The Second Epistle to Timothy

Paul's Last Words to His Spiritual Son

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Prepared for New Testament Baptist Church
by Alvin Lam

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# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>Historical Situation in 2 Timothy</td>
<td>1</td>
</tr>
<tr>
<td>The Occasion for 2 Timothy</td>
<td>2</td>
</tr>
<tr>
<td>Timothy's Need</td>
<td>2</td>
</tr>
<tr>
<td>Paul's yearning</td>
<td>2</td>
</tr>
<tr>
<td>Outlines of Notes</td>
<td>2</td>
</tr>
<tr>
<td>Salutations, 1:1-2</td>
<td>2</td>
</tr>
<tr>
<td>The Charge to Guard the Gospel, 1:3-18</td>
<td>3</td>
</tr>
<tr>
<td>Thanksgiving, 1:3-7</td>
<td>3</td>
</tr>
<tr>
<td>Timothy's Heritage (1:3-5)</td>
<td>3</td>
</tr>
<tr>
<td>Paul's reminder to Timothy (1:6, 7)</td>
<td>5</td>
</tr>
<tr>
<td>Suffering for the Gospel (1:8-18)</td>
<td>6</td>
</tr>
<tr>
<td>Plea to Timothy (1:8)</td>
<td>6</td>
</tr>
<tr>
<td>Paul's Testimony regarding the Gospel that is grounded in God, 1:9-12</td>
<td>7</td>
</tr>
<tr>
<td>Paul's Admonition (1:13, 14)</td>
<td>16</td>
</tr>
<tr>
<td>Paul's Desertion by Others (1:15)</td>
<td>17</td>
</tr>
<tr>
<td>Paul Befriended (1:16-18)</td>
<td>17</td>
</tr>
<tr>
<td>The Charge to Suffer for the Gospel</td>
<td>18</td>
</tr>
<tr>
<td>Hanging on to the truth, 2:1-2</td>
<td>18</td>
</tr>
<tr>
<td>The nature of Timothy's teaching ministry, 2:3-26</td>
<td>18</td>
</tr>
<tr>
<td>The dedicated soldier, 2:3-4</td>
<td>18</td>
</tr>
<tr>
<td>The law-abiding athlete, 2:5</td>
<td>19</td>
</tr>
<tr>
<td>The hardworking farmer, 2:6</td>
<td>19</td>
</tr>
<tr>
<td>The path to understanding, 2:7</td>
<td>21</td>
</tr>
<tr>
<td>Suffering is a condition of blessing, 2:8-13</td>
<td>22</td>
</tr>
<tr>
<td>The experience of Christ, 2:8</td>
<td>22</td>
</tr>
<tr>
<td>The life of Paul, 2:9-10</td>
<td>23</td>
</tr>
<tr>
<td>The believers' common experience, 2:11-13</td>
<td>24</td>
</tr>
<tr>
<td>The charge to avoid to disputing, 2:14</td>
<td>24</td>
</tr>
<tr>
<td>The unashamed workman, 2:14-19</td>
<td>24</td>
</tr>
<tr>
<td>The clean vessel, 2:20-22</td>
<td>27</td>
</tr>
<tr>
<td>The Lord's Servant, 2:23-26</td>
<td>29</td>
</tr>
<tr>
<td>The charge to continue in the Gospel</td>
<td>31</td>
</tr>
<tr>
<td>The reality of distress, 3:1-2</td>
<td>31</td>
</tr>
<tr>
<td>The evil men described, 3:2-9</td>
<td>32</td>
</tr>
<tr>
<td>Their moral conduct, 3:2-4</td>
<td>32</td>
</tr>
</tbody>
</table>
The Second Epistle to Timothy

Introduction

This Second Letter to Timothy is the apostle Paul’s last epistle to his beloved son in the faith. Appropriately called his “swan song.” It is not only highly personal but also instructive insofar as Timothy’s role is concerned.

Here Paul wants to encourage Timothy not to be ashamed of the Lord in his work. It is Paul’s dying appeal to his young associate exhorting him to steadfastness in the ministry in the face of appalling difficulties.¹

Historical Situation in 2 Timothy

Paul was once again a prisoner when this epistle was penned. He refers to himself as a the Lord’s prisoner (1:8) plus the fact that he is chained (1:6). Rome was the place of Paul’s imprisonment as evident in his statement concerning Onesiphorus in 1:17 “but when he was in Rome, he eagerly searched for me and found me.”

The references to his situation in this epistle make it clear that it cannot refer to the imprisonment mentioned in Acts 28. In Acts, Paul was allowed ample freedom of movement and subjected to some form of private accommodation: “And he stayed two full years in his own rented quarters and was welcoming all who came to him” (Acts 28:30). Paul was even allowed to receive guest at his place. Whereas here Paul is in chains treated as a criminal (1:16; 2:9).²

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²2 Timothy 1:16: The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. 2:9 “Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.”
D. Edmond Hiebert, *An Introduction to Pauline Epistles*, 352. Hiebert writes: “On July 19 AD 64, a great fire burst forth in Rome and raged incessantly for six days and seven nights. Further destructive fires followed a few days later. Half of the city’s fourteen wards were razed to the ground, and only four wholly escaped the damages of the mighty conflagration. Nero was at Antium when the fire broke out, but he hastened back to Rome and enjoyed the sight from a turret of his palace, singing, “The Burning of Troy: this is his guitar. Apparently well-founded rumors circulated freely that Nero had ordered the conflagration. Such was the testimony of some wretches who were caught deliberately spreading the fire. When curious efforts of the Emperor failed to remove the odium of suspicion from him, Nero propagated the clay that the Christians were the criminals and issued an edict that they should be arrested and punished. This Christianity became a *religio illicita*, and in the savage persecutions that followed many Christians perished.” The enemies took advantage of this new edict and caused Paul to be arrested and subsequently imprisoned.

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**The Occasion for 2 Timothy**

**Timothy’s Need**

1. Motivated by Paul’s concern for his young colleague.

2. The times were difficult for men like Timothy as well as Christianity seeing how Rome persecutes the Christians.

**Paul’s yearning**

1. This as perhaps prompted by his loneliness.

2. He yearns to see Timothy once more before his martyrdom (4:9, 21).

**Outlines of Notes**

**Salutations, 1:1-2**

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1D. Edmond Hiebert, *An Introduction to Pauline Epistles*, 352. Hiebert writes: “On July 19 AD 64, a great fire burst forth in Rome and raged incessantly for six days and seven nights. Further destructive fires followed a few days later. Half of the city’s fourteen wards were razed to the ground, and only four wholly escaped the damages of the mighty conflagration. Nero was at Antium when the fire broke out, but he hastened back to Rome and enjoyed the sight from a turret of his palace, singing, “The Burning of Troy: this is his guitar. Apparently well-founded rumors circulated freely that Nero had ordered the conflagration. Such was the testimony of some wretches who were caught deliberately spreading the fire. When curious efforts of the Emperor failed to remove the odium of suspicion from him, Nero propagated the clay that the Christians were the criminals and issued an edict that they should be arrested and punished. This Christianity became a *religio illicita*, and in the savage persecutions that followed many Christians perished.” The enemies took advantage of this new edict and caused Paul to be arrested and subsequently imprisoned.
2 Timothy 1:1-2  Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

I. Paul affirms his apostleship, 1:1
   A. The source of his apostleship is from Christ, Gal 1:15-16
   B. The directive was from God the Father, “by the will of God” cf 1 Cor 1:1-2; 2 Cor 1:1; Eph 1:1; Col 1:1;
   C. The salvation was grounded in Christ, “life which is in Christ Jesus”

II. Paul’s estimation of His spiritual son, “dearly beloved,” 1:2
   A. Paul used beloved [agapetos / αγαπητος] in Romans of those who are beloved of God and called by Him, Rom 1:7.

