

INTRODUCTION

This morning I have to struggle with a cold even as I minister here in the word. My throat is sore, my nose is runny, and I feel kinda sick all over. Many of you have had this recently; almost all of you at one time or another.

A few years ago my eyes got to where I couldn't read small print without magnifying glasses. Up here I use a large print bible, and I print my sermon notes in a big font. But I have to use reading glasses to see the words in the hymnals. Now I think I'm about to need stronger ones.

The knee I first injured when I was 28, then re-injured a few years ago, always hurts a little, but is basically okay as long as I just walk, for which I'm thankful. But one jump or a few steps of running, and it hurts alot more. And if I sit for a long time, it is stiff and painful for a few minutes when I start moving again.

I have these, and a few more troubles with my body. But my troubles with this body have so far been very few and mild. Others have far worse.

My second-oldest daughter, Abigail Smith, who is 24, has had diabetes since she was 2. Since then, she has had to prick her finger for a drop of blood to test her blood sugar level countless times, and had to have an injection of insulin every few hours her whole childhood. This year, she started feeling chronically exhausted, and was found to have thyroid cancer, for which she had to have surgery and radiation.

Other people, including some of you, have had even worse trouble with your body, or some of your loved ones have.

Then, of course, these bodies inevitably stop working altogether. My father and my mother have died; my wife's father and mother have died. We had to watch them and help them as they grew old and sickly, and as they finally passed away. But at least they lived to their seventies and eighties. Some of you have had loved ones pass away much younger.

But all of this injury, illness, and even death, has no power to rob us of they abiding joy that we have deep inside, because of our sure hope in the resurrection. We know that the Lord Jesus Himself rose from the dead, and that He is coming again to raise our bodies from the dead. When He does, these bodies that were subject to painful corruption and death during this life will be raised incorruptible and immortal. Our souls, which had gone to be with Jesus in paradise, will be reunited with our bodies, now made glorious. The last generation of Christians, whoever that will be, who are still living when the Lord comes, will have the same change to their bodies as will those who had died. We will then be fit to live forever together with the Lord. God will wipe away every tear from our eyes. There shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things will have passed away.

This hope that we have, in the resurrection of our bodies when the Lord Jesus comes again, we have because that doctrine has been taught us from the scriptures, in Christ's churches. In many churches, that doctrine has been kept pure, and so it could be taught to us, to our great joy and peace. There is no one here among us today trying to get you to think there is no such resurrection.

As you sit here this morning listening to the bible read, by some of the brothers, and by me as a pastor, you believe it to be the word of God, which it is. When we read you from Moses and the psalms and the prophets, you take it seriously. When we read the words of the Lord Jesus, as recorded by Matthew, Mark, Luke, and John, and when we read you the history in Acts, and when we read you the letters from the apostles, and when we read from Revelation, the apocalypse, as shown to John, you know the holy scriptures to be the word of God. When you find God's law in the bible, you know you must obey it. And when you find the gospel, the good news of forgiveness of sins in Jesus Christ, by His death, burial, and resurrection, you know that good news is true. You know that all true religion is according to the bible, and any religion not from the bible is false, a mere invention of carnal man.

Our belief that the whole bible is the word of God, and that all true religion is based on the bible, we have because that doctrine has been taught us from the scriptures, in Christ's churches. In many churches, that doctrine has been kept pure, and so it could be taught to us. By God's work in us, we have received that truth. There is no one here among us opposing such belief in the word of God, trying to get us not to obey God's law and believe His gospel.

How is it that through 2,000 years, the doctrine of the resurrection is still known, taught, and believed here, and in many churches? How is it that no matter what the world thinks of the bible, in this and many churches, we still hold it to be the infallible word of God?

In part, it is because throughout the centuries, men and women in the church who taught false doctrines, and listened to those who teach false doctrines, were charged not to do so. Those who refused to heed that charge, who let go their hold on faith and a good conscience, and made shipwreck of the faith, the faithful disciples of Jesus Christ rejected. The faithful cast them out of the churches. Or, if unable to do that, the disciples left those churches, to form new assemblies where they could hold on to faith and a good conscience.

If we, in our day, are to keep pure and whole the glorious doctrines of the Christian faith, there are certain people we will have to reject.

