

"Core" 2 Timothy 2:21-22 Part 2

So if anyone purifies himself from anything dishonorable, he will be a special instrument, set apart, useful to the Master, prepared for every good work. Flee from youthful passions, and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.

2 Timothy 2:21-22

INTRO

Mark: Good morning the day before Thanksgiving.

Toni: Yep. The cooking begins.

Mark: We were in second Timothy 2 :21-22 and our intent was to get into verse 22 and we just never got there...verse 21 was something to meditate on actually for a couple of days. I'm going to read that again if you don't mind.

Toni: Please.

Mark: In the Holman version...this is a 2:21, "So if anyone purifies himself from anything dishonorable, he will be a special instrument set apart, useful to the Master, prepared for every good work." And that spoke to us about being readily available, and not just gifted - but accessible, and with a heart to be useful and prepared for every good work. The target verse was 2 Timothy 2:22 and I'll read that: Flee from youthful passions and pursue righteousness faith, love, and peace along with those who call on the Lord from a pure heart. We picked this verse because we continue this study on what the Bible says about the topic of peace.

Toni: Based on the work that we did boiling down verse 21, I think we're ready to step into this verse, and I'm intrigued with the wording that Paul used here because he begins with "flee" from youthful passions and that's **pheúgō**... and **pheúgō** means to escape out of danger. We don't, or I don't think of youth as being a place of danger. I know we are always wary for our kids, and the mischief they might get into, and maybe it is of greatest danger, not in the terms that we would even conjure for that word, but more in terms of setting off on the wrong path. Not just "getting into trouble and having to be gotten out", but maybe more getting into patterns, because passions invoke a picture to me and I think to most of patterns. So let's see if that's the way this goes.

Mark: So "flee is...

Toni: - Escaping danger. And the next word which Holman coins into from youthful is actually **neōterikós**, which means "peculiar to a certain age". And in this sense, the age of youth. It comes from the root of a root which is **néos** or **neh-o'-ter-os**, which means recently born. That of course would imply youth. These people at a certain young age need to escape danger. And the next word is **epithymía**, which is "passions" in the Holman, and it does mean desire, craving, often craving that is forbidden. But it comes from the root

of a root **epithyméō**, which means to turn upon a thing, to have a desire for, to lust after and covet. Same thing, same real root, that that you're seeking something that probably you shouldn't have or shouldn't want. And he's telling us to escape that. Paul is saying, escape this, this desire that can wrap you up in your younger days. And **dé**, which this, and they always say "and" in Holman, but actually the word is "moreover". Moreover pursue. **diókō** - we've had this word before and it means "to run after, to run swiftly in order to catch a thing", to run swiftly after righteousness. We've had this many times **dikaosýnē**, which is, in a broad sense, the state of one who comes in a condition acceptable to God, right thinking, right acting. And it comes from the root of a root **díkaios**, which means to observe the divine laws, to be innocent, and faultless. I'm sorry, go ahead.

Mark: That's okay. So he's - both the word flee from, and then onto the word pursue - he's not using passive references in either case. He's -

Toni: - No. He literally used the word "run" in both in both places. Run away from these youthful desires, and run toward right thinking and a condition acceptable to God. And also run toward - he has a whole list here - **pístis**, which is "the conviction of the truth of something, deep belief, **peíthōeally**. Typically, this is a deep belief in God, but it doesn't have to be God. It comes from a root, **peíthō**, which means "to persuade or to be persuaded, to listen, obey, yield and comply". That's a very important picture, and know every time we dig into a word, we just unveil more words, and sometimes perhaps it's too many words to try to wrap your head around, but this is really important. We throw that word "faith" around so lightly because we've used it so often, but if you really stop and contemplate what that means, it isn't just believing a truth. It's having all of your trust, or I'm going to say your primary trust, confidence, obedience, yielding and compliance in this one thing that you have faith in...

Mark: Right. There's, there's an element of acting like you believe, in addition to believing.