III. Paul’s threefold greetings, “grace, mercy and peace”

The Charge to Guard the Gospel, 1:3-18

Thanksgiving, 1:3-7

Timothy’s Heritage (1:3-5)

I. Paul’s thanksgiving, 1:3a
   A. Thanksgiving ascribed to God, “I thank God”
   B. Gratitude for service, “whom I serve”
      1. The object of service - God
         a. I serve = λατρεύω / latreuo = I worship

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4Galatians 1:15-16 But when it pleased God, who separated me from my mother’s womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

5Romans 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
b. The idea is that of performing religious service as act of worship.⁶

2. The duration of Paul’s service, “from my forefathers”

a. Paul is affirming that he serves as fervently as his ancestors did, “ἀπὸ πρόγονων”

b. Paul affirms a continuity of the true faith of his ancestors

c. That he has not left the OT and turn to worship another God but...

d. In recognizing Jesus as the Messiah, has continued to serve the God of Abraham, cf Acts 23:1; 24:14; 26:6.⁷

e. Paul acknowledge his earlier as one of terrible ignorance of unbelief with regards to Jesus, cf 1 Tim 1:13.⁸

C. The manner of Paul’s service, “with clear conscience”

1. Paul’s conscience συνειδησίας / suneidesis is clear because he has faithfully sought to live according to God’s demands.

2. Conscience [συνειδησίας] is the faculty of man whereby the rightness or wrongness (before God) either excuses him or accuses him.

II. Paul’s affection for Timothy, 1:3b-5

A. He prays for him constantly

B. He missed him dearly

1. ἐπισποθέω - great affection for someone; yearning.

⁶Louw-Nida, §53.14 ἀπὸ πρόγονων

⁷Acts 23:1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. ● Acts 24:14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: ● Acts 26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

⁸1 Timothy 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.
C. He longs to see him greatly
   1. A sorrowful parting occurred earlier
      a. Remembering Timothy’s tears
   2. “That my joy might be filled” - the purpose of Paul’s desire to see Timothy.

D. He remembers Timothy’s character, 1:5
   1. Timothy’s quality, “the unfeigned faith”
      a. Unfeigned faith [ἀνυπόκριτον πίστεως]
         (1) unfeigned [ἀνυπόκριτος] - without hypocrisy.
         (2) the faith that stayed the ground despite the difficulties in life, cf Ja 1:6-8.
   2. Timothy’s inheritance, “which dwelt first in thy grandmother, Loise, and thy mother Eunice.”
   3. Timothy’s testimony, “I am persuaded in thee also.”

Paul’s reminder to Timothy (1:6, 7)
I. Timothy was to exercise his gift, 1:6
   A. He was to “stir up” [ἀναζωπυρέω/αναζωπυρεῖν] his gift.
      1. A NT hapax occurring only here.
      2. Lit as fire rekindle, fan into flame.
      3. Metaphorically, it is fanning a dying flame.
      4. Trans as rekindle, or reactivate
   C. The source of gift is from the Holy Spirit, cf 1 Cor 12:1
   D. The reception of gift is confirmed by the apostle’s hand.

II. Timothy reminded of the nature of God’s bestowal beyond the gift, 1:7

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1 Corinthians 12:7 But the manifestation of the Spirit is given to every man to profit withal.

Do Not Copy Without Prior Permission © AlvinLam © 2 Timothy Notes©
A. Negatively - God did not give a spirit of fear

1. Fear - deilia / δειλια - timidity

2. AT Robertson states this word often suggest a bad sense of cowardice.\textsuperscript{10}

3. Occurs only here in the NT.

4. It is likely due to Timothy’s temperament and difficult circumstances in which he and Paul find themselves.\textsuperscript{11}

B. Positively - God gives power, love and sound mind

1. Power - dunamis / δυναμις - ability or power from the Lord.

2. Love - agape / αγαπη

3. Sound mind - to have self-control, to exercise sound judgment as seen in demonstration of understanding in practical matters, and thus able to act sensibly.\textsuperscript{12}

C. An important reminder from Paul because of strong opposition to the Gospel and God’s servants.

Suffering for the Gospel (1:8-18)

Plea to Timothy (1:8)

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;”

I. This is a call to arms in the face of opposition

A. Not to be ashamed of the Gospel of the Lord

1. Ashamed [epaiskuntes / ἐπαίσκυντες]- to feel sense of shame or disgrace because of some particular event or activity.\textsuperscript{13}

\textsuperscript{10}AT Robertson’s Word Pictures.

\textsuperscript{11}George W. Knight, The Pastoral Epistles, 371.

\textsuperscript{12}Louw-Nida,§32.34 “σωφρονισμός”

\textsuperscript{13}Mk. 8:38; Lk. 9:26; Rom. 1:16; Rom. 6:21; 2 Tim. 1:8; 2 Tim. 1:12; 2 Tim. 1:16; Heb. 2:11; Heb. 11:16
2. The possibility of failure and sin is great
   a. Peter and Barnabas failed, Gal 2:11-13
   b. Timothy could also fall, 1 Tim 1:4

B. Nor of Paul’s life and ministry
   1. Because of the humiliation received from the Jews and Romans.
   2. Great stresses as leader of the Church.

II. But an invitation to participation in suffering for the Gospel’s sake, 1:8b
   A. Partaker of afflictions = suκακοπάθησον / συγκακοπάθησον
      1. To join in suffering, suffer hardship with
   B. Paul’s theology of suffering for the Gospel’s sake, Phil 1:29; 3:10; Rom 8:17; 2 Cor 1:5; 4:10; 12:15; Col 1:24; Phil 2:17; 2 Tim 2:10
   C. It is only possible through the power of God
      1. Power = dunamis / δύναμις
      2. It refers to special capability, ability
      3. Paul qualifies that this power has its source in God.
      4. Paul’s exhortation is always based on God’s enabling grace.

Paul’s Testimony regarding the Gospel that is grounded in God, 1:9-12

I. It saves - sosantos/ σώσαντος
   A. Trans. - who has saved
   B. We are saved from the wrath of God, cf Jn 3:36

II. It calls men unto salvation, “holy calling”
   A. Calling [κλησις / κλήσις] in the NT has two senses (Rom 11:29; 1 Cor 1:26; 7:20; Eph 1:18; 4:1, 4; Phil 3:14; 2 Thess 1:11)

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15Galatians 2:11-13 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

161 Timothy 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

17Romans 11:29 For the gifts and calling of God are without repentance. ■ 1 Corinthians 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: ■ 7:20 Let every man abide in the same calling wherein he was called. 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ■ Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ■ Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ■ Eph 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling. ■ Phil
1. It can mean a calling which is holy because God is holy
2. It can also refer to the fact that believers are called to a holy life.

III. It is not dependent on works but on God's own purpose and grace, cf Eph 1:3-5

A. Negatively - not on basis of works, cf Rom 3:20; 9:11; Gal 2:16; Eph 2:9; Titus 3:5.  

B. Purpose [protesis / πρόθεσις]
   1. This word in the Pauline epistles has only one set of meaning, “plan, purpose, resolve, will,” cf Rom. 8:28; 9:11; Eph. 1:11; 3:11; 2 Tim. 1:9; 2 Tim. 3:10; Heb. 9:2
   2. His own - emphasizes the fact that it is God's own purpose and none else.

