

## 2 Timothy 2:14-19

- 2:14-4:8 Paul focuses on the false teachers
- Paul identifies for Timothy:
  - 2:14-19 – the danger of false teaching. The importance of exposing false teaching.
    - 2:14 – the false teachers and the errors of their teaching
    - 2:15-18 – resist the false teachers and the false teaching
    - 2:19 – encouragement to the believers telling them:
      - God will keep them in his love and salvation
      - Believers separate from sin and evil
  - 2:20-21 – separate from false teachers and separate from false teaching
  - 2:22-26 – the steps Timothy takes to respond to false teaching

2 Timothy 2:14 – **“Keep reminding God’s people of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen.”**

3778 [e]	5279 [e]	1263 [e]	1799 [e]	3588 [e]	2316 [e]	3361 [e]
Tauta	hypomimnēske	diamartyromenos	enōpion	tou	Theou	mē
14 Ταῦτα	ὑπομίμνησκε	, διαμαρτυρόμενος	ἐνώπιον	τοῦ	Θεοῦ	μὴ
These things	remind [them]	solemnly charging [them]	before	-	God	not
DPro-ANP	V-PMA-2S	V-PPM/P-NMS	Prep	Art-GMS	N-GMS	Adv

3054 [e]	1909 [e]	3762 [e]	5539 [e]	1909 [e]	2692 [e]	3588 [e]	191 [e]
logomachein	ep’	ouden	chrēsimon	epi	katastrophē	tōn	akouontōn
λογομαχεῖν	, ἐπ’	οὐδὲν	χρήσιμον	ἐπὶ	καταστροφῇ	τῶν	ἀκουόντων .
to quarrel about words	for	nothing	profitable	[but] to	[the] subversion	of those	hearing
V-PNA	Prep	Adj-ANS	Adj-ANS	Prep	N-DFS	Art-GMP	V-PPA-GMP

1. The first two Greek words, *tauta hypomimneske*, are an imperative to continue to remind the believers in Ephesus of the revealed Word of God!
  - a. “keep reminding” is an imperative
  - b. “them”
    - i. Is in the Greek word “*hypomimneske*” which is present tense, imperative mood, active voice which means:
      1. it is already being done,
      2. it is a command,
      3. the subject is to do the action
      4. the action is “remind”
      5. The ending is 2<sup>nd</sup> person singular meaning “them each” singular
    - ii. “them” are the people Paul has already referred to in Ephesus. Which could be specifically:
      1. 2:2 – the faithful men in Ephesus Timothy is to teach and prepare them to teach
      2. 2:10 – “the elect” or the believers in the church in Ephesus

- c. “these things” – *tauta* – refers to the information or truth Paul wants Timothy to “remind them”. What is *tauta* or “these things”?
  - i. Immediately in the text it is the “faithful saying” proclaimed in 2:11-13 which proclaims that believers who are born again are living with Jesus and if they endure they will reign with him in his future kingdom. Denying Christ is not a good option, but God will be faithful to his covenant even if they are not.
  - ii. The information referred to in 2:2 as “what you have heard from me” which is the Word of God to be committed to faithful men to teach
  - iii. The best idea is that “these things” refer to the previous “faithful saying” and be aware of the danger of forsaking the Truth or denying Jesus.
- 2. After the first two words Timothy is told what the “faithful men” and the “believers” are NOT to do concerning teaching!
  - a. “Warn them before God against quarreling about words”
    - i. “it is of no value, and”
    - ii. “only ruins those who listen”
  - b. “Warn them”
  - c. “before God”
  - d. “against quarreling about words”
    - i. “to quarrel about words” is from ***logomachein***
      - 1. This verb comes from the same family of Greek words as the noun in 1 Timothy 6:4 “quarrels about words”, or ***logomachies***:
        - a. “If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for **quarrels about words**, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.” – 1 Timothy 6:3-5
    - ii. The distinction should be made between:
      - 1. Edification – which can result from the study, research and discussion concerning the meaning and context of the words used in Scripture.
        - a. Words of Scripture are useful (2 Timothy 3:16-17) for:
          - i. Teaching
          - ii. Rebuking
          - iii. Correcting
          - iv. Training in righteousness
          - v. Equipping
          - vi. Good works
      - 2. Overthrowing – (2 Timothy 2:14) from *katastrophe* which means “an overthrowing” and is used to say “overthrow”, “destruction” either material or spiritual.
        - a. Words of quarreling:
          - i. 2 Timothy 2:14:
            - 1. Overthrow
            - 2. No value

