

See Dr Ruckman's works *Pastoral Epistles* pp 12, 60, 159-160, 195-242, *How to Teach the Bible* Chapter 6 and the *Ruckman Reference Bible* pp 1203-1204, 1238 on God editing His own work, 1247, 1253-1254, 1259-1262, 1267, 1268, 1286, 1298, 1330, 1499-1500, 1533, 1547, 1566-1567, 1584 on "*doctrine*," 1589-1590, 1620, 1634, Appendix 38 for detailed comments and additional information.

1. In what did Paul want Timothy to be strong (2 Timothy 2:1)?

"The grace that is in Christ Jesus."

Note that Paul extends "*the grace of our Lord Jesus Christ*" to his readers in most of his letters, this expression occurring 9 times; Romans 16:20, 24, 1 Corinthians 16:23, 2 Corinthians 8:9, Galatians 6:18, Philippians 4:23, 1 Thessalonians 5:28, 2 Thessalonians 3:18, Philemon 25.

Paul was no doubt concerned to do so because, for example, it was and is by "*the grace of Christ*" Galatians 1:6 that for Paul's ministry and that of his readers:

- "*that the power of Christ may rest upon me*" 2 Corinthians 12:9, even via "*my infirmities*"
- "*that I should preach among the Gentiles the unsearchable riches of Christ*" Ephesians 3:8
- "*unto every one of us is given grace according to the measure of the gift of Christ...For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ*" Ephesians 4:7
- "*That the name of our Lord Jesus Christ may be glorified*" 2 Thessalonians 1:12.

Note that in addition to "*the grace that is in Christ Jesus*" the believer receives the following attributes "*in Christ Jesus*," all of which could be developed further and the list is not necessarily exhaustive:

- "*the redemption...in Christ Jesus*" Romans 3:24
- "*the Spirit of life in Christ Jesus*" Romans 8:2
- "*liberty...in Christ Jesus*" Galatians 2:4
- "*the eternal purpose...in Christ Jesus*" Ephesians 3:11
- "*the high calling of God in Christ Jesus*" Philippians 3:14
- "*the will of God in Christ Jesus*" 1 Thessalonians 5:18
- "*faith and love...in Christ Jesus*" 1 Timothy 1:14, 2 Timothy 1:13
- "*great boldness in the faith...in Christ Jesus*" 1 Timothy 3:13 "*For they that have used the office of a deacon well*"
- "*the promise of life...in Christ Jesus*" 2 Timothy 1:1
- "*an holy calling...in Christ Jesus*" 2 Timothy 1:9
- "*the salvation...in Christ Jesus*" 2 Timothy 2:10

2. What did Paul want Timothy to do with the things Paul had taught him (2 Timothy 2:2)?

2 Timothy 2:2 states ***“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”***

Paul exhorted Timothy to ensure practically that ***“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations”*** Psalm 33:11 by means of intergenerational teaching:

1st Generation: Paul and the other apostles 1 Corinthians 15:9, ***“me among many witnesses”***

2nd Generation: ***“Timotheus, who is my beloved son”*** 1 Corinthians 4:17 i.e. Timothy ***“thou,”*** ***“Titus, mine own son after the common faith”*** Titus 1:4

3rd Generation: ***“faithful men,”*** ***“Tychicus, a beloved brother and faithful minister in the Lord”*** Ephesians 6:21, Colossians 4:7, ***“Epaphras our dear fellow servant...a faithful minister of Christ”*** Colossians 1:7, ***“Onesimus, a faithful and beloved brother”*** Colossians 4:9

4th and succeeding generations: ***“others also”***

Euthychus: ***“Eutyclus...the young man alive”*** Acts 20:9, 12 – maybe the common expression ***“Man alive!”*** comes from this incident

Archippus: ***“And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it”*** Colossians 4:17

Onesiphorus: ***“Onesiphorus; for he oft refreshed me, and was not ashamed of my chain”*** 2 Timothy 1:16

“them also which shall believe on me through their word” John 17:20.

This intergenerational teaching, or discipling, is best described in the work *Born to Reproduce* by the late Dawson E. Trotman, www.discipleshiplibrary.com/pdfs/AA094.pdf p 9. See also *Studies In Christian Living* Book 6 Chapter 2 *Follow Up* and *Navigators History* www.navigators.org/About-Us/History:

Navigators History

Just a regular guy

The Navigators® ministry began in the 1930s, when a young California lumberyard worker caught a vision. After seeing the benefits of basic discipleship principles in his own life, Dawson Trotman wanted to teach them to others, echoing the call of 2 Timothy 2:2* **“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”** *The site regrettably quotes the NIV for 2 Timothy 2:2. As the graphic below shows, Dawson Trotman was always faithful to the 1611 Holy Bible.

“You teach him!”

From The Navigators archives

Dawson Trotman’s early work among sailors enabled discipleship principles to spread exponentially across the military as the United States entered World War II.

Dawson began teaching high school students and local Sunday school classes these principles. In 1933, he and his friends extended their work to sailors in the U.S. Navy. There, Dawson taught sailor Les Spencer the foundations of Christian growth. They spent many hours together praying, studying the Bible, and memorizing Scripture. When one of Spencer’s shipmates asked him the secret of his changed life, Spencer brought the man to Trotman: “Teach him what you taught me,” he said.



From The Navigators archives

Dawson Trotman’s early work among sailors enabled discipleship principles to spread exponentially across the military as the United States entered World War II.

“You teach him!” Trotman responded. And the 2 Timothy 2:2 vision was strengthened.

Spencer did teach the sailor, and soon the two men were meeting with others. Eventually, 125 men on their ship, the U.S.S. West Virginia, were growing in Christ and actively sharing their faith. By the end of World War II, thousands of men on ships and bases around the world were learning the principles of spiritual multiplication by the person-to-person teaching of God’s word.

Next door to everywhere

At the same time, those high school students Dawson had taught began to reach out to others around them in Southern California. Today, more than 75 years later, we minister not only in the military and with college students, but with businessmen and women in every line of work, among homemakers, ethnic groups and international students, in 100 countries around the world — wherever there are people who need Christ. Our vision is to see followers of Jesus next door to everywhere!