TEXT

1 Timothy 1:19-20 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, (20) of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

BODY

I. The Church Must Reject Hymenaeus; Or Anyone Who Distorts Any Foundational Christian Doctrine, Such As the Resurrection

A. Hymenaeus had made shipwreck of the faith; Paul tells us elsewhere what this consisted of: 2 Timothy 2:15-18 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing [ESV handling] the word of truth. (16) But shun profane [ESV irreverent] and idle babblings, for they will increase to more ungodliness. (17) And their message will spread like cancer [ESV gangrene].

Hymenaeus and Philetus are of this sort, (18) who have strayed concerning the truth, **saying that the resurrection is already past;** and they overthrow [ESV upsetting] the faith of some.

1. Hymenaeus taught that the resurrection is already past
2. This overthrew or upset the faith of some

B. People always will be particularly susceptible to doctrinal errors that are strongly held by the culture in which they have been raised.

1. in the Greek-speaking culture in which Paul and Timothy lived, resurrection of the body from the dead sounded foolish; it was something scoffed at
2. so the early disciples in that part of the world were particularly susceptible to false doctrines indicating there is no bodily resurrection

C. One of the main reasons such men must be avoided is that their errors spread like cancer or gangrene

1. remember that a main reason Paul gave, 1 Corinthians 5, for the excommunication of the sinning member is that such immorality, if tolerated, spreads in the church like yeast through dough
2. similarly, doctrinal deception, if tolerated in the church, spreads like cancer or gangrene

D. Another main reason such men must be avoided is that their errors overthrow the faith of some

1. the new; the weak; the ignorant
2. not ultimately

The Church Must Reject Hymenaeus; Or Anyone Who Distorts Any Foundational Christian Doctrine, Such As the Resurrection

II. The Church Must Reject Alexander; Or Anyone Who Opposes the Word of God in Favor of Some Man-Made Form of Religion

A. Alexander had made shipwreck of the faith; Paul tells us elsewhere what this consisted of: 2 Timothy 4:14-15 **Alexander** the coppersmith did me much harm. May the Lord repay him according to his works. (15) You also must beware of him, for he has **greatly resisted [G436 *anthistemi*] [ESV strongly opposed] our words [ESV message]**.

1. Alexander greatly resisted, strongly opposed
2. G436 *anthistemi* RWP: to stand against

B. This is Paul's way of describing someone who tries to sway people away from believing the word of God

1. See how Paul uses that term in 2 Timothy, with an example from the Old Testament

2 Timothy 3:1-8 But know this, that in the last days perilous times will come: (2) For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, (3) unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, (4) traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, (5) having a form of godliness but denying its power. And from such people turn away! (6) For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, (7) always learning and never able to come to the knowledge of the truth. (8) Now as Jannes and Jambres **resisted [G436 *anthistemi*] Moses**, so do these also **resist [G436 *anthistemi*] the truth**: men of corrupt minds, disapproved concerning the faith;

- a) Those are the Egyptian magicians; you heard that account read earlier
- b) the result of their resisting Moses was that Pharaoh's heart grew hard, and he did not heed the word of God as spoken by Moses and Aaron
- c) Paul says that in these last days there will be such people, playing the same role with the gullible that Jannes and Jambres played with Pharaoh

2. See how that term is used in Acts

Acts 13:6-12 Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus, (7) who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God. (8) But Elymas the sorcerer (for so his name is translated) **withstood [G436 *anthistemi*]** them, seeking to turn the proconsul away from the faith.

The Church Must Reject Hymenaeus; Or Anyone Who Distorts Any Foundational Christian Doctrine, Such As the Resurrection

The Church Must Reject Alexander; Or Anyone Who Opposes the Word of God in Favor of Some Man-Made Form of Religion

III. What We Are to Do About Such People

A. Paul had turned them over to Satan

1. people who are tending toward this are to be charged not to
2. but people who have made shipwreck of faith are to be put out of the church

a) whether they had let go of a good conscience, as the man in 1 Corinthians 5

b) or they had let go of faith

B. Beware of them 2 Timothy 4:14-15 Alexander the coppersmith did me much harm. May the Lord repay him according to his works. (15) You also must **beware of him**, for he has greatly resisted our words.