C. Grace [karis / χάρις]
   1. This is also God's own initiative.
   2. Or the gracious intention of God.
      a. God's purpose and grace form the basis for human salvation
      b. In Rom 8:28 - purpose is set in the context of God's love, 8:35, 39.

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3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.  

2 Thess 1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

18Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.  

Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)  

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.  

Ephesians 2:9 Not of works, lest any man should boast.  

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;


20Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.  

Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?  

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
c. In Rom 9:11 - purpose is set in the context of God’s mercy, 9:15f, 18.21

d. In Eph 1:11 and 3:11 purpose is set in the context of his grace, cf 1:6-7; 3:2.22

e. One term emphasizes God’s plan, the other his attitude and intention.

3. Turretin writes: “Grace is said to have been given us in Christ before the world began, 2 Tim 1:9, by destination, on account of the certainty of the event, not by actual collation; in Christ, as the foundation of redemption and salvation, because salvation was destined to be conferred by Christ; but on account of Him as the cause of Election itself.”23

D. God chose according to His own sovereignty, Eph 1:4.24

1. See Chafer’s discussion in the excursus.25

21Romans 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; ■ Rom 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ■ Rom 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

22Ephesians 1:11 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: ■ Eph 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord: ■ Eph 1:6-7 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; ■ Eph 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

23Charles Eugene Edwards, “The Cause of Election: an Extract from Professor Giger’s Translation from Turretin” BSAC 91: 364 (Oct 34), 413.

24Ephesians 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

25Lewis Sperry Chafer, “Biblical Theism, Divine Decrees” BSac 96: 383 (Jul ‘39), 265-268. “The election which is set forth in the Scriptures, apart from the elect nation Israel-not now under consideration, is that favor of God, notably a full and free salvation which is accorded to some, but not to all. Of some it is said that they are “chosen in the Lord” (Rom 16:13); “chosen...to salvation” (2 Thess 2:13); “chosen in him before the foundation of the world” (Eph 1:4); predestinated to the “adoption of children” (Eph 1:5); “to be conformed to the image of his son” (Rom 8:29) “elect according to the foreknowledge of God” (1 Pet 1:2) and “vessels of mercy which he hath afore prepared unto glory” (Rom 9:23). The term election should not be construed to mean only a general divine purpose to provide salvation for all men. It refers to an express divine purpose to confer salvation on some, but not all. Nor should the term imply that God will bless those who believe. It rather specifies those who will believe. Some, but not all, are written in the Lamb’s book of life. Evasion of the plain words of Scripture secures nothing in the understanding of this most solemn subject. Whatever may be the case of the nonelect, it is written of the saved that, He “hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (2 Tim 1:9); “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love” (Eph 1:4) There is no mere arbitrary caprice in divine election, for God in this, as in all He does, is governed by infinite wisdom, holiness, and love. As the ground of His election, He foresew no difference in character of one over another. His choice is not based on anticipated worthiness. Election is an act of grace apart from works. Neither faith nor good works is the cause of divine election. They are rather the fruit of election. Men are not first holy and then chosen; but are first chosen and then holy. It was that they might be holy that they were chosen. The destiny of Isaac’s sons was determined before they had done
IV. It was given in Christ, cf Jn 14:6
   A. God’s purpose and grace was brought into reality in Christ.
   B. God’s grace abounded to many “by one man, Jesus Christ,” Rom 5:15. 26
   C. Man may receive abundance of grace through Him, Rom 5:17. 27

V. It was determined before the foundation of the world, 19b
   A. Before the world began [πρὸ χρόνων αἰώνων] - literally before times eternal.

VI. It was mediated through Christ, 1: 10
   A. Grace was given to us in Christ before time began
   B. Now God’s grace has been made visible or revealed through Christ, cf Rom

   anything good or bad that the fact of sovereign election might stand without complication (Rom 9:11–13). The fact that a
   supposed conditional election is the belief of the majority is due, doubtless, to the reluctance on the part of man to admit that
   no merit resides in his natural self.

   To the same purpose, the election of God is immutable. Some have contended that it is in the power of the elect to
disappoint the calculations of the Almighty. Such sentiments as these are written: “It is false to say that election is confirmed
from everlasting.” “Men may make their election void.” They may “change themselves from believers to unbelievers,” from
elect to nonelect. To such teachers, there is no word or work of God that is sure. Nevertheless, God hath said: “Remember
the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the
beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my
pleasure” (Isa 46:9, 10).

   The supralapsarians hold that God’s ultimate purpose in creation is the manifestation of His perfection and that His mercy
will be revealed in the election of some and His justice will be revealed in the reprobation of all others. Thus far a solemn
truth is declared; but they then advance to an inconsistency. To reach their desired end, they claim that God first decreed to
create man and then to place him in circumstances wherein he would fall and to send His Son to die for those He chose for
salvation. In this arrangement, God is seen to treat the fall of many only as a means to an end. Men were elected or rejected
before the decree concerning the fall and without reference to the fall. Thus they were not seen as sinners, but as creatures,
and as such they were chosen or rejected without a ground for their rejection or without an occasion for the exercise of grace.
The effect of this doctrinal scheme is to rob God of all pity and love and to present Him as One who disregards the suffering
of His creatures. Such doctrine may answer for the cold erring reason of man, but it wholly disregards the full testimony of
the Word of God wherein the compassion of God is stressed.

   The sublapsarians contend that, in the order of His elective decree, God first permitted the fall and then determined
the destiny of men from that starting point as a meritless position before Him. This conception does at least provide a ground
for the exercise of grace and a basis for the condemnation of the lost.

   Closely related to the lapsarian controversy is the question as to whether some who are predestined unto life were
so chosen in view of the fact that Christ would die for them, that is, for His sake, or did He die for them because they were
the chosen of God? The latter would seem to be true, since God first loved the world and, because of that love, He gave His
only begotten Son.

   The doctrine of Election is a cardinal teaching of the Scriptures. Doubtless, it is attended with difficulties which are
a burden upon all systems of theology alike. However, no word of God may be altered or neglected. No little help is gained
when it is remembered that revelation and not reason is the guide to faith. When the former has spoken the latter is appointed
to listen and acquiesce.”

26 Romans 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much
more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

27 Romans 5:17 For if by one man’s offence death reigned by one; much more they which receive abundance of grace
and of the gift of righteousness shall reign in life by one, Jesus Christ.)
16:26; Col 1:26; 1 Tim 3:16; Tit 1:3.\textsuperscript{28}

1. The word “appearance” \([\text{epiphaneia} / \varepsilon \pi \varphi \acute{a} \nu \varepsilon \alpha ]\) occurs only in Pauline writing, 2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 1:10; 2 Tim. 4:1; 2 Tim. 4:8; Tit. 2:13.\textsuperscript{29}

2. The word “appearance” \([\text{epiphaneia} / \varepsilon \pi \varphi \acute{a} \nu \varepsilon \alpha ]\) is also used in relations to Christ’s coming.

C. The manner of Christ’s mediation

1. Abolished death
   a. Spiritual death of alienation from God, Jn 5:24
   b. Christ removed the sting of death, 1 Cor 15:55-56.\textsuperscript{30}

2. Brought life and immortality to light
   b. Christ gives life to others who come to Him, Rom 5:17; 6:4; 2 Cor 4:10-11; 1 Jn 5:11-12.\textsuperscript{31}

3. This life is immortal - \(\text{aftarsian} / \acute{\alpha} \phi \theta \alpha \rho \sigma \iota \alpha \nu \) 
   a. incorruptibility, immortality or eternal.