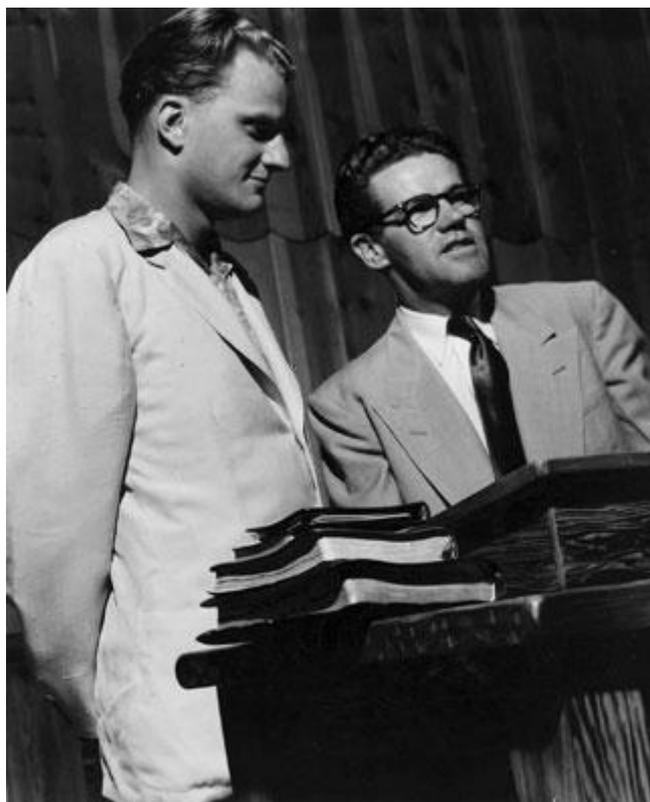
Since *The Navigators'* beginnings in 1933, that vision of spreading the love of Christ has flourished. In 1949, *The Navigators'* first overseas missionary left to serve in China; more soon followed to other countries. *The Navigators'* headquarters moved from southern California to Colorado Springs in 1953 with the purchase of the *Glen Eyrie*[®] property, former home of city founder General William J. Palmer. Now, that property is home to the U.S. and International offices, [Glen Eyrie Conference Center](#), and our publishing division, [NavPress](#)[®]. A few miles away sits [Eagle Lake](#)[®] Camp.

We're all about changing lives

Navigators spend hours with new believers individually and in small groups. They study the Bible, pray, encourage, counsel, and teach. It is a life on life ministry. *The Navigators* is a faith ministry supported by the contributions of individuals and churches. Field staff — those directly involved in grassroots ministry — raise their own financial support.

Our aim is to make a permanent difference in the lives of people around the world. Our purpose — *To Know Christ and to Make Him Known*[®] — describes the center and direction of the ministry. From the beginning, we have sought not only to reach people for Christ but to equip them so that they, in turn, can help fulfill Christ's commission to*

“Go ye therefore, and teach all nations” (Matthew 28:19). *The site regrettably quotes the NIV for Matthew 28:19. See note on 2 Timothy 2:2.



From The Navigators archives

In the early 1950s, Billy Graham, then a young, up and coming evangelist, pleaded with Dawson Trotman to help him follow up on the thousands who were committing their lives to Christ at his crusades. Dawson assigned key men to help Graham develop materials and train workers. Daws and Graham became close friends in the process, and Graham preached at Daws' funeral in 1956.



From The Navigators archives

Dawson wrote out the verses he was memorizing on small cards he could carry with him everywhere. This was the beginning of what is now the [Topical Memory System](#).

3. What did Paul want Timothy to remember (2 Timothy 2:8)?

This was **“the gospel of Christ”** Romans 1:16 that Paul called **“my gospel”** according to Romans 2:16, the entire body of **“sound doctrine”** 1 Timothy 1:10. See also Galatians 1:7-9.

“...there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

Observe that 2 Timothy 2:8 reveals two basic aspects of **“my gospel,”** namely the Kingdom and the Resurrection:

“Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:”

The Kingdom:

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

The Resurrection:

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures” 1 Corinthians 15:1-4.

When **“with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation”** Romans 10:10, the believer partakes of *both* the Kingdom and the Resurrection:

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” Colossians 1:12. That is partaking of both the Kingdom i.e. **“the inheritance”** and the Resurrection i.e. among **“the saints in light.”**

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son” Colossians 1:13. The deliverance and the translation again refer to partaking of the Kingdom and the Resurrection.

In whom we have redemption through his blood, even the forgiveness of sins” Colossians 1:14. **“Redemption through his blood, even the forgiveness of sins”** depend on the death, burial and resurrection of the Lord Jesus Christ according to 1 Corinthians 15:1-4 above and as Paul explains in 1 Corinthians 15:14 and context.

“And if Christ be not risen, then is our preaching vain, and your faith is also vain.”

Note that **“translation”** in **“the holy scriptures”** 2 Timothy 3:15 is always an *improvement according to “three witnesses”* 2 Corinthians 13:1. See 2 Samuel 3:10, Colossians 1:13, Hebrews 11:5.

4. *What encouragement is given by 'a faithful saying' (2 Timothy 2:11-12a)?*

2 Timothy 2:11 states ***"It is a faithful saying: For if we be dead with him, we shall also live with him:"***

Note also Colossians 3:3:

"For ye are dead, and your life is hid with Christ in God."

The believer became ***"dead to sin"*** Romans 6:2 on becoming ***"in Christ"*** 2 Corinthians 5:17 as Paul states in Romans 6:3 with respect to being ***"by one Spirit are we all baptized into one body"*** 1 Corinthians 12:13.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

Paul states further in Romans 6:4 that just as ***"Christ died...was buried, and...rose again"*** 1 Corinthians 15:1-4, *Question 3*, the same applies to the believer ***"in Christ,"*** noting that *in type only*, water baptism by immersion pictures spirit baptism of Romans 6:3, 4, 1 Corinthians 12:13.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Being dead, as the Lord Jesus Christ was, ***"by baptism into death,"*** the believer, ***"as Christ was raised up from the dead"*** was also ***"raised up from the dead"*** to ***"walk in newness of life"*** that he ***"should not serve sin. For he that is dead is freed from sin"*** Romans 6:6-7 but ***"live with him...For in that he died, he died unto sin once: but in that he liveth, he liveth unto God"*** Romans 6:8, 10.

Romans 6:11, 13:14 show the practicality of the doctrinal application of how to ***"be dead with him"*** and ***"also live with him:"***

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Galatians 2:20 is an excellent summary explanation of Paul's ***"faithful saying"*** that ***"if we be dead with him, we shall also live with him:"*** noting that the believer, though dead, is also undergoing a lingering death in that ***"our old man is crucified with him"*** Romans 6:6 that won't be accomplished until the Lord's Return and ***"the redemption of our body"*** Romans 8:23. Note that to ***"live with him"*** effectively requires ***"the faith of him"*** Ephesians 3:12 to do so.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

See Dr Ruckman's commentaries *The Book of Romans* pp 232-243, 532 and *The Books of Galatians, Ephesians, Philippians, Colossians* pp 65-69.

2 Timothy 2:12 states ***"If we suffer, we shall also reign with him: if we deny him, he also will deny us:"***

2 Timothy 12a is saying in effect 'no cross, no crown,' or ***"yet is he not crowned except he strive lawfully"*** 2 Timothy 2:5. The believer's willingness now ***"in the behalf of Christ, not only to believe on him, but also to suffer for his sake"*** Philippians 1:29 reaps at the Lord's Return ***"the salvation which is in Christ Jesus with eternal glory"*** 2 Timothy 2:10, as Paul explains in Romans 8:16-17, 1 Timothy 4:10 and as John prophesies in Revelation 20:6 with respect to ***"they that are with him"*** who ***"are called, and chosen, and faithful"*** Revelation 17:14 according to all three attributes.

“The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

Having been willing to ***“come, take up the cross, and follow me”*** Mark 10:21, they will wear ***“the crown”*** according to James 1:12.

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”

See the *Ruckman Reference Bible* pp 1572-1573, 1618.