- 3. Ruins people
- ii. 1 Timothy 6:3-5 produce:
  - 1. Envy
  - 2. Dissension
  - 3. Slander
  - 4. Evil suspicions
  - 5. Constant friction
  - 6. Bad doctrine (such as “godliness is a means to money and gain”)
- 3. In the process of exposing false teachers and their teachings stay focused on the words for edification of the believer
- e. “it is of no value”
  - i. “no value” is from:
    - 1. *Ouden* meaning “no one”, “none”, “nothing”
    - 2. *Chresimon* meaning “useful”, “profitable”
  - ii. The words of the false teachers are not going to help. They are useless. Their false teaching is good for nothing. It is unproductive and unprofitable.
- f. “only ruins those who listen”
  - i. “ruins” is *katastrophe* meaning “an overthrowing” and is used to express “overthrow”, “destruction”
    - 1. Paul ministry was one of edification or “building up” as he explains in 2 Corinthians 13:10 – “For this reason I write these things while I am away from you, that when I come I may not have to be severe in my use of the authority that the Lord has given me for building up and not for tearing down.”

2:15 – “Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.”

4704 [e]	4572 [e]	1384 [e]	3936 [e]	3588 [e]	2316 [e]	2040 [e]	422 [e]
Spoudason	seauton	dokimon	parastēsai	tō	Theō	ergatēn	anepaischynton
15 Σπούδασον	σεαυτὸν	, δόκιμον	παραστήσαι	τῷ	Θεῷ	ἐργάτην	ἀνεπαίσχυντον
Hasten	yourself	approved	to present	-	to God	a workman	not ashamed
V-AMA-2S	PPro-AM2S	Adj-AMS	V-ANA	Art-DMS	N-DMS	N-AMS	Adj-AMS

3718 [e]	3588 [e]	3056 [e]	3588 [e]	225 [e]
orthotomounta	ton	logon	tēs	alētheias
ὀρθοτομοῦντα	τὸν	λόγον	τῆς	ἀληθείας
accurately handling	the	word	-	of truth
V-PPA-AMS	Art-AMS	N-AMS	Art-GFS	N-GFS

1. This verse sets Timothy as the exact opposite of the false teachers. They are doing that, but Timothy needs to do THIS!
2. As a true teacher Timothy needs to focus on these three things instead of “quarreling about words” with the false teachers:

- a. Be one approved by God
  - b. Working so you need not be ashamed
  - c. Correctly handles the word of truth
  - d. (from 2:14, avoid unedifying disputes about words)
3. “Do your best to”
4. “present yourself to God as one approved”
- a. Be approved by God, not by men
    - i. Galatians 1:10 – “For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.”
    - ii. 1 Thessalonians 2:4 – “Instead, we speak as those approved by God to be entrusted with the gospel, not in order to please men but God, who examines our hearts.”
    - iii. Matthew 6:24 – “No one can serve two masters: Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money.”
  - b. “present” is *parastesai* meaning “to place beside”, “to present”, “to stand by”, “to appear” which means to say “present” yourself to God or “stand close beside God” as one approved by God.
    - i. *Parastesai* comes from:
      - 1. *para* = “from close-beside”
      - 2. *histemi* = “to stand”
    - ii. The King James translates *parastesai* (“to present”, “to stand by”, “to appear”) as, “Study to shew thyself approved unto God. This translation assumes diligent preparation of academic work.
  - c. “approved” is *dokimon* meaning “tested”, “approved” which means to say “tested and approved” or “tried and found acceptable”. Tested and approved as in:
    - i. 1 Corinthians 11:19 – “for there must be factions among you in order that those who are **genuine** (*dokimoi*) among you may be recognized.”
    - ii. 2 Corinthians 10:18 – “For it is not the one who commends himself who is **approved**, but the one whom the Lord commends.”
  - d. Timothy is to be a Bible teacher who is able to stand beside God as a man who has had his teaching tested and approved by God.
  - e. Now, men may also test and reject Timothy’s work as is predicted in 2 Timothy 4:3 – “For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions.”
5. “a worker who does not need to be ashamed”
- a. The goal is to not be ashamed of your work when God tests the quality of your work as in 1 Corinthians 3:13 – “each one’s work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done.”
  - b. “worker” is *ergaten* meaning “workman” and is used to refer to “a field-laborer” or a workman in general. Timothy is a worker for God communicating the information that has been deposited with him by Paul.