4. The agency is \textit{through the Gospel}, 1 Cor 4:15; Eph 3:6; 2 Thess 214.\textsuperscript{32}
VII. It was entrusted to Paul, 1:11

A. Appointed as a preacher - kerux /κήρυξ, 1 Tim 2:7; 2 Tim 1:11

1. A kerux/ κήρυξ is a public messenger, crier, or herald, whose duty was to make public announcement in the name of a higher authority.

2. The kerux/ κήρυξ has three main duties:

   a. he brings announcement from the king.

   b. he serves as an emissary when two armies are opposed to each other, who brought the terms of, or request for truce and peace.

   c. he is also the one whom an auctioneer or businessman employed to shout his wares and invite people to come and buy.

3. In the Bible context, the kerux/ κήρυξ is:

   a. the man who brings the message of God to his fellow-man

   b. the man who brings men into peace with God, cf 2 Cor 5:17-20.

   c. the man who calls on men to accept the rich offer which God is making to them, Rom 6:23

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the obtaining of the glory of our Lord Jesus Christ.

31 Timothy 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. * 2 Tim 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

34 Liddell-Scott Greek Lexicon, sv “κήρυξ”

36 William Barclay, t, 2 Timothy & Titus, revised, 148-149.

32 Corinthians 5:17-20 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.

37 Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
4. The word, preacher, is from Latin praedicare referring to the same person.  

B. Appointed as apostle [apostolos / ἀποστόλος]
1. One sent.
2.

C. Appointed as teacher [didaskalos / διδάσκαλος]
1. The meaning of [didaskalos / διδάσκαλος]  
   a. “instructor”  
   b. “schoolmaster”  
   c. “chorus master.”  
   d. It also came to have the sense of “poet,” since dramatists often acted as players and directors
2. The Character of the Word.
   a. The teaching of skills and development of aptitudes is especially included.
   b. The word is apposite (ie, place near) wherever systematic instruction is given.
3. The usage of [didaskalos / διδάσκαλος] in NT  
   a. In 1 Cor. 12:28-29, Eph. 4:1, and Acts 13:1 didaskaloi are mentioned after or with (apostles and) prophets.
   b. They are expositors who edify by their clearer understanding.
      (1) The order is material, not hierarchical.
      (2) The apostles are giving way to pastors and the evangelists to teachers.
4. Similarly in 1 Tim. 2:7; 2 Tim. 1:11 the work of teaching constitutes a part of Paul’s apostleship which the teachers will continue.

VIII. It formed Paul’s conviction, 1:12  
   A. He is not ashamed of the Gospel because he is living in light of the coming glory.
   B. His confidence is in God in whom he placed his faith “I know whom I have

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38Merriam-Webster Collegiate Dictionary sv “preacher.”
40Ibid
believed.

1. Knowledge is power - it gives boldness for living.
2. While actual condition fluctuates (retrogression or progression) one’s position in Christ doesn’t change.
3. Our position in Christ is our assurance of salvation.

C. He is convinced about God’s ability to sustain his salvation until that day.

1. **Committed** - *paratēke / παρατήκη*
   a. *Deposit, trust*
   b. Two views:
      (1) the deposit is that God has entrusted to Paul, usually understood as the Gospel or his ministry, *cf* Phil 1:10; 1 Tim 6:20; 2 Tim 1:14.\(^{41}\)
      (2) the deposit refers to what Paul has entrusted God - his life.
         (a) this is more likely as it fits in with “whom I have believed”

2. **Keep** - *fulastro / φυλασσω = guard*
   a. Same word used earlier in 1 Tim 6:20\(^{42}\)
   b. Picture of a watchman guarding that which was deposited in the treasury.

3. **That day** - day of Christ; *cf* 4:8; Pil 1:6\(^{43}\)
   a. It is the day when believers shall stand before the judgment seat and be rewarded, *cf* 1 Cor 3:13; 2 Cor 5:10; 1 Pet 1:5.\(^{44}\)

\(^{41}\) *Philippians 1:10* That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. \(^{42}\) *2 Timothy 1:14* That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. \(^{43}\) *1 Timothy 6:20* O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

\(^{44}\) *Philippians 1:14* That ye may be approved of things that are excellent; that ye may be sincere and without offence till the day of Christ.
b. Where works will be “revealed by fire” 1 Cor 3:13

c. “Judgment seat of Christ” refers to the place where the Lord will sit to evaluate believers’ lives for the purpose of giving them eternal rewards.

d. It called the bema which actually refers to an elevated platform where victorious athletes went to receive their crowns.

(1) same term used to refer to the place of judging, when Christ went before Pontius Pilate, Mt 27:19; Jn 19:13.45

(2) here it is used for athletic events because of Corinth’s location and association with sporting events.

(3) here appraisal is based on earthly lives, “the things done in the body.”

(a) assessment of motivation for activities.

(b) what Christians do in their temporal bodies have impact for eternity, 1 Cor 4:3-5; cf Rom 12:1-3; Rev 22:12.46

(4) “good or bad” refers not to sins for they have been dealt with already at the cross but to worthless or profitable things, 1 Cor 3:8-14.47

45 Matthew 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

46 John 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

47 1 Corinthians 4:3-5 But with me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 6 Romans 12:1-3 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

48 1 Corinthians 3:8-14 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God’s husbandry, ye are God’s building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. 14 If any man’s work abide which he hath built thereupon, he shall receive a reward.
Paul’s Admonition (1:13, 14)

I. Follow the pattern of sound doctrines, cf 2: Tim 2:2
   A. Hold fast - ἔχε - an imperative.
      1. Lit. to have or to hold in your hands.
      2. To retain, to seize
   B. Form - ἡποτύπωσις / ὑποτύπωσις
      1. A model, example.
      2. Pattern
   C. Sound words
      1. Sound = healthy; wholesome
      2. Words - from logos/ λόγος
         a. Refers to doctrine - the body of Christian truth
         b. The tradition to which Paul and other NT writers (see Luke 1:2) refer originates in the authority of Christ.
         c. It is transmitted at first by eyewitnesses.
         d. Tradition is governed by apostolic authority, which finds its origin in Christ.
         e. Behind the tradition recorded in the NT stands Jesus Christ. He is the first link in the chain of tradition.
         f. The apostles transmitted this tradition through sound teaching.
         g. The apostolic deposit was kept and transmitted by way of faithful teachers. At first they taught by word of mouth, and as time progressed they taught by means of the written page.

II. Guard it carefully, 1:14
   A. Keep - φυλάσσω / φυλάσσω = To guard, cherish, retain
   B. Technical terms for the concept of passing a commodity securely from one party to another “by entrusting it to an authorized agent.”
   C. The concept was present among the Greeks, Romans and Jews but is used only three times in the NT, all in the pastorals (1 Tim 6:20; 2 Tim 1:12,

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482 Timothy 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

49Luke 1:2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

Paul’s Desertion by Others (1:15)

1. Many turned back (\textit{apostropho} / \textit{ἀποστρέφω})
   a. Likely to refer to Paul’s moment of arrest.
   b. Perhaps people thought the Christian cause was lost since they looked to him for leadership.

