

2 Timothy 2:1-13

Basic Outline of Chapter 2

- I. Be a Faithful Disciple-Making Disciple (2:1-7).
- II. Stay focused on the Gospel (2:8-13).

Issues for Discussion

1. **“Be strong in the grace that is in Christ Jesus”** – Follow the imperatives (i.e. the commands) to Timothy so far: “Fan into flame the gift of God” (1:6), “Do not be ashamed” (1:8), “Keep as a pattern of sound teaching” (1:13), “Guard the good deposit” (1:14), “Be strong in the grace” (2:1), “Entrust to reliable people” (2:2), “Keep reminding God’s people” (2:14), “Warn them before God” (2:14), “Present yourself to God as one approved” (2:15), “Avoid godless chatter” (2:16), “Flee the evil desires of youth” (2:22), “Don’t have anything to do with foolish arguments” (2:23).

All these commands relate to Timothy’s faithfulness to boldly minister the true Gospel passed on to him by Paul. Knowing his death was near (4:6), having “fought the good fight,” “finished the race,” and “kept the faith” (4:7), Paul was passing on his baton of ministry to Timothy, so that Timothy could carry on the mission to his generation and also pass it along to the next generation after him (2:2).

Paul commanded strength **“in the grace that is in Christ Jesus.”** Of this grace, Paul wrote with respect to his conversion:

“The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus” (1 Timothy 1:14).

Then, in the throes of ministry, when combating false apostles in the church, Paul wrote,

But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them--yet **not I, but the grace of God that was with me** (1 Corinthians 15:10).

When he was tormented by “a thorn in the flesh, a messenger of Satan” (2 Corinthians 12:7), God did not remove the thorn but reminded him, **“My grace is sufficient for you,** for my power is made perfect in weakness” (2 Corinthians 12:9). God’s grace was the conduit for the power of Christ to sustain him through his weakness.

Then, in Paul’s letter to Titus, Paul explained the workings of this grace both to save and to sanctify:

For the grace of God has appeared that offers salvation to all people. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good (Titus 2:11-14).

Grace saves. Grace teaches. It begs the question. Where do I find this grace?! If you have not figured it out already, the grace that saves, that teaches, that sustains, and that empowers is to be found in God's Word. Paul made this clear in his final charge to the elders in Ephesus:

Now I commit you to God and to **the word of his grace**, which can build you up and give you an inheritance among all those who are sanctified (Acts 20:32).

God's Word is what powerfully convicts:

For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart (Hebrews 4:12).

God's Word is the "pure milk" that helps believers grow up in their salvation:

Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation (1 Peter 2:2).

God's Word is the sword of the Holy Spirit, so that the Christian can do spiritual battle:

Take the helmet of salvation and the sword of the Spirit, which is the Word of God (Ephesians 6:17).

When Jesus prayed for His disciples, He prayed not that they would be taken out of the world but that God would sanctify them in the world by the Word of God. He prayed, "Sanctify them by the truth; Your Word is truth" (John 17:17).

In 2 Timothy 3:16-17, Paul would affirm that the Word of God was sufficient to equip Timothy and every servant of God to do every good work that God assigned:

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.

I mentioned to you in the last class that Paul uniquely bracketed his letters with some version of "grace to you" and "grace be with you." It is true of all thirteen of his letters. What was he bracketing? Was it not the Word of God that God had revealed to him as a chosen apostle of Jesus Christ? When Timothy read, meditated on, applied and taught the words Paul wrote in his inspired letters, he was being "strengthened in the grace that is in Christ Jesus" (2 Timothy 2:1).

Paul's words gave Timothy strength. God's Word gives us strength. It is the source code that generates the power, love, and self-discipline by the Holy Spirit (1:7) that will enable all of us to "fan into flame the gift of God" that is in us.

How do you live a life that is pleasing to God, speaking boldly in His Name, confronting false teaching, pursuing righteousness, faith, love, and peace out of a pure heart? You do it by lingering long over the Word of God, meditating on it, memorizing it, finding comfort from it, getting direction from it, and anchoring your hope in it. As some have pejoratively but accurately recognized, Christians are a people of the Book, the Bible. From it we find our marching orders, wise counsel and guidelines for our priorities.

From it we gain inspiration and courage to resist temptation and stand strong in persecution. Through God's Word we will "be strong in the grace that is in Christ Jesus."

