

**Notes**  
**on**  
**Second Timothy**

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**e-Sword Notes from my Bible**  
Following the ESV (English Standard Version) Text

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# Introduction to Second TIMOTHY

## BACKGROUND:

The second letter to Timothy was written from the Mamertine Prison in Rome. Paul writes his most personal letter, and we see more of his thoughts and feelings.

In this letter Paul refers to Timothy twice as his "son," just as in the introduction in 1 Timothy he called him "my son in the faith." Paul urges Timothy to endure hardness as a "good soldier" of Jesus Christ. He exhorts him to "hold fast" to sound words he has heard from Paul and warns him of a coming apostasy or "departure" from the faith (ch. 3).

This is Paul's last writing. He was facing death-- martyrdom. He had to say much in a little time. Some of the great verses of the Bible are in this Book.

## The Central Message

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed [deposited] unto Him against that day" ([2Ti 1:12](#)).

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." ([2Ti 2:15](#))

## The Structure of the Book

1. Paul the PREACHER -- Chapter 1
2. Paul the PATTERN -- Chapter 2
3. Paul the PROPHET -- Chapter 3
4. Paul the PRISONER -- Chapter 4

## Paul the Preacher -- Chapter 1

1.
  - \* Paul's son in the Gospel was Timothy -- [2Ti 1:2](#)
  - \* Paul prayed for him day and night -- [2Ti 1:3](#)
  - \* Paul longed to see Timothy -- [2Ti 1:4](#)
  - \* He had full confidence in Timothy -- v.5
  - \* He told him to stir up his gift -- v.6
  - \* Timothy is not to be ashamed of the message or messengers -- v.8
  - \* He reminds Timothy of his calling -- v.9
  - \* Timothy is to hold to sound doctrine -- v.13
  - \* Timothy is to remain true to the ministry -- v.14
2. Note some things Paul says about himself.
  - \* an apostle -- v. 1 and 11
  - \* a preacher -- v. 11
  - \* a teacher -- v. 11
  - \* then in v.12 he rings out what every Christian should remember. Paul says -- "I am *not ashamed* -- for I know -- I have *committed*."

3. The final verses of ch.1 reveal that Paul has been forsaken by so-called friends.  
He had been helped by one-- Onesiphorus.

### Paul the Pattern -- Chapter 2

In this chapter Paul uses seven figures of speech to describe the duty and activity of a disciple of the Lord

1. A **SON**--he should follow the example and teach others, so they may teach others-- v.1-2.
2. A **SOLDIER** -- he is to "endure hardness" or hardships and avoid the entanglements of the world-- to please the One who made him a soldier-- v.3-4.
3. AN **ATHLETE**-- he is to contend for the reward. He is to abide by the rules-- v.5
4. A **FARMER**-- must labor before he partakes of the fruit --v.6
5. A **STUDENT**-- must "rightly divide" the Word of God --v.15
6. A **VESSEL**-- a vessel must be clean to be usable-- v.20-21
7. A **SERVANT**-- a disciple is a servant, gentle, apt to teach, patient -- v.24.

### Paul the Prophet -- Chapter 3

In chapter 3 Paul speaks of "perilous times" that were coming to the church. The "last days" is often misunderstood to mean the "last days" of the Christian age, but in all other passages it refers to the "last days" of the Jewish system which came to its end in AD 70 with the destruction of the temple.

In verses 2-13 Paul uses 22 words or phrases to describe the "perilous times" that were coming upon the church. The church has had to contend with such problems ever since.

1. "lovers of their own selves" -v.2
2. "covetous" -- get what one wants -v.2
3. "boasters" -- braggart
4. "proud" -- haughty
5. "blasphemers" -- denying Christ, using God's name in vain
6. "disobedient"
7. "unthankful"
8. "unholy" -- profane
9. "without natural affection"-v.3
10. "truce-breakers" -- promises mean nothing
11. "false accusers"
12. "Incontinent" -- without self-control
13. "fierce" -- is savage
14. "despisers of those that are good"
15. "traitors" -- or betrayers -v.4
16. "heady" -- reckless
17. "high-minded" -- drunk with pride
18. "lovers of pleasure more than lovers of God"

19. "have a form" -- hypocritical -v.5
20. "ever learning" -- never able to discern truth -v.7
21. "seducers" -- sorcerers, beguilers -v.13
22. "deceiving and being deceived"

In verse 14-17 we learn that the source of help and truth is the Word of God. Paul says "But continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them" etc. v. 14.

### Paul the Prisoner -- Chapter 4

1. **His Final Charge--** Vs. 1, 2, 5
  - \* "at His appearing" -- the Lord's Second coming and the judgment of all men dead and alive
  - \* "preach the Word" -- not substitutes
  - \* "be diligent all the time"
  - \* "reprove, rebuke, exhort"
  - \* "watch thou (be alert) in all things"
  - \* "endure afflictions"
  - \* "do the work of an evangelist"
  - \* "make full proof of the ministry"
2. **His Final Warning--** Vs. 3-4
  - \* Time will come when men will not listen to doctrine
  - \* Men will try to satisfy their own lusts
  - \* They will find false teachers that please them
  - \* They will turn away from truth-- believe fables

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#### **DATE of the Book:**

Rome burned July 19, 64 AD

Nero died June 68 AD

Paul wrote 2 Timothy somewhere between those two dates.

#### **Verse Comments**

**2Ti 1:1****DATE of the Book:**

Rome burned July 19, 64 AD

Nero died June 68 AD

Paul wrote 2 Timothy somewhere between those two dates.

**apostle of Jesus Christ by the will of God** -- See note on [1Ti 1:1](#). Paul's call was according to God's sovereign plan and purpose (cf. [1Co 1:1](#); [2Co 1:1](#); [Eph 1:1](#); [Col 1:1](#)). Paul's apostleship was for the purpose of making known God's promise of life in Christ Jesus.

**promise of life ... in Christ Jesus**, -- The gospel promises that those who are spiritually dead, but by faith embrace the gospel's message, will be united to Christ and find eternal life in Him [Eph 3:6](#); [Heb 9:15](#) ([Joh 3:16](#); [Joh 10:10](#); [Joh 14:6](#); [Col 3:4](#)).

**2 Timothy 1:2**[2Ti 1:2](#)

**Timothy, a beloved son.** -- See note on [1Ti 1:2](#). In [1Co 4:17](#) He had already called Timothy his beloved son.

**Grace ... our Lord.** -- See note on [1Ti 1:2](#). More than a standard greeting by Paul, this expressed his genuine desire for God's best in Timothy's life.

Don't pray for "justice" we would not stand; we need "mercy."

**2 Timothy 1:3**[2Ti\\_1:3](#)

**Thank God** -- that he remembered to pray for Timothy (perhaps Timothy had requested it, or that Onesiphorus had told him some things about Timothy [2Ti 1:16-17](#))

**Ancestors [forefathers]** -- Paul claims a pious ancestry as in [Act 24:14](#); [Act 26:5](#); [Gal 2:14](#); [Phi 3:4-7](#).

*Robertson's Word Pictures*

[Phi 3:5](#). Paul means, he served God in the spirit and with the principles inherited from his fathers. Comp. the sharp distinction between the two periods of Paul's life, [Gal 1:13](#), [Gal 1:14](#).  
*Vincent's Word Studies*

Back of Paul's mind is the fact the Christianity is not a new, upstart faith, but the culmination of a historical, legitimate faith and the divinely ordained sequel to Judaism.(Coffman)

Paul was not guilty of propagating some illegal religion in the name of a strange deity, as often accused.

**Clear [pure] conscience** -- always; first as a persecutor, now in proclaiming Jesus. [1Ti 1:5](#).

## 2 Timothy 1:4

[2Ti 1:4](#)

***I remember your tears*** -- Probably at their partings, as in [Act 20:37](#) or perhaps over Paul's afflictions and sufferings, like seeing Paul stoned at Lystra and thought dead. Perhaps Timothy was present on the occasion of Paul's arrest at Troas (*see note on* [2Ti 4:13](#)) and his second imprisonment in Rome. The narrative is too brief to be certain. Paul had a similar parting with the elders at Ephesus ([Act 20:36-38](#)).

***I long [desiring] to see you*** -- [2Ti 4:9](#), [2Ti 4:21](#) Because of Paul's affection for Timothy and the urgency of the hour in Paul's life, as he faced death, Paul had an intense yearning to see Timothy again (cf. [2Ti 4:9](#), [2Ti 4:13](#), [2Ti 4:21](#)).

## 2 Timothy 1:5

[2Ti 1:5](#) Continuing the "I thank God"... from vs. 3.

**ASV** "*Having been reminded*" -- No record of what it was that reminded Paul, perhaps a personal letter or a visit from one who knew Timothy.

***Sincere faith [unfeigned]*** -- Unhypocritical, genuine, sincere, un-pretended.

[Act 16:1](#) Luke didn't mention the family names, perhaps Paul knew the family better than Luke. He seems to know the family on a personal basis, perhaps from a time even before their conversion.

***Lois ... Eunice***. -- Mention of their names suggests that Paul knew them personally, perhaps because he (with Barnabas) led them to faith in Christ during his first missionary journey (cf. [Acts 13:13-14:21](#)). The women were true OT Jewish believers, who understood the Scripture well enough to prepare themselves and Timothy ([2Ti 3:15](#)) to immediately accept Jesus as Messiah when they first heard the gospel from Paul.

***Eunice*** -- while her name is Greek, she was a Jewess. This **faith** first dwelled in his grandmother and mother before it came to dwell in him. Timothy was a third generation Christian.

## 2 Timothy 1:6

[2Ti 1:6](#)

***Fan into flame [stir up]*** -- "to kindle afresh" to re-kindle. (as with bellows). "To keep the fire going", to set a small ember blazing up again. (The single occurrence of this word.)

This does not mean that Timothy had let the gift die, although the word may mean "rekindle" or "relight," [like other words that begin with "re-" but doesn't necessary mean "again", i.e. Adam and Eve were told to "replenish the earth." [Gen 1:28](#). ]

***Gift*** -- Supernatural gifts were given by laying on of an apostles' hands - [Act 8:18](#). Paul laid his hands on Timothy along with the laying on of hands of the presbyter, [1Ti 4:14](#).

***Laying on of my hands***. -- See notes on [1Ti 4:14](#); [1Ti 5:22](#); cf. [1Ti 6:12](#). Paul might have done this at the time of Timothy's conversion, in which case it would have corresponded to when Timothy received his spiritual gift. The expression may also refer to an extraordinary spiritual endowment, which was received or enhanced at some point after his conversion.

## 2 Timothy 1:7

[2Ti 1:7](#)

**A spirit of fear.** -- (πνευ μα δειλίας) Better, *of cowardice*. The Greek word, which can also be translated “timidity,” denotes a cowardly, shameful fear caused by a weak, selfish character.

The threat of Roman persecution, which was escalating under Nero, the hostility of those in the Ephesian church who resented Timothy’s leadership, and the assaults of false teachers with their sophisticated systems of deceptions may have been overwhelming Timothy.

But if he was fearful, it didn’t come from God.

**Spirit** -- Not the HS but a reference to quality and character of Christians. But note, it is something given by God.

**Power** -- Positively, God has already given believers all the spiritual resources they need for every trial and threat (cf. [Mat 10:19-20](#)).

Divine power— effective, productive spiritual energy—belongs to believers ([Eph 1:18-20](#); [Eph 3:20](#); cf. [Zec 4:6](#)).