1. G5442 *phulasso*
2. guard yourself from him; keep yourself from him; watch out for him
3. beware of him; of whom be thou ware

C. Avoid them; turn away from them 2 Timothy 3:5 from such people turn away! ESV avoid such people

D. 2 John 1:7-11 For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist. (8) Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward. (9) Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. (10) If anyone comes to you and does not bring this doctrine, **do not receive him into your house nor greet him**; (11) for he who greets him shares in his evil deeds.

CONCLUSION

If we, in our day, are to keep pure and whole the glorious doctrines of the Christian faith, there are certain people we will have to keep away from:

- anyone who distorts any foundational christian doctrine, such as the resurrection

- anyone who opposes the word of god in favor of some man-made form of religion

We cast them out of the churches; we heed the warning to beware of them; we avoid them; we do not receive them into our houses or even greet them.

Instead, we do as Paul wrote:

2 Timothy 3:14-15 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, (15) and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

And so we maintain such treasured doctrines as the resurrection, and the bible as the word of God, for our own salvation and joy, and for the salvation and joy of all who will hear the gospel from us, and be saved with us until the Lord comes back.

HYMENAÆUS

2 Timothy 2:15-19 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing [ESV handling] the word of truth. (16) But shun profane [ESV irreverent] and idle babblings, for they will increase to more ungodliness. (17) And their message will spread like cancer [ESV gangrene].

Hymenaëus and Philetus are of this sort, (18) who have strayed concerning the truth, **saying that the resurrection is already past**; and they overthrow [ESV upsetting] the faith of some. (19) Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity."

saying that the resurrection is already past

JRY:

We can tell from 1 Cor 15 that the base of this is the belief that there can be no such thing as actual resurrection from the dead. The apostle shows us that disbelief in our resurrection from the dead is disbelief in Christ's resurrection from the dead.

Calvin:

In doing this, they undoubtedly contrived a sort of allegorical resurrection, which has also been attempted in this age by some filthy dogs.

Trapp:

These were (likely) the progenitors of Marcion, who taught that there was no resurrection of the body to be believed, but of the soul only from sin.

Owen (on Hebrews 6):

This truth being of so great importance as that nothing in religion can subsist without it, the apostles very diligently confirmed it in the first churches; and for the same cause it was early assaulted by Satan, and denied and opposed by many. And this was done two ways: —

1. By an open denial of any such thing: 1Co_15:12, “How say some among you that there is no resurrection of the dead?” They wholly denied it, as a thing improbable and impossible, as is evident from the whole ensuing disputation of the apostle on that subject.
2. Others there were, who, not daring to oppose themselves directly unto a principle so generally received in the church, would still allow the expression, but put an allegorical exposition upon it, whereby they plainly overthrew the thing intended. They said, “The resurrection is past already,” 2Ti_2:18. It is generally thought that these men, Hymeneus and Philetus, placed the resurrection in conversion, or reformation of life, as the Marcionites did afterwards. What some imagine about the Gnostics is vain. And that the reviving of a new light in us is the resurrection intended in the Scripture, some begin to mutter among ourselves; but, that as death is a separation or sejunction of the soul and the body, so the resurrection is a reunion of them in and unto life, the Scripture is too express for any one to deny and not virtually to reject it wholly. And it may be observed, that our apostle in both these cases doth not only condemn these errors as false, but declares positively that their admission overthrows the faith, and renders the preaching of the gospel vain and useless.

The doctrine of the resurrection is a fundamental principle of the gospel, the faith whereof is indispensably necessary unto the obedience and consolation of all that profess it.

Hence also did they take especial care about their dead bodies and their burial, not merely out of respect unto natural order and decency, but to express their faith of the resurrection. So our apostle says, that “by faith Joseph gave commandment concerning his bones,” Heb_11:22; and their disposal into a burying-place is rehearsed by Stephen as one fruit of their faith, Act_7:15-16. Job gives testimony unto his faith herein, Job_19:25-26. So doth David also, Psa_16:9-10, and in sundry other places. And Isaiah is express to the same purpose, Isa_26:19, “Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”

1. Because it is most clearly, evidently, and fully taught and declared therein. It was, as sundry other important truths, made known under the old testament

sparingly and obscurely. But “life and immortality,” with this great means of them both, were “brought to light by the gospel,” 2Ti_1:10; all things concerning them being made plain, clear, and evident.