Note in the remainder of 2 Timothy 2:12, God can never as in the NIVS “disown” the Christian, because He cannot “disown” those of whom Paul says in Ephesians 5:30 ***“For we are members of his body, of his flesh, and of his bones.”*** The Lord can, however, deny those who won’t ***“suffer for his sake”*** with respect to a ***“reign with him.”***

5. *What are the things Timothy was to remind others of (2 Timothy 2:14)?*

See *Question 4* and note in sum that with respect to the Lord Jesus Christ, the faithful believer:

- is ***“buried with him”*** Romans 6:4, Colossians 2:12
- ***“is crucified with him”*** Romans 6:6
- is ***“dead with him”*** 2 Timothy 2:11
- ***“shall...live with him”*** Romans 6:8, 2 Corinthians 13:4, 2 Timothy 2:11. See also 1 Thessalonians 5:10
- is ***“risen with him”*** Colossians 2:12
- is ***“quickened together with him”*** Colossians 2:13
- ***“shall...appear with him”*** Colossians 3:4
- ***“shall...reign with him”*** 2 Timothy 2:12

Note 2 Timothy 2:13.

“If we believe not, yet he abideth faithful: he cannot deny himself.”

The Lord ***“abideth faithful”*** for the believer ***“for he hath said, I will never leave thee, nor forsake thee”*** Hebrews 13:5.

Observe in the light of 2 Timothy 2:14 concerning believers ***“that they strive not about words to no profit, but to the subverting of the hearers,”*** note Solomon’s warning in Ecclesiastes 12:10-12.

“The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.”

“Many books” may be found in commentaries, dictionaries, encyclopaedias, lexicons and critical editions, which, if elevated in authority over ***“the scripture of truth”*** Daniel 10:21 lead only to ***“doubtful disputations”*** Romans 14:1 ***“to the subverting of the hearers.”*** ***“Many books”***

yield only *“the word of men”* not *“in truth, the word of God, which effectually worketh also in you that believe”* 1 Thessalonians 2:13.

See samgipp.com/answerbook/?page=47.htm Question #47 What about “nuggets” found only in the Greek New Testament?. Dr Gipp describes two commentators expounding a verse in Romans 8 with totally different opinions about what the verse should say from ‘the Greek.’ Dr Gipp describes them as, his emphases, *“Two completely different men, two entirely different opinions. In fact, their **only** point of agreement was that the **Bible** could not possibly be **correct** as it was. I quickly consigned their esteemed (and humble) opinions to the garbage heap of education and accepted the choice that **GOD** had made for His Book in 1611.”*

Paul exhorts the believer in the parallel passage to 2 Timothy 2:14 in 1 Timothy 6:3 to **“con-sent...to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;”**

“Doctrine which is according to godliness” must derive from *“wholesome words, even the words of our Lord Jesus Christ”* because as the Lord Jesus Christ said in John 6:63 **“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.”**

“The words that I speak unto you,” says Paul, are *“the word of life”* Philippians 2:16 and *“the word of faith, which we preach”* Romans 10:8. To them *“give heed”* and to *“godly edifying which is in faith: so do”* 1 Timothy 1:4.

That is, believe not *“many books”* but believe *“the book.”*

“Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” Hebrews 10:7.

Note also that the Lord has promised to preserve His *“wholesome words.”*

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever” Psalm 12:6-7.

“Heaven and earth shall pass away, but my words shall not pass away” Matthew 24:35, Mark 13:31, Luke 21:33.

6. What was Timothy to be diligent in doing? How could he do that (2 Timothy 2:15)? Note that this question, as received, is based on the incorrect reading for 2 Timothy 2:15 found in the modern versions, all of which change the word **“Study”** to *“Be diligent”* NKJV or similar and the expression **“rightly dividing”** to *“correctly handles”* 1978, 1984, 2011 NIVs or similar. The NKJV retains *“rightly dividing.”*

2 Timothy 2:15 states:

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Timothy was told to *“study.”*

Timothy was told *what* to study, *“the word of truth”* i.e. *“the holy scriptures”* 2 Timothy 3:15. That is, Timothy was to *“Search the scriptures”* John 5:39 obeying the Lord’s commandment, which applies to all present-day believers, who should or should have:

- **“read in the scriptures”** Matthew 21:42
- **“know...the scriptures”** Mark 12:24
- **“understand the scriptures”** Luke 24:45
- **“believed the scripture”** John 2:22.

Timothy was told *why* to study, ***“to shew thyself approved unto God, a workman that needeth not to be ashamed.”***

Timothy was told *how* to study, ***“rightly dividing the word of truth.”***

It is essential to observe right divisions in the scripture. Otherwise the student will never get the scripture right. Right divisions in scripture include:

- *Israel*, Romans 11, versus *the Church*, Ephesians 5:23-33
- *Old Testament salvation*, Psalm 15, versus *New Testament salvation now*, Ephesians 2:8, 9
- *The kingdom of heaven*, Matthew 8:11-12, 13:24, 25, 41, 44, 45, 47, 18:23, 20:1, 22:2, 25:1, 14-30 contrasted with Luke 19:12-27, the expression ***“the kingdom of heaven”*** being found only in Matthew, versus *the kingdom of God*, Luke 17:21, John 3:3, 5, Romans 14:17, 1 Corinthians 15:50. Note that some overlap occurs with ***“the kingdom of heaven”*** Matthew 8:11 without 8:12, 13:31, 33, 18:3, 19:14, 23, 24 and ***“the kingdom of God”*** Mark 10:23, 25, Luke 13:18, 19, 20, 21, 29, 18:16, 17, 25. This overlap leads to the two kingdoms getting confused as the same but they are different. See the definitive work on the two kingdoms by Dr Ruckman entitled *The Sure Word of Prophecy, The Kingdom of God Versus The Kingdom of Heaven*, especially pp 51-63, 71-77
- *Church Age salvation now*, Romans 6:23, 8:15, 16, 10:9, 10, Galatians 3:26, Colossians 3:3 versus *End Times salvation*, Matthew 24:13, Hebrews 2:3, 3:6, 14, 6:4, 11, 10:26, 27
- *Eternal security now*, Romans 8:38, 39, 1 Corinthians 12:27, Ephesians 5:30, Colossians 2:11, 12, 13, 2 Timothy 2:13, 1 John 5:11, 12, 13 versus *conditional security in the End Times*, Matthew 25:34, 35, 36, Hebrews 10:38, 39, Revelation 3:5, 12:17, 14:12, 22:14.

