

2 Tim 2:24: SCRUTINIZING A VERSE

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Why would I go scrutinizing this one singular verse?
I will come to that shortly.

Below I have enlisted this verse as it reads in the major Bible translations.

Just so you, if you want to, can compare these verses to see if any one of these stands out.

Well, I admit that I have made this an easy pick: In **emphasized fonts** I have marked the translations which seem the most Biblical ones, since they are true to the actual meaning of this verse.

These are: Berean Literal Bible, New American Standard Bible, NASB 1995, NASB 1977, Legacy Standard Bible, Holman Christian Standard Bible, New American Bible, NET Bible, Weymouth New Testament,

A majority of these translations are in general reading, *..And the Lord's servant must not...*

And in 9 of these enlisted, it reads either, *...The bond-servant of the Lord,* or it reads, *...The Lord's slave...*

When John addressed his Book of Revelation, he addressed it to the APOSTLES AND THEIR ASSEMBLIES – and definitely not to the entire world, globally speaking. Revelation was written to the Kingdom-believers during Acts period, represented by the apostles, who were 'Bond-servants' – or 'Slaves' if you like!

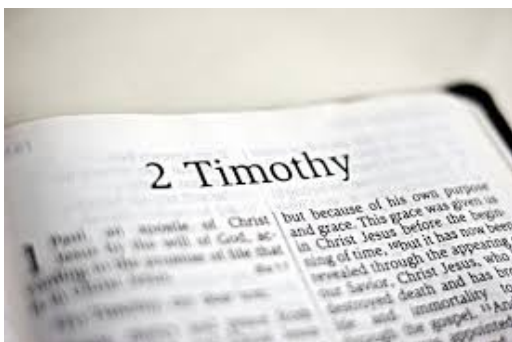
Rev. 1:1 in NASB,

*"The Revelation of Jesus Christ, which God gave Him to show to **His bond-servants**, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant John."*

What about it?

In those times, as the apostles ministered to Israel and proselytes, they were the Lord's servants in this meaning:

1. They were personally chosen by Christ for the ministry.
2. They – being Jews – were under the Old Covenant (Law of Moses) and also of the New Covenant which was laid on-top of the old one (Heb. 9:15).



The dispensation of the church had not yet begun.

And in my exposition of both first and second epistle to Timothy, which you can read here in my web, it is clear that these were written by Paul pre-Acts 28.

So, when telling Timothy that he, as a servant of the Lord, should act in this or that manner, or doing this

or that and so forth – he wrote to him as one who was under same kind of chosen status, namely *chosen personally by Christ* – via the authority of Paul’s apostolic calling.

All the verses are right. But some of these are ‘better’ translated, because the uses of ‘bond-servant’ and of ‘slave’ are what the Greek originals means. They were all totally obedient to the Lord, led by the Holy Spirit, and operating with the sign-gifts and miracles in their ministries.

In short, they were nothing like us today. They had an entirely different lifestyle, in that they did and spoke exactly what the Lord wanted them to. They were all in perfect order, not ridden by human error or false preaching and the like.

Thus we, in this present dispensation of the ‘One New Man’ – the Body of Christ, according to Paul’s Gospel of the free grace, must not be confused with the exhortations Paul displayed in his writings to Timothy.

In the post-Acts epistles Ephesians and Colossians, we cannot find anything which corresponds with the doctrinal advice given to Timothy. Take for instance Paul’s very detailed *listing of qualifications* he charged for Timothy:

1 Tim. 1:1-11, AMP Bible net version -

“Paul, an apostle (special messenger, personally chosen representative) of Christ Jesus by the commandment of God our Savior, and of Christ Jesus (the Messiah, the Anointed) our Hope [the fulfillment of our salvation],

2to Timothy, my true son in the faith: Grace, mercy, and peace [inner calm and spiritual well-being] from God the Father and Christ Jesus our Lord.

3As I urged you when I was on my way to Macedonia, stay on at Ephesus so that you may instruct certain individuals not to teach any different doctrines,

4nor to pay attention to legends (fables, myths) and endless genealogies, which give rise to useless speculation and meaningless arguments rather than advancing God’s program of instruction which is grounded in faith [and requires surrendering the entire self to God in absolute trust and confidence].