2. Because of that solemn confirmation, and pledge of it which was given in the resurrection of Christ from the dead. This was wanting under the old testament, and therefore the faith of men might oftentimes be greatly shaken about it. For whereas death seized on all men, and that penally, in the execution of the sentence of the law, — whence they were for fear of it obnoxious to bondage all their days, Heb_2:14-15, — they had not received any pledge or instance of a recovery from its power, or the taking off that sentence and penalty. But Christ dying for us, and that directly under the sentence and curse of the law, yet conquering both death and law, being raised again, the pains or bonds of death being loosed, hath given a full confirmation and absolute assurance of our resurrection. And thus it is said, that “he brought life and immortality to light” by “abolishing of death,” 2Ti_1:10; that is, the power of it, that it should not hold us for ever under its dominion, 1Co_15:54-57.

3. Because it hath a peculiar influence into our obedience under the gospel. Under the old testament the church had sundry motives unto obedience taken from temporal things, namely, prosperity and peace in the land of Canaan, with deliverance out of troubles and distresses. Promises hereof made unto them the Scripture abounds withal, and thereon presseth them unto obedience and diligence in the worship of God. But we are now left unto promises of invisible and eternal things, which cannot be fully enjoyed but by virtue of the resurrection from the dead. And therefore these promises are made unspeakably more clear and evident, as also the things promised unto us, than they were unto them: and so our motives and encouragements unto obedience are unspeakably advanced above theirs. This may well, therefore, be esteemed as an especial principle of the doctrine of the gospel. And

(1.) It is an animating principle of gospel obedience, because we are assured thereby that nothing we do therein shall be lost. In general the apostle proposeth this as our great encouragement, that “God is not unrighteous to forget our work and labor of love,” Heb_6:10; and shows us the especial way whereby it shall be remembered. Nothing is more fatal unto any endeavors, than an apprehension

that men do in them spend their strength in vain, and their labor for nought. This makes the hands of men weak, their knees feeble, and their hearts fearful. Nor can any thing deliver us from a slothful despondency but an assurance that the fruit of our endeavors shall be called over again. And this is given us alone by the faith of the resurrection of the dead, when they shall awake again and sing who dwell in the dust; and then shall “the righteous be had in everlasting remembrance.” Let no man fear the loss of his work, unless it be such as the fire will consume; when it will be to his advantage to suffer that loss, and to have it so consumed. Not a good thought, word, or work, but shall have a new life given unto it, and have as it were a share in the resurrection.

(2.) We are assured hereby that such things shall not only be remembered, but also rewarded. It is unto the righteous, as we have observed, not only a “resurrection from the dead,” but a “resurrection unto life,” that is, eternal, as their reward. And this is that which either doth or ought to give life and diligence unto our obedience. So Moses, in what he did and suffered for Christ, had “respect unto the recompence of reward,” Heb_11:26. God hath put the declaration hereof into the foundation of all our obedience in the covenant: “I am thy exceeding great reward,” Gen_15:1 And at the close of it, the Lord Jesus doth not think it enough to declare that he will come himself, but also, that “his reward is with him,”

Rev_22:12. Some have foolishly supposed that this reward from God must needs infer merit in ourselves, whereas “eternal life is the gift of God through Jesus Christ,” and not the wages of our works, as death is of sin, Rom_6:23. It is such a reward as is absolutely a free gift, a gift of grace;

“and if by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more grace, otherwise work is no more work,” Rom_11:6.

The same thing cannot be of works and grace also, of our own merit and of the free gift of God. And others, it is to be feared, under a mistaken pretense of grace, do keep off themselves from a due respect unto this gracious reward, which the Lord Christ hath appointed as the blessed issue and end of our obedience. But hereby they deprive themselves of one great motive and encouragement thereunto, especially of an endeavor that their obedience may be such, and the fruits of it so abound, that the Lord Christ may be signally glorified in giving out a gracious reward unto them at the last day. For whereas he hath designed, in his own grace and bounty, to give us such a glorious reward, and intendeth by the

operation of his Spirit, to make us fit to receive it, or “meet for the inheritance of the saints in light,” Col_1:12, our principal respect unto this reward is, that we may receive it with an advantage of glory and honor unto our Lord Jesus. And the consideration hereof, which is conveyed unto us through the faith of the resurrection, is a chief animating principle of our obedience.

