

2 Timothy 2

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Tape 8199
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Second Timothy, chapter two.

As we have made reference and as Paul has made reference to Timothy, he calls him, his son. That is, his spiritual son, his son in the faith. Timothy was converted through Paul's ministry and admired Paul tremendously. He became a servant to Paul. And modeled his ministry after Paul. Paul said he didn't have anyone who was quite like Timothy as far as the same mind, the same heart for the ministry as Paul had. So he said, I'm sending Timothy because I really don't have anyone who is so likeminded as myself.

Thou therefore, my son, be strong in the grace that is in Christ Jesus. One of the big problems in the early church was the legalism that they kept bringing in to the church. Paul was teaching the gospel of grace. The grace of God toward us and salvation through grace, not of works, lest any man should boast.

But there were those who were teaching a works' orientated salvation. That it wasn't something that you could just receive by faith, but something that you had to rather deserve. You earned the blessings of God. You earned the favors of God. This legalism was constantly coming into the church because of the Judaistic background and the seeking to be justified by your works rather than through faith. So Paul is encouraging Timothy to be strong in the grace and in the message of God's grace that is in Christ Jesus.

²*And the things that thou hast heard of me* (The things that you have heard me teach.) *among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* Here we have the pattern. Paul, the teacher, instructing Timothy and others, the things that you have heard me teach among many witnesses. You pass these on to other men, to faithful men, who will be able then to teach others also. This is how it spreads. It is through the teaching of the Word, people who have been taught, go out and teach others, who when they are taught, can go out and teach others. Thus it continues on.

It's a thrill to look across the United States and now around the world, and you see men who like you, sat here in church, some of them, for years, being taught in the Word. Many of them starting their own home Bible studies and then feeling the call of God to go out and begin to minister in various cities around the country. And to see them teaching the Word of God as it was modeled here, and then seeing men going out from their churches and starting other churches.

It is such a thrill to see how this works so effectively! How it spreads! And just the pattern, right here, very simple, just Timothy, you teach the things that you've been taught to faithful men, so that they can go out and teach others. And thus it goes on and on and it spreads and expands, almost at an exponential kind of rate in time. It just explodes! We are in that exploding period, right now as those that have been taught are going out and teaching others. And we're in, many of the cases, we're in some of the, almost, fourth generation churches already as men are going out from churches where they have been taught from men who were taught from men who were taught. And it just such an exciting thing to see.

³*Thou therefore* (Now he is going to use several different kinds analogies, as far as the ministry is concerned.) First of all, *endure hardness, as a good soldier of Jesus Christ.* The minister of the gospel must be as a soldier, a good soldier, enduring hardness. The ministry is not for weaklings. It's not a kick-back, kind of an easy life. There are hardships involved in the ministry. And so Timothy endure the hardness, as a good soldier of Jesus Christ.

And using this analogy as an soldier, ⁴*No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.* So Timothy, you are a soldier of Jesus Christ. Don't become entangled with the worldly things.

Jesus warned how that the seed would fall on various types of soil. Some would fall on the wayside, and some among thorns. And the thorns would grow and choke it out. It would not be fruitful. And as Jesus explained the parable, He said that the thorns were the cares of this life, the deceitfulness of riches, the lust of other things.

Timothy, you've been called to be a soldier of Jesus Christ. Don't become entangled in the worldly things. Remain in that spiritual perspective. Jesus warned, concerned His coming, that we should be aware, lest at anytime, we be overcharged with serfeiting, the cares of the life, or drunkenness, and so that day come upon you unawares. Timothy, you are a soldier. Your allegiance is to Jesus Christ. Don't get involved or entangled with the worldly things. Love not the world or the things that are in the world.

Now he turns from a soldier to an athlete. ⁵*And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.* This is a reference to the Olympic games, to the athletes, who were training. They were training in order to win.

Paul, I believe, was a real sports fan. He does make many analogies. I use that for my excuse of being a sportsfan. He uses many sports analogies. They that run in a race, run all.

Only one receives the prize. So run that you might obtain.