5But the goal of our instruction is love [which springs] from a pure heart and a good conscience and a sincere faith.

6Some individuals have wandered away from these things into empty arguments and useless discussions,

7wanting to be teachers of the Law [of Moses], even though they do not understand the terms they use or the

subjects about which they make [such] confident declarations.□□

8Now we know [without any doubt] that the□□ **Law is good**, if one uses it lawfully□□ and□□ appropriately,□□

9understanding the fact that□□ **law is not enacted for the righteous person**□□ [the one in right standing with God], but for lawless and rebellious people, for the ungodly and sinful, for the irreverent and profane, for those who kill their fathers or mothers, for murderers,□□

10for sexually immoral persons, for homosexuals, for kidnappers□□ and□□ slave traders, for liars, for perjurers—and for whatever else is contrary to sound doctrine,□□

11according to the glorious gospel of the blessed God, with which I have been entrusted.”□□

Notice Paul's references to the Law of Moses. He called it for 'good' if one USES IT LAWFULLY. Which confirms that the Law was in effect in the Acts period, and Paul's pointing to□□ it here confirms that it was in effect. Everything Paul taught Timothy he taught under the Law of Moses and of the New Covenant.

If we try to apply any of the rules he charged Timothy to follow, we will make the error in applying the Law in the dispensation of the free Grace of God.

The Law has been long gone. It died with Christ at the cross in 28 CE, but this□□ **abolishment**□□ of the Law was held in secrecy until Paul was told by Christ as he wrote Ephesians and Colossians. Paul revealed to the believers that□□ Christ had abolished (Greek,□□ *katargesas*,□□ which also can mean thrown away, littered, annulled, and so forth).

And I am so pleased with that: We are not under the Law of Moses or under the New Covenant to Israel. The Law was abolished entirely, Eph. 2:14, 15; Col. 2:14.

We are NOT the Lord's slaves! □□ We are not the Lord's bond-servants. We are His Body – the One New Man – for which Christ had to abolish the Law to be able to create this Body.□□ We died with Christ and we rose with Christ, Col. 2:20; 3:1.

We, the believers of 2023 and on, are voluntary ministering/working□□ on behalf of the word of God, just as each one of us chooses. None□□ of us has been 'told by the Lord' to go and do this, do that, go to that place, or go to this place' – no, God is not revealing Himself to any of us in this dispensation. He sent his one sole apostle Paul to tell us the good news of salvation by faith in Christ, as told in Ephesians and Colossians.

This post-Acts Body did not exist when Paul wrote to Timothy. They only preached the Kingdom-gospel to Israel and proselytes.

A friendly advice to all my fellow-believers in Acts-28 communities around the world: □□ Please be aware not to

confuse Acts-writings with its Law based doctrine of 'Faith plus works' – like this one example I brought you here, Paul's letters to Timothy – with the post-Acts free Gospel of Grace found in the two final epistles. Regarding Mystery-doctrine and its free Gospel of Grace, we can only find this in Ephesians and Colossians. You cannot find the Mystery at all in any pastoral epistle, or in Philippians. Only in the twin-epistles...Ephesians/Colossians can we read the doctrine of faith for the post-Acts Body!

Check out 2 Tim. 4:1-5 ...exhortation by Paul in the light of Acts hope: Kingdom of God on earth,

"I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:"

*2*preach the word [as an official messenger]; be ready when the time is right and even when it is not [keep your sense of urgency, whether the opportunity seems favorable or unfavorable, whether convenient or inconvenient, whether welcome or unwelcome]; correct [those who err in doctrine or behavior], warn [those who sin], exhort and encourage [those who are growing toward spiritual maturity], with inexhaustible patience and [faithful] teaching.

*3*For the time will come when people will not tolerate sound doctrine and accurate instruction [that challenges them with God's truth]; but wanting to have their ears tickled [with something pleasing], they will accumulate for themselves [many] teachers [one after another, chosen] to satisfy their own desires and to support the errors they hold,

*4*and will turn their ears away from the truth and will wander off into myths and man-made fictions [and will accept the unacceptable].