(3.) It hath the same respect unto our consolation:

“For if in this life only we have hope in Christ, we are of all men most miserable,” 1Co_15:19;

that is, if we regard only outward things in this world, reproaches, scornings, revilings, troubles, persecutions, have been the lot of most of them who so hoped in Christ. ‘But is this all which we shall have from him, or by him?’ Probably as to outward things it will prove so to most of us in this world, if it come not to greater extremities: “Then are we of all men most miserable.” But stay a while; these things will be all called over again at the resurrection (and that is time enough), and all things be put into another posture. See 2Th_1:6-10. We have, therefore, no reason to despond for what may befall us in this life, nor at what distress this flesh we carry about us may be put unto. We are, it may be, sometimes ready to faint, or to think much of the pains we put ourselves unto in religious duties, especially when our bodies, being weak and crazy, would willingly be spared, or of what we may endure and undergo; but the day is coming that will recompense and make up all. This very flesh, which we now thus employ under its weaknesses in a constant course of the most difficult duties, shall be raised out of the dust, purified from all its infirmities, freed from all its weaknesses, made incorruptible and immortal, to enjoy rest and glory unto eternity. And we may comfort ourselves with these words, 1Th_4:18.

Poole:

Two sorts of men have been guilty of this:

1. The philosophers of the world, that think they must be able with their reason to span all articles of faith.
2. Men of sensual and sottish lives, who having lived like beasts, are willing to believe they shall also die like brutes.

Henry:

concerning one of the fundamental articles of the Christian religion, which is truth. The resurrection of the dead is one of the great doctrines of Christ. Now see the subtlety of the serpent and the serpent's seed. They did not deny the resurrection (for that had been boldly and avowedly to confront the word of Christ), but they put a corrupt interpretation upon that true doctrine, saying that the resurrection was past already, that what Christ spoke concerning the resurrection was to be understood mystically and by way of allegory, that it must be meant of a spiritual resurrection only. It is true, there is a spiritual resurrection, but to infer thence that there will not be a true and real resurrection of the body at the last day is to dash one truth of Christ in pieces against another.

Gill:

that there is no other resurrection than the spiritual one, or regeneration, which is a quickening of dead sinners, or the resurrection of them from the death of sin, to a life of grace; which seems to be the truest account of their principle, seeing this is what has been received and propagated by others since

Wesley:

Perhaps asserting that it is only the spiritual passing from death unto life.

Barnes:

Paul mentions only one point - that pertaining to the resurrection; but says that this was like a gangrene. It would certainly, unless checked, destroy all the other doctrines of religion. No man can safely hold a single error, any more than he can safely have one part of his body in a state of mortification.

It is not known in what form they held this opinion. It may have been, as Augustine supposes, that they taught that there was no resurrection but that which occurs in the soul when it is recovered from the death of sin, and made to live anew. Or it may be that they held that those who had died had experienced all the resurrection which they ever would, by passing into another state, and receiving at death a spiritual body fitted to their mode of being in the heavenly world. Whatever was the form of the opinion, the apostle regarded it as a most dangerous error, for just views of the resurrection undoubtedly lie at the

foundation of correct apprehensions of the Christian system; compare the notes at 1Co_15:12-19

Bengel:

Perhaps these Ephesians had laid hold of a pretext taken from Paul's own Epistle to the Ephesians, Eph_2:6

JFB:

They "wrested" (2Pe_3:16) Paul's own words (Rom_6:4; Eph_2:6; Col_2:12) "to their own destruction," as though the resurrection was merely the spiritual raising of souls from the death of sin. Compare 1Co_15:12, where he shows all our hopes of future glory rest on the literal reality of the resurrection.