Concerning the wording of 2 Timothy 2:15, the readings of the various versions fall into two groups:

The AV1611 Reading:

The 1526 Tyndale New Testament reads *“Study to shewe thy silfe laudable vnto god a workman yt nedeth not to be a shamed dividynge the worde of trueth iustly”* i.e. *“Study to show thyself laudable unto God a workman that needeth not to be ashamed dividing the word of truth justly.”*

The 1535 Coverdale Bible reads *“Study to shewe thy selfe vnto God a laudable workman, that nedeth not to be ashamed, deuydyng the worde of trueth iustly”* i.e. *“Study to show thyself unto God a laudable workman that needeth not to be ashamed, dividing the word of truth justly.”*

The 1540 Great Bible reads *“Study to shewe thy selfe laudable vnto God, a workmā þ^t nedeth not to be a shamed distributyng the worde of trueth iustly”* i.e. *“Study to show thyself laudable unto God, a workman that needeth not to be ashamed distributing the word of truth justly.”*

The 1549 Matthew Bible, based on Tyndale’s New Testament, reads *“Studye to shewe thy selfe laudable vnto God a workeman that nedeth not to be ashamed dyuydyng the worde of truste iustelye”* i.e. *“Study to show thyself laudable unto God a workman that needeth not to be ashamed dividing the word of truth justly.”*

The 1568 Bishops’ Bible reads *“Studie to shewe thy selfe approued vnto God, a workman not to be ashamed, rightlie deuidyng the worde of trueth”* i.e. *“Study to show thyself approved unto God, a workman not to be ashamed, rightly dividing the word of truth.”*

The 1587 Geneva Bible reads *“Studie to shewe thy selfe approued vnto God, a workeman that needeth not to be ashamed, diuiding the worde of trueth aright”* i.e. *“Study to show thyself approved unto God, a workman that needeth not to be ashamed, dividing the word of truth aright.”*

The 1611 AV1611 reads ***“Studie to shewe thy selfe approued vnto God, a workman that needeth not to be ashamed, rightly diuiding the word of trueth.”***

The 2012 AV1611 reads “*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*”

The non-AV1611 Reading:

The 1385, 1388, 1395 Wycliffe Bible reads “*Bisili kepe to yyue thi silf a preued preisable werkman to God, with oute schame, riytli tretinge the word of treuthe*” i.e. “*Busily keep to give thyself a proved, praisable workman to God, without shame, rightly treating the word of truth.*”

The 1582 JR, Jesuit-Rheims Version reads “*Carefully provide to present thyself to God, a workman not to be confounded, rightly handling the word of truth.*”

The 1749-1752 DR, Douay-Rheims Challoner Version reads “*Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.*” The DR retains the word “*study.*”

Though inferior to the 16th century and AV1611 readings, see later, the above non-AV1611 reading appears to be a full translation of Jerome’s Latin Vulgate Version, the principal Catholic Latin ‘bible’ for many centuries and the basis for the 1582 JR and DR versions. Wycliffe’s Bibles and the 1582 JR have readings close to the 1749-1752 but omit the word “*study.*”

See en.wikipedia.org/wiki/Vulgate.

See www.latinvulgate.com/lv/verse.aspx?t=1&b=16&c=2.

2 Timothy 2:15:

Douay-Rheims Challoner Version	Jerome’s Latin Vulgate
<i>Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.</i>	<i>sollicite cura te ipsum probabilem exhibere Deo operarium inconfusibilem recte tractantem verbum veritatis</i>

Online translations e.g. translate.google.com give the phrases *sollicite cura* and *recte tractantem* as *carefully study* and *rightly handling* or *correctly handles* respectively.

Study on its own is given as an alternative translation for *sollicite cura*, which would be correct because *carefully* is superfluous with respect to *study* in English because the word *study* implies great care, insofar as “***much study is a weariness of the flesh***” Ecclesiastes 12:12. See *Question 5*. Google, naturally, avoids the word *study* and recommends *carefully* on its own for use.

By inspection, it appears that the 16th century English Protestant Reformers were the first to determine that *study* was and is the correct, God-honoured English term for *sollicite cura* (and no doubt its Greek and other non-English language equivalents) in 2 Timothy 2:15 and that the Catholics disagreed with them until Challoner in the 18th century. Challoner evidently realised that the Reformers and the King’s men were right with respect to the word *study* and his church was wrong.

Later papists and modern translators, including Google and Watchtower then appear to have regressed to the 16th century with respect to their ‘preferred’ reading for *sollicite cura* and/or its non-English equivalents.

Rightly dividing is also given as a possible translation for the phrase *recte tractantem* although Google, again naturally, recommends *correctly handles* for use. This also appears to be the situation with the modern editors of ‘the Greek.’ See the remarks by Farstad and Hodges below.

Once again, however, the King’s men and the English Reformers before them clearly made the correct, God-honoured choice (that Challoner did not benefit from on this occasion) of *rightly dividing*, which, as indicated, tells the student of scripture *how* to study “***the word of truth.***”

The non-AV1611 pre-16th century and post 1611 alternative reading, as found in the 1978, 1984, 2011 NIVs, tells the student nothing in that respect. See below as the non-AV1611 reading is perpetuated in the post-AV1611 versions.

The 1881 RV, Revised Version reads “*Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.*”

The 1966 JB, Jerusalem Bible reads “*Do all you can to present yourself in front of God as a man who has come through his trials, and a man who has no cause to be ashamed of his life’s work and has kept a straight course with the message of the truth.*”

The 1985 NJB, New Jerusalem Bible reads “*Make every effort to present yourself before God as a proven worker who has no need to be ashamed, but who keeps the message of truth on a straight path.*”

The 1984 NWT, New World Translation reads “*Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright.*”

The 1978, 1984 NIVs read “*Do your best to present yourself to God as one approved, a workman [worker, 2011 NIV] who does not need to be ashamed and who correctly handles the word of truth.*”

The NKJV reads “*Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*” As indicated, the NKJV retains the reading “*rightly dividing.*”

Nestle’s 21st Edition interlinear reads “*Be eager to present thyself approved to God, a workman unashamed, cutting straight the word of truth.*”

Ricker Berry’s Edition of Stephanus’ 1550 Edition interlinear reads “*Be diligent to present thyself approved to God, a workman not ashamed, straightly cutting the word of truth.*”

The Farstad-Hodges ‘Majority’ Text Edition reads “*Be eager to present yourself approved to God, a worker unashamed, cutting straight [rightly dividing] the word of truth.*” Farstad and Hodges state in their note on 2 Timothy 2:15, their emphases, that “*the emphasis is on the idea of “straight” not cutting”...it means cut a line in a straight path. It is that nuance that is picked up here in 2 Tim. 2:15: dealings with the “word of truth” must be **correct** and **right**.*” In other words, ‘the Greek’ agrees with Rome and Watchtower.

In sum, the Bibles of the 16th century English Protestant Reformation support the AV1611 reading, which has not changed in 400 years. Although Wycliffe has the non-AV1611 reading of the NIVs and the NKJV (and ‘the Greek’), its main supporters are Rome and Watchtower, along with Westcott and Hort*.

*See *New Age Versions* by Dr Mrs Gail Riplinger.

The AV1611 clearly has God’s approval and is therefore correct. The non-AV1611 reading is therefore wrong, as usual. As it stands, it doesn’t really convey anything apart from be a good worker in some undefined work that may be entirely unrelated to Bible study and get the Bible right, which merely a truism because the statement does not say *how* to get the Bible right.

7. *In what ways could we:*

Handle the Word of Truth correctly?

Mishandle the Word of Truth (2 Timothy 2:15)? See remarks under *Question 6*.

Note first 2 Corinthians 4:2 and see Dr Ruckman's commentary *The Books of First and Second Corinthians* pp 412-413, 427-431.

