



2 Timothy

A photograph of a dirt path leading towards a bright, glowing horizon. The path is illuminated from below, creating a strong perspective effect. The sky is a gradient of yellow and orange, suggesting a sunrise or sunset. The overall mood is one of hope and forward movement.

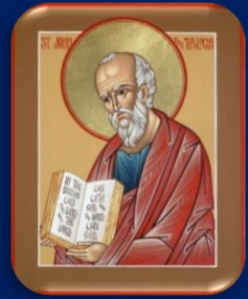
finish the race

2 Timothy 4

2 Timothy Introduction

The Call to Christian Perseverance

Answering Nine Questions



- 1) Who wrote it? – Paul
- 2) What do we know about the author? – An Apostle
- 3) To whom was it written? – Timothy
- 4) When was it written? – A.D. 67
- 5) Where was it written from? – Rome
- 6) Why was it written? – Timothy's timidity
- 7) What is it about? – Perseverance
- 8) What is inside (outline)? – 4 part outline
- 9) What makes the book different? – Paul's final word

Four Part Structure

1. General call to faithful endurance in the ministry (chapter 1)
2. Ten metaphors describing what faithful endurance looks like (chapter 2)
3. What to do in the midst of the coming apostasy (3:1–4:8)
4. How God met six needs in Paul's life (4:9-22)

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2 Timothy 2

Ten Metaphors Illustrating
Endurance

Ten Metaphors

- Teacher (2:2)
- Soldier (2:3-4)
- Athlete (2:5)
- Farmer (2:6)
- Christ (2:7-8)
- Paul (2:9-10)
- Trustworthy statement (2:11-13)
- Workman (2:14-18)
- Vessel (2:19-23)
- Servant (2:24-26)



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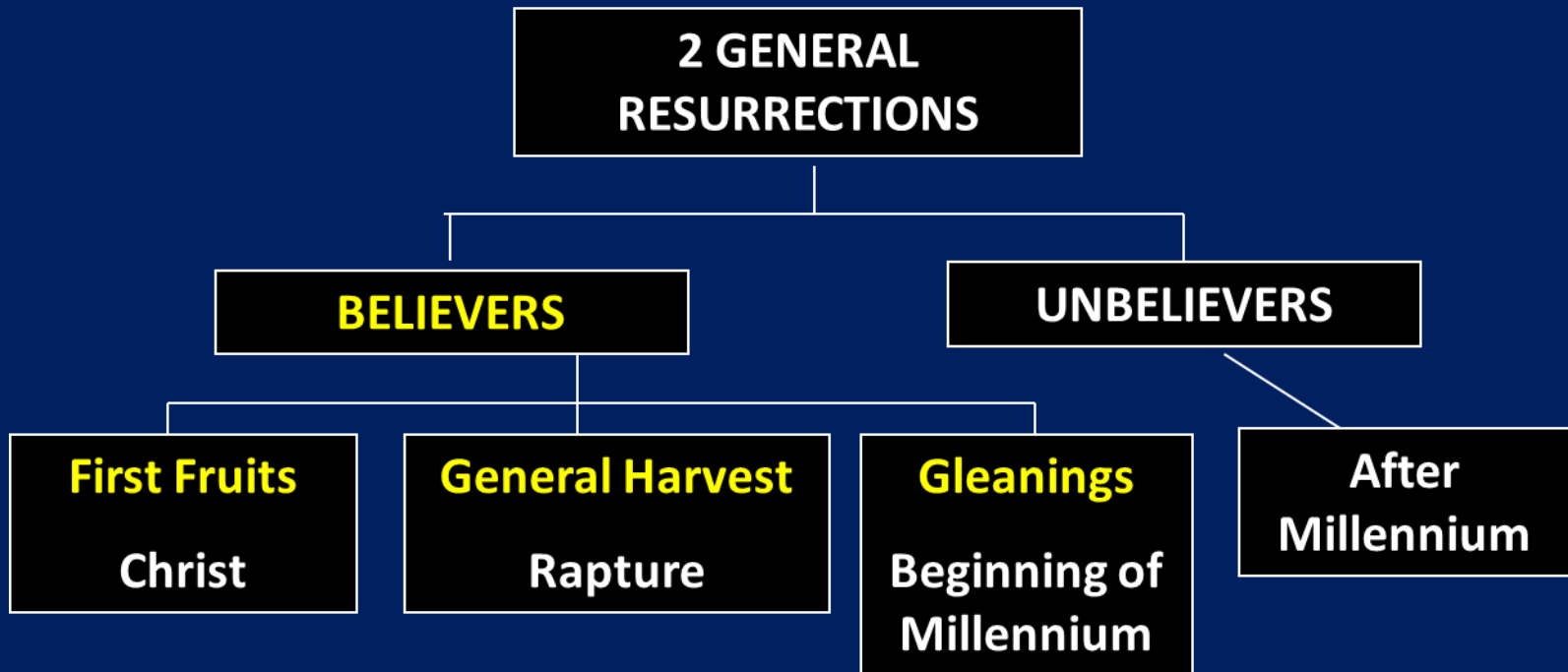
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God's Resurrection Program