2. Phygelus and Hermogenes
   a. Nothing mentioned about them
   b. Probably ringleaders

Paul Befriended (1:16-18)

1. Onesiphorus, 1:16
   a. His name means “a bringer of profit”\textsuperscript{52}
   b. He was an encouragement to Paul
      i. \textit{Refresh} [\textit{anafuko} / \textit{ἀναφυγόω}] - to encourage.\textsuperscript{53}
   c. He rendered unspecified services at Ephesus, 1:18\textsuperscript{54}
   d. He was unashamed of Paul’s chains, 1:16
      i. Probably he did not repudiate Paul at the time of arrest or
      ii. He followed Paul and had diligently sought for him until he was found in the dungeon.
   e. He was remembered in prayer by Paul, 1:16, 18
      i. For his household
      ii. Onesiphorus himself


\textsuperscript{52} John RW Stott, \textit{2 Timothy: Guard the Gospel} (Downers Grove: IVP, 1973), 45-46.

\textsuperscript{53} Louw-Nida § 25.149. \textit{ἀναφυγόω}: to cause someone to recover a state of cheer or encouragement after a time of anxiety and trouble - ‘to encourage, to cheer up.’ \textit{ἐξίστι πολλάκις με ἀναφυγόω} ‘because many times he cheered me up’ 2 Tm 1:16. \textit{ἀναφυγόω} may be rendered idiomatically in a number of instances, for example, ‘to give one’s heart back to a person’ or ‘to make one’s heart feel strong again.’

\textsuperscript{54} 2 Timothy 1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou Knowest very well.
The Charge to Suffer for the Gospel

Hanging on to the truth, 2:1-2

1. Exhortation to be strong
   a. Many had defected from the Gospel, 1:15
   b. Paul summons Timothy to be continually strong in the Lord
      i. To be inwardly strengthened.
      ii. Present passive imperative implies “keep on being empowered” or “keep in touch the power.”
   c. Strength is found only Christ, “in the grace of Christ Jesus”
      i. This is where power is located
      ii. Christ is the dynamo for power only we are tapped into him.

2. Exhortation to transmit the truth to others, 2:2
   a. This commitment of truth entailed four stages
      i. From Christ to Paul, Gal.1:11-12
      ii. From Paul to Timothy, 1:14
         (1) this deposit consists of sound words, 1:13 cf 2:2
         (2) the totality of instruction over the years
         (3) many witnesses shows that it was not a privately done matter.
      iii. From Timothy to faithful men, 1 Cor 4:1.
      iv. Faithful men to others, 1 Tim 3:2; 2 Tim 2:24

The nature of Timothy’s teaching ministry, 2:3-26

The dedicated soldier, 2:3-4

1. Seen in willingness to suffer.
   a. Paul ask Timothy to suffer with him, συγκακοπάθησον
   b. Prison experiences allowed Paul to observe Roman soldiers and consider the

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55 Galatians 1:11-12 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

56 2 Timothy 1:14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

57 1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 2 Timothy 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,
parallels between the soldier and the Christian.

c. Soldiering entails hardship, risks, and suffering.
d. These are part of a soldier’s calling.

2. Seen also in his concentration.
   a. Active duty soldier do not get entangled in business.
      i. It is not forbiddance of secular activities
      ii. It is from entanglement which seemed innocent in themselves but may hinder him from fighting Christ’s battles.
   iii.

   b. Purpose - to please his superior officer
      i. In WWII, people frequently said to each other with a wry smile - there’s a war on - a watchword sufficient to justify any austerity, self-denial, or abstention from innocent activities because of the current emergency.  

The law-abiding athlete, 2:5

1. The Christian life is regularly likened in the NT unto a race, cf 1 Cor 9:24-27; Heb 12:1-2
   a. Discipline
   b. Removal of hindrance
   c. Here referring to keeping the rules.

2. The manner of running is lawfully
   a. Not to Christian life per se but Christian service.
   b. Paul elsewhere reminds Christian to take heed to their methodology of ministry, 1 Cor 3:10-15.

The hardworking farmer, 2:6

1. The farmer toils at his job
   a. laboureth - [kopiaw / κοπιῶν] - idea of hard work, at times until the point of

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58John RW Stott, 2 Timothy, 53.

591 Corinthians 3:10-15 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. 14 If any man’s work abide which he hath built thereupon, he shall receive a reward. 15 If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.
exhaustion.
b. Hard work is indispensable to farming.

2. The farmer’s life is dependent on routine faithfulness
a. Unlike soldier or athlete, it is devoid of excitement, remove from all glamour of peril and applause.
b. It is dependent on external condition for crop after all that can be done.

3. The lazy farmer never gets his crop, Prov 10:5; 20:4; 24:30-31.  

4. The hardworking farmer deserves the first share of the crop [harvest]
a. The harvest of holiness, Gal 5:22-23
   i. We have our part to play before harvest comes
      (1) walk by the spirit, Gal 5:16
      (2) Sow to the Spirit, Gal 6:7-8
   ii. JC Ryle: “I will never shrink from declaring my belief that there are no ‘spiritual gains without pains.’ I should as soon expect a farmer to prosper in business who contented himself with sowing his fields and never looking at them till harvest, as expect a believer to attain much holiness who was not diligently about his Bible-reading, his prayers, and he use of his Sundays. Our God is a God who works by means, and he will never bless the soul of that man who pretends to be so high and spiritual that he can get on without them.”

b. The winning of converts, Mt 9:37; cf Jn 4:35; Rom 1:13
   i. Here the harvest comes from God, 1 Cor 3:6-7
      (1) Yet we must labor
   ii. Paul worked hard, 2 Cor 6:5; 1 Cor 15:10; cf Gal 4:11; Phil 2:16.

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60 Proverbs 10:5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.  
62 Matthew 9:37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.”  
63 John 4:35 Say not ye, There are yet four months, and then cometh harvest; behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.  
64 Romans 1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

65 1 Corinthians 3:6-7 I have planted, Apollos watered; but God gave the increase.  
66 1 Corinthians 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.  
67 2 Corinthians 6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fasting;  
68 Galatians 4:11 I am afraid of you, lest I have
iii. The elder who works hard at preaching and doctrine deserves his honor, 1 Tim 5:17.

“There will be no victory for the soldier unless he gives himself to his soldiering, no wreath for the athlete unless he keeps the rules, and no harvest for the farmer unless he toils at his farming.”

**The path to understanding, 2:7**

“Consider what I say; and the Lord give thee understanding in all things.”

1. This verse concludes the first paragraph of chapter 2.

2. Two processes necessary for Timothy to know and understand the truth
   a. Human - Timothy must think it over, “consider what I say.”
      i. Consider - noēi / νοέω - of rational reflection or inner contemplation perceive, apprehend, understand, gain an insight into.
      ii. This is a present, active imperative - *ie*, continually thinking.
   b. Divine - the Lord will grant him “understanding in all things.”
      i. This is not a wish but a promise.

3. Two important implications of this combination of human study and divine illumination:
   a. To receive understanding from the Lord we must consider what *the apostle* is saying.
      i. Shows Paul understands his *apostolic authority*.
      ii. Paul believes that his teaching is from the Lord
   b. If we are to receive understanding from the Lord we must *consider* what the apostle is saying.

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65 BAGD, sv “νοέω”

66 2 Timothy 2:8-9 *Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel; *Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
i. Some Christians never get down to serious study of God’s Word.

ii. It is a type of pseudo-spirituality to believe that understanding will come to them from the Holy Spirit and not from their own studies (a totally false antithesis).
   (1) consequently flipping through passages f Scriptures hoping the Holy Spirit will show them that it all means.
   (2) but the Bible says, “consider what I say.” - a command.

iii. Reversely others study but forget that it is the Lord who grants understanding and that he imparts it as a gift.

   c. Therefore we must remember that for the understanding of Scripture a balanced combination of thought and prayer is essential.

   d. We do the considering and the Lord will grant the understanding.