"But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

The expression ***"nor handling the word of God deceitfully,"*** unlike the non-AV1611 reading for 2 Timothy 2:15, is explicit in that it warns against false doctrine in accordance with 1 Timothy 4:1, 2 Peter 2:1.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;"

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

Instead of ***"handling the word of God deceitfully"*** the Christian is therefore ***"by manifestation of the truth"*** i.e. ***"Providing for honest things, not only in the sight of the Lord, but also in the sight of men"*** 2 Corinthians 8:21 and ***"rightly dividing the word of truth"*** to:

- Follow those who **"received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe"** 1 Thessalonians 2:13.
- Recognise that ***"doctrine"*** is the first purpose for the writing of the scriptures according to 2 Timothy 3:16 **"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:"** The term ***"doctrine"*** occurs 16 times in the Pastoral Epistles, out of 45 occurrences in the New Testament (5 being negative; Matthew 16:12, Ephesians 4:14, Revelation 2:14, 15, 24); 1 Timothy 1:3, 10, 4:6, 13, 16, 5:17, 6:1, 3, 2 Timothy 3:10, 16, 4:2, 3, Titus 1:9, 2:1, 7, 10. Note especially:

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" 1 Timothy 4:6. ***"Doctrine"*** is *spiritual nourishment*.

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" 1 Timothy 5:17. ***"Doctrine"*** is *effort*.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness" 1 Timothy 6:3. ***"Doctrine"*** is *godly*.

Note that the word ***"teaching"*** 1978, 1984, 2011 NIVs has legitimate but secular as well as spiritual application and therefore should *not* be substituted for the word ***"doctrine."***

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" 2 Timothy 4:2. ***"Doctrine"*** is *authoritative*.

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" Titus 1:9. ***"Doctrine"*** is *corrective*.

"But speak thou the things which become sound doctrine" Titus 2:1. ***"Doctrine"*** is *becoming*. See Titus 2:2-15.

"Doctrine" it should therefore be noted, benefits the believer as follows:

- to ***“make thee wise unto salvation through faith which is in Christ Jesus”*** 2 Timothy 3:15
- to ***“be perfect, thoroughly furnished unto all good works”*** 2 Timothy 3:17
- to do ***“the will of God from the heart”*** Ephesians 6:6 e.g.
 - ***“be not conformed to this world”*** Romans 12:2
 - ***“abstain from fornication”*** 1 Thessalonians 4:3
 - ***“in everything give thanks”*** 1 Thessalonians 5:18
- to know ***“things which must shortly come to pass”*** Revelation 1:1 according to ***“the words of this prophecy”*** Revelation 1:3
- to ***“grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ”*** 2 Peter 3:18.
- Recognise that ***“interpretations belong to God”*** Genesis 40:8, not in ***“many books”*** Ecclesiastes 12:12. See *Question 5* and *Hazardous Materials* by Dr Mrs Gail Riplinger.
- Ensure that ***“thou criest after knowledge, and liftest up thy voice for understanding”*** Proverbs 2:3. Note also James 1:5 ***“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”***
- Declare ***“all the counsel of God”*** Acts 20:27 and thereby ***“Provide things honest in the sight of all men”*** Romans 12:17, not ***“good words and fair speeches”*** that fails to ***“reprove...the unfruitful works of darkness”*** Ephesians 5:11 e.g.
 - ***“many, which corrupt the word of God”*** 2 Corinthians 2:17 i.e. all English Bible revision committees since and including that of 1881-1885.
See en.wikipedia.org/wiki/Revised_Version and *New Age Versions* by Dr Mrs Gail Riplinger. See also baptist-potluck.blogspot.co.uk/2010/08/bible-versions-since-1881.html with respect to 253* Bible versions since 1881 i.e. one new version is supposedly needed every six months since the Westcott-Hort RV of 1881.
*254 with the New European Version 2011 www.n-e-v.info/.
- ***“philosophy and vain deceit, after the tradition of men, after the rudiments of the world”*** Colossians 2:8 i.e. ***“the lust of the flesh, and the lust of the eyes, and the pride of life”*** 1 John 2:16, which summarises every manmade system from capitalism and consumerism to communism. See Dr Ruckman’s commentaries *The Books of Galatians, Ephesians, Philippians, Colossians* pp 515-546, *The Books of the General Epistles* Volume 2 pp 56-64
- ***“science falsely so called”*** 1 Timothy 6:20 i.e. evolutionary and aspects of anthropological, astronomical, behavioural, climatological, environmental, geological and social sciences that depart from ***“the scripture of truth”*** Daniel 10:21. See *The Christian’s Handbook of Science and Philosophy* by Dr Peter S. Ruckman, *In The Minds of Men* by Ian Taylor, *After the Flood* by Bill Cooper, *The Evolution Handbook* by Vance Ferrell and *True Science Agrees with the Bible* by Malcolm Bowden
- ***“vain man’s...religion”*** James 1:27 i.e. Catholicism, Mohammedanism, Ecumenism. See *The History of the New Testament Church* Volumes 1, 2 and *Mark of the Beast* by Dr Peter S. Ruckman, *Queen of All* by Jim Tetlow et al, *Vatican Assassins* by Eric Jon Phelps, the *Alberto* series by Chick Publications, *Did the Catholic Church Give Us the Bible?* and *Babylon Religion* by David W. Daniels, *The Islamic Invasion* by Robert Morey, *Who is this Allah?* by G. J. O. Moshay and *Slavery, Terrorism & Islam* by Peter Hammond

See Dr Ruckman’s commentary *The Book of Romans* pp 600-605.

- **“speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual”** 1 Corinthians 2:13 because as the Lord Jesus Christ said in John 6:63 **“the words that I speak unto you, they are spirit, and they are life.”** See *In Awe of Thy Word* by Dr Mrs Gail Riplinger. Note also:

“As the doctrines of our faith are in the Scriptures, believers should have the Scriptures in a language familiar to the people...It is impossible for any part of the Holy Scriptures to be wrong. In Holy Scripture is all the truth; one part of Scripture explains another” - John Wycliffe, *John Wycliffe The Dawn of the Reformation* by David Fountain pp 47-48.

“Comparing spiritual things with spiritual” includes:

- Using the AV1611’s built-in dictionary for word meanings.

See:

The Language of the King James Bible, In Awe of Thy Word Parts 1-4 by Dr Mrs Gail Riplinger

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl – Your Fiendly* Neighbourhood Bible Correctors* pp 58ff *Not a misspelling

www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 549ff, *Answers to the Wolf-Man* Part 2 pp 44ff.

Note for example:

- The unusual word **“Nethinims”** is defined in Ezra 7:24 ***“Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them”***
- The recurring word **“vanity”** in the Book of Ecclesiastes is defined in Ecclesiastes 2:11 ***“Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun”***
- The supposedly archaic words **“bewray”** and **“covert,”** noting the embedded word **“cover,”** are defined in Isaiah 16:3-4 ***“Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land”***

- The legally important word “*premeditate*” is defined in Mark 13:11 “*But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost*”
- Recognising that revelation is progressive
Note for example:
 - “*These years*” 1 Kings 17:1 and “*the third year*” 1 Kings 18:1 are revealed as “*three years and six months*” Luke 4:25, James 5:17
 - “*a great fish*” Jonah 1:17 is revealed as “*the whale...*” Matthew 12:40
 - “*Immanuel*” Isaiah 7:14 is revealed as “*JESUS...Emmanuel*” Matthew 1:21, 23.
- Accepting that God can edit His own “*good word and work*” 2 Thessalonians 2:17
 - GOD can *subtract* words from His word N.B. YOU CAN’T! Compare Habakkuk 2:4 “*the just shall live by his faith*” with Romans 1:17 “*The just shall by faith*”
 - GOD can *add* words to His word N.B. YOU CAN’T! Compare Isaiah 61:1 “*The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound*” with “*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised*” Luke 4:18. Note that words in Luke 4:18 have been changed from Isaiah 61:1 and the word “*GOD*” omitted but the phrase “*recovering of sight to the blind*” is definitely an addition
 - GOD can *change* words in His word N.B. YOU CAN’T! Compare Isaiah 53:7 “*he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth*” with Acts 8:32 “*He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.*”
- Trust in “*the Spirit of truth*” because “*he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come*” John 16:13.