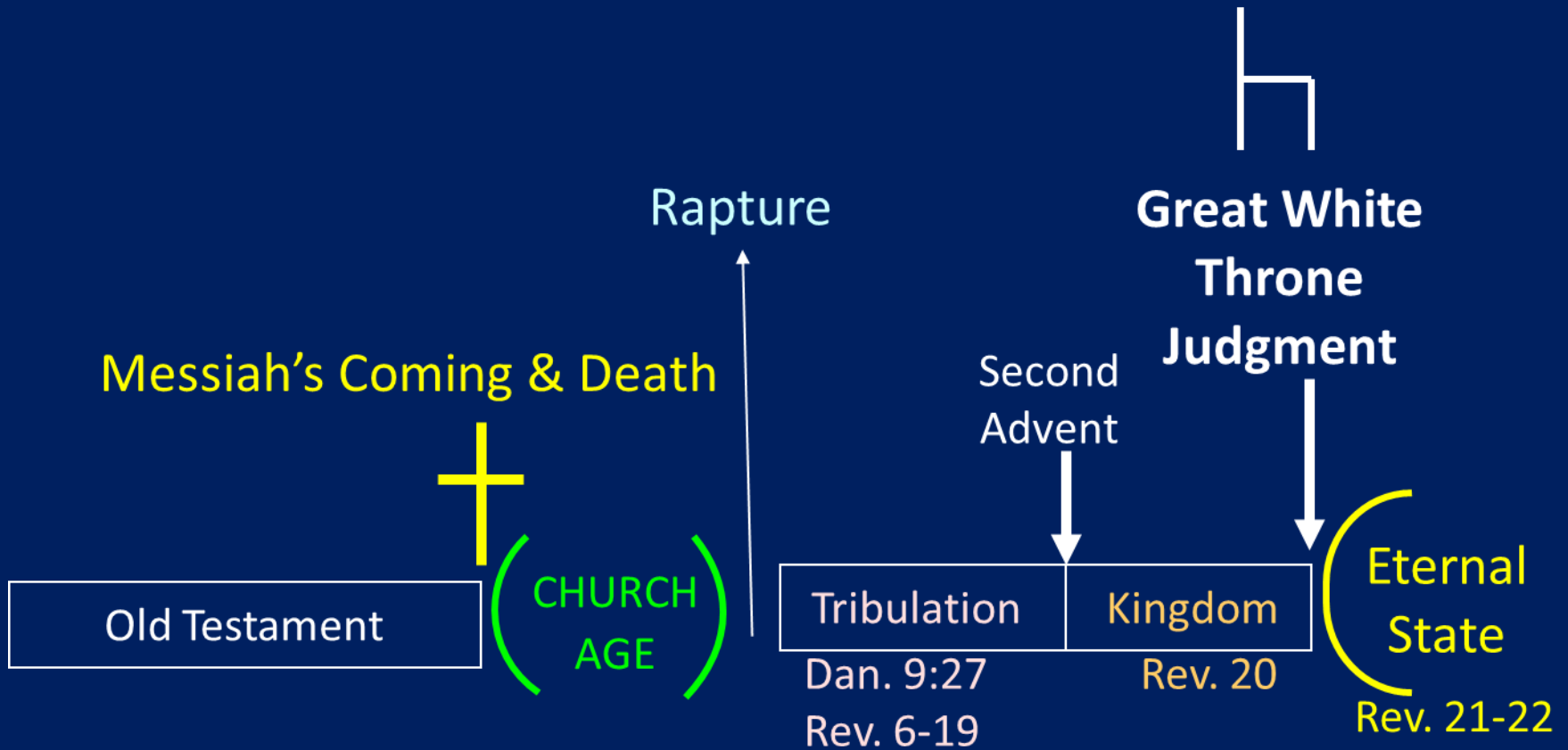


Order or *Tagma* (1 Cor. 15:23)

- General: Christ's resurrection (1 Cor 15:23)
- Officer: Rapture (1 Thess 4:13-18)
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- Captives: Unsaved of all ages (Rev 20:5)



Prophecy Panorama

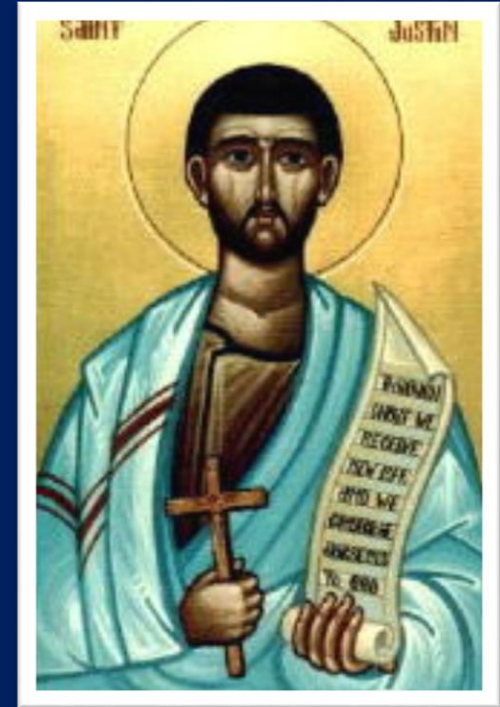


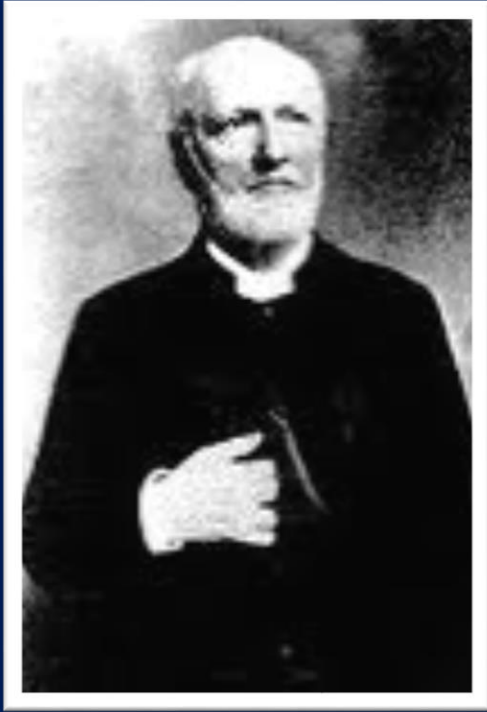
Every Geographical Location in Acts/Epistles



Justin Martyr

“But I and every other completely orthodox Christian feel certain that there will be a resurrection of the flesh, followed by a thousand years in the rebuilt, embellished, and enlarged city of Jerusalem as was announced by the prophets Ezekiel, Isaiah, and the others.”



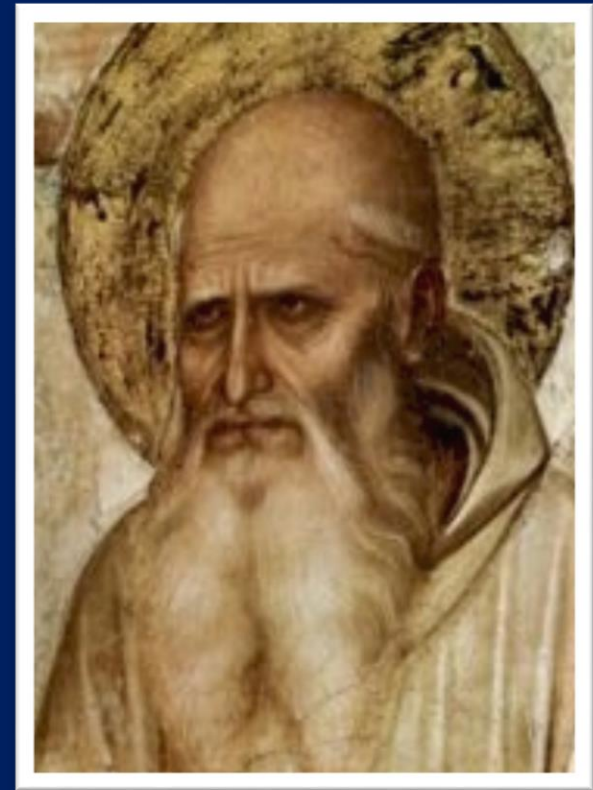


“The most striking point in the eschatology of the ante-Nicene age (A.D. 100–325) is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius.”