Suffering is a condition of blessing, 2:8-13

"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: If we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself.” 2 Timothy 2:8-13.

This is a new paragraph whereby Paul strive to tell Timothy that nothing that is worthwhile is ever easy.

The experience of Christ, 2:8

1. Timothy was to remember the essence of the Gospel and the Person central to it
   a. It is a command to remember (ερχομαι / μνημονευε)
   b. Because we are prone to forget
   c. The epitaph over Israel’s grave was “they soon forget.”
   d. The Lord’s Supper was deliberately instituted as a feast of remembrance, a fragrant ‘forget-me-not.’
   e. We are to remember because Christ IS the Gospel

2. Christ is to be remembered for incarnational and saving work
   a. Incarnational - his divine-human person
      i. The description, “of the seed of David” implies Jesus’ humanity.
      ii. It speaks of Jesus’ earthly descent from David, Mt 1:1
      iii. The description “risen from the dead” imply his divinity, Acts 2:24;

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67 Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.
Rom 1:3-4

b. Salvific - his saving work
   i. **Risen from the dead** imply that he died for our sins and was raised to prove the efficacy of his sin-bearing sacrifice.

   ii. **Descended from David** - also tells us that He has established himself as David’s greater son, Lk 1:32-33.
       (1) he has ascended into the heavenlies
       (2) he shall sit on the throne of David one day and rule.

   iii. Taken together both phrases allude to Christ’s double role as Savior and King.

3. Paul says Christ is “my Gospel”

4. When Timothy is tempted to jump overboard think of Jesus Christ.

The life of Paul, 2:9-10

1. Paul claims that he is having to endure the painful indignity of wearing chains like a common criminal (‘evil doer’).
   a. Same word (κακουργός /κακoʊpγος) translated as malefactor, evil doer, Lk 23:32.
   b. As a Roman citizen he need not be chained.

2. Though chained, Paul declared that Gd’s word is not.

3. The doctrine of election does not dispense with the necessity of preaching.
   a. It made it more important.
   b. Elect obtain salvation in Christ not apart from the preaching but by means of it.

4. Paul could not preached the Gospel without having to suffer for it, 2:10

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68 Acts 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. * Romans 1:3-4 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

69 Luke 1:32-33 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

70 Luke 23:32 And there were also two other, malefactors, led with him to be put to death.
The believers’ common experience, 2:11-13

1. Those who have died with Christ shall live with Him, cf Rom 6:3
   a. Refers to the believers’ union with Christ.
   b. Paul says he died daily, 1 Cor 15:31
   c. The believer’s life is a life of dying, 2 Cor 4:10

2. If we share Christ’s suffering and endure we shall share his reign thereafter, Rom 8:17; 2 Cor 4:17.71
   a. The road to life is death; the road to glory is suffering.

3. The possibility of denying Christ, 2:12b-13
   a. This echoes Christ’s statement, Mt 10:33

4. Unfaithfulness does not deny God’s faithfulness to his promises
   a. William Hendriksen, “faithfulness on his part means carrying out his threats . . . as well as his promises.”72
   b. He will be true to his promises - God cannot act contrary to His character.

It is this idea of no pains, no gains, no cross, no crown. This principle took Jesus to the path of lowly birth, and shameful death then onto glorious resurrection and heavenly reign. Same principle brought Paul his chains and prison cell in order that the elect might obtain salvation and glory. It is this same principle which makes a soldier willing to endure hardship; an athlete discipline and farmer toil. It would be ridiculous thus, to expect our Christian life and service to cost us nothing.

After three metaphors to Timothy to vivid portray his role as a teacher and transmitter, Paul goes on to describe three more metaphors of workman, vessel and Lord’s servant.

The charge to avoid to disputing, 2:14

The unashamed workman, 2:14-19

1. The type of work expected of Timothy the Christian workman - teaching.
   a. He is called to handle the Word of truth.

2. The kinds of workman in existence

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71 Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 72 2 Corinthians 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,
a. The good workman - one approved

i. Give diligence to present himself approved to God.

ii. Able to cut straight
   (1) rightly dividing = orthotomeo / ὀρθοτομεῖον = lit. “to cut straight”
   (2) use three times in the Bible, cf Prov 3:6; 11:5; 2 Tim 2:15
   (3) the idea of one who ‘cut a path in a straight direction’ or ‘cut a road across country (that is forested or otherwise difficult to pass through) in a straight direction’, so that the traveler may go directly to his destination.

iii. the word of truth - apostolic tradition - Scripture, cf 2:2.
   (1) we have the task of cutting a straight path.
   (2) we are to be accurate on the one hand and plain in exposition.
   (3) thus a good workman is true to the Scripture and does not falsify it, cf 2 Cor 2:17.

3. The bad workman contrasted

a. Paul takes the metaphor of a bad workman from archery, 2:18
   i. concerning the truth have erred (astocheo / ἀστοχεῖον) - lit. missed the mark.
ii. used three times in the PE, 1 Tim 1:16; 6:21; 2 Tim 2:18.
iii. The Word of God is a target, one either hits it or missed it.
iv. The Word of God is a road, the believer will make it either straight or crooked as he cuts his road through the forest.
v. As a result of what he does, a workman by what he teaches will have an effect on others for good or for bad.

b. There are false teachers who taught serious error
i. taught that the resurrection is past, 2:18  
(1) denies any bodily resurrection to come, cf Acts 17:32; 1 Cor 15:12.  

ii. involved in disputing of words, 2:14  
(1) *logomacheo* / λογομαχεω - fighting about words.  
(2) 1 Tim 6:4 has its noun, *logomachia* / λογομαχία as “word battle.”  

4. The attitude towards bad workman, 2:16  
   a. *Shun* - stand around, or go around so as to avoid.  
      i. Shun godless chatter for they lead to ungodliness, 2:16-17.  
         (1) *bebelos kenofonia* / βηβήλος κενοφονίας - vile, empty talk.  
         (2) proceed forward to ungodliness - forward movement in the wrong direction.  
         (3) they lead people away from God.  
      
      ii. Shun it because it leads to corruption  
         (1) *doth eat as canker* - the Gk word is γάγγραινα (Eng gangrene).  
         (2) cancerous in nature.  
         (3) Hymenaeus and Philetus cited as examples of false teachers.  
         (4) it spreads its infection in the community, 2:14; 17, 18  

Two good questions to ask regarding teachings: 1) what its attitude towards God and 2) what effects it has upon men.  

Truth leads to promotion of godliness, Tit 1:16.  

5. The foundation of God’s truth is sure, 2:19  

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77 *Acts 17:32* And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. *1 Corinthians 15:12* Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?  

78 *1 Timothy 6:4* He is proud, knowing nothing, but doting about questions and *strifes of words*, whereof cometh envy, strife, railings, evil surmisings,  

79 BAGD sv “περιστρεφ”  

80 *2 Timothy 2:16-17* But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;  

81 *1 Timothy 1:20* Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.  

82 *2 Timothy 2:14* Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but to the subverting of the hearers*. *2:17* And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.
a. Secret and invisible - the Lord knows his own
b. Public and visible - those who profess Christ proves it so by departing from evil.