- c. “ashamed” is *anepaischynton* meaning “not to be put to shame”. This refers to the workman who is not ashamed of his work once he has finished it and his work has been evaluated by God.
6. “correctly handles the word of truth.”
- a. “correctly handles” or “accurately handling” is *orthotomounta* which simply means “to cut straight” and conveys the idea of dealing with a thing correctly and not to falsify it.” Various examples are found with this word being used other places:
- i. Plowing – to cut a straight furrow with a plow
  - ii. Road construction – the road engineer builds a straight road
  - iii. Stone mason – the stone mason squaring and cutting a stone to fit in place
  - iv. Woodworker – cutting the board straight
- b. The metaphor likely emphasized doing a job correctly.
- c. The idea here is Timothy should correctly handle the Word and correctly teach the Word.
7. “Word of Truth” is in contrast to “battleing with words” and “godless chatter

**2:16 – “Avoid godless chatter, because those who indulge in it will become more and more ungodly.”**

3588 [e]	1161 [e]	952 [e]	2757 [e]	4026 [e]	1909 [e]	4119 [e]	1063 [e]	4298 [e]	763 [e]		
Tas	de	bebēlous	kenophōnias	periistaso	epi	pleion	gar	prokopsousin	asebeias		
16	Τὰς	δὲ	βεβήλους	, κενοφωνίας	περιίτασο	, ἐπὶ	πλεῖον	γὰρ	προκόψουσιν	ἀσεβείας	,
-	But	worldly	empty babblings	avoid	on	to more	for	they will lead	ungodliness		
Art-AFP	Conj	Adj-AFP	N-AFP	V-PMM-2S	Prep	Adj-ANS-C	Conj	V-FIA-3P	N-GFS		

1. Another imperative to “Avoid godless chatter”
- a. “Avoid” –
- i. *Periistemi* meaning “to stand around”, “turn around” in order to avoid.
  - ii. The meaning in active voice being “I stand around”, but in middle voice “I avoid” or “I shun”. Here it is in the middle voice meaning “avoid” or “shun”.
  - iii. the present tense of this imperative “avoid” indicates Timothy constantly faced the threat of false teaching.
- b. “godless chatter”
- i. “godless” is from *bebēlous* meaning “permitted to be trodden” and in context it means “unhallowed”, “profane”, or here translated as “godless”, “worldly”
  - ii. “chatter” is *kenophonias* meaning “empty talk” and conveys the idea of “empty disputing” or “worthless babble”. *Kenophonias* comes from:
    1. *Kenos* – “empty” meaning things like “empty, vain, ineffective, worthless, false, unreal”
    2. *Phoneo* – “to call out” or “shout”
  - iii. The same two words are used (*bebēlous kenophonias*) in 1 Timothy 6:20-21 – “Timothy, guard the deposit entrusted to you. Avoid the **irreverent babble** and contradictions of what is falsely called “knowledge,” for by professing it some have swerved from the faith.

2. The reason to “avoid godless chatter” is that those who participate in this sort of “false teaching” will become more and more ungodly:
- “because those who indulge in it will become more and more ungodly.”
    - a. This “godless chatter” did not lead to righteousness and the transforming of the soul, but made progress in the other direction. It was powerless for transformation.
    - b. “on to more” is from *epi pleion* meaning:
      - i. *Epi* – means “on”, “upon” or on the basis of”
      - ii. *Pleion* – means “more excellent”, “very great”, “many”. This indicates greater or more, but in this case the progress is downward in greater and more “ungodliness.” The false teaching through worthless babbling mistaken as teaching will produce more of what they started with which is ungodliness.
    - c. “will lead”
      - i. From *prokopsousin* which means “to cut forward”, “to cut a way”, “advance”.
      - ii. Originally referred to the pioneer cutting his way through brushwood”
      - iii. Used to indicate “advancement”, “progress”
      - iv. This is in the 3<sup>rd</sup> person meaning “they” which refers to the false teachers. So, the more the false teachers talked their empty words of godless babbling the more they progressed in their own personal ungodliness.
    - d. “ungodliness”