Every Geographical Location in Acts/Epistles

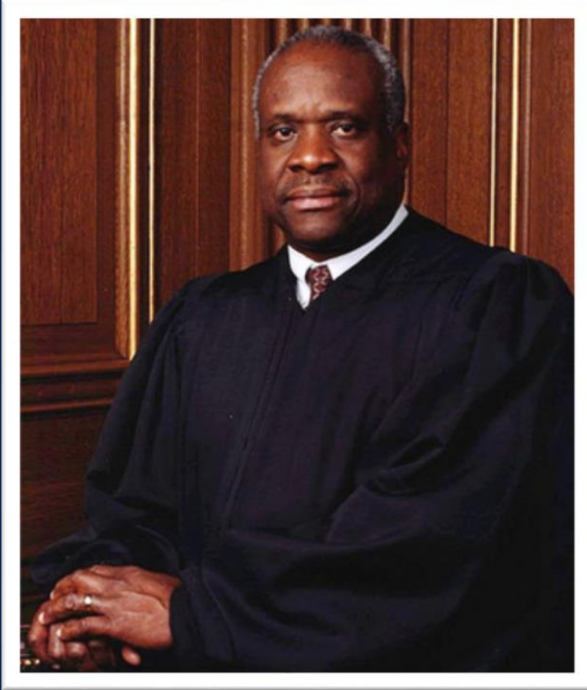


“Papias . . . says that there will be a millennium after the resurrections of the dead, when the kingdom of Christ will be set up in material form on this earth. I suppose that he got these notions by a perverse reading of the apostolic accounts, not realizing that they had spoken mystically and symbolically. For he was a man of very little intelligence, as is clear from his books. But he is responsible for the fact that so many Christian writers after him held the same opinion, relying on his antiquity, for instance Irenaeus and whoever else appears to have held the same views.”



Eusebius, *Ecclesiastical History*, 3.39.12-13

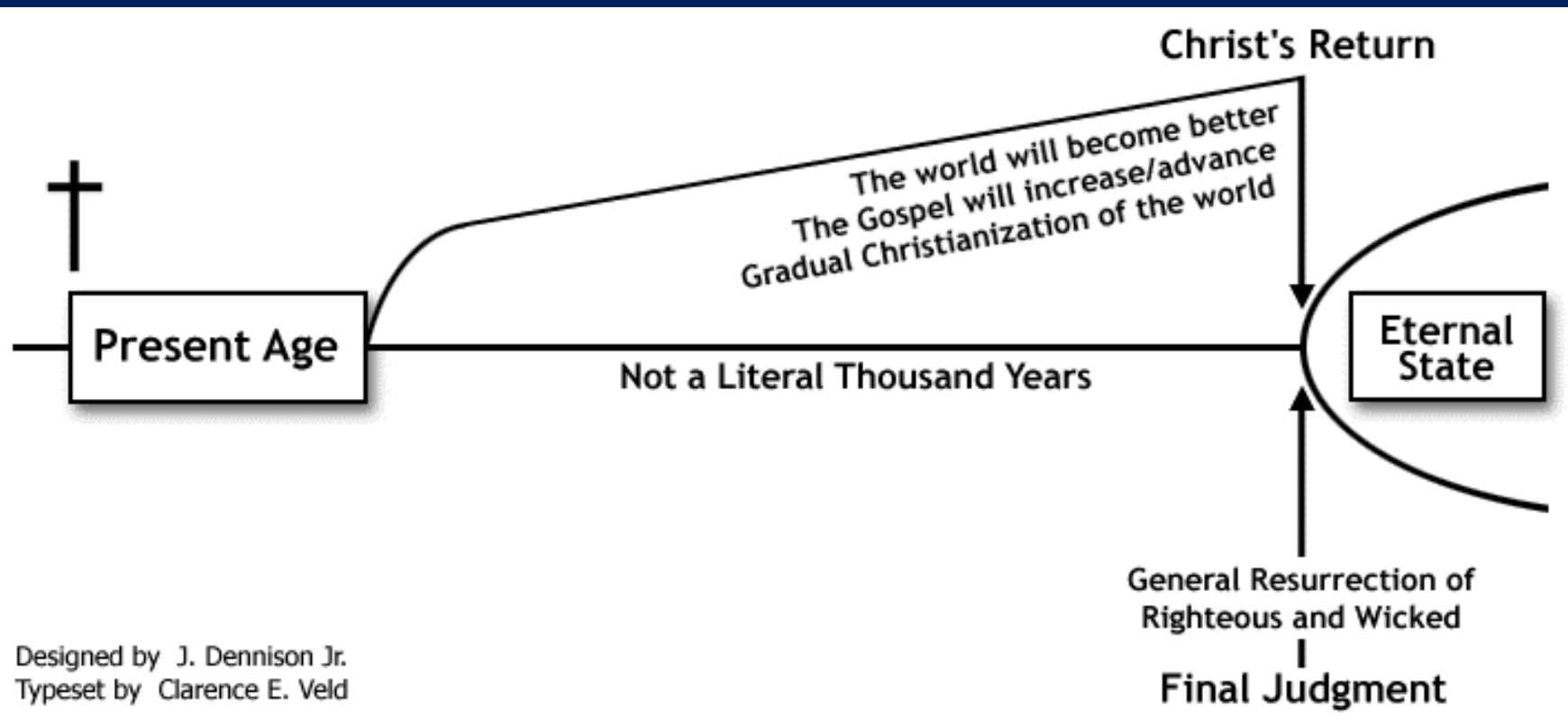
Clarence Thomas



“He is the dumbest Justice to ever sit on the bench...He waits to see how Scalia votes, and he votes the same. He rarely issues comments or engages in questions during any Supreme Court hearing...He rarely grants media interviews (because he knows he will look stupid). He rarely writes opinions. He believes in a narrow interpretation of the Constitution. He is an idiot.”