He who strives for the mastery is temperate in all things. He does it in order to gain a corruptible crown. We are striving for an incorruptible crown. If they are diligent in their training, if they are willing to discipline themselves, their bodies, in order to just receive a laurel wreath, how much more should we be willing to live a disciplined life for the incorruptible crown of righteousness that the Lord is going to give to us!

I press towards the mark for the prize of the high calling of God, which is in Christ Jesus.

Again, referring to the race, let us lay aside every weight and sin, which doth so easily beset us. And let us run with patience the race that is set before us as we're looking unto Jesus, the author and the finisher of our faith.

So now making the analogy to the sports realm. So if any man strives for the masteries, he is not crowned, except he strives lawfully. It's important that we abide by the rules that have been set. It's interesting how that some who have been involved in the Olympics of modern times, have won the gold medal only to have it taken away, because in the testing, they turned up drugs in their blood, that are illegal for those who are running or those who are involved in the Olympics. Certain drugs will disqualify a person. And they didn't strive lawfully. And thus, they weren't crowned because they didn't strive lawfully.

So Paul is encouraging Timothy. God has established the rules by which we are to race, by which we are to run.

But then he turns from that to the farmer. ⁶*The husbandman (the farmer) that laboreth must be first partaker of the fruits.* You can't give what you don't have. You've got to first experience it before you can impart it to someone else. It's like measles. If you don't have them, you can't give them. And so there has to be in your own life, first of all that experiencing, that partaking, of the grace of God and of the goodness of God. And having partaken of it, then you are able to sew it out to others. You are able to broadcast it out to others because you, yourself, have become a partaker of it.

So he uses the soldier, the athlete and the farmer.

⁷*Consider (he said) what I say; and the Lord give thee understanding in all things.* Think it over, Timothy. And may the Lord help you to understand these things.

⁸*Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:* Now, the word, "that" is not in the original Greek. Well, I say original Greek, in the Greek texts that have been found, the word "that" is not there. It has been inserted by the translators. Paul actually just said, reading directly from the Greek, remember Jesus Christ, the seed of David. And just reminding him of Jesus. Of course, Jesus is our example. How He endured as a good soldier, how He ran the race, giving it all. And of course, as He was a partaker. Remember Jesus Christ the seed of David. He was raised from the dead according to my gospel.

Paul, writing to the Corinthians, said the gospel that I preach unto you, how that Christ died for our sin, according to the Scriptures, was buried according to the Scriptures, and was raised again, the third day, according to the Scriptures.

As you go through the Book of Acts, you find that the heart of the gospel was the resurrection of Jesus Christ. Every sermon that was preached focused in on the fact of the resurrection—the gospel, Paul said,

that I preached, how that he was raised from the dead. That's the heart of the gospel. Without the resurrection, you have no gospel!

Paul points this out in 1 Corinthians 15. If Christ be not risen from the dead, then we still are in our sin. Our loved ones who have died are perished. And we are of all men, most miserable! The resurrection is the heart of the gospel!

⁹*Wherein* (Paul said and because he was preaching this gospel of Jesus Christ, the resurrection!) *I suffer trouble, as an evil doer, even unto bonds*; Paul was now in prison in Rome, the second imprisonment. And he is now, he said, in bonds because of the preaching of this gospel.

But though I am bound, *but the word of God is not bound*. That's the wonderful thing! God's Word cannot be bound! It goes forth. So Paul is in chains, but he is witnessing to every soldier that gets chained to him. The Word of God is not bound.

¹⁰*Therefore I endure all things for the elect's sakes*, That, the "elect's", of course, being the Jews. It was because of them. They were the ones that led the persecution against Paul. They were the ones that were pressing the charges against Paul there in Rome.

But I endure all of the things for the elect's sakes, *that they may also obtain the salvation which is in Christ Jesus with eternal glory*. Paul, writing to the Romans said, I could wish that I myself were accursed from Christ for my brother, the Jew. If I could bring their salvation through my death, I would do so! I could wish myself that I was accursed for my brethren, according to the flesh, that is the Jew. Paul's great desire for the Jews, yet they were the ones that created the persecution against Paul, against the gospel witness. Paul said, I endure all of these things for the elect's sakes, that they may also obtain the salvation, which is in Christ Jesus with eternal glory.