That, in sum, is how the believer is to “*study*” the Bible “*rightly dividing the word of truth.*”

“*Handling the word of God deceitfully*” like “*many, which corrupt the word of God*” includes:

- *Wresting* the scriptures, 2 Peter 3:16, or taking them out of context, as distinct from making spiritual application as Paul does in Romans 1:17 “*the just shall live by faith*” versus Habakkuk 2:4 “*the just shall live by his faith*” i.e. Paul “*by inspiration of God*” also *edits* Habakkuk 2:4 by dropping the word “*his*,” see above, and Romans 9:25 “*As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved*” versus Hosea 2:23 “*I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.*” Doctrinally, Hosea 2:23, Habakkuk 2:4 apply to Israel’s conversion as a nation at the Second Advent but Paul applies those verses to Gentile converts in the Church Age.

The most outstanding and horrific example of *wresting* the scriptures is the Catholic Church’s *wresting* of Matthew 16:18 “*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it*” to make Peter “*this rock*,” which is wrong because “*when Jesus beheld him, he said, Thou art Simon the*

son of Jona: thou shalt be called Cephas, which is by interpretation, A stone” John 1:42 and *“that Rock was Christ”* 1 Corinthians 10:4.

The Lord Jesus Christ is referring to Himself as *“this rock”* in Matthew 16:18 as the foundation for His Church as Paul explains in 1 Corinthians 3:11 *“For other foundation can no man lay than that is laid, which is Jesus Christ.”* The Lord is then in Matthew 16:19 giving Peter “the keys of the kingdom of heaven” as an opportunity to preach, as Paul explains in 1 Corinthians 16:9 *“For a great door and effectual is opened unto me, and there are many adversaries.”*

The Catholic Church wrests Matthew 16:18 to justify 16 blood-stained centuries of the ‘gospel’ of armed warfare against non-Catholics, including Bible-believing Christians, for resisting Catholicism i.e. the supposed one true church that Christ founded on Peter the supposed ‘rock.’ The papist principle is expressed as **I. N. R. I.:**

Iustum, Necar, Reges, Impios, It is just to exterminate or annihilate impious or heretical kings, governments or rulers i.e. It is okay to destroy non-religious or Protestant kings or rulers, also the Lord Jesus Christ.

illuminatusobserver.blogspot.co.uk/2009/03/symbols-of-illuminati-inri-and-iron.html



I.N.R.I.

Iustum, Necar, Reges, Impios

The expression I. N. R. I. is at the heart of the SJ, the Society of Jesus or the Jesuits, who have masterminded Vatican strategy of world conquest for the last 500 years.

INDUCTION AND EXTREME OATH OF THE JESUITS

www.thenazareneway.com/society_of_jesus_jesuits.htm

When a Jesuit novice is about to be inducted into the higher levels of the Order, he kneels on a red cross before the Superior of the Order. Before him are two flags, the familiar yellow and white flag of the papacy, and the black flag with a dagger and red cross above a skull and crossbones, the flag of the Jesuit Order. On the Jesuit flag is written the words, IUSTUM, NECAR, REGES, IMPIOS. (It is just to exterminate or annihilate impious or heretical kings, governments, or rulers.) The Superior of the Order hands the novice a small black crucifix which he presses to his heart, and the Superior then presents to the novice a dagger. The novice grasps the bare blade and presses the point to his heart. The Superior, still holding the hilt of the dagger then speaks to the novice. The Oath then follows.

The scripture warns of Jesuit-style intrigue ahead of time.

“And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king’s laws: therefore it is not for the king’s profit to suffer them. If it please the king, let it be written that they may be destroyed:... And the king said unto Haman, the people also,... is given to thee to do with them as it seemeth good to thee” Esther 3:8-9, 11.

The resulting dead number as high as 68,000,000 or more, especially if the dead of WW1, 2 are included, according to Revelation 18:24, which sums up Rome’s heinous and bloody history *that continues to the present day.*

“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”

See *Sabotage?*, *Double-Cross*, *The Godfathers* and *Smokescreens* by Chick Publications and Dr Ruckman's commentaries *The Book of Minor Prophets* Volume 1 pp 26-27, *Minor Prophets* Volume 2 pp 51-60, *The Book of Matthew* pp 291-302, *The Book of Romans* pp 32-38, 374-376, *The Books of First and Second Corinthians* pp 62-63, 366-367.

It is easy to see why the Jesuit Hamans of modern times made England their target and the Church of England in particular:

Thirty-nine Articles mb-soft.com/believe/txc/thirtyni.htm

Article XXXVII

Of the Civil Magistrates

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but only that prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

Article XXXVII of the Church of England underlines the governance of "*this realm of England and other her [majesty's] dominions*" as that of "***the royal law***" James 2:8 www.timefortruth.co.uk/why-av-only/.

"The royal law" immediately ousts the pope and all his minions.

- *Subtracting from the scriptures AS EVE DID.* Compare Genesis 1:29, 2:16-17, 3:2-3, noting that God had made clear that to eat "***of every tree***" was to "***eat of the fruit of the trees.***"

However, note also that, in full, **21 key words** in Genesis 2:16-17 are significantly affected in the 'Revised Version' of Genesis 3:2-3 and **5 unwarranted words** are added, making **26** serious amendments in total to Genesis 2:16-17, **2x13**, a double witness to "***the serpent***" 2 Corinthians **13:1!**

Another assessment of Genesis 2:16-17 and 3:2-3 is possible but it also gives sinister results.

See:

www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Reply to Dr DiVietro's Attack on Gail Riplinger – Flotsam Flush* pp 312, 330-334. P 312 describes Dr Ruckman's encounter as a young ministerial student with an elderly false teacher who had assimilated virtually every known heresy by means of selected verses *from the AV1611 that he could locate and quote from memory.* These heresies included the Seventh Day Adventists, the Mormons, the Jehovah's Witnesses, the Church of Christ, the Christian Scientists, the Unity Church*, the Catholic Church, the British Israelites and the Holiness groups**.

*See en.wikipedia.org/wiki/Unity_Church#Jesus. The Unity Church believes that the spirit of God lives within each person; therefore, all people are inherently good, contrary to Ephesians 4:17-18 ***"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."***

**See:

en.wikipedia.org/wiki/International_Pentecostal_Holiness_Church,
en.wikipedia.org/wiki/Baptism_of_the_Holy_Spirit.