**Power** -- Was it miraculous power. Fruit of the Spirit, cf. [Gal 5:22](#) In this context **power** seems to be *courage, boldness*, to stand up and not be ashamed.

**Love** -- See note on [1Ti 1:5](#). This kind of love centers on pleasing God and seeking others’ welfare before one’s own (cf. [Rom 14:8](#); [Gal 5:22-25](#); [Eph 3:19](#); [1Pe 1:22](#); [1Jn 4:18](#)).

**Sound mind** -- One Greek word that appears only here in the NT σωφρονισμός so<sup>-</sup>phronismos (*so-fron-is-mos*) from [G4994](#); *discipline*, that is, *self control*: - sound mind. The Greek word denotes ...a man of prudence and discretion.

**Sound mind.** -- This refers to a disciplined, self-controlled, and properly prioritized mind. This is the opposite of fear and cowardice that causes disorder and confusion. Focusing on the sovereign nature and perfect purposes of our eternal God allows believers to control their lives with godly wisdom and confidence in every situation (cf. [Rom 12:3](#); [1Ti 3:2](#); [Tit 1:8](#);

## 2 Timothy 1:8

[2Ti 1:8](#)

ESV "the testimony about our Lord" The phrase emphasizes the testimony borne, the message itself.

**Prisoner** -- Not of Caesar, but of Christ\* [Eph 3:1](#); [Eph 4:1](#); [Phm 1:9](#). Paul considered it the will of God that he should suffer.

**Be not ashamed** -- This doesn't mean that Timothy was. Gk present imperative with the negative forbids an action already going on. Here the aorist subjunctive with the negative forbids an act not yet begun. (Wuest).



**Partaker** -- "share in suffering for the gospel". This sharing could have resulted in Timothy's imprisonment, cf [Heb 13:23](#). [From the tone of Paul's words it appears that Timothy's imprisonment may have been after this writing. My speculation is that Timothy went to Rome to see Paul as he requested, was imprisoned also with him, but probably because his father was not a Jew, he was released. This was a time of great animosity against both Jews and Christians on the part of the Romans.]

Every Christian should know that Christianity doesn't promise an easy, convenient, popular or man-pleasing course of action, but the readiness to suffer for adhering to the gospel is the will of God.

**Problem:** the storm of imperial opposition to Christianity following Nero's false charges caused powerful friends of Paul in Asia, such as the Asiarches of Ephesus ( [Act 19:31](#)) to find it very difficult and political suicide to support Paul in his appearance before Nero's court. Timothy was not to be influenced by such shameful and cowardice action.

See [Jas 2:24](#) and the note "**Being Saved**" for the importance of confessing our faith in Christ.

## 2 Timothy 1:9

### [2Ti 1:9](#)

The word "God" at the end of the proceeding verse precipitated the next few words which become almost a doxology.

**Who saved us** -- Past tense, refers to what was accomplished at Calvary, or our initial obedience to the gospel.

**Holy calling** -- Synonymous to being saved. A calling to be holy.

**Before times eternal** -- The plan and the means of its accomplishment have existed eternally, not a reference to individual predestination.

The plan, grace, and the means, of salvation in Christ, were predestined. Men then who respond properly will be saved [Rev 22:17](#) [Mar 16:16](#).

**WORKS** - [Jas 2:24](#), [Jas 2:26](#), [Joh 12:42](#), [Gal 5:6](#), [Act 10:34-35](#), [Mat 7:21](#), [Heb 5:9](#).

Kinds of Works

1. Works of the flesh- [Gal 5:19-21](#)
2. Our own works- [Act 7:41](#), [2Ti 1:9](#)
3. Works of the law of Moses [Gal 2:16](#)
4. Works of obedience- [Act 10:34-35](#), [Luk 6:46](#), [Joh 6:29](#).

## 2 Timothy 1:10

### [2Ti 1:10](#)

**Made manifest** -- revealed. The reference is to Jesus' **appearance** in the flesh (not just birth-time) but his birth, ministry, death, resurrection, and ascension is all included in this. This was Paul's preaching.

**Abolished death** -- "He made death of none effect" (Wuest) The word means *to render idle, inactive, inoperative*. [Heb 2:14](#)

The gospel robbed death of its terrors and enables Christians to face it with sanity, composure and hope. [2Co 5:8](#), [ [Mat 25:21](#), [2Co 5:6](#); [Phi 1:21-24](#); [2Co 5:6-8](#); [Rev 1:18](#); [1Co 15:55-56](#); [Heb 2:14](#) Cf. [Luk 16:19](#) ff. [Eph 4:8-10](#) ; ?? [Mat 27:51-53](#) ]

***Life and immortality to light*** -- Life = eternal life for the soul; immortality = resurrection of the body.

***immortality*** -- The Greek word used here, *aphtharsia*— which may be literally rendered as “not subject to decay”— describes a quality of life (i.e., immortal life). Christ manifested this through His resurrection. Compare [1Co 15:50-54](#).

***to light through the gospel*** -- It is the gospel of Christ that truly makes known to man the way to immortal life.

## 2 Timothy 1:11

[2Ti 1:11](#)

Paul reviewed in brief his years of mission work. His message is in v. 9-10.

***I was appointed*** -- See note on [1Ti 2:7](#).

***apostle*** -- A person designated and sent by God to speak and act with special authority.

## 2 Timothy 1:12

[2Ti 1:12](#)

***I suffer these things*** -- Refers to Paul's imprisonment in Rome.

***I am not ashamed*** -- See note on [2Ti 1:8](#).

***until that day*** -- Not the day of Paul's death but the Day of the Lord ([2Th 2:2](#); [Isa 11:10-11](#); [Joe 3:18](#))— the second coming of Christ.

***entrusted*** -- This appears like a brief of Paul's defense before Nero's court. The Greek for "entrusted" is "my deposit" and is a metaphor for the action of one person entrusting another with some precious deposit, to be kept for a time and restored whole and uninjured.

Point: What did Paul **commit** or entrust to God? 1) the gospel; 2) Paul's work; 3) souls in Paul's care; 4) the welfare of his own soul. The context of Paul facing his own execution seems to point to #4 above.

At the end, Paul had no nagging uncertainty, no shadow of doubt, no waning confidence in the Lord.

His conviction was not grounded upon *what* he had done, but upon *whom* he had believed and trusted.

## 2 Timothy 1:13

[2Ti 1:13](#)

**Hold fast** -- For there is disaster in departing from them.

**Form** -- pattern. [Heb 8:5](#) [Act 7:44](#)

Strange that some would contend there is no pattern. Clearly there is. We might debate as to what the pattern is, but certainly this passage hold up that there is a pattern of sound words to which we should cling.

**The pattern** -- Paul considered his life and teaching worthy of imitation ([1Co 11:1](#); [Php 4:9](#)).

## 2 Timothy 1:14

[2Ti 1:14](#)

**By [through]** -- *dia* [δία](#). (a promise that the Holy Spirit would aid men like Timothy in the guarding of it.)

**The Holy Spirit who dwells in us** -- See note at [Eph 3:17](#) on how the Holy Spirit dwells in us and what the effect is.

**Good thing** -- the gospel. Which Timothy had been ordained to preach, [2Ti 4:2](#).

**Guard [Keep]** -- to guard, watch, preserve, protect, The Greek word used here, *phylassō*, means “to protect from loss or damage.” Timothy must protect the church from false teachers and their instruction. Paul reminds Timothy that the Holy Spirit will help him fulfill his ministry duties.

**good deposit** -- Refers to the gospel message. Paul urges Timothy to pass on his teaching to others (compare [2Ti 2:2](#); [2Th 2:15](#)).

## 2 Timothy 1:15

[2Ti 1:15](#)

**Men of Asia** -- cf. [Act 19:31](#);

**All that are in Asia** -- This does not refer to any general desertion of the faith by Christians throughout Asia, but to the turning away from Paul of any who might have been of help to him in his trial before the imperial government of Nero.

The two men named here are examples of those who refused to help Paul. We don't know any more about them. Were they among Paul's friends among the Asiarchs ([Act 19:31](#)) of Ephesus? Whoever they were, it seems that Paul had hoped for their support, hence the disappointment evident here.

**Turned away from me** -- This doesn't refer to deserting the truth, but to the refusal to stand by the apostle in his trial. The savage persecution under Nero would sorely test the strongest.

Paul here expresses no criticism, no bitterness or resentment, but the tragic fact itself of being not having these to stand with him, and he takes comfort in the remembrance of one who did not forsake him [2Ti 1:16](#).

## ■ 2 Timothy 1:16

2Ti 1:16

One who did not desert him.

His household mentioned again in 2Ti 4:19.

**May the Lord grant mercy --** The phrase ‘give mercy’ does not occur elsewhere in NT Paul quick prayer if that God would **grant mercy** to meet the needs of someone. Onesiphorus’ household enabled him to travel from Ephesus to Rome in search of Paul. Paul recognizes their sacrifice and asks the Lord to provide for their needs in return

**to the household of Onesiphorus, --** In Graeco-Roman society, the **household** included not only the immediate family but also slaves, laborers, and tenants. (2Ti 4:19).

**Onesiphorus** was a Christian from Ephesus who searched for Paul in Rome and brought him relief while he was imprisoned. Paul honors Onesiphorus by commending him to Timothy. Unlike Phygelus and Hermogenes, who deserted Paul, Onesiphorus was not ashamed of Paul’s imprisonment.

Some think it is possible that **Onesiphorus**, like the apostle, had been imprisoned and was waiting execution, and that the mercy Paul hoped would be extended to his house would be that of their not being arrested and charged similarly, that is, mercy from Nero's persecution.

**for he often refreshed me --** Onesiphorus brought blessings to Paul in prison. He had lived up to his name, which means “help-bringer.”

**and was not ashamed of my chains, --** While others were deserting Paul and not standing by him in his imprisonment, Onesiphorus was not ashamed to associate with him.

## ■ 2 Timothy 1:17

2Ti 1:17

**but when he arrived in Rome -- Rome** was the capital city of the Roman Empire, located on the Tiber River— the location of Paul’s final imprisonment before execution.

Onesiphorus was perhaps on a business trip and the text implies that his search involved time, effort, and possibly even danger.

**he searched for me earnestly [diligently] and found me--** "Found" (v.17) and "find" (v.18) seem to be an intentional play on words in the Greek, εὑρεν ... εὑρεῖν.

Where did Onesiphorus find Paul? Nero to shield himself from the animosity of the people had blamed the Christians for the great fire of Rome, (Tacitus, *Annals*, xv. 44). When Paul was first a prisoner in Rome (Act 28:16; Act 28:23; Act 28:30-31) he was allowed to hire a house and was under a "house arrest" but had the freedom to have visitors and he continued preaching the gospel.

But such was not the situation this time. Paul is expecting to be put to death this time, (2Ti 4:6-8). He was placed in the most secure and loathsome prison in Rome.

**2 Timothy 1:18**[2Ti 1:18](#)

**may the Lord grant him to find mercy from the Lord on that Day\* --**

**Lord** -- The repetition of 'the Lord' arises apparently from the use of two clauses together which had become customary separate phrases in intercessory prayer. (CBSC)

The sentence should be regarded, as by some translations, as a parenthetical prayer from Paul as he recalls the total situation with Onesiphorus, whom he must have loved dearly.

**On that Day\*** [ESV] -- This seems to refer to the judgment day of Christ, though some think it refers to his judgment day before Nero's court.

This parenthesis causes some to allege that Onesiphorus had already been executed, or was dead. But the language does not absolutely require this. Carl Spain observes, "If Onesiphorus was awaiting trial, Paul avoids language that might be used against him."