2. **"And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others" (2:2)** – As someone has astutely observed, there are at least four generations here: (1) Paul > (2) Timothy > (3) Reliable, (4) Qualified People > Others. This is Paul's version of the Great Commission, which Jesus gave in every Gospel and the Book of Acts. The most famous one is in Matthew 28:19-20, where Jesus told His disciples,

Therefore go and **make disciples** of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

As Greek scholars have observed, there is only one command in the Great Commission, and it is not "go" or "baptize" or "teach." It is MAKE DISCIPLES. Going, baptizing and teaching are participles, which support the primary command to make disciples. Sometimes we are going. Sometimes we are baptizing. Sometimes we are teaching. But we are always to be making disciples.

And I would contend that this means that we are always to be replicating our faith and faith walk in others. Paul wrote in 2 Timothy 1:13, "What you heard from me keep as the pattern of sound teaching." Later, Paul would remind Timothy, "You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings" (2 Timothy 3:10-11). Paul wrote to the believers in Philippi: "Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you" (Philippians 4:9). Paul wrote to the believers in Corinth: "Follow my example, as I follow the example of Christ" (1 Corinthians 11:1). Paul's ministry was a ministry of imitation and replication. He commanded Timothy to have a ministry of imitation and replication. He wrote in his first letter to Timothy, "Don't let anyone look down on you because you are young, but **set an example** for the believers in speech, in conduct, in love, in faith and in purity" (1 Timothy 4:12). And here in his second and last letter, he wrote, "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others" (2 Timothy 2:2).

I find this intensely relevant for us today, as God is growing our group. I believe we could be comfortable with one another as we max out this room, another room, perhaps even Center Stage. We could have like 500 people in a class and be the largest class at First Baptist Dallas. Sunday Schools throughout the Southern Baptist Convention might seek us out to discover what we did to grow so fast and so large. Yet, remember, God added three thousand souls to the kingdom in a single day. These all came to faith, were baptized and joined the church. All in one day! (Acts 2:41). Jesus fed something like 20,000 people in a single afternoon, and He only had a few loaves of bread and fish to work with (Matthew 14:21). Why would we want to have a small vision when we serve such a great God?!

One brother shared with me this week about his ministry in New Zealand. He had been witnessing there for some three years with hardly a handful of converts. Another brother just got back from India, where he shared that thousands are accepting Christ there every day. Why does everyone want to go to New Zealand, where God seems not to be working, and no one to India, where God is working? Some people like to say, "Numbers are not what's important, but faithfulness is." Who says numbers are not important?! It may not be AS IMPORTANT as faithfulness (i.e. obedience), nothing in Scripture would support the argument that numbers are not important.

When God promised a great people to Abraham, didn't he emphasize over and over again that there would be so many people that would come from him that it would be like the stars in the sky or the sand on the sea shore? (Genesis 22:17). Didn't God enumerate the number of souls in Nineveh when He rebuked Jonah for his lack of compassion for the lost? God said,

And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left—and also many animals?" (Jonah 4:11).

And what did Paul mean when he said that he would do everything so that he could save as many as possible? He wrote to the church in Corinth: "Though I am free and belong to no one, I have made myself a slave to everyone, to win **as many** as possible" (1 Corinthians 9:19).

Don't let anyone tell you numbers are not important. More souls saved is always better than less souls saved.

Also, if numbers *are* important, why would you want to put your resources where God is not working when there are other places where He is?! Didn't Jesus limit His ministry ("He did not do many miracles") in His hometown because there was so little faith there? (Matthew 13:58). Was it not the lack of response from the Jews that prompted God to open the floodgates of faith to the Gentiles? (Romans 11:11). Paul did not remain in places that rejected him. He simply moved on from place to place (Acts 19:9). Jesus told His disciples to remain only where they were welcome and to shake the dust off their feet and leave the places where they were not welcome (Matthew 10:14).

I believe the principle is to be where God is and not where God is not. I remember leading a ministry called "Urban Outreach" during my college years at Liberty University. Every week we took a group out to the poorest neighborhoods of Lynchburg, Virginia to distribute day-old bread and share the Gospel. I did this every week or every year during my time at Liberty. There were not many conversions, but people always appreciated the bread we brought them and the time we spent talking with them. Many were drunk or on drugs, so it was hard to talk to them. By the fourth year, students had shuffled off to other ministries, like the Haunted House ministry, where God was saving people in the hundreds. They got a very scary perspective of death, and they were ready to trust in Christ by the time they got out at the end. But I was adamant that I would remain faithful to carry on the bread and Gospel ministry for the poor in Lynchburg. There were several weeks, where I was the only one in the school bus, which took us to the homeless area. I was not going to quit. Now, in hindsight, I believe I had confused stubbornness for faithfulness. I had forgotten that the best ministry is where God is working, not where I am working.