The Holiness Church believes that the individual must live a good life to get the baptism of the Holy Spirit *after conversion*, contrary to 1 Corinthians 12:13 ***"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."***

However, this ***"old prophet"*** 1 Kings 13:11 would *need to change the verse*, sometimes by means of a word, e.g. ***"I am"*** to ***"I was"*** in John 8:58, or even simply a letter, *in order to teach the heresy that he had assimilated*.

See Dr Ruckman's commentary *The Book of Revelation* pp 353ff and note ***"the word of a king"*** Ecclesiastes 8:4 with respect to altering ***"the scripture of truth"*** Daniel 10:21 and remarks that follow, with particular attention to Romans 5:12 cited below.

"Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this."

See also:

www.timefortruth.co.uk/why-av-only/version-comparison.php *The Fall - Genesis 3* p 3

www.timefortruth.co.uk/why-av-only/ *The Pure word of God – O Biblios* pp 14-15.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Eve omits ***"freely," "surely"*** and ***"for in the day that thou eatest thereof."*** By inspection, all those omissions are significant. That is 10 words affected.

- ***Adding to the scriptures AS EVE DID.*** As indicated above, Eve's reference to ***"the fruit of the trees"*** is not contentious because Eve has simply repeated God's words from Genesis 1:29. However, Eve adds ***"neither shall ye touch it,"*** which is an error because Adam would have had to touch the tree in order ***"to dress it and to keep it"*** Genesis 2:15 as part of the garden. Eve has added 5 words to what God said.
- ***Changing the scriptures AS EVE DID.*** Eve changes the expression ***"Of the knowledge of good and evil"*** to ***"which is in the midst of the garden."*** This change obscures vital information about the tree with the forbidden fruit and is misleading because *two* trees were ***"in the midst of the garden"***:

“...the tree of life also in the midst of the garden, and the tree of knowledge of good and evil” Genesis 2:9

Eve also changes the definite ***“thou shalt surely die”*** to the milder ***“lest ye die.”***

Eve also replaces the singular ***“thou”*** that occurs 4 times in Genesis 2:16-17 with the plural ***“We”*** and ***“ye.”*** Note that ***“the serpent”*** is the first speaker to introduce the word ***“ye”*** in the conversation between Eve and himself.

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?” Genesis 3:1.

God used the singular ***“thou”*** when speaking to Adam in Genesis 2:16-17 and He did not update it in scripture to the plural ***“Ye”*** after Adam received his wife because they were ***“one flesh”*** Genesis 2:24.

The Devil, a positive thinker, his first recorded word in scripture being ***“Yea”*** Genesis 3:1, drove a wedge between Adam and his wife by using the plural ***“Ye”*** by which ***“the woman being deceived was in the transgression”*** 1 Timothy 2:14 in that she wrongly replied with the plural ***“We”*** and ***“ye,”*** attributing ***“ye”*** to what Eve evidently thought God *should* have said.

That simple but wrong reply indicated a willingness on the part of the woman to be independent of her husband that the Devil successfully exploited to the ruin of men such that by the time of Genesis 6:11 ***“The earth also was corrupt before God, and the earth was filled with violence.”***

The Devil’s use of the plural and Eve’s use of the plural also indicate the beginning of modern, anti-Biblical feminism, against the imperial decree never rescinded in the New Testament of Esther 1:22 ***“that every man should bear rule in his own house.”***

Eve, Genesis 3:20, could have replied ***“No! God said ‘thou shalt not eat of it’ because Adam and me are “one flesh.” Take a hike, Lucifer [Isaiah 14:12]!”***

Such a definitive reply would have saved a lot of grief over the last six millennia. However, Eve changes a total of 11 words in Genesis 2:16-17, making 26 serious amendments in total to Genesis 2:16-17.

In sum these are:

10 subtractions: ***“freely,” “surely”*** and ***“for in the day that thou eatest thereof.”***

5 additions: ***“neither shall ye touch it.”***

11 changes: ***“Of the knowledge of good and evil”*** to ***“which is in the midst of the garden”*** 7 changes, ***“thou”*** to ***“ye”*** 3 changes, ***“shalt”*** to ***“lest”*** 1 change, 26, 2x13, in all, ultimately enough to damn mankind – note again with 1 Timothy 2:14 the emphasis on ***“one flesh.”***

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” Romans 5:12.

That in sum, with respect to Eve and the Devil, describes the sin of ***“handling the word of God deceitfully”*** like ***“many, which corrupt the word of God”*** 2 Corinthians 2:17, 4:2.

The deception that the Devil wrought on Eve is still in operation with modern version editors and supporters. See www.timefortruth.co.uk/why-av-only/ for a wealth of documented proof to that effect.

Note that it is usually the Catholic Church that adds to ***“the word of God”*** e.g. by means of the Apocryphal books and fundamental Christian scholarship that subtracts from e.g. 17 whole verses cut out of the NIVs; Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 46, 11:26, 15:28,

Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24, 1 John 5:7. See *The Monarch of the Books* by Dr Peter S. Ruckman pp14-17.

Both groups change **“the word of God.”** See *Question 6* for the version comparison with respect to 2 Timothy 2:15. Any alteration to **“the word of God”** is likely to destroy revelation. Consider:

Genesis 2:16-17, 3:1-3 show that modern feminism is **“the wiles of the devil”** Ephesians 6:11 *but not if words are changed.*

Job 41:25, Isaiah 27:1, Revelation 12 9 show that penance and religious self-harm are **“the snare of the devil”** 1 Timothy 3:7 *but not if words are changed.* See Dr Ruckman’s commentary *The Book of Job* p 612 and the *Ruckman Reference Bible* p 770.

Genesis 1:21, Psalm 104:26, Matthew 12:40, Jeremiah 51:34, Ezekiel 29:3, 32:2 show that world rulers and whales typify **“the children of the devil”** 1 John 3:10 and **“the depths of Satan”** Revelation 2:24 *but not if words are changed.*

8. *What was he [Timothy] to avoid? Why?*

2 Timothy 2:16 states **“But shun profane and vain babblings: for they will increase unto more ungodliness.”**

See 1 Timothy 6:20 **“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:”**

Note that the unfamiliar word **“shun”** 2 Timothy 2:16 is defined as **“avoiding”** in 1 Timothy 6:20.

The individual that gives forth to **“profane and vain babblings”** is easily identified.

“The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts” Psalm 10:4.

“O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh” Matthew 12:34.

Any speech that doesn’t **“give glory to God”** Luke 17:18 is **“profane and vain babblings,”** including **“vain repetitions”** Matthew 6:7. Examples include:

- *The Catholic Rosary and “Hail Marys”*

See Dr Ruckman’s commentary *The Book of Matthew* pp 111-112 and www.jesus-is-savior.com/False%20Religions/Roman%20Catholicism/vain.htm *Vain Repetitions Refuted.*

- *The Mohammedan Declaration of Faith or Shadada* that there is no god but Allah and Mohammed is Allah’s messenger, proclaimed from the mosque at each call to prayer
- *The five compulsory daily prayers or Salat.* These are ritual prayers said according to a set pattern and in the direction of Mecca.

The above two examples are the first two of The Five Pillars of Islam.

See *Who is this Allah?* by G. J. O. Moshay pp 179.