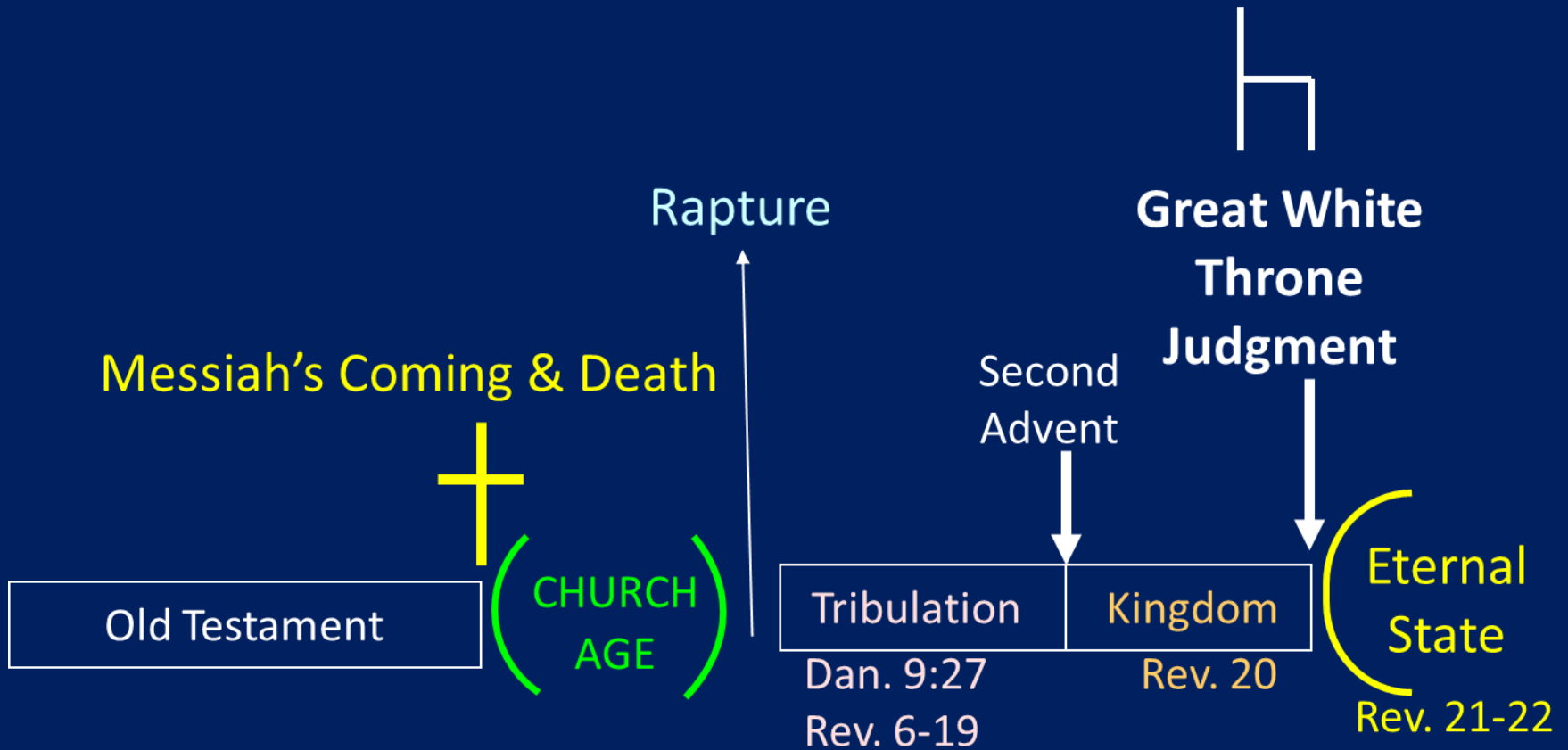


Designed by J. Dennison Jr.
Typeset by Clarence E. Veld

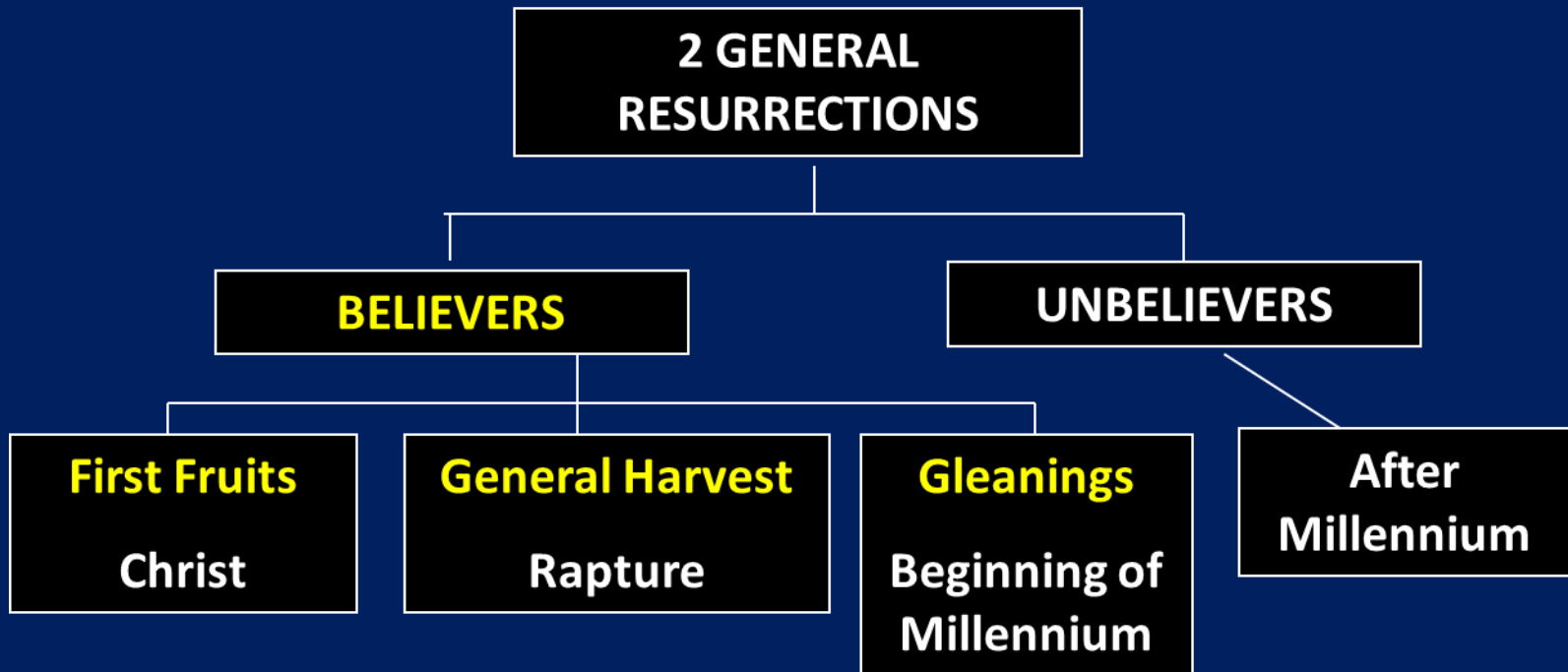


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Revelation 20:4-5

“Then I saw thrones, and they sat on them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection.”

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OT PROPHETS DESCRIBE THE KINGDOM

- Established by God (Dan. 2:44)
- Eternal (Dan. 7:27)
- Christ's direct rule (Zech. 9:9-10)
- Earthly (Zech. 14:9)
- Land promises realized (Gen. 15:18-21)
- Israel's preeminence (Isa. 49:22-23)
- Millennial Temple (Ezek. 40-46)
- Millennial David (Jer. 30:9)
- Righteousness (Isa. 9:6-7)
- Curse curtailed (Isa. 65:20, 22)
- Peace (Isa. 2:4)
- Prosperity (Amos 9:13-14; Isa 65:22)
- Topographical changes (Ezek. 47:1-12)



SLBC Position Statements



- **DISPENSATIONS** – A Dispensation is a specific manner in which God governs during a particular period of time. We are a dispensational church. That is, we believe that God has chosen to administer or govern His purpose on earth through man under varying dispensations. These changes in government are a result of God’s choice, and do not indicate that His character ever changes. At least three of these dispensations are mentioned in the Bible and are the subject of extended revelation, viz.: the Dispensation of the Mosaic Law, the present Dispensation of Grace, and the future Dispensation of the Millennial Kingdom. In interpreting the Bible, we believe that these are distinct and should not be intermingled or confused.