How does this apply to our text? In this way. Before Paul commanded Timothy to pass on his teaching to others, he encouraged Timothy to be strong in the grace that is in Christ Jesus. We must remember that the LORD must lead every effort. While God may send a few out like Isaiah to preach to an unbelieving people, in order to vindicate His Name when He judges them, the dominant commission of the New Testament is for people to go where the harvest is ripe (John 4:35) and plentiful (Matthew 9:38).

Consequently, we must have such a view for our little Sunday School class. Let us not think to grow by addition but by multiplication. We have like 35 couples in our class. I would love to see 35 Sunday School classes just like ours grow out from us, and from these, 35 more, and so on and so on. Remember this? <https://www.youtube.com/watch?v=JA7CKvoKEmE>. Let us not limit our vision to just a single large group and certainly not to anything close to a "celebrity" teacher. Let us follow the leading of the Holy Spirit, ever watchful of where and how He is working, so that we can faithfully serve there, as God provides the increase. We are all called to be disciple-making disciples of Jesus Christ!

One final observation from the text: Timothy was commanded to entrust Paul's message to "reliable" people, who will be "qualified" to teach. In other words, Timothy was not to choose the first volunteer or the most excited or even the most dynamic person. The chief qualification was their reliability. Could they be trusted with the message? Would they be faithful to carry the message in the face of distractions and persecution? Would they serve like a soldier, athlete and farmer (see discussion below)?

After reliability, Timothy was to choose "qualified" people. In other words, did they have a good grasp of the Gospel and the mission? Were they competent in teaching and leading others?

All of us should aspire to be both reliable and qualified, so that we can both humbly receive and faithfully pass on the truths of God to others as disciple-making disciples of Jesus Christ.

3. **“Join with me in suffering like a good soldier... an athlete... the hardworking farmer...” (2:3-7)** – Paul gave Timothy the charge to carry on his ministry in the power of God’s grace in Christ (2:1). Then, he charged Timothy to pass on this ministry to others (2:2). Paul provided three concrete illustrations to inspire Timothy in this work.

First, ministry should be done with the **attitude of a soldier**, who will not allow anything to distract him from following the orders of his commanding officer, namely, Jesus Christ.

Second, ministry should be done with the **austerity of an athlete**, who understands what it takes to win and trains unswervingly in accordance with the rules required for victory.

Third, ministry should be done with the **arduous effort of a farmer**, whose hard work will be rewarded with the first fruits of his harvest.

If we were to summarize Paul’s illustrations as imperatives, we might say he was telling Timothy, “Don’t get distracted from the mission! Stay focused on winning! Work hard for the reward!” The three illustrations were reiterated in Paul’s own assessment of his life. He would write, “I have fought the good fight. I have finished the race. I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day” (2 Timothy 4:7-8).

After these inspiring exhortations, Paul told Timothy to “reflect” on them and promised that God would “give (him) insight” into them (2:7). In other words, if Timothy would think about what Paul was saying, God would give Timothy understanding of what Paul was saying. Timothy would not get confused because God would make everything clear to him.

Why do we need to reflect? Why do we need understanding? I am reminded of all the times that Jesus said to His disciples, “You of little faith...Do you still not understand?!” (e.g. Matthew 16:7-8); however, after the resurrection, when Jesus gave them “understanding” (Luke 24:45), it was the beginning of the apostles’ radical, world-changing ministry, which is recorded in the Book of Acts.

It’s one thing to think about being like a soldier in serving the Lord, not being distracted by civilian affairs; however, to consider and apply the implications of being a soldier of Christ, is revolutionary. It would mean that you would have a singular focus on His mission, namely, to “make disciples of all nations.” Making money, giving your child an Ivy-League education, fulfilling your “bucket list,” getting even with the jerk in your office, worrying about this thing or that person – all of it – would somehow become non-issues.

It is one thing to think about being an athlete for Christ, having a clear understanding of the rules for spiritual victory and being laser-focused on them; however, to apply that to your life? That would mean making spiritual preparation a priority. It would mean consistent and significant time in God’s Word, frequent and extended time in prayer, and all manner of preparations (e.g. memorizing Scripture, practicing Gospel presentations, learning how to effectively interpret and communicate Biblical truth), so that you can be spiritually fit, and ready to race so as to win the prize (e.g. “the crown of righteousness” in 2 Timothy 4:8).