**And you well know all the service he rendered at Ephesus.** -- Paul then adds that Timothy knew very well how this faithful Christian had often helped Paul when the latter was in Ephesus.

**Ephesus** -- A harbor city located in Asia Minor (modern-day Turkey) and one of the largest cities in the Roman Empire. Paul traveled to Ephesus on his second and third missionary journeys ([Act 18:19](#); [Act 19:1](#)). See note on [1Ti 1:3](#).

**2 Timothy 2:1**

[2Ti 2:1](#) Lenski gave "Join in suffering what is bad" as the heading of this chapter.

**You then, my child, --** Timothy's loyalty contrasts with those who deserted Paul in Asia ([2Ti 1:15](#)). Paul sometimes refers to those he brought to Christ as his spiritual children (see note on [1Ti 1:2](#)).

**be strengthened --** Here is the main admonition in the first part of the letter. Paul is calling for Timothy to be strong and renew his commitment to his ministry.

**Be strengthened --** How can one continue and "be strong" in God's grace and favor? Through their continual prayers and devotions, and unceasing study and perseverance, and following after righteousness and holiness.

**by the grace that is in Christ Jesus, --** The Greek word used here for "grace" is *charis* and refers to God's unmerited favor, or undeserved kindness ([Eph 2:8](#)). In God's blessings he has given us all things necessary to live godly lives. (see [2Pe 1:3](#); [2Co 9:8](#); [Tit 2:11-14](#))

Notice that it is not "the grace of Christ Jesus" (which we regularly find in the text) which would be the favor and blessing that Jesus bestows. But it is the grace that "**is in**" Christ Jesus, and probably refers to "the Christian life" or the way of living that brings the Lord's favor.

**2 Timothy 2:2**

[2Ti 2:2](#)

**Things you have heard from me --** 1) either the total gospel message that Timothy had heard Paul preach, or 2) the charge given to Timothy to preach the gospel.

**In the presence of many witnesses --** Many had heard Paul's preaching, and/or many witnessed Timothy's charge.

Some however understand this to mean what Paul has preached from many **witnesses**, like Moses and the Prophets, etc. [Δια](#) through the medium of, OR in the presence of.

**Among many witnesses** (*dia pollõn marturõn*). -- *dia* in this sense suggests that it is a legal phrase "supported by many witnesses." Not mere spectators, but testifiers.

See Paul's use of *dia* [1Th 4:2](#); [2Co 2:4](#); [Rom 2:27](#); [Rom 14:20](#). Paul in [1Co 15:1-8](#) gives many witnesses of the resurrection of Christ. (Robertson's Word Pictures)

**Entrust to faithful men --** Paul entrusted the gospel to Timothy; now Timothy must entrust it to others. The apostles intended for the teaching and traditions to be passed on to others ([Act 2:42](#); [2Th 2:15](#)). Men who are loyal and faithful to the gospel themselves.

**Who will be able --** Pass on the gospel to competent men able men, (Thayer, "*sufficient in ability*"), This was also one of the qualification for an elder (see [1Ti 3:2](#); [Tit 1:9](#)) and was especially needed, then as now, because of the threat of false teachers.

**Teach others --** The plan of propagating the truth, hence, "preacher-training" schools, ([Act 19:9-10](#)). Timothy was to teach men who would be able to teach others also. ([Joh 6:45](#); [1Th 4:9](#)).

## 2 Timothy 2:3

[2Ti 2:3](#)

**Share in suffering [Suffer together with me]** -- Some believers deserted Paul because of the shame of his imprisonment (see note on [2Ti 1:8](#)). But Paul asks Timothy to be ready to suffer with him; "*take-part in-suffering-hardship*."

**[Endure hardness]** -- Hardships, suffering, afflictions, difficulties, troubles. Here Paul is dealing with the conflict against the hostile world and persecution. (cf. [2Ti 2:9](#); [2Ti 1:8](#); [2Ti 3:11-12](#); [2Ti 4:7](#)).

**As a good soldier of Christ Jesus.** -- Paul also uses this figure for ministers of the Gospel in [Php 2:25](#); and [Phm 1:2](#).

Roman **soldiers** recognized the authority of their commanders ([Luk 7:8](#)). Paul exhorts Timothy to be single-minded in his devotion to the interests and concerns of Jesus Christ ([2Ti 2:4](#); [Php 2:20-22](#)). Paul repeats this point in an illustration about vessels ([2Ti 2:20-21](#)).

Three illustrations: (metaphors)

- 1) a soldier = ready to suffer, avoid entanglements
- 2) an athlete = contend lawfully
- 3) a farmer = patience, to receive the harvest

## 2 Timothy 2:4

[2Ti 2:4](#)

**No soldier gets entangled in civilian pursuits,** -- Affairs, transactions, business, occupation. Any thing that would distract him from his soldier duty.

It is not secular employment that is forbidden, Paul made tents, etc.

**Since his aim is to please the one who enlisted him.** -- He is to please the one that **choose him**, the one who enlisted him as a soldier, and that is, Jesus Christ.

When Christ enrolls us as full-time soldiers in his army, we should seek to please him by giving ourselves to his service without distraction.

## 2 Timothy 2:5

[2Ti 2:5](#)

**An athlete is not crowned [Strive for masteries]** -- In addition to military metaphors, Paul is also fond of athletic metaphors. The Christian, and especially the minister, must be spiritually a good athlete (see also comment on [1Ti 6:12](#)). The goal of an athlete is to "receive the victor's crown" (cf. [Heb 2:7-9](#)), the wreath given to the winner.

**Unless he competes according to the rules.** -- He must contend competitively in a game but *legitimately* (according to the rules): - lawfully. *νομίμως nomimos*; from *νόμιμος*.

But the winning athlete does not receive this crown unless he competes "according to the rules." Anyone who breaks the rules is disqualified. Many have the attitude, "*I'll do it my way!*"

## 2 Timothy 2:6

[2Ti 2:6](#)

*It is the hard-working farmer who ought to have the first share of the crops.* -- Paul uses the metaphor of the field-laborer, or **farmer**. Greek "land worker." NIV "hardworking farmer" ESV, RSV

Timothy, should be the **first** to profit from his exhortations and strivings.

**Point:** The gospel produces hardships, sufferings, and persecutions, and Timothy should expect to receive that also.

The three metaphors that Paul uses here— soldier, athlete, farmer—are also found together in [1Co 9:6](#), [1Co 9:24-27](#). The closest parallel between these two Scriptures is in the case of the athlete, who must go into strict training if he is going to win the prize. So Christians must have intense devotion and firm self-discipline if they are to win out for the Lord.

## 2 Timothy 2:7

[2Ti 2:7](#)

*Consider what I say* -- Apply my metaphors in a proper manner. To put your mind (*nous*) on. See [Eph 3:4](#). The Greek word denotes clear perception, full understanding, and careful consideration. The form of the verb suggests a strong admonition by Paul, not mere advice, to give deep thought to what he was writing.

Consider the force of the illustrations I have given from the soldier, the contender in the games, and the husbandmen, as applying to thyself in thy ministry. JFB

**Understanding** -- Knowledge, intellect. a putting together, comprehension. **Consider** what I mean by using these metaphors, and **understand** the point of them.

**Point:** Timothy, consider that hardships, and persecutions that may come your way and that you may have to be the

## 2 Timothy 2:8

[2Ti 2:8](#)

*Risen from the dead* -- The constant theme of Paul's preaching concerned Jesus' resurrection, the foundation of the Christian faith (see note on [1Co 15:13-17](#)). Paul summarizes his gospel using similar language in [Rom 1:1-4](#).

*Seed of David* -- Jesus descends from the royal lineage of David—Israel's greatest king. Therefore, Jesus was the legitimate successor to David's throne ([Mar 1:1](#); [Rev 22:16](#)).

Is he stressing his humanity, OR his lineage as evidence of Messiahship, or both.

*According to my gospel* -- Paul entrusted the contents of his gospel to Timothy ([2Ti 1:12](#); [2Ti 2:2](#)) Comp. [Rom 2:16](#); [Rom 16:25](#), and see [1Co 15:1](#); [2Co 11:7](#); [Gal 1:11](#); [Gal 2:2](#); [1Ti 1:11](#).



Some see this as a reference to the gospel penned by Luke. Just as Mark is said to have presented Peter's gospel, so Luke is said by early writers (Jerome, etc) to have penned Paul's gospel.

## 2 Timothy 2:9

[2Ti 2:9](#)

***For which I am suffering, bound with chains as a criminal.*** -- Paul emphasizes the humiliating nature of his imprisonment in Rome

***But the word of God is not bound\**** -- Gospel message had already been effectively planted in many places. But he rejoices that "God's word is not chained." The preacher is in prison, but the Word of God is still moving on and transforming lives.

Even during his previous imprisonment in Rome, Paul shared the gospel with the emperor's elite body guard ([Php 1:12-14](#)). Even the members of Caesar's household became believers ([Php 4:22](#)).

## 2 Timothy 2:10

[2Ti 2:10](#)

***Therefore I endure everything for the sake of the elect,*** -- The Greek word rendered 'endure' (G5278 means "voluntary, active, steadfast endurance") is our Lord's word in His charge to the Seventy, [Mat 10:22](#), and in His discourse of the last things, [Mat 24:13](#); [Mar 13:13](#).

**Note:** Paul had no doubts, and no compromising of the truth he preached. The elect's necessary fidelity would be greatly encouraged and aided by Paul's faith suffering an martyrdom.

***That they also may obtain the salvation that is in Christ Jesus with eternal glory.*** -- The whole purpose of Paul's ministry was that people might "obtain the salvation that is in Christ Jesus," and the ultimate goal of this salvation is being with Christ in "eternal glory."

***The elect's sake*** -- For the sake of the church. They benefited from the faithful preaching and suffering of Paul.

***Eternal glory*** -- The ultimate outcome of salvation (see [2Co 4:17](#); [Rom 5:2](#); [Rom 8:17](#)).

## 2 Timothy 2:11

[2Ti 2:11](#)

***This is a faithful saying ...*** -- 1) Is this Paul's introduction to quoting a hymn; OR 2) simply his own way of emphatically affirming the truth of what he is saying.

"It is possible that from here to the end of [2Ti 2:13](#) we have the fragment of an early hymn. There are four conditions in these verses ([2Ti 2:11](#)), all of the first class, assumed to be true." (Robertson's Word Pictures)

1) Many think it is part of an ancient hymn because of the introduction and the symmetry and meter of the saying.

2) Others (Lenski, Coffman) assert that there's no need to think so. No evidence of such a hymn before this.

**If we died with him..** -- Baptism is a picture dying and being "buried" with Christ in death. - [Rom 6:3-5](#), "**We died**" here is aorist tense, pointing backward to a specific event or action, the time of their baptism.

**We shall live with him** -- Just as Christ rose from his grave, when one comes up out of the water of baptism it is a picture of a resurrection to a new life in Christ. All sins have been forgiven, and one is a new creature in a new relationship with Christ. . Cf. [Rom 6:4-5](#) ; [Rom 6:8](#) [Joh 14:19](#); [2Co 13:4](#); [1Th 4:17](#), [1Th 5:10](#); [2Co 5:17](#).

The goal is to ultimately live with Christ in **eternal glory** ([2Ti 2:10](#)).

The verse thought is continued in [2Ti 2:12](#).

## ■ 2 Timothy 2:12

[2Ti 2:12](#)

**if we endure**, -- Paul is speaking of enduring the suffering like those mentioned in [2Ti 2:9](#), which was Paul in chains as a criminal.