**The clean vessel, 2:20-22**

1. Vessels defined - *skeus* / σκεῦος - container, instrument.
2. Vessel described
   a. Unto honor - *timei* / τιμη -
      i. Refers to setting of price Acts 4:34, or
      ii. Value ascribed to something.
      iii. Honorarium, compensation, 1 Tim 5:17
      iv. Usefulness, Col 2:23
      v. Honor, respect, Rom 12:10
      vi. Recognition, dignity, Jn 4:44
      vii. Position of honor, Heb 2:9; 5:4
      viii. Here in 2 Tim 2:20 honor refers to usefulness rather than value.
   b. Unto dishonor - *atimei* / ἀτιμία
      i. Vessels or items of lesser value (“dishonor”).
      ii. Eg, wood, clay.
      iii. Common utensils for daily uses.
3. The metaphor’s reference - the difference between true and false teachers.
4. The condition for service, “purge himself from all these”
   a. Purge - *ekkatairop* / ἐκκαθαίρω to make clean by removing that which is unclean, cf 1 Cor 5:7; clean out; cleanse.

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83 Friberg Analytical Gk Lexicon, sv “τιμη”
84 Acts 4:34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,
85 1 Timothy 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
86 Colossians 2:23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.
87 Romans 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;
88 John 4:44 For Jesus himself testified, that a prophet hath no honour in his own country.
89 Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.
90 D. Edmond Hiebert, “Pauline Images of a Christian Leader,” in Bsc 133: 531 (Jul 76), 224.
b. One’s usefulness is dependent on one’s cleanliness.
c. *From these* - refers to the purging from the falsehood from the minds.
d. Purity of doctrine and of life - is the essential condition of serviceability to Christ.

5. The quality of vessel cleansed
a. Sanctified - *hagiatso* / ἁγιάζω - one set apart for specific purpose; consecrate or dedicate.
b. Meet - *eukrestos* / εὐχρήστος - useful; serviceable to someone.
c. Master - *despotes* / δεσπότης - lord, master, owner.

6. Areas of specific advice from Paul o Timothy, 2:22
a. *Flee youthful lusts* - *lit.* flee is seeking safety from flight
i. *Fuge* / ἕφυγε - an imperative not option.
   (1) all Christians are to flee from idolatry, immorality, materialism, love of money, youthful passions,
   (2) withstand the devil so that he will flee from us James 4:7
   (3) flee as Joseph fled from Potiphar’s wife, Gen 39:12
ii. Flee from the youthful impulses - not necessarily sexual nature.

b. Pursue the four essential marks of a Christian
i. Another present active imperative - *keep pursuing*.
   (1) used in war or hunting
   (2) to run after
   (3) used many times to refer to literal persecution.
      (a) Paul’s persecution of the Church, Gal 1:13
      (b) Christian’s pursuit of God’s will, Phil 3:12, 14.
ii. righteousness, - *δικαίωσιν* / dikaiosune
iii. faith - *pistis* / πίστις
iv. love - *ἀγάπη* / agape
v. peace - *εἰρήνη* / eirene
vi. those calling the Lord out of a pure heart.

c. It is the ruthless rejection of one in combination with the relentless pursuit of the other that provides insight into holiness of life.

d. For the promise to be inherited (vessel meet), the condition must be fulfilled (purge himself).

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James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Genesis 39:12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

Galatians 1:13 For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it.
But foolish and unlearned questions avoid, knowing that they do gender strifes. 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

1. The Controversies that Timothy was to avoid, 2:23
   a. Controversies that are stupid and senseless, “foolish and unlearned quesions”
      i. Foolish - μωρός / μωρός = stupid.
      ii. Unlearned questions - ἀπαλείφως ζητήσεις
         (1) unlearned = ignorant
         (2) questions - investigations; controversies
   iii. The meaning of the word zeitisis ‘controversy.’
      (1) investigation, eg, Festus’ legal inquiry into Paul’s case, cf Acts 25:20
      (2) discussion, eg, debate between the apostles and Judaizers over circumcisions, Acts 15:2, 7.
      (3) if used in the former sense (investigation) it often leads to speculation. If the word is used in the latter sense (discussion) it leads to controversy.
      (1) the word is used in the context of fruit of a preoccupation with myth and endless genealogies.
      (2) it leads to dissension, envy, slander, base suspicions and wrangling (1 Tim 6:4).
      (3) Titus told to avoid four things
         (a) controversies (zeitiseis/ζητησείς)

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94BAGD, sv "ζητησείς"
95 Acts 25:20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.
96 Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 
15:7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.
97 1 Timothy 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 2 Tim 2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes. Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.
Galatians 2:11-14

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Timothy was also instructed to guard the truth of God's word, as stated in 1 Timothy 6:12 and 2 Timothy 4:7.

The characteristic of the Lord's servant, 2:24

- Must not strive, οὐ μαχασθαι
- Apt to teach, didaktikos / διδασκάτως
- Gentle/kind, epios / ἐπίος
- Patient/forbearing, anexikakos / ἀνεξικακός
- Meekness, prautes / πραΰτης

2. The only kind of controversy that is justified is when the truth of God’s word is at stake.
   - Paul opposes Peter, eg, Gal 2: 11-14.
   - Timothy and Titus told to guard the ‘deposit’ of truth, 1 Tim 6:12; 2 Tim 4:7.

3. Timothy told that these stupid and senseless controversies generate “strife.”

4. When people forsake revelation for speculation they have no agreed authority and no impartial court of appeal.

5. The characteristic of the Lord’s servant, 2:24
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   - Apt to teach, didaktikos / διδασκάτως
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1 Timothy 6:12

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

2 Timothy 4:7

I have fought a good fight, I have finished my course, I have kept the faith:

John RW Stott, 2nd Timothy, 77.

1 Thessalonians 2:7

But we were gentle among you, even as a nurse cherisheth her children:

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3. The description of the opponents of truth, 2:25-26
   a. They are sinful hence needing to repentance
   b. They are in error needing to come to the knowledge of truth.
   c. They are caught in the snare of the devil

4. The purpose of the servant’s outreach
   a. Come to their spiritual senses
   b. Liberation from the bondage to the devil
      i. Captive - zogreō /ζωγρέω
         (1) captured alive; prisoner of war.
         (2) used also of catching men by Christ, Lk 5:10.

     ii. Captured to do the bidding of the conqueror

Summary
As good soldiers, law-abiding athletes, and hardworking farmers, we must be dedicated to our work. As unashamed workmen we must be accurate and clear in our exposition (message). As vessels for noble use we must be righteous in our conduct and character. As the Lord’s servants we must be courteous and gentle in our manner. All these contribute to the whole portrait of the preacher of God. These also lay down the condition for usefulness.

The charge to continue in the Gospel

The reality of distress, 3:1-2

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Isaiah 42:2-3 He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

50:4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

2 Corinthians 10:1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you.

Luke 5:10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
1. The certainty stated, “but know this”

2. The time of stress, “in the last days”
   a. The period from the first coming of Christ until his return, Acts 2:16-17; Heb 1:1-2; 9:26; 1 Pet 1:20; 1 Jn 2:18.\(^{105}\)
   b. Apostasy exists in every age, but it will reach climax shortly before Christ comes

3. The meaning of stress, “perilous”
   a. From \(kalepos/\chiλεπος\)
   b. Hard times, times of stress, difficult, full of trouble, hard to bear.

### The evil men described, 3:2-9

#### Their moral conduct, 3:2-4

**Misdirected love - loving oneself instead of God**

1. Lover of self - \(philautos/\phiλαυτος\)
2. Lover of money - \(philarguros/\phiλαργυρος\)
3. Boasters - \(alazon/\alphaλαζων\)
   a. Arrogant
   b. Empty pretender,\(^{106}\) cf Rom 1:30.\(^{107}\)
4. Proud - \(hyperephanos/\upsilonερηφανος\) = haughty or disdainful.
5. Blasphemers - \(blasphemoi/\βλασφημοι\) = slanderous, insulting.
   a. Natural ‘progression’ from bragging to despising others.