It is one thing to think about being a hard-working farmer for Christ with an eye for the prize; however,

you will quickly realize that a few hours a week on Sundays for Bible Study and worship do not make a hard-working farmer for Christ. It requires real, out-of-your-comfort zone-kind-of-effort. A farmer can be recognized by his soiled clothes and calloused hands. What marks you out as a hard-working farmer for Christ?

I think these are the reasons why Paul adds, “Reflect on what I am saying, for the Lord will give you insight into all this.” God will push Timothy to make Paul’s inspiring counsel REAL in his life. Just as Jesus taught, the fool hears but fails to obey. The wise both hear and obey (Matthew 7:24-27).

4. **“Remember Jesus Christ, raised from the dead, descended from David. This is my gospel...” (2:8-10)** – This is but a shortened expression of the Gospel that Paul wrote to the Christians in Rome:

Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God—the gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son, **who as to his earthly life was a descendant of David, and who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead:** Jesus Christ our Lord (Romans 1:1-4).

Jesus Christ, “a descendant of David... appointed the Son of God in power by the resurrection of the dead.” These two descriptions represent the designation of the Jewish Messiah: the son of David and the Son of God. From Paul’s words we recognize that the Gospel is not a WHAT but a WHO. He was calling people to trust in the One who was promised to have an eternal reign as a descendant of David (2 Samuel 7:12-16). He was calling people to believe in the One who had power over death because He Himself rose from the dead.

There is one other place, where Paul succinctly explains the Gospel. It is in his letter to the church in Corinth:

Now, brothers and sisters, **I want to remind you of the gospel I preached to you...** By this gospel you are saved... For what I received I passed on to you as of first importance: that **Christ died for our sins** according to the Scriptures, that he was buried, that **he was raised on the third day** according to the Scriptures, and that he appeared to Cephas, and then to the Twelve (1 Corinthians 15:1-4).

Christ died for our sins and rose again. His burial proved His death. His appearances proved His resurrection. This was the Gospel that Paul summarized to Timothy in the words, “Jesus Christ, raised from the dead, descended from David” (2 Timothy 2:8).

It was for Jesus and this Gospel that Paul was suffering in chains like a criminal. Yet, even though he was chained, God’s Word, the Gospel, was not chained. It could not be chained. Paul gave evidence of how the Gospel prospered even during his first Roman imprisonment in his letter to the church in Philippi:

Now I want you to know, brothers and sisters, that what has happened to me has actually served to advance the gospel. As a result, it has become clear throughout the whole palace guard and to everyone else **that I am in chains for Christ. And because of my chains, most of the brothers and sisters have become confident in the Lord and dare all the more to proclaim the gospel without fear** (Philippians 1:12-14).

Every apostle of Christ was imprisoned and martyred at some point, but look at how the Gospel has prospered in the world till now. Someone has astutely observed, “The blood of the martyrs is the seed of the church.” The greatest occasions for the spread of the Gospel have not been in times of peace and

acceptance but in times of suffering and persecution. While we do not welcome suffering or persecution, we endure them, as Paul did, for the sake of the Gospel.

So Paul also wrote, **“Therefore, I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory”** (2 Timothy 2:10).

This is the same testimony Paul gave to the elders of Ephesus in years past:

I served the Lord with great humility and with tears and in the midst of severe testing by the plots of my Jewish opponents... I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus (Acts 20:19, 21).

I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God’s grace (Acts 20:24).

Paul had a singular focus on his mission regardless of the cost. He purposed to declare the Gospel (literally, Gk “good news”) to every unbeliever God brought into his sphere of influence, and to every believer he purposed to declare the “whole will of God” (Acts 20:27).

“The elect” was simply those God has chosen for salvation before the beginning of time (cf. Ephesians 1:4; 2 Timothy 1:9; 2 Peter 3:9). The end would not come and our work would not be finished until all that God has chosen to save are in fact saved. God does not tell us who they are, as He did Jesus (John 6:64). We are simply called to be His witnesses (Acts 1:8) and to proclaim the Gospel (Mark 16:15).

“Eternal glory” was what made temporal suffering and loss in believing and proclaiming the Gospel worthwhile. Paul would write to the church in Rome: “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.” (Romans 8:18). This was the promise that Paul reminded the church in Ephesus:

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ (Ephesians 1:3).

Again, Paul wrote to the church in Rome:

What, then, shall we say in response to these things? If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? (Romans 8:31-32).

Since God gave us the best thing, namely, His Son, Jesus Christ, He will also give us every lesser thing along with Him. Solomon called every earthly pursuit “vanity, a chasing after the wind” (cf. whole book of Ecclesiastes), but Christians are called to pursue lasting, eternal treasure:

Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal (Matthew 6:19-20).