Paul is speaking of saints enduring such sufferings as, trials, hardships, persecutions, even martyrdom.

It is only as we keep on enduring to the end that we will be saved in time of persecution ([Mat 10:22](#); cf. context).

**we will also reign with him**; -- Those is for the saints who endure. Cf. [Rev 6:9-11](#) ([Rev 5:10](#)). This is another *syn* compound word, ([G4821](#), **with**, here is one long compound word (συναπεθρομεν, *reigning with*) found here and in [1Co 4:8](#). Paul is very fond of these compounds. The time and place of the **reigning with** him are not stated ([1Co 4:8](#)).

The earthly kingdom is the church, is was established by Christ, ([Mat 10:7](#); [Mat 11:12](#); [Mat 12:28](#); [Mar 1:15](#); [Luk 10:9-11](#); [Luk 11:20](#); [Luk 16:16](#); [Luk 17:20-21](#); [Rev 5:10](#)). It was established on the day of Pentecost in Acts 2 ( [Mat 16:28](#); [Act 1:8](#)). The saints in His kingdom reign with Him today, a spiritual reign.

There is also the kingdom in heaven after this world ends, and the saints are still pictured as reigning with Him there, [Rev 22:5](#).

**If we deny him, he also will deny us**; -- Echoes Jesus' teaching about endurance and denial ([Mat 10:33](#); [Luk 12:9](#)). This is a serious warning: We cannot reject Christ without being rejected ourselves.

An argument for this being an early Christian hymn lies in its arrangement: 1) It is in the typical form of Hebrew poetic parallelism' 2) there are four "if" clauses, each followed by a balancing conclusion. 3) The first two clauses are positive, the other two negative.

## 2 Timothy 2:13

### 2Ti 2:13

***If we are faithless [believe not]*** -- A person's faithlessness (i.e., abandonment of the faith) does not affect God's plan or His faithfulness to keep his covenant and promise, Rom 3:3-4.

***He remains faithful*** -- It does not mean that if we become faithless, he will still nevertheless save us (as taught by Calvinists). But it is a *contrast*, if we prove unfaithful, Christ, to the contrary, is always faithful and trustworthy.

Human unbelief does not nullify God's utter and eternal faithfulness (Rom 3:3-4).

As faithful as Jesus is to save those who believe in Him (Joh 3:16), He is equally faithful to judge those who do not (Joh 3:18). To act any other way would be inconsistent with His holy, unchangeable nature. Cf. Heb 10:23.

***For he cannot deny himself*** -- God is faithful to keep his covenant and promises regardless what man may do. Heb 6:18; Tit 1:2. He will save those who are faithful and obedient, Heb 5:9.

An argument for 2Ti 2:11-12 being an early Christian hymn lies in its arrangement: 1) It is in the typical form of Hebrew poetic parallelism' 2) there are four "if" clauses, each followed by a balancing conclusion. 3) The first two clauses are positive, the other two negative.

## 2 Timothy 2:14

### 2Ti 2:14

**2:14–26** Paul urges Timothy to expose the improper conduct and erring doctrine of the false teachers and to disassociate with those who follow such teaching.

***Remind them of these things,*** -- Paul charges Timothy to do his job of teaching and "reminding" the church about important conduct.

***And charge them before God not to quarrel [strive] about words, which does no good, but only ruins the hearers*** -- False teachers tend to get involved in needless and useless arguments. (1Ti 6:4-5; Tit 3:9).

The Greek word for "***ruin***" means "overturned," or "overthrown." It appears only one other time in the N. T. (2Pe 2:6), where it describes the destruction of Sodom and Gomorrah. Replacing the truth with lies and false teaching brings spiritual catastrophe to those who heed it.

Religious scholars have argued over silly things while the people needed exhortations and teachings. (Example: How many angels can stand on the head of pin. During the Russian Revolution the "clergy" were arguing over the church vestments\*)

## 2 Timothy 2:15

### 2Ti 2:15

***Do your best [study, give diligence] to present yourself to God as one approved,*** -- "Do your best." The subject matter of "study" here is not the scriptures, but one's self.

***Approved*** here mean to consider something genuine by testing (1Co 11:19).

***A worker who has no need to be ashamed,*** -- In contrast to those false teachers who deserve shame.

***Rightly handling the word of truth.*** -- The main emphasis is on "*rightly dividing the word of truth.*" It means *to cut something straight (correctly), to hold a straight course faithfully*, (It suggests a plowman making a straight furrow in the soil.)

As Timothy teaches the Scriptures, he is to guide the word of truth along a straight path and not turn aside into the devious paths of deceiving interpretations.

The old expositors understood this as a reference to making the proper division between the law and the gospel, between the OT and the NT.

## 2 Timothy 2:16

### 2Ti 2:16

***But avoid [shun] irreverent babble,*** -- Paul uses a strong word that means literally to make a circuit so as to avoid, (Lenski). Thayer says it is "To turn one's self about for the purpose of avoiding something."

The ***irreverent babble***, or "profane" "pointless chatter" refers to (2Ti 2:14) two verses previous about "striving about words." Some things are "profane" in spite of a cloak of piety. 1Ti 6:20; cf. Tit 3:9.

***For it will lead people into more and more ungodliness,*** -- The end result of such disputes is not righteousness, but **ungodliness**. Heresy can't save or sanctify. This is Paul's second such warning. Cf. 2Ti 2:14; 2Ti 2:23.

## 2 Timothy 2:17

### 2Ti 2:17

***and their talk will spread like gangrene.*** -- "Talk" is the Greek word for "word," *logos*.

"Gangrene" is *gaggraini*, **G1044**. Something that would spread, or grow like gangrene. A medical term (Did Paul picked it up from Dr. Luke?) for the consuming progress of a mortifying disease like cancer.

***Among them are Hymenaeus and Philetus,*** -- Hymenaeus is probably the man mentioned in 1Ti 1:20; nothing is known about Philetus. These two had "wandered away" [deviated from; swerved] from the truth." See 2Ti 2:18.

The two believers who became false teachers because they claimed the resurrection of believers had already happened (see 1Ti 1:20 and note). Although Hymenaeus was expelled from the church community, he continued to influence believers through his instruction.

See Jas 5:19 note on **APOSTASY**

## ■ 2 Timothy 2:18

[2Ti 2:18](#)

**Who concerning the truth have gone astray --** The two persons just mentioned, had erred [swerved; deviated from] the truth. Paul mentions only one point of their error, that which pertained to the resurrection; but says that their false teaching was like a gangrene.

**The resurrection has already happened. --** Hymenaeus and Philetus denied the reality of believers' bodily resurrection. Their doctrine is identified as gangrene; they had apparently spiritualized the resurrection (like Philo did the O.T.)

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.

**They destroy [upset; overthrow] the faith of some. --** Their false doctrine was subverting "the foundation" on which faith can rest secure [2Ti 2:19](#); (compare [Tit 1:11](#)).

Some who had faith were now allowing this false teaching overthrow their faith in the "resurrection" as taught by Christ and Paul.

## ■ 2 Timothy 2:19

[2Ti 2:19](#)

**Nevertheless the foundation of God standeth sure, --** God's people as a building built on Christ as the foundation is one of Paul's favorite metaphors (cf. [1Co 3:10](#) ff; [Eph 2:20](#) ff; [1Ti 3:15](#)). In this context it refers to God's truth remaining sure and solid in contrast to the false teachers.

**Stands sure --** This is [Εἰστήκεν](#) *standeth*, and is in contrast with *overthrow* ([2Ti 2:18](#)).

**Bearing [having] this seal, --** Or rather a seal with this inscription. The seal here is one that was affixed to the *foundation*, and bears two inscriptions on the foundation-stone. This is an allusion to the ancient custom of inscribing the name of owner or the purpose of the building on the cornerstone. The inscription on this foundation cornerstone are the two phrases that follow.

**"The Lord knoweth them that are his." --** This is the first inscription on the seal on the God's firm foundation that stands. This seems to be reference to [Num 16:5](#) where "God knows not Korah, Dathan, and Abiram, but knows Moses, the servant of the Lord," and a reminder of Jesus' words in [Luk 13:27](#).

**And, "Let every one who names the name of the Lord depart from iniquity." --** The second inscription on the seal of the foundation of God's building.

Everyone claiming to follow the Lord God has the obligation to separate his life from sin and iniquity. The **name** in Hebrew was a way of affirming the character of a person. If believers call on Jesus' **name** to be saved and reflect His **name** as followers, then they must live as He did and honor his teaching. (This may also be an allusion to [Num 16:26-27](#).)

The Lord's church is built upon a **firm foundation**, cf. [Mat 16:16-18](#). cf. [Eph 2:20](#). Believers in Ephesus who follow Christ must reject the unrighteous teaching (and conduct) of Hymenaeus and Philetus.

## 2 Timothy 2:20

### 2Ti 2:20

***Now in a great house --*** Paul uses an analogy (illustration) of a “great house” in which there various kinds of utensils.

***there are not only vessels of gold and silver but also of wood and clay, --*** The term "vessels" describes various tools, utensils, and furniture found in the home. The substance of which these "vessels" were made varied indicated their value and use.

***some for honorable use, --*** In a great house the vessels made of precious “gold and silver” were used for honorable purposes such as serving food to the family and guests.

***some for dishonorable. --*** Those made of “wood and clay” found less honorable use. Apparently reference to things such as disposing of garbage and the filthy waste of the household.

**Context:** Remember the context concerns Truth versus false teachers. The "precious" vessels that add value to the "great house" is the Truth. The "dishonorable" reflect that which is worthless and repulsive.

## 2 Timothy 2:21

### 2Tim 2:21

***Therefore, if anyone cleanses himself from what is dishonorable, --*** The compound verb for "cleanses" means to ‘purge out’ (G1571) and only occurs elsewhere in 1Co 5:7 where the preposition gives the force "purge out" from your houses the old leaven.

For any waste bucket in the house to be used for a noble purpose, it would have had to be vigorously scoured, cleansed, and purged of all vestiges of its former filth.

***he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work. --*** Wordsworth forcibly notes here; ‘a man may *at one time* of his life be numbered among vessels to dishonor, and yet *may become* a vessel to honour, by cleansing himself out from their number and condition."

This is a call from Paul to those member who had been swept up in the error of these false teachers to separated themselves from them and clean themselves of their wickedness and make themselves useful for the service of the Lord again.

**Point:** Paul reminds the church that all men ("vessels") in the Lord's great house should live holy lives and be useful for the master. The saints must separate themselves from dishonorable men as Hymenaeus and Philetus and purge out false teaching and all sin.

## 2 Timothy 2:22

[2Ti 2:22](#) -- Vs. 22 returns to thought of [2Ti 2:16](#).

*So flee youthful passions [desires]* -- Flee means to shun, run away. **Youthful passions** would include not merely illicit sexual desires, but also such lusts as pride, desire for wealth and power, jealousy, self-assertiveness, and an argumentative spirit.

Timothy was still a rather young man, probably in his early thirties, and so the aged apostle warns him: "Flee the evil desires of youth." The implication is that he must keep on fleeing youthful lusts and pursuing positive virtues instead.

*and pursue righteousness, faith, love, and peace,* -- This list of virtues defines true godliness, see note on [1Ti 6:11](#). It is not enough to run away from wrong; we must run after what is good. This is the only way to escape temptations to evil (cf. [Rom 12:21](#)).

"Righteousness" is doing what is right, good and just.

"Peace" seems added here because the immediate context of strife arising from false teachers.