*5*But as for you, be clear-headed in every situation [stay calm and cool and steady], endure every hardship [without flinching], do the work of an evangelist, fulfill [the duties of] your ministry."

We readily understand this last quotation as Acts-doctrine, Paul referring to the second coming of Christ to judge the living and the dead – it is the Parousia - Greek for coming to earth visibly. Timothy to operate as an Evangelist has ties to 1 Cor. 12-14 on the five ministry offices.

Enjoy the study of these verse-variants below.

[New International Version](#)

And the Lord's servant must not be quarrelsome but must be kind to everyone, able to teach, not resentful.

[New Living Translation](#)

A servant of the Lord must not quarrel but must be kind to everyone, be able to teach, and be patient with difficult people.

[English Standard Version](#)

And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil,

[Berean Standard Bible](#)

And a servant of the Lord must not be quarrelsome, but must be kind to everyone, able to teach, and forbearing.

[Berean Literal Bible](#)

And it behooves the bond-servant of the Lord not to quarrel, but to be gentle toward all, able to teach, forbearing,

[King James Bible](#)

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

[New King James Version](#)

And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient,

[New American Standard Bible](#)

The Lord's bond-servant must not be quarrelsome, but be kind to all, skillful in teaching, patient when wronged,

[NASB 1995](#)

The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged,

[NASB 1977](#)

And the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged,

[Legacy Standard Bible](#)

And the Lord's slave must not be quarrelsome, but be kind to all, able to teach, patient when wronged,

[Amplified Bible](#)

The servant of the Lord must not participate in quarrels, but must be kind to everyone [even-tempered, preserving peace, and he must be], skilled in teaching, patient and tolerant when wronged.

[Christian Standard Bible](#)

The Lord's servant must not quarrel, but must be gentle to everyone, able to teach, and patient,

[Holman Christian Standard Bible](#)

The Lord's slave must not quarrel, but must be gentle to

everyone, able to teach, and patient,[]

[American Standard Version](#)

And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing,

[Aramaic Bible in Plain English](#)

But a Servant of our Lord ought not to fight, but to be humble toward every person, instructive and long-suffering,

[Contemporary English Version](#)

and God's servants must not be troublemakers. They must be kind to everyone, and they must be good teachers and very patient.[]

[Douay-Rheims Bible](#)

But the servant of the Lord must not wrangle: but be mild towards all men, apt to teach, patient,[]

[English Revised Version](#)

And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing,

[GOD'S WORD® Translation](#)

A servant of the Lord must not quarrel. Instead, he must be kind to everyone. He must be a good teacher. He must be willing to suffer wrong.

[Good News Translation](#)

As the Lord's servant, you must not quarrel. You must be kind toward all, a good and patient teacher,[]

[International Standard Version](#)

A servant of the Lord must not argue. Instead, he must be kind to everyone, teachable, willing to suffer wrong,[]

[Literal Standard Version](#)

and a servant of the LORD must not quarrel, but to be gentle to all, apt to teach, patient under evil,

[Majority Standard Bible](#)

And a servant of the Lord must not be quarrelsome, but must be kind to everyone, able to teach, and forbearing.

[New American Bible](#)

A slave of the Lord should not quarrel, but should be gentle with everyone, able to teach, tolerant,

[NET Bible](#)

And the Lord's slave must not engage in heated disputes but be kind toward all, an apt teacher, patient,

[New Revised Standard Version](#)

And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, patient,

[New Heart English Bible](#)

The Lord's servant must not quarrel, but be gentle towards all, able to teach, patient,

[Webster's Bible Translation](#)

And the servant of the Lord must not contend; but be gentle to all men, apt to teach, patient,

[Weymouth New Testament](#)

and a bondservant of the Lord must not quarrel, but must be inoffensive towards all men, a skilful teacher, and patient under wrongs.

[World English Bible](#)

The Lord's servant must not quarrel, but be gentle toward all, able to teach, patient, □□

[Young's Literal Translation](#)

and a servant of the Lord it behoveth not to strive, but to be gentle unto all, apt to teach, patient under evil, Keep up the good work, stay faithful and expect to be 'Appearing with Christ in Glory' one of the days in near future! □□ (Col. 3:1-4; Eph. 4:30).

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