SLBC Position Statements

- **ESCHATOLOGY** - Eschatology is the doctrine of future things. As a framework for interpreting and teaching prophecy, we hold to a pre-tribulational, premillennial position. That is, we teach that a literal thousand-year period of time (the millennium) lies ahead in the future (Rev. 20:1-8). At the conclusion of this time period, there will be a final judgment of non-Christians and then the eternal state will begin (Rev. 20:11-15). Immediately preceding this millennial period, a period of tribulation, lasting seven years, will dominate the earth (Dan. 9:27; Rev. 6:1-19:21). However, just prior to this, all believers will be removed from the earth (the rapture) and thus escape this period of tribulation (1 Thess. 4:13-18).

No. 5

Emergent: Kingdom

“The Kingdom of God is a central conversation in emerging communities... And let me tell you ‘Kingdom of God’ language is really big in the emerging church” (Italics added).



Doug Pagitt, cited in Oakland, 163.

Emergent: Kingdom

“If Revelation were a blueprint of the distant future, it would have been unintelligible to its original readers...In light of this, Revelation becomes a powerful book about the kingdom of God here and now, available to all.”



Brian McLaren, cited in Oakland, 158.

Kingdom



Rick Warren, cited in
Oakland, Kindle edition.

“I stand before you confidently right now and say to you that God is going to use you to change the world...I'm looking at a stadium full of people right now who are telling God they will do *whatever it takes to establish God's Kingdom "on earth"* as it is in heaven." What will happen if the followers of Jesus say to Him, "We are yours?" What kind of spiritual awakening will occur?"

Russell Moore

President: Ethics and Religious Liberties
Commission of the Southern Baptist Convention



“The locus of the kingdom of God in this age is within the church, where Jesus rules as king. As we live our lives together, we see the transforming power of the gospel and the in breaking of the future kingdom.”

Justin Taylor, “An Interview with Russell Moore,”
www.thegospelcoalition.org.

Partial Preterism's View of Revelation

- Written in mid A.D. 60's
- Mostly fulfilled in A.D. 70
- Predicts A.D. 70 sacking of Jerusalem as God's divorce and judgment of adulterous Israel
- Rev 20 describes a future bodily return of Christ



Preterists' 3 Comings of Christ

Incarnation

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graph TD; A[Incarnation] --> B[A.D. 70]; B --> C[Bodily Return];
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A.D. 70

Bodily Return

R.C. Sproul

Last Days According to Jesus, p.140.

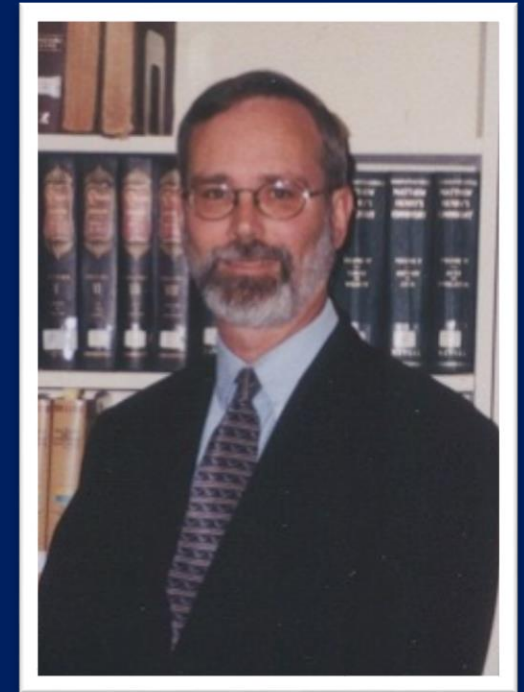


“If the book [of Revelation] was written after A.D. 70, then its contents manifestly do not refer to events surrounding the fall of Jerusalem – unless the book is a wholesale fraud, having been composed after the predicted events had already occurred.”

Kenneth Gentry

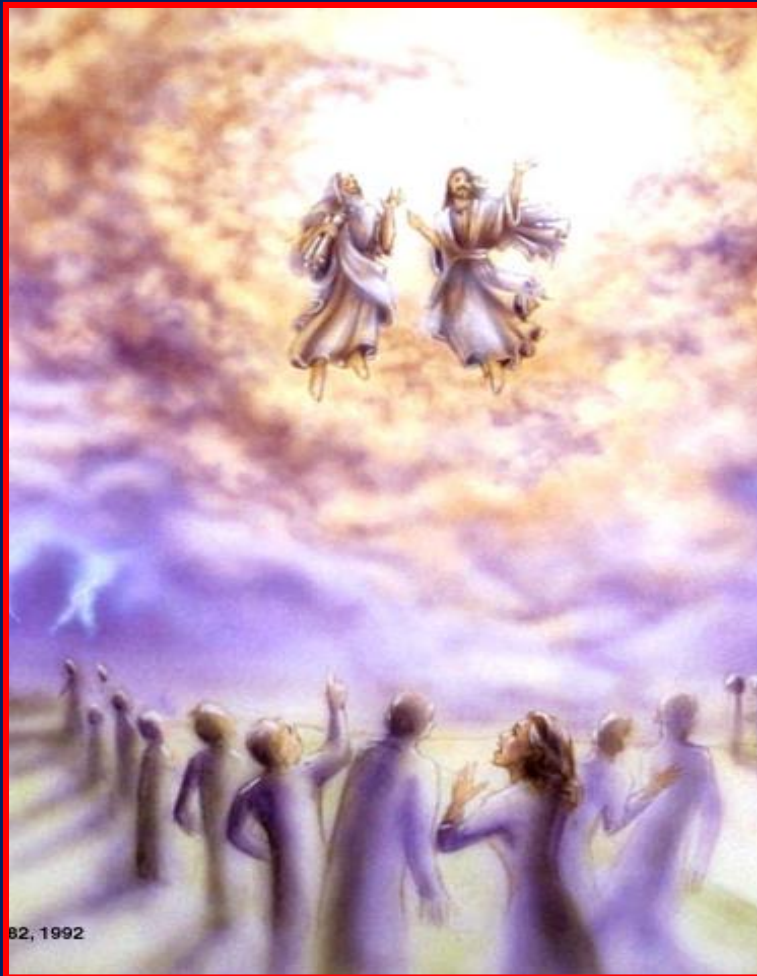
Four Views of Revelation, p. 38.

“...the preterist view does understand Revelation’s prophecies as strongly reflecting actual historical events in John’s near future, though they are set in apocalyptic drama and clothed in poetic hyperbole.”