*along with those who call on the Lord from a pure heart.* -- An OT expression here applied to Christians (e.g., [Gen 26:25](#); [1Sa 12:17](#); [Psa 86:5](#); compare [Act 9:14](#); [Rom 10:12-14](#)). The tense (Present, active participle) indicates it is a continuing process.

It is 'not' to just call on the Lord in prayer, but to turn one's life to depend on and follow the Lord in His plan for your life.

The "pure heart" says that we sincerely and without mixed motives follow the Lord.

## 2 Timothy 2:23

[2Ti 2:23](#)

*Have nothing to do with foolish, ignorant controversies;* -- RSV "stupid, senseless controversies"; silly, ignorant disputes, over traditions. [Illustration: Putting false teeth in was regarded as work on the Sabbath; how far one could travel from one's possession on a Sabbath; how many angels could stand on the point of needle; and arguing over the color of baptismal robes, etc.]

*you know that they breed quarrels.* -- Such "gender strifes" and never really settle such the matter, when there is no standard or authority for a right answer.

This is Paul's third warning to avoid useless arguments with false teachers. Paul instructs Timothy again to avoid and even refuse to get involved in senseless and ignorant "arguments," ([G521](#)). If such questions are brought before Timothy, he should refuse to discuss them. This is wise because they only produce dissension and such only tend to divide the church and so destroy it.

## 2 Timothy 2:24

[2Ti 2:24](#)

*And the Lord's servant must not be quarrelsome* -- The emphatic position of "servant" at the Greek beginning is best rendered by the definite article, "the Servant" and is the title which Paul frequently describes himself, Cf. [Tit 1:1](#).

"The Lord's servant" was frequently used to describe Moses.



**but kind [gentle] to everyone, --** The word only occurs in NT here and [1Th 2:7](#), meaning ‘*an outward mildness and gentleness, especially in bearing with others.*’ It is connected with one of the Greek roots for ‘speak,’ so that it would have a reference to being “kind in one’s speech.”

**able [skilled] to teach, --** Timothy must be able to communicate truth and, in doing so, protect the community of believers from false doctrine (compare [1Ti 3:2](#)).

**patiently [tolerant] enduring evil, --** The Greek word used here, *anexikakos*, describes tolerating difficulties without resentment. Such a leader must extend patience and kindness to those who oppose him.

## 2 Timothy 2:25

[2Ti 2:25](#) Correcting opponents.

**correcting his opponents with gentleness. --** The “opponent” here may be either an unbeliever and one of the false teachers that Timothy would confront.

In correcting an opponent Timothy’s demeanor was to be kind, ([Mat 11:29](#); [Tit 3:2](#)).

**God may perhaps grant them repentance leading to a knowledge of the truth, --** With kind persuasive words an opponent may change his mind and come to acknowledge the truth.

**Repentance --** a change of mind, and come to know and acknowledge the truth. The Greek word used here, *metanoia*, refers to a change in attitude toward sin that results in a change in lifestyle.

## 2 Timothy 2:26

[2Ti 2:26](#)

**And that they may recover [escape] themselves out of the snare [trap] of the devil, --** ([1Ti 3:7](#)). The term “devil” here refers to Satan, the enemy of God and His people. Deception is Satan’s trap. He is an inveterate, scheming, clever, and subtle purveyor of lies. See notes on [Gen 3:4-6](#); [Joh 8:44](#); [2Co 11:13-15](#); [Rev 12:9](#).

The idea of being captured by the devil to do his will most likely refers to accepting and living according to the doctrine of the false teachers (compare [1Ti 3:6](#); [1Ti 4:1](#))

NASB = “they may come to their senses”

**who are taken [held] captive by him at his will. --** Satan captures men, like catching fish [Luk 5:10](#), (with deceptive traps) to do his (the devil’s) will. Satan is a being who seeks to recruit support for *his will* (his agenda). In contrast, the Lord’s followers are to daily pray and desire, “your will be done on earth as it is in heaven” ([Mat 6:10](#)).



**2 Timothy 3:1**

[2Ti 3:1](#) -- Ch. 3 has a vivid description of apostasy (vs 1-9)

**3:1-9** These verses contain further warnings about the false teachers. The list of vices in [2Ti 3:2-4](#) serves to contrast the selfish and corrosive behavior of false teachers with the conduct expected of God's people.

*This know also*, -- "Understand" or "mark this" (NIV), "be keeping this in mind" (Wuest).

*that in the last days* -- The "last days" of what? As the term is used in Joel ([Act 2:17](#)) and many OT passages it is a time of God's judgment. It is used in the NT it is referring to the last days of the Jewish economy or nation and God's judgment upon Israel for their rejection of the Christ.

Clearly, Christians in the time the NT was written believed they were already living in the last days (e.g., [1Co 10:11](#); [1Pe 1:20](#); [Heb 1:2](#)). Paul was speaking of his own time, and not a time limited to "the last days of Christianity" but to "the last days of Judaism."

There are other passages that speak to the time of the Lord's Second Coming and the event of the resurrection ([1Th 4:13-18](#), [1Co 15:51-53](#)).

For notes on "**the last days**" compare the notes on [1Co 10:11](#); [2Pe 3:3](#); [1Jn 2:18](#); and the fuller set of notes on [Rev 22:21](#).

*perilous times shall come*. -- Times of difficulty, terrible, times of stress. Paul will begin to go into detail about these "perilous times" where were already upon them in Paul's day and Timothy had to face such.

**2 Timothy 3:2**

[2Ti 3:2](#) -- There are many such "sin" lists in Paul's writings. Here he earmark of an apostate world.

*For men shall be ...* --

*Lovers of their own selves* -- "*philautoi*" φιλαυτοι, G5367, lovers of self; selfishness.

*Covetous*, -- "lovers of money", Literally, *φιλ ργυροι*, **G5366**. "*lovers of silver*"

*Boasters*, -- boastful; Theophrastus (*Characters* c. 23) describes 'boastfulness' to be 'an endeavor to pass for a man of greater consequence than one really is.'

*Proud*, -- "*showing oneself above others*" haughty;

*Blasphemers*, -- = abusive, slanderous, evil speaking, railing, arrogant.

*Disobedient to parents*. -- Or, in one word, **unfilial**; breakers of the fifth commandment. [γονευσιν **G1118** TO PARENTS ; απειθεις **G545** DISOBEDIENT,]

The next three sins show a break-down of family discipline, and children spoiled and ungrateful.

*Unthankful*, -- ungrateful. This word occurs elsewhere only in [Luk 6:35](#) in the sermon on the Mount.

**Unholy**, -- wicked, (living outside the law).

2 Timothy 3:3

[2Ti 3:3](#)

**heartless [without natural affection]** -- This refers to a child who does not live the parents, or a mother who does not love her children. Brutes. **ἀστοργος** *astorgos*; from ( **ἀ** a negative) and **στοργή** *storge* (family affection); without natural family affection: - unloving.

**Unappeasable [trucebreakers]** -- unappeasable, implacable, (unforgiving), the attitude of a person unwilling to make a truce or to agree to peace, a vicious fighter who fights for the sheer enjoyment of it.

**Slandorous [false accuser]** -- slanderous (**διάβολος** - *diabolos*; *slandorous, accusing falsely*: - devil (34), malicious gossips.

**Without self-control [incontinent]** -- without self-control, having no restraint of their ambitions, passions, or lusts, (we would say a person who goes "berserk", flying off the handle).

**Brutal [fierce]** -- savage, brutal;

**not loving good [despisers of good]** -- haters of good, not loving good. **ἀφιλάγαθος** (*aphilagathos af-il-ag'-ath-os*) ( *a* [alfa] as a negative particle) and *lover* and *good*, ; *hostile to virtue*: - despiser of those that are good.

2 Timothy 3:4

[2Ti 3:4](#) (The last triad of this section.)

**Treacherous [traitors]** -- treacherous, a betrayer, one who goes over to the enemy.

**Reckless [heady]** -- headstrong, rash, rushes headlong, reckless (lit. *falling forward*).

**Swollen with conceit [highminded]** -- swollen with conceit, conceited, haughty, to *inflate* with self conceit, be lifted up with pride; to be puffed up with haughtiness or pride (Thayer).

(Is the next phrase two qualities or one?)

**Lovers of pleasure rather than lovers of God**, -- Worldly pleasure has the power to rob the soul of its love for God.

Both compounds only occurring here, like the similar compounds 'self-lovers' and 'money-lovers' with which the passage opens. The word for 'pleasures' is always in a bad sense in N.T., [Luk 8:14](#) 'choked with ... pleasures of this life.' See [Jas 4:1-3](#); [2Pe 2:13](#).

**φιλ δονοι**, *phile donos*, **G5369**, "lovers of pleasure";

**φιλ θεοι**, *philotheos*, **G5377**, "lovers of God"

## 2 Timothy 3:5

2Ti 3:5

***Having the appearance [form] of godliness*** -- A form, they were "people who went under the name of Christ" (Lipscomb); Outsiders are not primarily in view here, but those who had a **form of godliness**.

***Appearance of godliness*** . . -- Someone who is godly only in outward appearance. Such people look righteous but are only religious, not actually living according to God's standards. They promote foolish controversies and ascetic practices that deny the power of godliness for true transformation.

***Denying its power*** -- The implication of this passage is that there is a power in the form of godliness. The admonition here is not to leave off the forms of the gospel, but not to deny the power of them through godless living.

***The power*** -- The false teachers held to a form but were not living the Christian life. What gives power to the form, is the life that is lived.

***Avoid [turn away] such people*** -- Avoid, have nothing to do with them. Alford says "This command shows that ...the symptoms of the last times were already present."

Lipscomb saw here in the "avoid" or "from such turn away" instructions for withdrawal of fellowship.

## 2 Timothy 3:6

2Ti 3:6

***For among them are those who creep into households*** -- The word **creep** means to "worm their way, sneak," into homes and it only occurs here in the N.T., G1744, but it is a classical word.

***And capture weak [foolish] women, burdened with sins and led astray by various passions,*** -- "Capture" here is G162, to gain control over. The women who are led astray here are described as "silly, weak, gullible, foolish." Weak in godly virtue and knowledge.

"One of the great virtues of womanhood, namely, that of trusting another, is here turned into a weakness by Satan. Eve was deceived, ..." Wuest.

[Is the male more skeptical? Does he have more of a 'wait and see?' One's character and actions really show what you in making a judgment or decision.]

These false teachers apparently were making an appeal especially to the women at Ephesus.

[The notorious Manson, sentenced by the State of California for murder, was supported and maintained by a small company of women whom he had deceived.]

***Burdened [laden]***, they were weighed down with emotional and spiritual guilt over their sins, these women were easy prey for deceitful false teachers.

***Led astray by various passions [lusts]*** -- "swayed by various impulses," RSV. These "weak" women— probably including some of the younger widows (1 Tim 5:11–16). False teachers could take advantage of these women who may have even paid for their false religious teaching (compare 1Ti 6:3-10).

## 2 Timothy 3:7

[2Ti 3:7](#)

**Always learning** -- These "weak" women (and men, verse 2) would listen to anybody; listening to every new thing, but never learning the word of God. "Ask for the old paths, where the good way is found" [Jer 6:16](#).

**And never able to arrive at a knowledge of the truth.** -- This verse suggests that such people wanted to pose as being learned, but actually they remained ignorant of the truth.

Paul uses the same phrase "knowledge of the truth" in [1Ti 2:4](#). Since the time of the apostles there have been perilous times with false teaching that can't save, and the need for men to stick with God's Word (cf. [2Ti 3:14](#), [2Ti 3:16-17](#); [1Ti 4:1](#)).

