

2nd Cache, 2nd Deposit, 2nd Guard Duty, 2 Timothy 1:14

2 Timothy 1:14

The verse begins with an accusative singular direct object used as a demonstrative pronoun: *ten* - “*that*” emphasizes the residence of doctrinal memory traces facilitated in Timothy’s neural network. It is accompanied by the singular accusative adjective: *kalos* - “*noble*,” “*honorable*,” “*beneficial*.”

There is no question that the content of the deposit makes it both noble and honorable, but the emphasis here is on its benefit, not only to Timothy but also to his congregation in Ephesus.

Timothy’s benefit is the fact he is a resident of Santa Fé and thus qualified to be a leader of believers in the second generation of the Church Age. He now has the credentials to pass on his spiritual heritage learned from his grandmother, Lois, his mother, Eunice, his missionary associate, Paul, and the extent writings of the New Testament canon. This knowledge has not only taken Timothy to spiritual maturity but in the process, he benefited from the Bible’s nine-step program for reversion recovery.

Paul is about to depart this life and he is going to pass the baton to Timothy and other young Turks who must carry the doctrine into the next generation. Timothy’s beneficial deposit will enable him to transfer its contents into the cache of his congregation’s souls.

The word indicating that Timothy’s facilitated neural network is the thing which is beneficial comes next, the accusative singular direct object from the noun: *paratheke* - “*deposit*.”

Here is the central word in our study of the Doctrine of Deposits. It refers to Bible doctrine circulating in Timothy’s soul and stored in facilitated memory traces of his cerebral cortex.

The deposit is doctrinal knowledge poured into Timothy by means of the power of the Holy Spirit and the mechanics of the Grace Apparatus for Perception. This doctrinal knowledge is the deposit; the stream of consciousness of Timothy’s soul and the neural pathways of Timothy’s brain makes up the cache.

The translation of all this is, “*That beneficial deposit*,” but, so far, no verb. It is what comes next—the aorist active imperative of: *phulasso* - “*to guard*.” Smoothing out the English translation causes the verse to read, “*Guard that beneficial deposit ...*”

aorist: Culminative; contemplates the action of the verb in its entirety but emphasizes the existing results:

The entirety:

- a. Inculcation through GAP of doctrinal wheel-tracks which develop into a facilitated neural network.
- b. The status quo of experiential sanctification in Santa Fé.
- c. Availability of all 10 biblical problem-solving devices and function under the three spiritual skills.

Existing Results: Maintenance of status-quo spiritual maturity.

active: Timothy is commanded to produce the action of maintaining his spiritual maturity by means of continued spiritual growth through GAP, execution of the three spiritual skills, and utilization of the 10 problem-solving devices.

imperative: Direct positive command for Timothy to take the colors of Bible doctrine from Paul and pass them on to the souls of the second generation of Church Age believers.

This concept of transferring the colors from one soul to the next is the major illustration in Colonel Thieme’s book, *Follow the Colors*. I quote from:

Thieme, R. B. Jr. Follow the Colors. Houston: R. B. Thieme, Jr., Bible Ministries, 1975; pp. 3-5:

Victory in ancient warfare, as well as in more recent times, was always related to the following of the colors. During the War Between the States, the Twenty-sixth North Carolina, a crack regiment commanded by a twenty-one-year-old full colonel, Henry King Burgwyn, was ordered to charge the famed Iron Brigade, composed of the Second and Seventh Wisconsin, the Nineteenth Indiana and the Twenty-fourth Michigan Regiments. After a challenging speech, Colonel Burgwyn concluded: “*Since you will be unable to receive any commands from me during the noise of battle, I am issuing one order right now—Close in on the colors!*” The new regimental colors, just issued by the State of North Carolina, were then uncased and placed unfurled before the regiment. “*Now,*” he commanded, “*all you men have to do is to FOLLOW THE COLORS!*”

Proud to be the first standard-bearer, though knowing full well he would not be the last, J. B. Mansfield stepped smartly forward four paces to the front of the line. Inevitably, color-bearers suffered a high mortality rate; and true to form, eight color guards and ten standard-bearers had been shot down by the time the North Carolina reached the main Federal line.

At this point in the battle, Captain W. W. McCreery, a staff officer, brought the order to advance. So inspired was he by the fervor of those gallant men that he picked up the fallen colors, waved the flag and dashed to the front of the line to urge the regiment on. He had advanced only a short way when he too collapsed, five bullet wounds in the chest.

Lieutenant George Wilcox rushed forward and pulled the blood-covered flag from under the body, and again another valiant confederate fell after he had advanced only a few steps. At this juncture, the regiment wavered, but Colonel Burgwyn seized the colors and shouted, “*Dress to the colors!*” As he moved forward, a young private, Frank Honeycutt, sprang from the ranks to relieve the colonel—too late. Colonel Burgwyn was struck in the chest, mortally wounded. Honeycutt too was shot down instantly.

Although the colors changed hands thirteen times in all, that dauntless regiment, outnumbered two to one, carried the hill and drove back the powerful Iron Brigade. The North Carolina suffered 71.7 percent casualties--the third highest loss of any regiment in the Confederacy; but they had one order—FOLLOW THE COLORS—and follow they did, to the death!