Kenneth Gentry

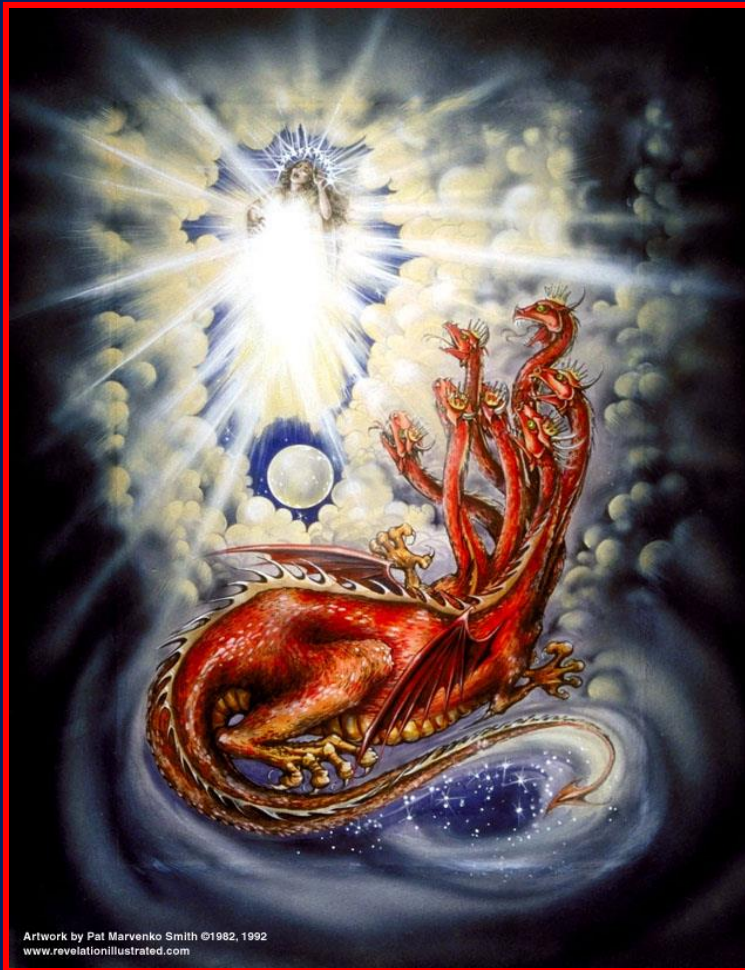
He Shall Have Dominion, 421-22.



[the two witnesses] “probably represent a small body of Christians who remained in Jerusalem to testify against” the temple. “They are portrayed as two, in that they are legal witnesses to the covenant curses.”

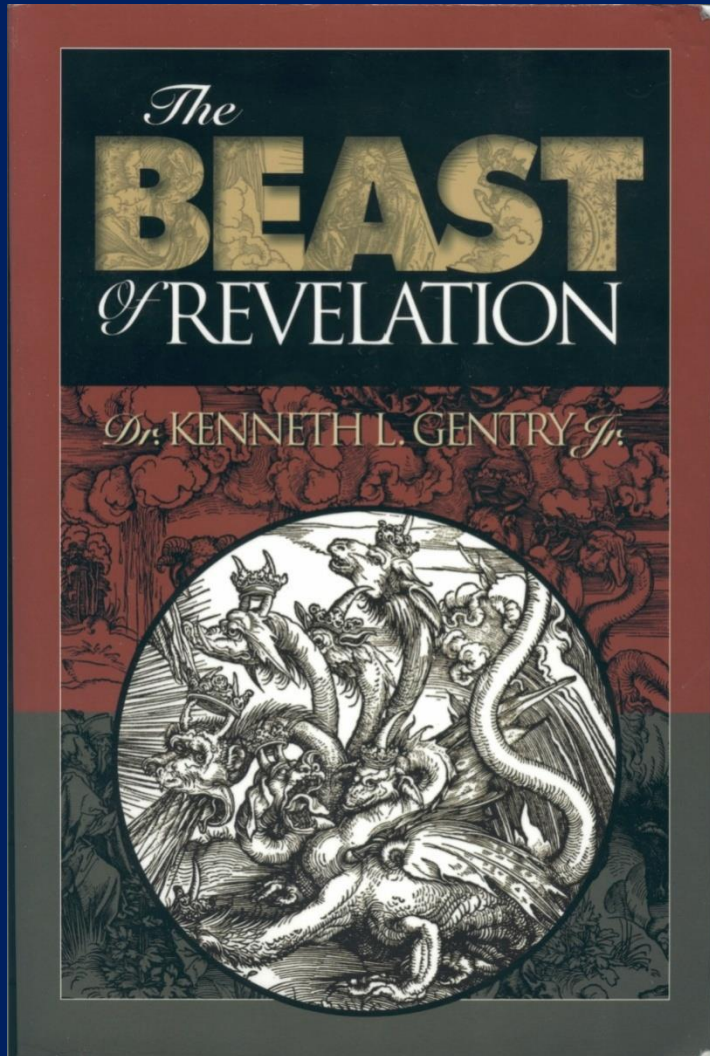
Kenneth Gentry

He Shall Have Dominion, 422.



“In Revelation 12 John backs up chronologically in order to show the ‘mother’ *church* in Jerusalem, which was being protected from Satan inspired resistance. This would cover the time frame from Christ’s ministry through the Book of Acts up until the destruction of Jerusalem.” (emphasis mine)

PRETERISM

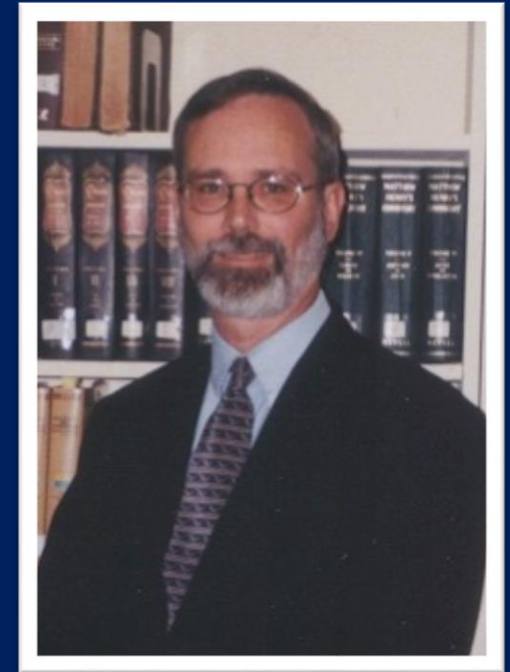


- Revelation was fulfilled in AD 70
- Beast is Nero
- RC Sproul, Hank Hanegraaff, Gary DeMar



Confident Preterist Assertions

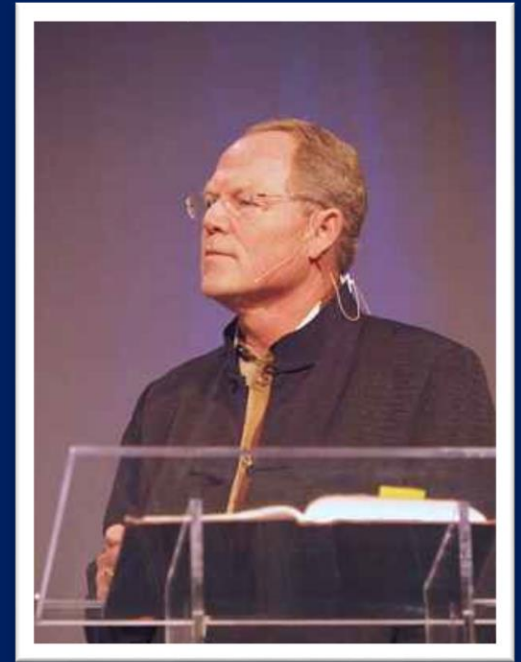
“I am convinced *beyond any doubt* that this Harlot is first-century Jerusalem.” (italics added).