2:17 – “Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus,”

	2532 [e]	3588 [e]	3056 [e]	846 [e]	5613 [e]	1044 [e]	3542 [e]	2192 [e]
	kai	ho	logos	autōn	hōs	gangraina	nomēn	hexei
17	καὶ	ὁ	λόγος	αὐτῶν	ὡς	γάγγραινα	νομήν	ἔξει ,
	and	the	talk	of them	like	gangrene	pasture to grow	will have
	Conj	Art-NMS	N-NMS	PPro-GM3P	Adv	N-NFS	N-AFS	V-FIA-3S

3739 [e]	1510 [e]	5211 [e]	2532 [e]	5372 [e]
hōn	estin	Hymenaios	kai	Philētos
ἧν	ἐστιν	Ἑμέναιος	καὶ	Φιλητός ,
among whom	are	Hymenaeus	and	Philetus
RelPro-GMP	V-PIA-3S	N-NMS	Conj	N-NMS

1. “gangrene” from *gangraina* refers to “an eating sore” or a “cancer”.
  - a. “*Ganreme*” describes the death of body tissue due to the supply of blood being stopped. It was the progressive death of tissue, then body parts and eventually the body itself.
  - b. This “gangrene” was caused by the “talk” or “empty words” or false teaching of the false teachers.
2. “will spread” (ESV) is literally “pasture to grow” from the Greek *nomen* which means “pasture” or “graze”.

- a. The meaning of “pasture” presented the image of being in a “pasture” and “growing” or “increasing” by grazing.
- b. A commentator has suggested *nomen* may have been a medical term used to describe “gangrene” at this time
3. Two false teachers who are spreading godless chatter and the empty talk of corrupt philosophy are Hymenaeus and Philetus.
  - a. Hymenaeus was working with Alexander when Paul confronted him in 1 Timothy 1:20: - “faith and a good conscience. By rejecting this, some have made shipwreck of their faith, among whom are **Hymenaeus and Alexander**, whom I have handed over to Satan that they may learn not to blaspheme.”
  - b. Hymenaeus is not a common name so it is likely the same person in 2 Timothy who had rejected “faith and a good conscience” 1 Timothy 1 and been handed over to Satan.
  - c. In 1 Timothy Hymenaeus was working alongside Alexander. But, now he is working with Philetus.
  - d. A few things should be noticed concerning the fact Hymenaeus is mentioned again in 2 Timothy:
    - i. Hymenaeus was bold and arrogant enough to stand up against the Apostle Paul’s words in 1 Timothy.
    - ii. Hymenaeus was supported and influential enough in the Ephesian church that the Apostle Paul’s words in 1 Timothy did not end Hymenaeus’s influence, position or credibility
    - iii. Paul had lost enough influence in the Ephesian church that false teachers were free to reject Paul’s teaching, letters and desires. This is also seen in Paul’s words in 2 Timothy 1:1`5 –“You are aware that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.
    - iv. Timothy and the “faithful men” were going to have resistance and a hard time holding the church true to the Word of God.
  - e. Philetus – nothing more is known about Philetus. He is not mentioned anywhere else. He is now associated with Hymenaeus, but in 1 Timothy Alexander was associated with Hymenaeus.