In order that we might understand our mission on earth, the Lord Jesus Christ presented to the Royal Family of God its regimental colors and issued the command to follow the colors and to seize and hold the high ground of [spiritual maturity]. While Bible doctrine forms our regimental colors, we can advance only through the residency of doctrine in our souls. This advance demands a positive attitude toward the Word and a consistent function of the “*grace apparatus for perception.*” During the Incarnation, Jesus Christ Himself followed the colors to the high ground, which culminated in the most dramatic and significant event in history—the Cross. From there, He passed the colors on to us.

Jesus Christ established the mechanics of the Christian way of life throughout the Incarnation.

During those 33 years, He demonstrated as the Prototype, the techniques of utilizing the divine operating assets which would be unique to Church Age believers:

- a. The eight gates of the divine power system minus rebound (Gate #2).
- b. Utilization of the Two Power Options:
 1. Filling of the Holy Spirit
 2. Grace Apparatus for Perception
- c. Function of the Three Spiritual Skills:
 1. Perpetual maintenance of the Filling of the Holy Spirit.
 2. Matriculation in the Divine Academy of Grace Didactics—Grace Apparatus of Perception (GAP).
 3. Deployment of the Ten Problem-Solving Devices, minus rebound (Problem Solving Device #1) and Occupation with Christ (Problem Solving Device #10).

Our Lord planted the colors of doctrine on the Cross. These colors were first passed down to the apostles who in turn passed them on to the second generation of pastors.

This process of *hupotuposis* has continued for almost 2,000 years.

We, believers in the *fin de siècle* decade of the second millennium, have the very same deposit circulating in our neural networks as did the Apostles Paul, James, Peter, and John as well as Jude, Timothy, Silvanus, Apollos and other standard-bearers of the early church.

Not only are we to pick up the colors when standard-bearers of our generation experience physical death, but we also become the recipients of Paul's mandate to Timothy, "*Guard the beneficial deposit!*"

Note that our passage has two deposits, both of which are guarded by the one who maintains the cache. The first cache, first deposit, and first guard duty are found in 2 Timothy 1:12,

"... Jesus Christ keeps on being able to guard my deposit against that distant day of judgment."

The first Cache is Jesus Christ: "*I know intensively in Whom I have believed ...*"

The first deposit is Paul's soul which he deposited on the Damascus Road into the cache of Christ for the benefit of eternal salvation.

The first guard duty is taken by Jesus Christ Who, through divine omnipotence, protects Paul's deposit for all eternity.

The second cache, second deposit, and second guard duty are found in 2 Timothy 1:13, 2 Timothy 1:14.

2 Timothy 1:14 - *Keep on having constellations which form a pattern, mold, or die containing correct doctrinal categories which you have heard from me as the immediate source by means of previously learned doctrines and by means of virtue love which is in Christ Jesus.*

2 Timothy 1:14 - Guard that beneficial deposit ...

The second cache is Timothy's neural network: "*Keep on having constellations which form a categorical pattern, mold, or die ...*"

The second deposit is the doctrinal content in Paul's soul which has been successfully transferred under Operation *Hupotuposis* into Timothy's soul and saved on the hard disk of his cerebral cortex.

The second guard duty is Timothy's responsibility so that he can successfully transfer this same knowledge to his congregation, again under Operation *Hupotuposis*.

What is it that enables Timothy to make this successful transfer? We learn that from the final two prepositional phrases of 2 Timothy 1:14. The first indicates that enablement is through an inside agent: *dia + pneuma + hagios* - "*through the agency of the Holy Spirit.*"

That He is our inside agent is brought out by the present active participle of the verb: *enoikeo* - "*Who dwells*"

present: Static; represents a condition which perpetually exists namely the indwelling ministry of the Holy Spirit. active: Holy Spirit produces the action by permanently indwelling all believers in the Church Age.

The reason for the indwelling of the Holy Spirit is so that He can convert the body of the believer into a sacred residence for the Shekinah Glory, the One who guards our deposit for eternal life. It is through the agency of the Holy Spirit that we are enabled to guard the deposit of doctrine in our souls and in our neural networks. This is by means of the filling of the Holy Spirit.

participle: Circumstantial; the circumstance for this agency is the fact that the indwelling and filling ministries are among the unique assets available to believers in the Church Age.

That the Holy Spirit is indeed our inside Agent is expressed by the final prepositional phrase: *en* + the locative of sphere from the pronoun: *ego* - "*in us.*"

Now our complete corrected and expanded translation of 2 Timothy 1:12-14:

2 Timothy 1:12 - For this reason, I am caused to suffer these things. But I am not ashamed for I know intensively in Whom I have believed and I have received confidence through a facilitated neural network that He keeps on being able to guard my deposit against that distant day of judgment.

2 Timothy 1:13 - Keep on having constellations which form a pattern, mold, or die containing correct doctrinal categories which you have heard from me as the immediate source by means of previously learned doctrines and by means of virtue love which is in Christ Jesus.

2 Timothy 1:14 - Guard that beneficial deposit through the agency of the Holy Spirit Who dwells in us.