Gentry, *He Shall Have Dominion*, 392.

Confident Preterist Assertions

“What has puzzled me over the years is not the identity of ‘the great prostitute,’ but how so many could mistake her historical identity. . . . In biblical history only one nation is inextricably linked to the moniker ‘harlot.’ *And that nation is Israel!*”



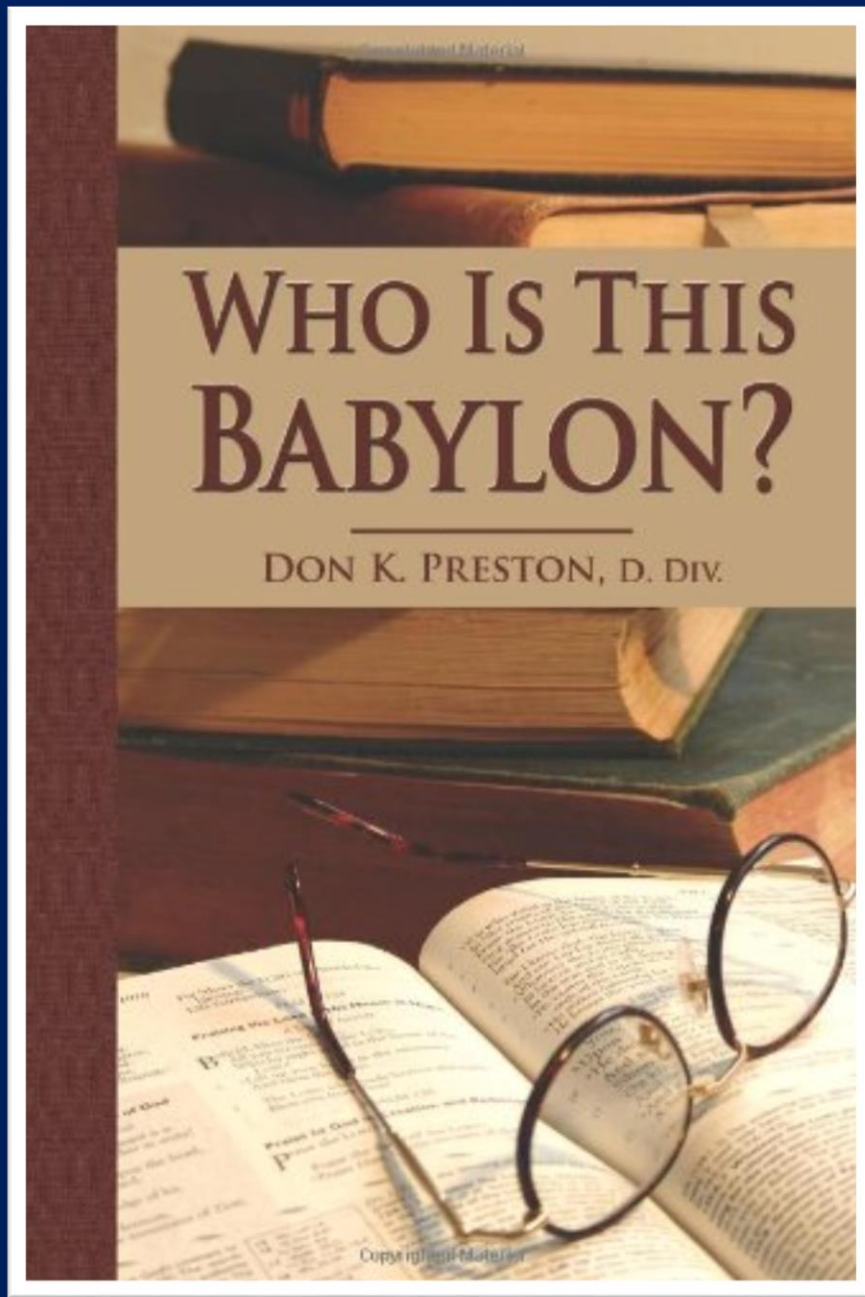
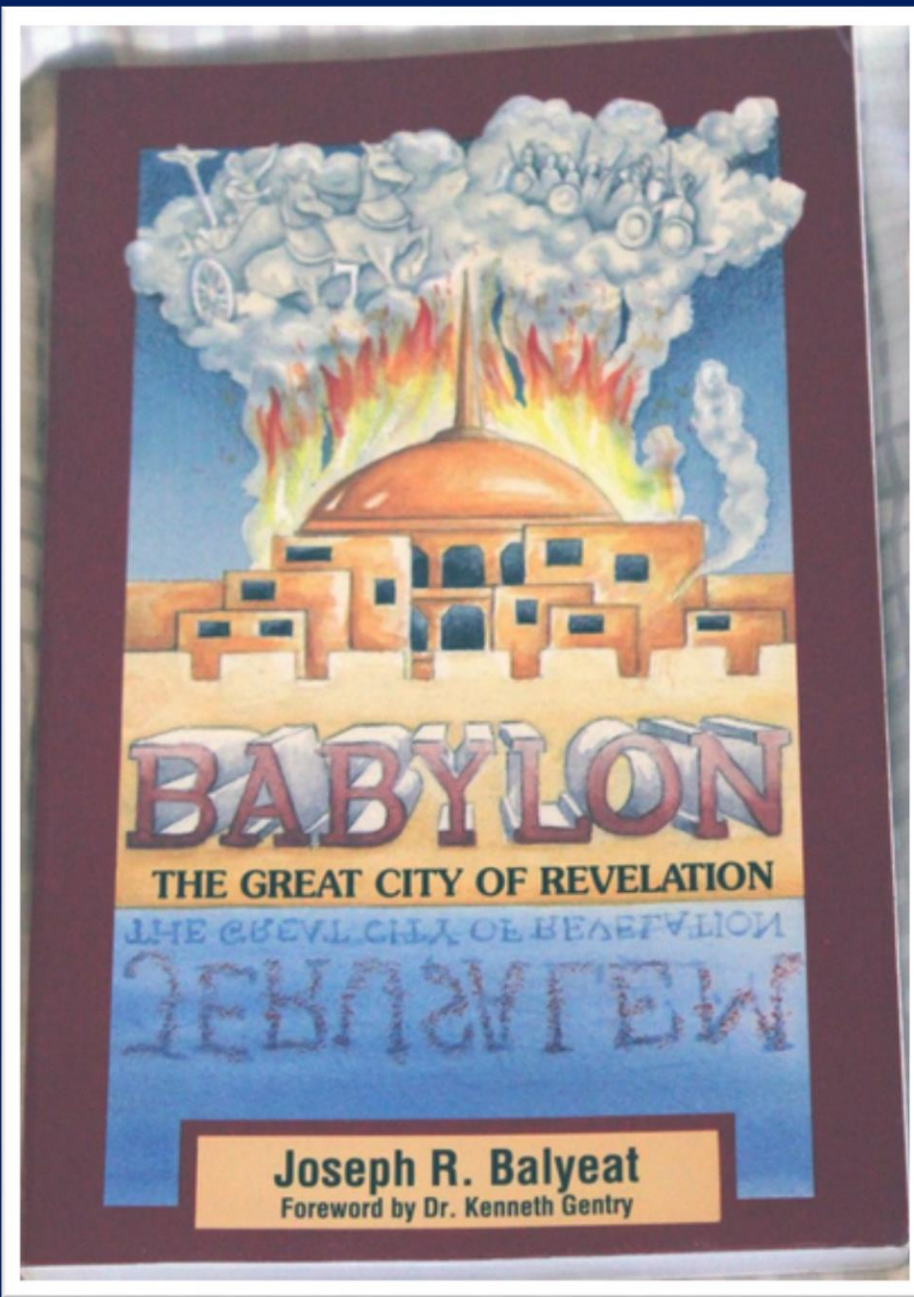
Hanegraaff, *The Apocalypse Code*, 118-19.