Toni: Absolutely, and I think it's one thing to say to my child, "I have confidence in you. I have confidence that you'll do the right thing." But there's another whole step in this beyond confidence of saying, "I'm going to listen to you and obey you. I'm going to yield to your opinion. I'm going to comply with you." So that's another facet, because I would not typically say to my child, "I'll do what you tell me to. I'm going to yield to you."

Mark: I'm going to comply because I'm persuaded - it's not because you're making me.

Toni: No, you're not forcing me. You're right. That's an excellent point.

Mark: Yeah. I'm not doing this reluctantly. Well, I may be...

Toni: - But I'm doing it with a great deal of trust. Again, we just fly by that word faith and it's really important to stop and contemplate with that means. We're clear on righteousness. We've talked about that and we are now clear on faith, so the next quality or virtue that Paul is urging us to run after is love. And boy, if faith is thrown around a lot, then I don't want to even say what happens with love. This is **agápē**, which

of course is "goodwill". We've, we've heard that explained a thousand times. This is from the root of the root **agapáō**, which means "of people and of things to be welcome to be well-pleased to be contented with, to be fond of, entertained by, to hold dearly when we **agapáō** any entity, or friend or neighbor or person in our family or perhaps in this context even I could say that I **agapáō** pizza and chocolate because this is holding dear anything that we're content with.

Toni: So this is not romantic love. This is bringing something close to our hearts because we're fond of it. All right, so - righteousness, faith love. And the last thing here that he is urging us toward is the word of our study, which is **eirénē**, and this is, one more time, tranquility, harmony, security, safety, prosperity, felicity - and it's a state. It's a mindset. It's a heartset. Maybe in modern terms, the best way to express it is an attitude. And it's an attitude that grows out of a condition that we ourselves in partnership with God and the Holy Spirit create. It's a state of harmony, even when chaos around us, it is a state of happiness, even when perhaps there is a crisis occurring. It is a state and a mindset and a heartset of safety and prosperity regardless of what really wrong conditions or hardships are occurring around us. We Still have this condition of peace inside of us.

Toni: If you put all those together - oh wait, there's one more - so we won't put them together yet. We're running after righteousness, faith, love, peace "along with", and this is an important condition here. This is **metá**. It means "behind, coming along after" those who call, **epikaléomai**, and this is "to put a name upon, to call something specifically, to cry out upon, to summon one". It's, it would be the same as invoking something, invoking the name of. On - ho, or hay - to the Lord. This is **kýrios**. The one of supremacy - **koo'-ree-os**. Along, or coming behind, all of those who invoke the name of God from a pure, this is 'clean, purified in the Levitical sense'. It means "ethically free from any corruption. And the word is **katharós**, which I'm sure we take "cathart" from, which is getting rid of anything in us that we need to get rid of.

Toni: So a pure, and now we settle upon **kardía** - "heart", which is "the center of all our physical and spiritual life. And though we've said this many times in other episodes. I want to repeat that this is "the center of our understanding, our intelligence, our desire, our passion - and that makes a complete circle because we started talking about youthful passions, and so now we've made a complete circle where following along behind those whose passions come from a pure place, whose desires and cravings and appetites and affections and purposes and endeavors are centered upon God, because they have invoked the name of God. The complete thought here: Paul is saying we should run away from the patterns and desires of, we'll say unwise, thoughtless youth and we should run after right-thinking and acting, a condition of trust to the point of compliance, brotherly love, harmony, fondness, a sense of happiness and tranquility and security, coming along behind all of those who call on God from a completely purified center of physical and spiritual life, so that all their purposes, all their goals, all their actions, come out of a place that is, first and foremost, mindful of God.

Mark: That's beautiful, and powerful. It seems like all roads lead to this word **kardía**, which I like to think of as the core, and working on the core is the starting place. That's our part - to work the core. If you focus on that, it takes care of the other limbs, and the other organs

Toni: - And your very spine. You have to have a strong core to have a strong spine, and the spine is what holds us all up. And, I think that's exactly what this verse is not just implying, but actually saying, is that the spine of who we are has to be centered in God through righteousness, faith, love, and peace.

Mark: Yeah. All right. Well, thank you very much - I love you very much. Happy Thanksgiving.

Toni: And happy Thanksgiving to you, my love.