Writing to the Ephesians, Paul said, I pray that God would give to you the Spirit of wisdom and understanding, that you might know God and that you might what is the hope of your calling.

You know, I think that we probably need more messages about heaven, that we might know what is the hope of our calling. I know there are those who say they're so heavenly minded, they're no earthly good. Well, I'd like to meet that person. I've heard that said. But I've not yet met a person that I have really would have to say, oh, they are so heavenly minded. I find the more heavenly minded you are, the more earthly good you are! That glorious hope that we have! And Paul prays that you would just might know the hope! It would change our perspective so much, to realize that we are living for the eternal glories of God's kingdom.

Now, this is the power to endure the hardness, and to endure the suffering and to endure the ridicule or whatever, realizing the heavenly reward that we have!

You remember Paul wrote and said, let this mind be in you, which was also in Christ Jesus, who was willing to be obedient unto death because He knew that God was going to highly exalt Him. In Hebrews it said, who for the joy that was set before Him, endured the cross though He despised the shame.

Now God has set before each of you, the hope of that eternal glory. And that's the goal. That's the thing that God sets before us. And if we keep that in mind, then when persecution or whatever, comes along, it doesn't phase us. It doesn't bother us because we realize that we have this glorious eternal reward, the eternal glory, that is ours in and through Christ Jesus!

So ¹¹*It is a faithful saying: For if we be dead with him, we shall also live with him*: Now Paul was facing death. The sentence of death had been passed on Paul. He'll make mention of that further on in this letter. The sentence of death was upon him, but Paul says, well, you know if we die with Him we are going live with Him! So it's a faithful saying, if we be dead with Him, we're going to live with Him. Paul wasn't afraid of facing death. In fact, he wrote to the Philippians and he said, I find myself with mixed emotions. Having a desire to depart and to be with Christ, which is far better, yet it is necessary for your sakes, that I'm around here for a while longer.

So if we are dead with Him, we will be living with Him. And ¹²*If we suffer, we shall also reign with him*: Now that is something that very few of us have had the privilege of doing, suffering for Jesus. And I do believe that the Lord does have a special place in heaven for those who have suffered for the cause of Jesus

Christ.

During this early period of church history, according to Foxx's Book of Martyrs, which he of course, draws much from Eusebius' Ecclesiastical History, the work of Eusebius, the early church historian. According to the book, over five million Christians were tortured in the first two hundred years of the church's existence. Suffering for Christ. Paul was here suffering for Christ.

And in his second letter to the Corinthians, he tells of some of the suffering. Five times I was beaten. You know, I've been stoned. I've been shipwrecked. I've gone through all of these sufferings.

But, it's a faithful saying, if we suffer with Him, we shall also reign with Him. And I believe that God has a special place of honor and glory for those that are suffering for Christ.

I'll be somewhere way in the back. And these saints that who have really suffered for Christ will be up there. I've received so many rewards, while here! To see the work of God and the way God has blessed. To see so many live that have been touched. To get this feedback from people whose lives have been ministered to and touched, it's a reward to hear. I feel that, you know, there won't be much left for me up there, there's been so much here! But those who have really suffered for Christ, they will reign with Him!

if we deny him, he also will deny us: Now, when they were persecuting the early Christians, they would often times give them the choice of denying Christ or being put to death. Deny Christ, or you will be cast into the lions. Deny Christ, or you will be burned at the stake.

There is a very touching story concerning Polycarp, who was one of the early church leaders. He was a disciple of John the beloved, there in Ephesus. And one of the early church leaders in Ephesus. When he was ninety plus years old, he was arrested by the Roman Government. And the time came for his execution. They started the fire. He was to be burned at the stake. And the Roman executioner, seeing this old man in his nineties, had a heart and a feeling towards him. He said, old man, you don't want to die this way. Just deny Jesus and you know, you can spare yourself this horrible death. And Polycarp answered, for ninety-five years I have served Him and He has never once, let me down or failed me. I will not deny Him now. The executioner said, the fire is going to be hot. And Polycarp said, not nearly as hot as the fire that you're going to experience, if you don't receive Jesus, you know.