2:18 – **“who have departed from the truth. They say that the resurrection has already taken place, and they destroy the faith of some.”**

3748 [e]	4012 [e]	3588 [e]	225 [e]	795 [e]	3004 [e]	3588 [e]	386 [e]	2235 [e]
hoitines	peri	tēn	alētheian	ēstochēsan	legontes	tēn	anastasin	ēdē
18 οἵτινες	περὶ	τὴν	ἀλήθειαν	ἠστοχῆσαν	, λέγοντες	[τὴν]	ἀνάστασιν	ἤδη
who	concerning	the	truth	have gone astray	asserting	the	resurrection	already
RelPro-NMP	Prep	Art-AFS	N-AFS	V-AIA-3P	V-PPA-NMP	Art-AFS	N-AFS	Adv

1096 [e]	2532 [e]	396 [e]	3588 [e]	5100 [e]	4102 [e]
gegonenai	kai	anatrepousin	tēn	tinōn	pistin
γεγονέναι ;	καὶ	ἀνατρέπουσιν	τὴν	τινῶν	πίστιν .
to have taken place	and	they are overthrowing	the	of some	faith
V-RNA	Conj	V-PIA-3P	Art-AFS	IPro-GMP	N-AFS

1. “have gone astray” or “have departed” is from *estochesan* (form of *astocheo*)
  - a. It means “to miss the mark” and is used to say “miss the mark”, “miss my aim”, “fail”, “make a false aim”.
  - b. The same word was used by Paul in:
    - i. 1 Timothy 1:6-7 – “Certain persons, by swerving from these, have **wandered away** (*estochesan*) into vain discussion, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.”
    - ii. 1 Timothy 6:20-21 – “Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called “knowledge,” for by professing it some **have swerved** (*estochesan*) from the faith.”
  - c. This means by teaching false doctrines instead of the truth the false teachers have missed the mark of building faith.
2. One of the points of false doctrine is identified here. This may have been one of the foundational “false truths” that led to other false teaching and, ultimately, to false life styles:
 

→ “They say that the resurrection has already taken place.”

  - a. “the resurrection” must refer to the resurrection of believers in the last day:
    - i. The physical resurrection of the body
    - ii. The resurrection into glorification
    - iii. The resurrection into the kingdom of God
    - iv. The resurrection which completes salvation, and thus, removes the sin nature
  - b. They were NOT denying the historical life of Jesus, but may have been dismissing his physical resurrection.
  - c. They were altering or denying the teaching of the disciples of Jesus.
  - d. Their claim that “the resurrection has already taken place likely included the false teacher’s spiritualizing many things and separating truth from actual time and place. Some doctrines would be spiritualized and claimed to already be in their possession:
    - i. Perfection or the ability to remove the sin nature. This would lead to extremes in two different moral directions:
      1. Asceticism – abstaining from food, comfort, sleep, sex, etc. in an attempt to punish the physical body and manifest the spiritual. In this case sin would be eliminated by punishing the body with no good things.
      2. Antinomianism – indulgence in sin and immorality with the physical because the body was corrupt and separated from the pure, perfect soul/spirit. In this case sin would have no influence on their salvation or standing with God.
    - ii. Physical resurrection
    - iii. Kingdom of God
  - e. Paul addressed the Greek philosophers’ tendency to overlay Christian truth with Greek philosophical ideologies in 1 Corinthians 15. The Greeks considered the body to be corrupt and the soul pure. At death the Greeks believed the soul was set free from the body. They did not consider the physical resurrection to be necessary or even a good thing.
  - f. Tertullian says that these two did this by spiritualizing both death and the resurrection which made the first refer to the sin nature and the other to the grace of salvation:
    - i. False one: “death” did not mean dying, but meant there was a sin nature in man



- ii. False two: “resurrection” did not mean to be physically resurrected in glory, but it meant receiving grace for salvation.
  - iii. False conclusion: There was no physical death and there was no physical resurrection. Instead, now in the world you could not sin (nothing was sinful) because you had grace (salvation effected everything, even immorality was now moral)
3. “overthrowing” is *anatrepousin* (“they are overthrowing”) means “to overturn”, “to destroy” indicating overturn, subvert, overthrow, corrupt
- a. Here the meaning is the faith of some is being “overturned” with these false teachings based on word battles and empty chatter

**2:19 – “Nevertheless, God’s solid foundation stands firm, sealed with this inscription: ‘The Lord knows those who are his,’ and, ‘Everyone who confesses the name of the Lord must turn away from wickedness.’ ”**