Fairbairn:

The First Epistle to the Corinthians (1 Corinthians 15) shows plainly enough how ready the Grecian mind was to stumble at the doctrine of a literal resurrection; and no wonder, since the doctrine was so entirely alien to the whole spirit and tendency of the Greek philosophy. Tertullian expressly affirms, that however much the philosophic sects might differ on other points, they were at one in denying that doctrine of the gospel; and hence, when St. Paul, in his discourse before the Athenian Areopagus, came to refer to the resurrection of the dead as a fact in history, already exemplified in Christ, the patience of his audience could stand it no longer; the assembly broke up amid jeers and laughter, as if some incredible absurdity had been uttered in their hearing. This, therefore, was precisely the point in respect to which it might be expected that heathen converts to the gospel would be apt to stagger; and such as were of a more speculative tendency, while admitting it in words, would deny it in reality. Within a few years of the first planting of the church at Corinth certain parties did so there, as several years later others appear to have done at Ephesus. In both places, very probably, the explanations fallen upon were of the kind mentioned by Tertullian: some identifying the resurrection with the soul's spiritual renewal by the doctrine of the gospel, causing it "to burst forth from the sepulchre of the old man;" while others understood it of the soul's departure from the body, "the world in their view being only the habitation of the dead" (De Resurr. § 19). The Hymenaeus and Philetus here noticed must have taken somewhat of the former view, holding, as they did, the resurrection to be already past. It was altogether a spiritual thing in their account, a quickening merely of the soul's activities to newness of life

Carroll:

On what specific point did these two men turn loose the faith? 2Ti_2:16 ff answers: "But shun profane babblings, for they will proceed further in ungodliness, and their word will eat as doeth a gangrene (or cancer), of whom is Hymenaeus and Philetus (here we get one of them with another added); men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." Men in Ephesus denied that there was any such thing as the resurrection of the body – that it was scientifically impossible – and taught that the resurrection was the conversion of the soul. They have followers today. Some who claim to be teachers of preachers virtually deny the resurrection of the body.

Now, what does Paul say about the denial of the resurrection? He calls it profane babbling that will progress to greater ungodliness: "And their word will eat as doth a gangrene." We know how a cancer eats while we are sleeping, commencing perhaps in the corner of the eye, and after a while it will eat the eye out, then the side of the face, then it will eat the nose off, and then the lips, and keep on eating. That was the shipwreck concerning the faith made by Hymenaeus, Alexander, and Philetus.

overthrow the faith of some

Calvin:

By this trick Satan overthrows that fundamental article of our faith concerning the resurrection of the flesh. Being an old and worthless dream, and being so severely condemned by Paul, it ought to give us the less uneasiness. But when we learn that, from the very beginning of the gospel, the faith of some was subverted, such an example ought to excite us to diligence, that we may seize an early opportunity of driving away from ourselves and others so dangerous a plague; for, in consequence of the strong inclination of men to vanity, there is no absurdity so monstrous that there shall not be some men who shall lend their ear to it.

Trapp:

Not the grace, but the profession of faith; and this they are ever doing at...that they may undo their disciples; by digging at the foundation thus, that they may demolish the whole fabric.

Poole:

those who are tainted with this error do both themselves deny the faith, divers principal articles of which depend upon it, such as the resurrection of Christ (1 Cor 15:1-58), and eternal life, &c., and also subvert the faith of others; for whoso can persuade another that there shall be no resurrection, makes him an infidel. Such heretics therefore were never endured to keep any station in the Christian church, it being always judged reasonable, that those who were turned infidels should be turned out of the flock of Christ to their proper herd.

Henry:

took them off from the belief of the resurrection of the dead; and if there be no resurrection of the dead, nor future state, no recompence of our services and sufferings in another world, we are of men the most miserable, 1Co_15:19. Whatever takes away the doctrine of a future state overthrows the faith of Christians.

Gill:

that is, of nominal professors of religion; not of true believers, for true faith cannot be overthrown

Fairbairn:

and thus, by their excess in spiritualizing, they loosened the very foundations of the Christian system; for the position they assumed involved by necessary inference the denial of Christ's resurrection, and the saving efficacy of His death (1Co_15:12-19).

they will increase to more ungodliness. (17) And their message will spread like cancer [ESV gangrene]

Henry:

The way of error is down-hill; one absurdity being granted or contended for, a thousand follow: Their word will eat as doth a canker, or gangrene; when errors

or heresies come into the church, the infecting of one often proves the infecting of many, or the infecting of the same person with one error often proves the infecting of him with many errors.