And so they lit the fire. He was there at the stake. They lit the fire. And according to Foxx's Book of Martyrs, the fire seemed to burn around him, but wasn't touching him. So the Roman soldier thrust a spear through his side. The blood and all that came out, quenched the fire! But he would not deny.

But there always was that offer—deny Christ! But Paul said, if we deny Him, He also will deny us. Jesus said that. If you confess Me before men, I will confess you before My Father. But if you deny Me before men, I will deny you.

Then Paul said, ¹³*If we believe not, yet he abideth faithful: he cannot deny himself.* A lot of people think that they negate the whole Christian experience because they said, well, I don't believe it! So what? If I would stand up here tonight and say, I don't believe that two plus two equals four. Is that going to change it? All it does is to make me out to be a dummy. But it doesn't change the fact. You say, well, I don't believe in Jesus. That doesn't alter the fact that He exists at all. And He can't deny Himself. If we believe not, He is still faithful! He can't deny Himself!

¹⁴*Of these things put them (the people) in remembrance,* He says, you teach others that they can teach others, so, put them in remembrance of these things.

charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. There is really too much striving over words. That's one of my objections to a lot of seminary experience, where there comes this strife over words. And there is really no profit to it. And Paul says, tell them, not to get into the strifes over words because all they do is subvert the hearers.

¹⁵*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* Study. Shew yourself to be a workman that needs not to be ashamed, able to rightly divide the word of truth. Now, in rightly dividing the word of truth, we see that God has worked with man throughout man's history in different dispensations. Now, that to me is rightly dividing the word of truth, rightly recognizing that God has worked with man in different ways throughout history. Part of the Scriptures, the law for instance, tells us how that God worked with man, prior to the coming of Jesus Christ.

The New Testament shows us how that God works now with men through faith and the grace of God in and through Jesus Christ.

I notice that none of you brought a lamb to church tonight. Now at one time, to come to God, it would have been necessary to bring a lamb, to have the sacrifice offered for you. But that was in a different dispensation. So the rules that govern the relationship with God under the law, are different from the rules that govern your relationship with God today. And we need to rightly divide the word of truth. So you need to study the Word of God. Show yourself approved unto God by your study. And that's why we are here tonight—to study the Word, to show ourselves approved unto God, a workman that need not to be ashamed.

As Peter said, to be able to give to every man an answer for the hope that you have within you.

Now, charge them that they not strive about words that have no profit but only subvert the hearers. And then verse sixteen, ¹⁶*But shun profane and vain babblings:* In between, you have the study, to show yourself approved, but there are things that you just shouldn't get involved with, needless argumentation.

So shun the profane and vain babblings: *for they will increase unto more ungodliness.* There are those who have an agenda. They have what they believe to be some kind of a revelation. Some new truth that God has shown to them, hid from the generations past, but God is now revealing Himself in a new way—vain babblings, just shun them!

¹⁷*And their word will eat as doth a canker:* The word, canker, in Greek is *gaggraina*. You know what gangrene is? It eats and rots the flesh. And that's what these words do, the profane arguments and all. They just eat away at you. They are like gangrene, spiritual gangrene.

of whom is Hymenaeus and Philetus; These two fellows. They were there. But they were bringing up these issues that had really no profit. It created division. It created arguments. But there was nothing of substance or merit. So avoid these things.

¹⁸*Who (these two fellows, Hymenaeus and Philetus) concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.* Because they were saying that the resurrection is already past. They were actually overthrowing the faith of some people. Well, the resurrection is already over. And they were denying the fact that Jesus is coming again! The resurrection is past.

Interestingly enough, that's a part of the teaching of the Jehovah's Witnesses, that Jesus has already come. In that sense the resurrection is past.

¹⁹*Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.* This is the seal of truth! God knows those that are His. Now the faith of some have been overthrown, but God knows those that are His. And let everyone who names or takes the name of Christ, let him depart from iniquity!

²⁰*But in a great house (talking about the whole church) there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.* There are many kinds of vessels.

In those days, they didn't have the type of modern plumbing appliances like you have, faucets in the kitchen and garbage disposals and things of that nature. They usually got their water from a community spring or well. They kept water in these large jars in the home.

You remember when Jesus was at the wedding feast in Cana of Galilee. There were these six, large, jugs of water that were used for purification or for cleansing.