## 2 Timothy 3:8

[2Ti 3:8](#)

**Just as Jannes and Jambres ...** -- Their names not mentioned in the OT ([Exo 7:11](#)), but in other literature (Josephus) they are the magicians who opposed Moses.

Such people will oppose Timothy and even imitate godliness (i.e., have an outward appearance of godliness), but they will not have knowledge of the gospel or possess any teaching that transforms lives.

**So these men also oppose the truth,** -- Paul may be identifying Hymenaeus and Philetus ([2Ti 2:17](#)) with sin of seducing people with magical practices. Ephesus was a center of such magic, [Act 13:8](#) [Act 13:10](#) [Act 19:19](#). See "*seducers*" in [2Ti 3:13](#) also.

**Men corrupted in mind and disqualified [reprobate] regarding the faith.** -- The RSV says theirs was a "counterfeit" faith that which does not stand the test, and to be rejected, (*castaway, rejected*).

## 2 Timothy 3:9

[2Ti 3:9](#)

**But they will not get very far, [proceed no further]** -- The devices of these false teacher would not foil the truth.

**For their folly will be plain [manifested] to all, as was that of those two men.** -- Paul assures Timothy that these religious peddlers will be shamed for their lack of understanding, like the Egyptian magicians who opposed Moses ([Exo 8:18-19](#); [Exo 9:11](#)).

**Folly** -- The noun occurs only here and [Luk 6:11](#), where it is variously rendered "madness" (RV); "fury," "wicked," and "wicked as well as insensate folly" (Elliott), and Trench say it is "the foolishness which is akin to, and derived from wickedness" (*New Testament Synonyms*, §75).

## 2 Timothy 3:10

[2Ti 3:10](#)

**3:10–17** Paul presents his conduct as an example of faithful service to God ([2Ti 3:10-13](#)). He then encourages Timothy to remain strong in the faith, using God's gift of Scripture to minister effectively ([2Ti 3:14-17](#)).

*You, however, have followed [fully known] my teaching*, -- Reminding Timothy that "having followed all things closely" (**G3877**) he knew Paul completely and "you have not followed error, but truth, Timothy."

*my conduct, my aim [purpose] in life, my faith, my patience, my love, my steadfastness*, -- Paul's aim in life was to preach the gospel to all the nations (the Gentiles). Timothy knew his *endurance* in doing this; "my faith, my patience, my love, my steadfastness."

Paul connects his instruction and his lifestyle, listing the virtues that define true godliness, not just a form of it ([1Ti 4:12](#)). In doing so, he contrasts himself with the false teachers just described ([2Ti 3:5](#)).

## 2 Timothy 3:11

[2Ti 3:11](#)

*my persecutions and sufferings that happened to me* -- Paul adds two more items that Timothy knew about his life.

**Persecutions** is from the Greek verb that literally means "to put to flight." Paul had been forced to flee from Damascus ([Act 9:23-25](#)).

*at Antioch, at Iconium, and at Lystra--which persecutions I endured*; --

**At Antioch** -- [Act 13:45](#); In Pisidian Antioch, opponents drove Paul out of the city (Acts 13:50).

**Iconium** -- [Act 14:5-6](#); In Iconium, they tried to stone him.

**Lystra** -- [Act 14:19-20](#) In Lystra, they finally succeeded in stoning Paul.

*Yet from them all the Lord rescued [delivered] me*. -- "Delivered me," (με ἐρρύσατο). One wonders if the apostle had in his mind the clause in the Lord's Prayer, "Deliver us from evil" ([Mat 6:13](#)).

The Lord's repeated deliverance of Paul should have encouraged Timothy in the face of persecution by those at Ephesus who opposed the gospel.

## 2 Timothy 3:12

[2Ti 3:12](#)

Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, -- "**Who will live**" (**οἱ θέλοντες ζῆν**, v) to desire, to want to, to wish.

**Godly** is an adverb, 'Godfearingly.' It denotes living in the right attitude to God and to things divine. It can sometimes have the meaning of loyalty, or true religion.

**Persecution --** The “essence” of persecution consists in “subjecting a person to injury or disadvantage on account of his [beliefs].” One only meets Satan when traveling in an opposite direction\*

Why will Christians be persecuted?

- (1) it teaches the only way to the Father is through Jesus;
- (2) it teaches a morality (a way of life) unpopular with the world;
- (3) it teaches a miraculous creation, a miraculous end; and a miraculous Savior who was resurrected;

Why does the world hate Christians? [Joh 15:19](#); [Mat 10:22](#); [Mat 10:38-39](#). Jesus himself taught that his faithful followers must expect persecution and suffering at the hands of the Christ-rejecting world (cf. [Mat 10:22](#); [Joh 15:18-21](#); [Act 14:22](#)).

**2 Timothy 3:13**

[2Ti 3:13](#)

***While evil people and impostors will go on from bad to worse, --*** Here the ESV puts "*impostors*" for "*seducers*;" - (γῳντες, G1114) **was** one who gave incantations by howling, one who practiced magic art, a sorcerer, swindler, cheat. (ref back to [2Ti 3:8](#)).

Wickedness is like the cancer, or gangrene Paul mentioned ([2Ti 2:17](#)), it is progressive becoming worse in each stage.

***deceiving and being deceived. --*** The apostle John gave this warning also, [2Jn 1:7](#), ‘many *deceivers* are gone forth into the world ... this is the *deceiver* and the antichrist.’

**2 Timothy 3:14**

[2Ti 3:14](#)

***But as for you, continue --*** "Continue" is present active imperative and calls for a constant and continual habit of life.

***In what you have learned and have firmly believed, --*** The things Timothy had learned were from the Scriptures, as we see in the next verse ([2Ti 3:15](#)).

***Knowing from whom you learned it --*** There is a question whether the Greek reading here is singular or plural.

If the pronoun is singular, it refers to God or Paul as the source of Timothy's learning. If the pronoun "whom" is plural it suggests Timothy was indebted not just to Paul, but to others we well, probably referring to Lois and Eunice.

It is a priceless advantage to come from a godly home that teaches God's word and provides good examples.

## 2 Timothy 3:15

[2Ti 3:15](#)

**From a child** -- Timothy could not recall a time in his life when he had not known the Scriptures. Jewish parents had the duty their children the law when in their fifty year.

The term "**sacred writings**" or "holy writings" here refers to the Old Testament. Paul will use a different term in the next verse to include the inspired writings of men in the New Testament age as well.

A good deal of the NT scriptures had already been written by this time and were already being circulated ( see [Col 4:16](#)).

Note the formular for introducing a "thus saith the Lord" -- [Eph 4:8](#); [Eph 5:14](#); [1Th 4:15](#)

**To make wise** -- To impart wisdom. An expression meaning "to instruct you." In this context, salvation is the subject of instruction. Scripture makes a person wise, but the instruction of false teachers leads to folly ([2Ti 3:9](#); [1Ti 1:6-7](#); compare [Pro 16:22](#)).

**Wise unto salvation ...** -- The OT pointed out and identified the Messiah when he came into the world. Paul relates knowledge of the truth with salvation (see [1Ti 2:4](#) and note)

**Faith in Christ Jesus** -- Faithful adherence to the teachings of Christ, true fidelity, and residing *in* Him.

## 2 Timothy 3:16

[2Ti 3:16](#)

**All Scripture [Every Scripture] ...** -- Many scholars like Lenski say there is no difference in these renderings by various translations. Most translations follow "*All Scripture*."

**All Scripture** -- would include the NT sacred writings as well as the Old Testament. As Paul has already referred to the OT in vs. 15, he now deliberately includes the Sacred Writings of the New Covenant as well.

**Inspired of God** -- Paul uses the Greek term *theopneustos* here which is a combination of two other Greek words: *theos* ("God") and *pneo* ("breathe") meaning "God-breathed". "God-breathed, means breathed into by God, inspired. The rabbinical teaching was that the Spirit of God rested on and in the prophets and spoke through them so that their words did not come from themselves, but from the mouth of God and they spoke and wrote in the Holy Spirit. The early church was in entire agreement with this view." (Rienecker, LKGNT)

**INSPIRATION** - [2Ti 3:16](#), [2Pe 1:21](#), [1Co 14:37](#), [1Th 2:13](#), [Gal 1:11-12](#), [Mat 17:5](#), [Luk 1:68-70](#),

**Profitable** -- Scripture is valuable because it corrects false teaching while building up believers to live godly lives.

**Doctrine** -- Teaching; We must teach scripture.

**Reproof** -- Rebuke- for the purpose of "refutation" of a false statement or argument. PPC



"Only the Christian morality is the true ethic governing human behavior. The pre-Christian Gentiles forsook God, and the result was the near-universal debauchery of the human race. There can be no doubt that forsaking the NT ethics on such things as adultery, homosexuality, drunkenness, etc., if persisted in, will have the same final result." *Coffman*.

**Correction** -- Setting a person on a straight course.

**Instruction** -- Training, instructing believers in God's ways.

**Doctrine** = tells us what is right.

**Reproof** = tells us what is not right

**Correction** = tell how to get right

**Instruction** = tells how to stay right.

### AUTHORITY OF THE BIBLE

[2Ti 3:16](#),

[Deu 18:20](#),

[Rev 22:18-19](#),

[Deu 4:2](#),

[Num 24:12-13](#),


[Luk 16:15](#),

[Pro 14:12](#).

The final revelation - [Gal 1:8-9](#),

[Joh 16:13](#),

[2Pe 1:3](#).

 2 Timothy 3:17

[2Ti 3:17](#)

**Man of God** -- This is the usual term for a spokesman of God, a prophet or a preacher. Here it seems to include more than just a reference to Timothy, but to all men who teach and preach the Word of God.

[See Lenski's quote on these two verses. ]

**Competent [Perfect]** -- Complete, competent, sufficient, fitted,

**Equipped [thoroughly furnished]** -- Thoroughly equipped. "The word is used of documents which were completely outfitted, or of a wagon which was completely outfitted or of a completely outfitted rescue boat.

Point: Paul says that by using the Scriptures the "man of God" is thoroughly equipped to do his job. Therefore, he must stick with the Holy Scriptures without adding to it or taking away.

[See study on Inspiration of the Bible.]

[Mat 4:4](#);

[Mat 19:5](#)

[Joh 10:34-36](#)

[Mat 22:29](#)

[Luk 24:25](#)



## 2 Timothy 4:1

### 2Ti 4:1

**4:1–8** Paul offers additional encouragement to Timothy. He urges him to be prepared to teach sound doctrine at all times, since false teaching continues to deceive people in Ephesus.

***I charge you [solemn charge]*** -- Direct instructions to Timothy, (2Ti 4:2) where he is commanded to preach the word. To carry on with Paul's work.

***In the presence of God and of Christ Jesus***, -- Paul is about to be introduced as the judge (cf. Joh 5:22). Everyone who ministers the Word of God is under the omniscient scrutiny of Christ. Paul is emphasizing the unique accountability that all believers, and especially ministers of the Word of God.

***Who is to judge the living and the dead***, -- That is, the Lord Jesus, is to be the judge of all men; Mat 25:31-46; 2Co 5:10. The word “quick” means “living” (See the Act 10:42 note; Eph 2:1 note); and the idea is, that he would be alike the judge of all who were alive when he should come, and of all who had died; see the notes on 1Th 4:16-17 (*Barnes*) 1Co 15:51.

***At his appearing and his kingdom***. -- Paul uses the certainty of Christ's return to motivate Timothy to fulfill his ministerial tasks, even in the face of opposition (2Ti 4:3-4). This final judgment is placed at the time when Christ shall appear in his kingdom of glory. See Mat 25:31. See Mat 16:28.