ALEXANDER

2 Timothy 4:14-15 **Alexander** the coppersmith did me much harm. May the Lord repay him according to his works. (15) You also must beware of him, for he has **greatly resisted [G436 *anthistemi*] [ESV strongly opposed] our words [ESV message]**.

RWP: to stand against

This is Paul's way of describing someone who tries sway people away from believing the word of God, setting himself against God's messengers.

Acts 13:6-12 Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus, (7) who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God. (8) But Elymas the sorcerer (for so his name is translated) **withstood [G436 *anthistemi*] them, seeking to turn the proconsul away from the faith.** (9) Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him (10) and said, "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? (11) And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand. (12) Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord.

See how Paul uses that term in 2 Timothy, with an example from the Old Testament

2 Timothy 3:1-8 But know this, that in the last days perilous times will come: (2) For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, (3) unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, (4) traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, (5) having a form of godliness but denying its power. And from such people turn away! (6) For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, (7) always learning and never able to come to the knowledge of the truth. (8) Now as Jannes and Jambres **resisted [G436 *anthistemi*]** Moses, so do these also **resist [G436 *anthistemi*]** the truth: men of corrupt minds, disapproved concerning the faith;

Those are the traditional names for the Egyptian magicians who stood against Moses and Aaron.

Exodus 7:8-13 Then the LORD spoke to Moses and Aaron, saying, (9) "When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,' then you shall say to Aaron, 'Take your rod and cast it before Pharaoh, and let it become a serpent.' " (10) So Moses and Aaron went in to Pharaoh, and they did so, just as the LORD commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. (11) But Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments. (12) For every man threw down his rod, and they became serpents. But Aaron's rod swallowed up their rods. (13) And Pharaoh's heart grew hard, and he did not heed them, as the LORD had said.

-note that just like Elymas, these two who stood against Moses were trying to turn Pharaoh away from Moses, God's messenger, and the message he brought from God

2 Tim 3:6-14 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, (7) always learning and never able to come to the knowledge of the truth. (8) Now as Jannes and Jambres **resisted [G436 *anthistemi*]** Moses, so do these also **resist [G436 *anthistemi*]** the truth: men of corrupt minds, disapproved concerning the faith; (9) but they will

progress no further, for their folly will be manifest to all, as theirs also was. (10) But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, (11) persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra--what persecutions I endured. And out of them all the Lord delivered me. (12) Yes, and all who desire to live godly in Christ Jesus will suffer persecution. (13) But evil men and impostors will grow worse and worse, deceiving and being deceived. (14) But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them,

-note that these who resist the truth

-2 Tim 3:6 make captives of gullible women

-2 Tim 3:13 deceive and are deceived

2 Timothy 4:15 beware of him

Okay, but how, exactly?

2 Tim 3:5 from such people turn away!

Gill: have no fellowship with them, depart from their communion, withdraw from them, and come out from among them: this passage sufficiently justifies the reformed churches in their separation from the church of Rome

Clarke: not only do not imitate them, but have no kind of fellowship with them; they are a dangerous people, and but seldom suspected, because their outside is fair

Barnes: Have no contact with them as if they were Christians; show no countenance to their religion; do not associate with them; compare 2 John 10-11

2 John 1:7-11 For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist. (8) Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward. (9) Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. (10) If anyone comes to you and does not bring

this doctrine, do not receive him into your house nor greet him; (11) for he who greets him shares in his evil deeds.

2 Tim 3:14 you must continue in the things which you have learned and been assured of

That is, in the doctrines of the Gospel, and not be moved away from them, either through the malice or persecutions, or the cunning sleight of men that lie in wait to deceive; and which is an exhortation suitable to the godly in all ages

Call to Worship: Psalm 145:3-4 - Mark

Scripture Reading: Exodus 7:1-13 - Jimmy

Sermon: "Hymenaeus and Alexander" 1 Timothy 1:20

Benediction: Psalm 145:18-19

Lord's Supper - Thad

Prayer requests - Dillon

Prelude: Trinity 581 "To Thee, O Lord, I Fly" - Dorita

Grace 49 "Gathered Now, We Come to Worship" - Dorita

Trinity 2 Psalm 145 - Dorita

Grace 17 "Because of One" - Anna

Trinity 432 "Jesus, What a Friend for Sinners" - Camille