It was necessary, under the law, that you wash your hands before eating. They developed a certain ritual. You know, you had to follow the ritual or you were eating with unwashed hands in their interpretation of it. You had to rub up and down this way with water. Then you had to turn them upside down and pour so much water over. And the water had to drip down. They had this little routine and ritual.

But you had the water jugs for that purpose. They were vessels of honor. They had their use. There were the water jugs, from which you had your drinking water.

But then there were also jugs or pots in the house, that were used for the garbage, for the refuse. When you washed your hands, to take the dirty water. And they were kept in a clay pot that was called a vessel of

dishonor because it had the filth.

So if our lives are filled with filth, we become vessels of dishonor. It is important that we have a life of purity that we might be vessels of honor, that are fit for the Master's use.

²¹*If a man therefore purge himself from these*, The "these" could be a reference to the profane and vain babblings and from the striving about words, that Paul spoke about earlier.

If you will purge yourself from these, *he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work*. God prepares the vessel that He uses to accomplish His purposes.

When Paul was writing to the Ephesians, he said, by grace are you saved through faith, and that not of yourselves, a gift of God. And not of works, lest any man should boast. For we are His workmanship. In other words, it's not your work for God that really is of great import or matters. It's God's work for you that is really important! Our salvation is not of our works. We would be going around bragging if that were so. But we were saved by faith, through grace! But God is working in us. You are His workmanship, created together in Christ Jesus unto the good works that God has before ordained, that you should walk in them.

In other words, as Paul is saying here, prepared unto every good work. God is working in your life, tonight, if you are open to it. God is working in your life, preparing you, for the work that God desires that you accomplish for Him. God has a purpose. God has a plan for each of our lives. And He is working in us now, fitting us, preparing us, that we might accomplish the work, that He has in mind for our lives.

The interesting thing is that, during this time of preparation, we often have absolutely have no idea or concept of what God is preparing us for.

I went through years of preparation. I had absolutely no idea of what God had in mind! The days of preparation are not easy. Sometimes they were very difficult, very hard, unpleasant! I've often said to God, Lord, if you had only told me what You were doing, I wouldn't have griped nearly as much!

But God prepares the vessels that he uses. And the Bible tells us not to despise the days of little things, because those are the days of preparation. So purge yourself from these, from filthiness, from uncleanness, that you might be a vessel of honor, that is sanctified.

The word sanctified, means to be set apart. In the temple worship, the vessels that were used in the temple were sanctified for the worship of God. That is, they were not to be used for any other purpose, only in the service of God. And God sets certain peoples' live apart in order that they might be used only in the service of God.

So prepared unto every good work, thus ²²*Flee also youthful lusts*: As we mentioned earlier, Timothy was living in Ephesus. Ephesus was an extremely wicked city with every kind of opportunity to become involved in the indulging of the flesh.

You have heard of the great temple of Diana, there in Ephesus. The temple of Diana had the priestesses, Diana being the female goddess, equivalent of the Roman, Venus, the goddess of love or the Babylonian goddess, Ashtoreth. The worship of Diana involved sexual cohabitation. And the priestesses were prostitutes. They were out in the streets, propositioning, in order that they might earn money for the temple upkeep. And thus the opportunity, for the indulgence in fleshly lusts, was there on every corner. So Paul is saying to young Timothy, flee Timothy, these youthful lusts.

but follow righteousness, faith, charity (love), peace, with them that call on the Lord out of a pure heart. Timothy, keep yourself pure! Keep your heart pure! Don't give over to the indulgence of the flesh and the fleshly lusts! But rather follow after righteousness. Follow after faith. Follow after love and peace.

²³*But foolish and unlearned questions avoid*, Now again, they are not to get involved in striving over words to no profit. They are to shun profane and vain babblings, which only increase to more ungodliness.

Now, foolish and unlearned questions avoid, *knowing that they do gender strifes*. These things that always bring up striving within the church.