Paul wrote to the church in Colossae:

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory (Colossians 3:1-4).

It is this glorious future with Christ that provides purpose and motivation for every Christian to stay focused on Christ and His mission through every hardship, frustration, and turbulence in this life.

5. **“Here is a trustworthy saying...”** (2:11-13) – Paul frequently used this expression in his pastoral letters to highlight an important, perhaps well-known, Gospel truth (cf. 1 Timothy 1:15; 3:1; 4:8-9; 2 Timothy 2:11-13; Titus 3:5-8). Hearers were meant to both pay attention and share the saying with others.

“If we died with Him, we will also live with Him” – This expression encapsulates both what happens when Christians trust in Christ and what Christians can expect in their future. Paul wrote it this way to the church in Rome:

Now if we died with Christ, we believe that we will also live with him. (Romans 6:8).

Paul wrote it another way in his letter to the church in Philippi:

I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead (Philippians 3:10-11).

The dying with Christ, then, is identification with the death of Christ on the cross for the forgiveness of our sins. The living with Christ is the eternal life, which we will enjoy as a result of our faith in Christ (cf. John 3:16; 1 John 5:11-13).

“If we endure, we will also reign with Him” – Thayer’s Greek Lexicon defines “endure” in this verse as “persevere absolutely and emphatically, under misfortunes and trials to hold fast to one’s faith in Christ.” A parallel usage may be found in Matthew 10:22, where Jesus spoke of the coming intense persecution, which the disciples must “endure”:

You will be hated by everyone because of me, but the one who **stands firm** to the end will be saved (Matthew 10:22; cf. 24:9-13).

The same word was used in Paul’s testimony a few verses earlier in 2 Timothy 2:10, where Paul wrote, “I **endure** everything for the sake of the elect.” He was speaking of his suffering and imprisonment and impending death for the sake of the Gospel. Clearly, “enduring” has the sense of suffering.

So present suffering means future reigning. Paul wrote to the church in Rome,

Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory (Romans 8:17).

Jesus taught in the Sermon on the Mount,

Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you (Matthew 5:11-12).

So then, those who suffer for Christ will also reign with Him. This goes beyond salvation to rewards.

“If we disown Him, He will also disown us” – Jesus said,

But whoever disowns me before others, I will disown before my Father in heaven. (Matthew 10:33; cf. Luke 9:26).

The first-person plural (“we”) used here suggests that Paul may not have unbelievers in mind but people in the church, who are not true Christians. These would include those who “abandon the faith and follow deceiving spirits and things taught by demons” (1 Timothy 4:1) and “men of depraved minds, who as far as the faith is concerned, are rejected” (2 Timothy 3:8). Perhaps these were in Jesus’s mind when he taught,

Not everyone who says to me, “Lord, Lord,” will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven... Then I will tell them plainly, “I never knew you. Away from me, you evildoers!” (Matthew 7:21-23).

We read in Hebrews,

But **My righteous one will live by faith;**
and if he shrinks back,
I will take no pleasure in him” (Hebrews 10:38).

The exhortation by the writer of Hebrews was for his readers to remain steadfast to the FAITH, that is, the true message of salvation by grace through faith (Ephesians 2:8-9) as opposed to the teaching of the false teachers (i.e. Judaizers), who tried to influence believers to trust in the Law of Moses for their salvation.

Disowning Christ is tantamount to rejecting Him as our one and only Hope (John 14:6), and if we reject Him, then we are also rejected:

Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God’s one and only Son (John 3:18).

“If we are faithless, He remains faithful, for He cannot disown Himself” – In other words, our lack of faith will not change Him. He remains faithful, because that is Who He is. We read, “Jesus Christ is the same yesterday and today and forever” (Hebrews 13:8). Paul wrote,

What if some were unfaithful? Will their unfaithfulness nullify God’s faithfulness? Not at all! Let God be true, and every human being a liar (Romans 3:3-4).

We may change for the worse, but God does not change. Jesus does not change. He is always faithful. He is always true. It is folly to say, “I’m not going to trust in Him because I don’t like the fact that He could send someone like Ghandi to hell” or “I’m not going to trust Him because He’s too strict in what I can and cannot do with my life” or “I’m not going to trust in Him because He let my little daughter die of cancer.” How foolish! Reject Him if He is NOT Who He says He is. Anything short of this is pure folly. Our attitude should be that of Job, who, after losing his family, his wealth, and his health, said, “The Lord gave and the Lord has taken away; may the name of the Lord be praised” (Job 1:21).