Jerusalem Advocates

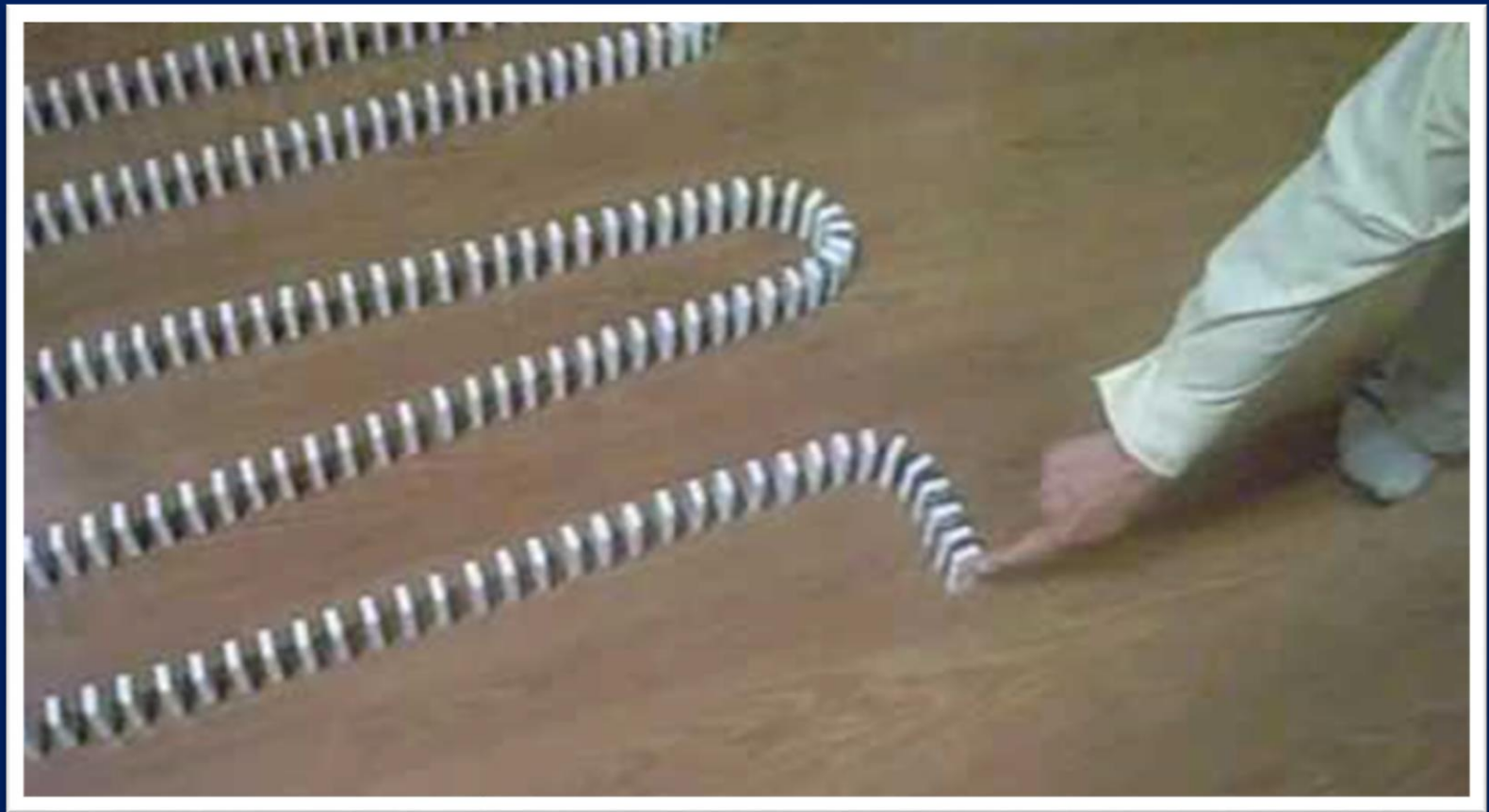
■ Recent Commentators

- ◆ R.C. Sproul
- ◆ N.T. Wright
- ◆ Scott Hahn
- ◆ Massyngberde Ford
- ◆ David Chilton
- ◆ Hank Hanegraaff
- ◆ Kenneth Gentry





Dominoes in a Row



Purposes of the Local Church

- Glorify God (Eph 3:21)
- Edify the saints (Eph 4:11-16)
- Fulfill the Great Commission (Matt 28:18-20)



Conclusion

Workman (2:14-18)

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2 Tim 2:14-26

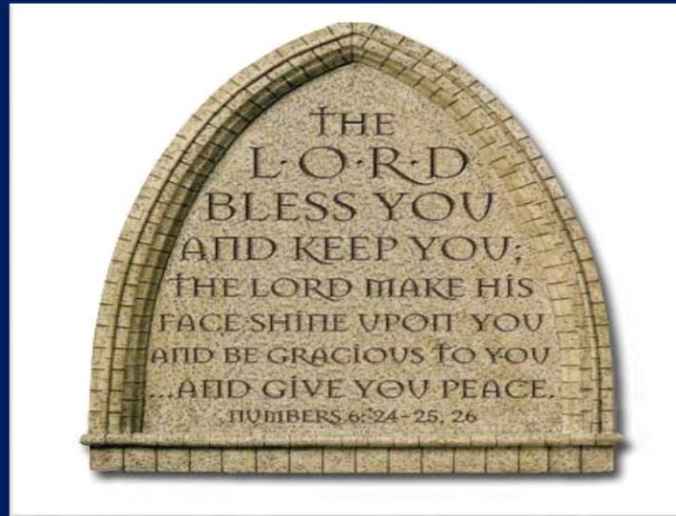
- Workman (2:14-18)
 - ◆ Avoid non biblical speculation (2:14, 16-18)
 - ◆ Embrace biblical truth (2:15)
- Vessel (2:19-23)
 - ◆ Two kinds of vessels (2:20-21)
 - ◆ Avoidance of “these things” (2:19, 22, 23)
- Servant (2:24-26)
 - ◆ Teach with patience (2:24-25)
 - ◆ Reason for patience (2:26)

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“The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace.” (NIV)