I often have people come to me and they say, how come you don't baptize people immediately when they accept Jesus. Now I know that that isn't an honest question. I know that they really don't want an answer. They want an argument. They are usually from the Church of Christ. They believe in baptismal generation. They ask the question only to get involved in an argument because they want to argue the issue of baptismal

generation. Is a person saved before they are baptized? They want to get into an argument over that. So they begin with the question, why don't you baptize people the moment they accept the Lord? Why don't you have baptism then? And many of the churches of Christ always have tanks in the church that they always have with water in case somebody gets saved, they take them right up and baptize them. And I know they want an argument. So Paul said, avoid these questions that are only designed to bring strife.

The Jehovah's Witnesses that come around on Saturday. They are trained. They have certain questions that they will ask you. They are really not looking for answers. They are looking for an argument. They have a point that they want to press. And they want to get you involved in an argument in striving over words. So Paul tells Timothy, avoid these foolish and unlearned questions, knowing that the purpose is only to create a fight, to engender strife.

²⁴*And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,* Timothy, don't get involved in those strivings over words. Shun those profane babblings. Tell the people not to strive over the words that really have no profit. But just teach. Be apt to teach as the servant of the Lord. Just be gentle unto all men. And be patient.

²⁵*In meekness instructing those that oppose themselves;* Those are qualities that you don't always see in a teacher. Sometimes the teacher has a very pompous attitude, like I'm the brain and you're the dulcet, you know. You are the stupid students and I have to put with you and endure you. I mean you get that quite often in the college classroom with the teachers, having that kind of an aura. And sometimes that spills over also into the church, where you feel an intellectual superiority over the people. You must demonstrate it to them. And sort of cow them by your great intelligence. But in meekness in instructing. That is a rare quality for the teacher.

To instruct in meekness those that are opposing themselves; *if God peradventure will give them repentance to the acknowledging of the truth;* Those that are coming for arguments, those that are coming for a fight, those that are coming to strive. Just be patient. Teach them. Instruct them in meekness. Maybe God will reach their hearts and they will discover the truth.

²⁶*And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.* There are a lot of people today, who have been taken captive by Satan and are being held captive by Satan. Paul said the god of this world has blinded their eyes, that they cannot see the truth.

So, Paul is suggesting to Timothy that he seek to help them, to free them from the captivity of Satan, who has taken them captive at his will.

We have friends, loved ones, that want to argue about God. They want to argue about the Bible. They want to argue about your faith in Jesus Christ. And they oppose your faith in Jesus Christ.

Paul is saying to Timothy, look, just avoid these foolish and unlearned questions. Can God do anything? Oh yeah. Well, can God make a rock so big that He can't lift it? You know, and...

Avoid the foolish and unlearned questions. Just instruct them with meekness, praying for them. Maybe that God will bring them to the truth, themselves and deliver them from the mind that has been taken captive by Satan. The god of this world blinded their eyes. They cannot see the truth. A person who is in that condition is a person to be pitied. We through prayer, can help them.

You see, what the Scripture is saying is that they can not rationally discuss the things of the Scripture because Satan is holding them captive. He has poisoned their minds. They may be able to talk to you rationally on any subject in the world, but Jesus Christ. And the moment the subject gets over to Jesus Christ, they go ballistic. They cannot rationally just sit down and discuss with you who Jesus is. Who He claimed to be. They become totally irrational. Now that's because Satan has been working in their minds against the Lord, that they can't even rationally look at the Scriptures and consider Jesus Christ.

So, we must first deal with that power that is holding them captive and to free them from the captivity of Satan through prayer. To free them from that strong prejudice that Satan has created in their minds against the Lord. And then just in love, patiently share the truth and pray that God will help the truth to penetrate into their hearts, per chance that they might come to the knowledge of God and be saved!

Father, we thank You for Your Holy Spirit and Your power of Your Spirit working in our lives and for the teaching of the Holy Spirit, who enables us to understand and to know the riches of Your love, of Your grace

and mercy towards us in Christ Jesus. Lord, we see people whose hearts have been hardened, whose eyes have been blinded, who are held captive by the enemy, who is destroying them. And we see how they really don't have any capacity to rationally consider the claims of Jesus. Lord, help us to share in such a way, in such a loving way, that it won't be an argument, a striving over words, or vain babblings, but Lord, just a simple presentation of Your truth and Your love. And may the truth set them free. In Jesus' name we pray. Amen.