See also en.wikipedia.org/wiki/Five_Pillars_of_Islam.

For individual prayer to avoid **“profane and vain babblings”**:

“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer” Psalm 19:14.

“Set a watch, O LORD, before my mouth; keep the door of my lips” Psalm 141:3.

“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” Colossians 4:6.

Timothy was to avoid **“profane and vain babblings”** because they are, as 2 Timothy 2:17 indicates, an incitement to the spread of ungodliness and sinful conduct, as James warns. See Dr Ruckman’s commentary *The Books of the General Epistles* Volume 1 pp 73ff.

“Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!” James 3:5.

Note how Absalom, beginning with **“flattering words”** 1 Thessalonians 2:5, **“stole the hearts of the men of Israel”** 2 Samuel 15:6 and turned the kingdom against his father David, 2 Samuel 16-18, who was **“the LORD’S anointed”** 2 Samuel 19:21 and against **“the LORD God of Israel”** 1 Kings 1:30, Who had a different successor to David in mind.

Paul’s warning to Timothy has particular application to his preaching because Timothy was to **“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine”** 2 Timothy 4:2. See *Question 7*.

However, preaching is foolishness, as Paul states in 1 Corinthians 1:21 **“it pleased God by the foolishness of preaching to save them that believe”** and **“and a fool’s voice is known by multitude of words”** Ecclesiastes 5:3. Note also 1 Corinthians 4:10 **“We are fools for Christ’s sake...”** Paul then describes his ministry, 1 Corinthians 4:11-13, in which he **“suffered without the gate...bearing his reproach”** Hebrews 13:12-13, which is foolish according to the world but incumbent on every believer to obey Hebrews 13:13 **“Let us go forth therefore unto him without the camp...”** See Dr Ruckman’s commentary *The Books of First and Second Corinthians* pp 85-88.

If Timothy or any preacher or any witness was losing his hearers **“when they will not endure sound doctrine”** 2 Timothy 4:3, don’t resort to **“good words and fair speeches”** Romans 16:18 e.g. **“do you know that God has a wonderful plan for your life?”** to get them back. That is **“profane and vain babblings”** because it is disobeying the command to **“Provide things honest in the sight of all men”** Romans 12:17. See *Question 7*.

Of such a ‘plan,’ Paul said **“ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world”** Ephesians 2:12.

That is the kind of **“great plainness of speech”** 2 Corinthians 3:12 that Timothy was to persist in using with respect to Paul’s command to **“be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”** Timothy was not to lapse into **“profane and vain babblings”** by means of **“flattering words”** 1 Thessalonians 2:5 to, as Paul says, **“seek to please men...for if I yet pleased men, I should not be the servant of Christ”** Galatians 1:10.

The same is true for the believer today. Note that both the Lord Jesus Christ and the apostle Paul lost followers by keeping **“sound doctrine.”**

“Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?...From that time many of his disciples went back, and walked no more with him” John 6:60-66.

“This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes” 2 Timothy 1:15.

Both were **“stedfast, unmoveable, always abounding in the work of the Lord”** 1 Corinthians 15:58. So should today’s believer be.

“I have glorified thee on the earth: I have finished the work which thou gavest me to do” John 17:4.

“I have fought a good fight, I have finished my course, I have kept the faith” 2 Timothy 4:7.

9. *What was the effect of the teaching of Hymenaeus and Philetus?*

Discouragement. Their word did ***“overthrow the faith of some”*** 2 Timothy 2:18. Their teaching that ***“the resurrection is past already”*** was that the believer was raised from the dead spiritually at conversion but would undergo no further resurrection until the final, general last judgement day in the future.

The teaching of Hymenaeus and Philetus contradicted what Paul said about ***“the redemption of our body”*** Romans 8:23 in 1 Corinthians 15:51-52.

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

This cannot be a final, general last judgement because it must precede ***“the coming of the Lord Jesus Christ with all his saints”*** 1 Thessalonians 3:13 ***“when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ”*** 2 Thessalonians 1:7-8.

The earth, as it is now, is still here when that happens.

“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king’s wine-presses...And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles” Zechariah 14:9-10, 18.

That passage cannot be spiritualised into a final, general last judgement with no ***“redemption of our body”*** before then. Be encouraged, therefore.

10. *What was Timothy to avoid? Why (2 Timothy 2:23)?*

2 Timothy 2:23 states ***“But foolish and unlearned questions avoid, knowing that they do gender strifes.”***

“Foolish and unlearned questions” are any that are aimed at attacking ***“sound doctrine”*** 1 Timothy 1:10, 2 Timothy 4:3, Titus 1:9, 2:1 in order to ***“overthrow the faith of some”*** 2 Timothy 2:18 i.e. ***“gender strife”*** such as the *immature* Christians at Corinth were experiencing, splitting into factions according to their preferred ‘teacher’ as in 1 Corinthians 1:12 ***“I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.”***

One of the ***“foolish and unlearned questions”*** aimed at the Lord Jesus Christ during His earthly ministry is found in Matthew 22:23-28 ***“The same day came to him the Sadducees, which say that there is no resurrection, and asked him...Therefore in the resurrection whose wife shall she be of the seven? for they all had her.”***

The questioners were not really interested in the answer. They were interested in ***“the subverting of the hearers”*** 2 Timothy 2:14 e.g. the disciples in the presence of the Lord and ***“Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him”*** Luke 11:54.

The Lord’s introduction to His answer is therefore instructive.

“Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God” Matthew 22:29.

The outstanding characteristic of false teachers is that they err with respect to ***“the holy scriptures”*** 2 Timothy 3:15, either through deliberate corruption like ***“the old prophet”*** in *Question 7*

or wilful ignorance, 1 Corinthians 14:38, like the Sadducees, or both. In any event, it is rank disbelief and, as here, blatant hypocrisy.

The false teachers showed that they were not genuinely interested in the Lord's answer Matthew 22:30-33 because although ***“he had put the Sadducees to silence”*** Matthew 22:34, they were still clinging to their false teaching years later, after the conversion of the apostle Paul, the same as in Matthew 22:23.

“For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both” Acts 23:8.

Paul therefore sets out how to deal with posers of ***“foolish and unlearned questions,”*** that is any individual who is not genuinely willing to obey the Lord's command to ***“Search the scriptures”*** John 5:39 and of whom Paul says ***“He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings”*** 1 Timothy 6:4.

See:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Emails from Bible- ‘correctors’*
www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php and more Bible- ‘correctors.’

Paul's admonition about posers of ***“foolish and unlearned questions”*** follows.

“But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself” Titus 3:9-11.

11. *List what must be true of a servant of the Lord (2 Timothy 2:24-25a)*

The key characteristics *in dealing with individuals* are ***“charity...not easily provoked”*** 1 Corinthians 13:4-5, ***“speaking the truth in love”*** Ephesians 4:15 (***“apt to teach”*** 1 Timothy 3:2, 2 Timothy 2:24), gentleness, patience and meekness.

Paul explains how these characteristics are acquired.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law” Galatians 5:22-23.

This study therefore concludes with an essential prayer that should be on-going for today's believer in the Lord Jesus Christ.

Note finally *the essential characteristic* of being ***“filled with the Spirit.”***

“And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word...And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness” Acts 4:29, 31.