His appearing and his kingdom are not added as witnesses, but for the purpose of reminding Timothy of both.

## 2 Timothy 4:2

### 2Ti 4:2

***Preach the word***. -- Proclaim the Word, as a herald of Christ. This is implied in the Greek. Nothing else must be preached.

The word to **herald** a message has implications: 1) the herald did not originate the message. He could not change it and had to herald it fully. 2) The message carried the implication that it was important, from the king, and thus the message and messenger were to be received respectfully. 3) there was the (implication or ) expectation that the message would be obeyed and followed.

The excellence of the Scriptures has just been mentioned (2Ti 3:16-17). These equip the preacher for his work.

See Act 20:27 for Paul's practice.

***Be urgent [Be instant]*** -- Here the form of the verb suggests the ideas of urgency, preparedness, and readiness. It was used of a soldier prepared to go into battle or a guard who was continually alert for any surprise attack— here it indicates that the Christian minister must always be on duty (Jer 20:9; Act 21:11-13; Eph 5:15-16; 1Pe 3:15).

***In season*** -- well-timed, suitable, conveniently; when it is popular and/or convenient, and when it is not.

**Out of season** -- not well-timed; i.e., when it is inconvenient. (LKGNT).

**Convince [reprove]** -- [Ελεγξον](#). This refers to correcting behavior or false doctrine by using careful biblical argument to help a person understand the error of his actions.

**Rebuke** -- [Επιτιμησον](#). Reprove cuttingly and severely those who will not abandon their sins. The Greek word for “rebuke” deals more with correcting the person’s motives by convicting him of his sin and leading him to repentance, See on [1Ti 5:20](#).

**Rebuke** -- "To reprove sharply, to reprimand with authority." Rebuke offenders; [Tit 2:15](#); see the use of the word in [Mat 8:26](#); [Mat 12:16](#), (rendered “charged”); [Mat 16:22](#); [Mat 17:18](#); [Mat 19:13](#); [Mat 20:31](#); [Luk 4:35](#), [Luk 4:39](#); [Luk 17:13](#); [Luk 18:15](#); [Jud 1:9](#).

In the New Testament the word is used to express a judgment of what is wrong or contrary to one’s will, and hence, to admonish or reprove. (*Barnes*)

**Exhort** -- [Παρακαλεσον](#). Encourage and comfort the weak. "To urge by earnest appeal or argument," by persuasion.

**Unfailing in patience [with all long-suffering]** -- Patience; In reference to each and all of these cases.

**And doctrine** -- Give teaching suited to each.

**FALSE TEACHERS** - [2Co 11:13-15](#), [2Ti 4:2-4](#), [1Ti 4:1-3](#), [Mat 24:24](#), [Act 20:28-30](#), [Gal 1:7-9](#), [Deu 18:21-22](#).

To Support false teachers is Sinful- [2Jn 1:10-11](#).

**2 Timothy 4:3**  
[2Ti 4:3](#)

**For the time** -- The *for* here and in vs. 6 cites two reasons for Paul's urgent charge. Two reasons why *Timothy* needed to preach, therefore the *time* would not be far away.

**When they will not endure sound doctrine** -- Greek, “healthful doctrine;” i. e., doctrine contributing to the health of the soul, or to salvation.

**But after their own lusts [having itching ears]** -- The seat of the problem. They will seek such kind of preaching as will accord with their carnal desires;

The word rendered “**itching**” -- [κνήθω](#) *kne̅tho̅* - only here in the New Testament. It means “to rub, to scratch;” and then “to tickle,” and here to feel an “itching” for something pleasing or gratifying. The image is derived from the desire which we have when there is an itching sensation, to have it rubbed or scratched.

**They will accumulate [heap]** -- The word rendered “**heap**” -- [ε'πισωρεύω](#) *episo̅reuo̅* - is found only here in the New Testament. It means “to heap up upon, to accumulate;” and here “to multiply.

**Teachers to suit their own likings,** -- They will stray away from sound teaching "and will raise up for themselves a confused heap of Teachers" (Wordsworth).

## 2 Timothy 4:4

[2Ti 4:4](#)

***And from the truth their ears will be turned away, and unto myths shall their ears be turned.***  
[WG]

The people would turn aside to myths, fables. These false stories promote useless speculation rather than knowledge of the truth (see note on [1Ti 1:4](#)).

## 2 Timothy 4:5

[2Ti 4:5](#)

***As for you, always be steady,*** -- "Watch" means be sober-minded; to be in a vigilant, wakeful, considerate frame of mind, taking good heed to what is proceeding around and pursuing its course with calm and stead aim (Fairbairn).

"Keep your head" (G3525) is from a verb that often means "be sober, abstain from wine." But in the NT (cf. [1Th 5:6](#), [1Th 5:8](#); [1Pe 1:13](#); [1Pe 4:7](#); [1Pe 5:8](#)) it has the metaphorical sense of being self-controlled or self-possessed— Timothy is to keep his self-control under all circumstances.

***Endure suffering [afflictions],*** -- Suffer evil, endure hardship.

***Do the work of an evangelist,*** -- Evangelists were ones who proclaimed the good news. One who is a proclaimer of divine oracles, or who preaches the gospel, the ***good news*** from God. The NT does not make the distinction between this word and "preacher."

***Fulfil your ministry.*** -- Timothy is charged to fulfil the "service" that he was called upon to give.

***Full proof*** -- Means to carry full, to make full, to accomplish, to fulfill; proclaim the word ***fully*** in [2Ti 4:17](#).

## 2 Timothy 4:6

[2Ti 4:6](#)

***For I am already being poured out as a drink offering,*** -- "Ready to be offered," to be poured out as a drink offering. In the Jewish sacrifices, the drink offering was the final crowing ceremony involved in the offering of the sacrifice, it was to bring a good odor, smell, to the sacrifice, [Php 2:17](#).

***And the time of my departure has come.*** -- A lifting up, departure. The word is used as an euphemism for death and evokes the picture of a ship loosing the moor ropes, or a soldier or traveler loosing the ropes of his tent, thus striking camp (Kelly).  
[2Co 5:8](#); [Php 1:21](#); [Php 1:22](#); [1Th 4:14](#)

***At hand*** -- Nearly present, to be at hand. Shortly to come to pass. In the earlier letter, written during his first Roman imprisonment, Paul was expecting to be released soon and revisit Philippi ([Php 2:24](#)). But now the case is different. He is nearing the end of his second and final imprisonment at Rome. He is conscious that his fate is sealed.

This is the last letter Paul wrote before being beheaded, between a.d. 56–58 (according to early church tradition).

## 2 Timothy 4:7

[2Ti 4:7](#)

**I** -- In the Greek the construction doesn't emphasize the "I".

The good fight I have fought, the course I have finished, the faith I have kept. [Not an emphatic "I" in this statement.]

**Fought the good fight**, -- Paul pictured himself as a soldier ([2Ti 2:3-4](#); [2Co 10:3](#); [1Ti 6:12](#); [Phm 1:2](#)).

But it can just as clearly relate to athletics. Paul spoke also of the boxing matches, (cf. [1Co 9:25-26](#); [1Ti 6:12](#)).

**I have finished the race [the course]**. -- These three verbs are perfect active indicative indicating completed action with continuing results. **Finished** is *telew* (**G5055**) to complete, to arrive at the goal. Paul used athletic imagery to suggest that he expects to die soon. Even in such dire circumstances, Paul considers himself victorious because he remained faithful to God.

**The course** -- A race course, to Paul, the race of life is meant.

**I have kept the faith**. -- The expression indicates "to remain faith or true." To guard, and protect. Paul pictured himself as a guardian ([2Ti 1:13-14](#); [1Ti 6:20-21](#)). **The faith** is the body of teaching delivered to him by Christ to preach to the Gentiles.

## 2 Timothy 4:8

[2Ti 4:8](#)

**Henceforth** -- Finally (next in order).

**There is laid up for me** -- To be laid away. The word "laid up" appears not only in an athletic context, but was also used of an award made to loyal subjects for services rendered by oriental rulers.

**The crown of righteousness**, -- "The crown of righteousness" could mean that "righteousness" is the 1) source of the crown, or 2) the nature of it. Thus, the 1) crown which marks the wearer as righteous before God; 2) or the due reward of righteousness. Probably here both.

Paul's certainly is not based on his merit, but rather on the certainty of his faith and hope.

It was usually a plaited wreaths or garlands placed on the heads of dignitaries and victorious military officers or athletes.

**Which the Lord, the righteous judge**, -- See [2Ti 4:1](#).

**Will award [shall give] me on that Day** -- Idea of something (a treasure) laid up (reserved) in store, and is now given out. **The Day** would be the day of final judgment and rewards.

***Not only to me but also to all who have loved his appearing*** -- Is it the Lord's first advent, or his second advent which is meant? "***On that day***" would point to the Lord's Second Coming.

Why would Christians love Christ's appearing in judgment?

- 1) The Lord's glory would now be apparent to all;
- 2) the reward of the righteous;
- 3) the revelation of God's wrath against all evil.

## 2 Timothy 4:9

2Ti 4:9

***Do your best [diligence] to come to me*** -- Same word as in 2Ti 2:15) To make hast, to be zealous or eager, to give diligence, to do one's best.

Paul longed to see his beloved co-worker, but it was imperative that Timothy make haste because Paul knew his days were numbered (2Ti 4:6).

***Soon [shortly]*** -- *ταχως*, shortly, *G5030 Adverb* - See note on (Rev 1:1). Paul had already said that he longed to see Timothy (2Ti 1:4); now he urges him to come speedily.

## 2 Timothy 4:10

2Ti 4:10

***For Demas*** -- Demas had been one of Paul's associates along with Luke and Epaphras Col 4:14; Phm 1:24.

***In love with this present world***, -- The "now" world, the world of the living (see Gal 1:4; 2Co 4:4). Paul warned believers about the lure of temporary wealth in the present age (1Ti 6:17). Demas may have deserted Paul for personal interests

***Has deserted [forsaken] me***; -- to abandon, to sert, to leave one in lurch, to forsake. This Greek word means "to utterly abandon," with the idea of leaving someone in a dire situation.

***And gone [departed] to Thessalonica***, -- "Departed" simply means "to travel, to remove." Idle to speculate on what Demas did in Thessalonica, or why he chose Thessalonica. Only his departure seems to be mentioned unfavorably.

***Crescens has gone to Galatia***, -- RV margin "Gaul" (France). **Galatia** was a Roman province in Asia (modern Turkey). Paul visited Galatia during his first, second, and third missionary journeys.

***Titus to Dalmatia***. -- A Roman district on eastern shore of the Adriatic, (a part of the Roman province of Illyricum) Albania. Dalmatia is mentioned only here in the NT. Titus may have traveled there to plant or strengthen a church community.

## 2 Timothy 4:11

2Ti 4:11

**Only Luke is with me.** -- A physician and missionary companion of Paul who accompanied Paul to Macedonia ([Act 16:10-17](#)) and Troas ([Acts 20:5-21:18](#)). He also accompanied Paul during a shipwrecked voyage to Rome for Paul's first imprisonment ([Acts 27-28](#)). Paul honored Luke for his loyalty when others deserted him ([2Ti 1:15](#); [2Ti 4:16](#)).

**Luke** traditionally is recognized as the author of the Gospel of Luke and the Acts of the Apostles.

Luke may have been the "man of Macedonia" in [Act 16:9](#). (Uteley).