3588 [e]	3305 [e]	4731 [e]	2310 [e]	3588 [e]	2316 [e]	2476 [e]	2192 [e]	3588 [e]	4973 [e]	3778 [e]	1097 [e]	2962 [e]		
Ho	mentoi	stereos	themelios	tou	Theou	hesteken	echon	tēn	sphragida	tautēn	Egnō	Kyrios		
19	Ὁ	μέντοι	, στερεὸς	θεμέλιος	τοῦ	θεοῦ	ἔστηκεν	, ἔχων	τὴν	σφραγίδα	ταύτην	:	Ἔγνων	Κύριος
-	Nevertheless	the firm	foundation	of	God	stands	having	the	seal	this	Knows	[the] Lord		
Art-NMS	Conj	Adj-NMS	N-NMS	Art-GMS	N-GMS	V-RIA-3S	V-PPA-NMS	Art-AFS	N-AFS	DPro-AFS	V-AIA-3S	N-NMS		

3588 [e]	1510 [e]	846 [e]	2532 [e]	868 [e]	575 [e]	93 [e]	3956 [e]	3588 [e]	3687 [e]	3588 [e]	3686 [e]	2962 [e]	
tous	ontas	autou	kai	Apostētō	apo	adikias	pas	ho	onomazōn	to	onoma	Kyriou	
τούς	ὄντας	αὐτοῦ	, καί	, Ἀποστήτω	ἀπὸ	ἀδικίας	πᾶς	ὁ	ὀνομάζων	τὸ	ὄνομα	Κυρίου	.
those	being	His	and	Let depart	from	iniquity	everyone	-	naming	the	name	of the Lord	
Art-AMP	V-PPA-AMP	PPro-GM3S	Conj	V-AMA-3S	Prep	N-GFS	Adj-NMS	Art-NMS	V-PPA-NMS	Art-ANS	N-ANS	N-GMS	

1. Even in the midst of false teaching God is greater and two basic trues remain intact for the believer.
2. “God’s solid foundation stands firm” – This foundation is generally God’s Word or salvation, but has been specifically identified by different commentators as:
  - a. Universal church
  - b. God’s work in Ephesus
  - c. The church in Ephesus
  - d. The deposit of Truth given to Paul to Timothy to the “faithful men” to etc.
  - e. The Truth
  - f. Christ
  - g. 1 Timothy 3:15 says, “the household of God, which is the church of the living God, a pillar and buttress of the truth.”
3. “is sealed with this inscription”
  - a. “seal” is from *sphragis* meaning “a seal”, “a signet”
    - i. It refers to a stamp of approval that guarantees the genuineness of a document or the legal ownership of an object.
    - ii. It is the impression of a seal or of a signet ring that provides the proof.
    - iii. The “seal” can be found on the foundation stone of a royal building or a temple. It could also be found on the cornerstone or capstone of a building. If the seal was

placed on the foundation stone it would identify the owner, builder, purpose of the building and include dedications and prayers.

- iv. As this practice continued the seals and inscriptions by the builders began to appear:
  1. over doors
  2. on pillars
  3. and, continued to appear on foundation stones, cornerstones, capstones
- b. This “foundation” is “sealed” with TWO “inscription” statements that provide the basic, necessary information of the institution or building the Lord is constructing:
  - i. One is a promise of the Lord’s faithfulness.
  - ii. Second is the natural reaction of the person who is claiming the Lord’s faithfulness in their life.
4. “God’s solid foundation stands firm” and “is sealed with this inscription” of these two statements to hold to and to believe:
  - a. “The Lord knows those who are his.”
    - i. God owns this building (church, believers, etc.)
    - ii. God knows they are his which means he will protect and care for them.
    - iii. Paul may have seen this originate in Numbers 16:5 – “Then he said to Korah and all his followers: “In the morning the Lord will show who belongs to him and who is holy, and he will have that person come near him. The man he chooses he will cause to come near him.”
  - b. “Everyone who confesses the name of the Lord must turn away from wickedness.”
    - i. The true believers will purify themselves and become godly like their Lord.
    - ii. This is the natural response to God’s work of salvation: transformation and holiness.
    - iii. Paul may also have seen this originate in the same story of Korah’s rebellion in Numbers 16:26 – “He warned the assembly, ‘Move back from the tents of these wicked men! Do not touch anything belonging to them, or you will be swept away because of all their sins.’ ”

**2:20 – “In a large house there are articles not only of gold and silver, but also of wood and clay; some are for special purposes and some for common use.”**