**Get Mark [Marcus] and bring him with you,** -- bring, "pick up" ( [Act 13:13](#) ). Evidently John Mark lived somewhere along the route Timothy would take from Ephesus to Rome. The one who was the author of the Gospel of Mark, cousin of Barnabas ([Col 4:10](#)), and devoted fellow worker ([Phm 1:24](#)), had once left Paul and Barnabas in shame (see notes on [Act 13:13](#); [Act 15:36-39](#)), but had become by this time a valued servant

**For he is very useful [profitable] to me for ministry.** -- Useful, serviceable. Literally, "serviceable for ministering." Observe the emphatic position of the verb 'for he is,' almost implying 'whatever he once may have been'".

## 2 Timothy 4:12

2Ti 4:12

**Tychicus I have sent** -- Epistolary aorist, "I am sending." Most scholars think he was the bearer of this letter to Timothy.

He was earlier the bearer of the letters to the Colossians ([Col 4:7-8](#)) and to the Ephesians ([Eph 6:21](#)) during Paul's first Roman imprisonment. In both places he is described as a "dear brother" and "faithful servant in the Lord." It is obvious that Paul had high regard for Tychicus.

**Tychicus** -- tik'i-kus ([Τύχικος](#), *Túchikos*, literally, "chance"). He is mentioned 5 times in the New Testament ([Act 20:4](#); [Eph 6:21](#); [Col 4:7](#); [2Ti 4:12](#); [Tit 3:12](#)); he was an Asiatic Christian, a friend and companion of the apostle Paul.

[Act 20:4](#), [Act 21:29](#) an Asian co-worker apparently from Ephesus. Tychicus and Trophimus were of the eight friends who accompanied Paul at the end of the 3rd missionary journey.[ see [1Co 16:3-4](#); [2Co 8:19-20](#) ] [2Ti 4:20](#)

**to Ephesus.** -- If Tychicus was a citizen of Ephesus and was the bearer of this letter to Timothy, some have surmised that he may have meant to be Timothy's replacement as the minister there at Ephesus since Paul wanted Timothy to come to him at Rome as quickly as he could.

We can only wonder whether Timothy reached Paul before the latter's death.

## 2 Timothy 4:13

2Ti 4:13

**When you come, bring the cloak** -- A large sleeveless outer garment made of a single piece of heavy material with a hole in the middle through which the head was passed. It was used for protection against cold and rain, particularly in traveling. It may be that Paul felt the need of it because winter was at hand and his dungeon was cold (Kelly).

*That I left with Carpus at Troas, --*

*Also the books, --* The Greek word *biblia*. The “books” refers to papyrus scrolls, possibly OT books or other books, for Paul was a well educated man acquainted with a variety of sources.

*And above all the parchments -- pergamena.* The word denotes a piece of skin or vellum prepared for writing purposes, thus they were extremely expensive.

Paul may have been referring to OT scriptures, or other written documents, or materials on which he could write to others.

See the ISBE for good information on *cloak*, *books* and "*parchments*" and the fact that he was probably arrested at **Troas** and hurried off to Rome so fast he didn't have time to collect his personal possessions.

■ 2 Timothy 4:14  
2Ti 4:14

*Alexander --* [Act 19:33](#); A man whom the Jews put forward. In [1Ti 1:20](#); there was a false teacher at Ephesus with this name. This Alexander in [2Ti 4:14](#) seems to have been one Timothy knew there at Ephesus, and is warned to be on the watch for him. [Other Alexanders in the NT, [Act 4:6](#); [Mar 15:21](#)]

*The coppersmith --* . An old word, used only here in N.T., for a metal-worker (copper, iron, gold, etc.). The word does not mean that he worked only in copper. The term came also to be used of workers in any kind of metal (EGT).

Possibly the one in [1Ti 1:20](#), but or the one in [Act 19:33](#). who was put forth by the Jews, but could have been the one prosecuting the case against Paul, could have been a friend or associate of Demetris and in that same business [Act 19:24-25](#).

[Jews prosecuted the first case against Paul, see [Act 23:35](#); [Act 24:1](#); But it is understood that the case this time against Paul was prosecuted by Asian enemies.]

*Did me great harm [much evil] --* Apparently at his trial, or first hearing. He may have been instrumental in Paul's arrest and may even have borne false witness against him.

*The Lord will repay him according to his deeds. --* Paul left vengeance in God's hands ([Deu 32:35](#); [Rom 12:19](#)).

■ 2 Timothy 4:15  
2Ti 4:15

**Beware of him yourself, --** "Beware" is to guard one's self, to be on one's guard. Paul warns Timothy to be on guard against this malicious enemy who “strongly opposed our message.” This opposition may have included not only Paul's preaching but also his defense before the court (cf. [2Ti 4:16](#)).



**For he strongly [greatly, exceedingly] -- (G3029)** greatly, exceedingly, beyond measure, violently.

**Opposed [withstood] our message.** -- To stand against, to oppose. There is apparently an antithesis intended between Alexander's 'works' of mischief and the Apostle's 'words.' It does not seem to be false teaching that is referred to therefore, but (we may conjecture) evil *action*, by stirring up opposition to Paul's preaching and scheming to bring him into trouble with Roman authorities (CBSC).

2 Timothy 4:16

[2Ti\\_4:16](#)

**At my first defense [answer] --** At Paul's "first hearing"; legal defense.

Was this Paul's arraignment, or first hearing (preliminary trial) before a lower court of in which the City Prefect, Urbi (Conybeare) heard the case before it went to Nero?

**No one came to stand by me, --** To be alongside of, to stand by, to support. The verb is technical for a witness or advocate standing forward in court on a prisoner's behalf (Kelly).

Sadly, no one came forward (or was available) to make a formal defense on Paul's behalf. Paul also could mean that none of his coworkers came to provide him moral support.

**But all deserted [forsook] me. -- (G1459)** To leave behind, desert, to leave helpless.

**May it not be charged against them\* --** To reckon, to place to one's account. (To be put on one's bill of charge.) This echoes the gracious responses of Jesus and Stephen ([Luk 23:34](#); [Act 7:60](#)).

2 Timothy 4:17

[2Ti 4:17](#)

**But the Lord stood by [with] me --** To stand by one's side. While others were deserting him, the Lord fulfilled His promise never to "leave or forsake" His own ([Deu 31:6](#), 8; [Jos 1:5](#); [Heb 13:5](#)).

**And strengthened me** (*enedunamo sen me*), -- "Poured power into me." See note on [Phi 4:13](#). The Greek word used here, *endynamoō*, means "to enable someone to do something." Paul devoted his ministry to strengthening believers ([Act 14:22](#); [Act 18:23](#)). God now strengthens him to face execution ([Act 23:11](#)).

**So that through me the message might be fully proclaimed [preached] --** It seems that Paul again took advantage of the occasion (his hearing) to preach the gospel, see [Acts 24](#) before Felix, [Acts 24 & 25](#) before Festus and King Agrippa.

**And all the Gentiles might hear it. --** The judges (perhaps even Nero) heard the gospel preached by the apostle Paul himself.

**So I was rescued [delivered] from the lion's mouth. -- (1Th 1:10).** An idiom of the day, but we're not certain whether the reference is to Nero or to Satan ([1Th 2:18](#)) or literally to the lion in the arena where Paul could not be sent because a Roman citizen.



## 2 Timothy 4:18

[2Ti\\_4:18](#)

Paul's ultimate confidence and faith in the Lord's deliverance, not from death, but through it.

***The Lord will rescue [deliver] me from every evil deed [work]*** -- On the basis of the Lord's present work— strengthening Paul and standing with him ([2Ti 4:17](#))— Paul had hope for the Lord's future deliverance. Paul may have in mind that God would deliver him from all measures that would be harmful and contrary to his mission of faithfully preaching the gospel of Christ.

***and bring me safely into his heavenly kingdom.*** -- Paul trusts that the Lord will bring him safely through anything that comes his way. He knew that his time to enter into the Lord's heavenly kingdom was near. "His heavenly kingdom" is that realm of God's reign in the eternal after-life.

The phrase '***his heavenly kingdom***' which does not occur anywhere else, and the "glory" ascription which follows is reminiscence of a doxology.

***"His heavenly kingdom"*** is probably identical to the phrase "the kingdom of heaven," which is found thirty-two times in Matthew, though the reference here is to the God's kingdom in the eternal realm. God's kingdom on earth today is the church, while the "heavenly kingdom" is God's rule among the saints and angels in the heavenly eternal realm.

***To him be the glory forever and ever. Amen.*** -- Paul is fond of breaking out into spontaneous praise now and then in his letters. One of his many doxologies occurs here.

## 2 Timothy 4:19

[2Ti 4:19](#)

**Greet [Salute] Prisca and Aquila,** -- [Rom 16:3](#), Paul's dear husband and wife team who ministered with Paul in Corinth and later moved to Ephesus ([Act 18:1-3](#), [Act 18:18-19](#)). They were back in Rome when Paul wrote the letter to the Romans ([Rom 16:3-5](#)) but they are now back at Ephesus. (We find them living in five different places in a fifteen year span.)

**and the household of Onesiphorus** -- See note at [2Ti 1:16-18](#). Whether he was still living or not we don't know, or even if he were a Christians, but we suspect he was.

## 2 Timothy 4:20

[2Ti 4:20](#)

***Erastus remained at Corinth,*** -- This is another common name, [Act 19:22](#), [Rom 16:23](#), but one also associated with Corinth as being the city's director of public works. Archeology reveals this name as the patron of street pavement in Corinth.

We have no way, of course, of knowing whether these three passages refer to the same person. At any rate, "Erastus stayed in Corinth," possibly when Paul left there for the last time.

***I left Trophimus, who was ill [sick]*** -- Trophimus [Act 20:4](#), [Act 21:29](#), was an Asian co-worker apparently of Ephesus. One of eight friends who accompanied Paul at the end of the 3rd missionary journey.[ see [1Co 16:3-4](#); [2Co 8:19-20](#) ] He was the innocent cause of the riot in the Jewish Temple that almost cost Paul his life.

Even at this late date he was still a traveling companion to Paul.

**Ill [sick]-** [Phi 2:26](#), [Phi 2:27](#), To be weak, to be sick.

**At Miletus.** -- [Act 20:15](#), [Act 20:17](#), Miletus, not far from the city of Ephesus, just south of it.

■ 2 Timothy 4:21

[2Ti 4:21](#)

**Do your best [diligence]** -- "Do" is aorist, active, imperative. Make every effort, [same word and form as *study* in [2Ti 2:15](#) ]

**To come before winter.** -- The season from November to March was when travel was most dangerous, especially by sea. If Timothy does not travel to Rome before winter, he may not see Paul before his execution.

**Eubulus, sends greetings to you,** -- We know nothing of him.

**As do Pudens and Linus and Claudia and all the brothers.** -- Nothing else is known of these people. Claudia is identified in another writing as the mother of Linus, who perhaps was an elder of the church in Rome.

■ 2 Timothy 4:22

[2Ti 4:22](#) - Paul's prayer for Timothy.

**The Lord be with your spirit.** -- Paul pronounces a personal benediction on Timothy ("your" in "your spirit" is singular).

**Grace be with you.** -- Paul concludes with a comprehensive "*Grace be with you all.*"

This is the same benediction as in Paul's previous letter to Timothy (*see note on* [1Ti 6:21](#)). The "you" is plural, which means it extended to the entire Ephesian congregation.

How much more we would like to know\*\* Did Timothy get there in time to see Paul? What happened to the books and parchments? Did they fall to Timothy? etc.