#### Ingratitude towards family

1. Attitude towards parents

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\(^{105}\) Acts 2:16-17 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: ■ Hebrews 1:1-2 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; ■ Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. ■ 1 Peter 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. ■ 1 John 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

\(^{106}\) AT Robertson’s Word Pictures.

\(^{107}\) Romans 1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
2. **Unholy** - *anosioi / ἄνόσιοι*
   a. *Hosios* - means devout
   b. Lack of devotion to God

3. **Unloving or without natural affection** - *astorgoi / ἀστοργοὶ* - trans inhuman.

4. **Implacable, irreconcilable, unmerciful or trucebreakers** - *aspondoi/ ἀσπόνδοι*
   a. Describes a situation where people are unwilling to come to the table for negotiation.

### Attitudes towards others

1. **Slanderers** - *diaboloι / διάβολοι* - also backbiting
3. **Brutal or fierce, savage** - *anemeroi / ἀνεμεροὶ*
4. **Despisers of good** - *aphilagathoi / ἀφιλάγαθοι* = strangers to all goodness.
5. **Traitor or treacherous** - *prodotai / προδόται* - betrayer.
   a. Same word use of Judas Iscariot, Lk 6:16.\(^{108}\)
6. **Heady, or headstrong** - *propeteis/ προπετεῖς* - reckless, falling forward headlong.
7. **Highminded or conceited** - *teufwme,noi* - puffed up; a sense of one’s importance.
8. **Lovers of pleasures instead of God** - *φιλήδονοι μᾶλλον ἡ φιλόθεοι*

### Their religious observance, 3:5

1. Having a form of godliness but denying the power
   a. **form** - *morphosis / μορφώσεις*
      i. outline without substance
      ii. Outward shape without the reality
   b. Paul says that the false teachers religiosity has “a mere appearance without the corresponding reality.”\(^{109}\)
   c. True religion combines form and power to present the Gospel message.

2. Timothy told to avoid these people.

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\(^{108}\)**Luke 6:16**  And Judas the brother of James, and Judas Iscariot, which also was the traitor.

\(^{109}\)**TDNT, sv “μορφώσεις”*
Their evangelistic zeal, 3:6-9

1. They enter into the households secretly with ulterior motives.
   a. *Creep* - to enter secretly ulterior motives; to slip into.; worm their way into houses.\(^ {110} \)

2. They lured gullible women into their falsehood
   a. *Making captives* - aixmalotizo / αἴξμαλωτίζω
      i. Lit. to cause someone to be a prisoner of war; or take captive.
      ii. *Fig.* To deceive or mislead.
   b. Prime candidate *silly women*
      i. *Silly* - gunaikairov / γυναικάριον = little women or gullible.
      ii. A word of contempt for women who were idle, silly and weak.
      iii. The women’s weakness were double:
         (1) morally weak - “laden with sins”
            (a) sins were both a tyrant and a burden.
            (b) false teachers worm their way into their home and played upon their feelings of guilt and infirmity.
         (2) intellectually weak - unstable, gullible - the kind that will listen to anybody but never arriving at the knowledge of truth. They can’t reach a settled state of conviction but oft toss to and fro.

3. The example of Jannes and Jambres
   a. They were supposed to be the two magicians of Pharaoh.
      i. They were not named in the OT
      ii. Their names were found in one of the Targums which insert their names in Exod 7:11
   b. Their defiance against Moses is liken to resisting against the truth
   c. Their story serves as parallels to the false teachers who were imposters.
      i. *Men of corrupt minds* - men whose mind are depraved or destroyed.
      ii. *Disapproved concerning the faith* - their profession failed to meet the test.

4. These men will not go far, 3:9
   a. Their folly will be obvious to others
   b. Even the follies of the two men

\(^ {110} \text{BAGD sv “ἐνδυναμοῦ,” Louw-Nida, §15.94} \)
Standing tenaciously in the faith, 3:10-15

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

1. The contrast expected of Timothy, “but thou” cf 3:14
   a. Like the contrast stated in 2:1
   b. Better translated as but as for you
   c. As a stark contrast to the contemporary world Timothy is called to be different, cf Rom 12:1-2\(^{111}\)
   d. If necessary - be alone.

By pointing Timothy to the Past, 10-13

1. Fully known - παρακολουθεω = followed closely; followed alongside.
   a. follow with the mind, understand, make one’s own; or follow faithfully, follow as a rule.\(^{112}\)
   b. Literally, one following a person as he goes somewhere and of walking in his footsteps. “I follow you”
   c. Figuratively, it refers to either intellectual following or referring to someone who is committed both mind and life. “He’s a follower of so-and-so.”
   d. Paul uses the commitment sense of the word.


3. Paul’s behavior,
   a. “my manner of life”
      i. Agoge / ἀγωγή - conduct.
   b. My aim in life, “purpose”
      i. Prothesis / προθεσις,
      ii. Spiritual ambition which motivates him

\(^{111}\)Romans 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

\(^{112}\)BAGD sv “παρακολουθεω”
c. My faith, *pistis* /πίστις

d. My longsuffering, *makrothumia* /μακροθυμία
  i. Longsuffering, longsuffering towards aggravating people.
  ii. a state of emotional calm in the face of provocation or misfortune and without complaint or irritation.\(^{113}\)

e. My love [charity] - *agape* /ἀγάπη
  i. For God and man
  ii. Contrary to false teachers who love themselves

f. My perseverance [patience] - *hupomone* /ὑπομονή
  i. to continue to bear up despite difficulty and suffering - ‘to endure, to bear up, to demonstrate endurance, to put up with.’\(^{114}\)
  ii. *patience, endurance, fortitude, steadfastness, perseverance.*\(^{115}\)
  iii. Difference between longsuffering and perseverance:
    (1) patience - “patient endurance of trying circumstances”
    (2) longsuffering - “patient endurance of trying people.”

g. My persecutions and afflictions - *diogmos* /διογμός and *patema* /πάθημα
  i. Three Galatian cities mentioned in particular
    (1) Antioch, Acts 13:44-52
    (2) Iconium, Acts 14:1-6, 19
    (3) Lystra, Acts 14:8-20
  ii. Timothy was a citizen of Lystra and would be more familiar to Paul’s persecution there.
  iii. afflictions - sufferings
  iv. Paul acknowledges the protective hand of God

4. Paul states that all who live godly lives will suffer persecution, 3:12 cf Jn 15:18-21; Acts 14:22.\(^ {116}\)

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\(^{113}\)Louw-Nida §25.167

\(^{114}\)Louw-Nida §25.175

\(^{115}\)BAGD sv “ὑπομονή”

\(^{116}\)John 15:18-21 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name’s sake, because they know not him that sent me. *Acts 14:22* Confirming the souls of the disciples, and
5. The deteriorating condition of mankind, 3:13
   a. Two kinds listed
      i. Imposters - *goes / γόης* - charlatans, jugglers, swindlers, cheaters, wailer.\(^{117}\)
      ii. Evil men -
   b. Nature of deterioration - progressively worse - *prokopto / προκόπτω*
      i. *go forward, make progress, prosper* - used to refer to going in wrong direction.
      ii. Idea of *from bad to worse*.
   c. Deterioration described: “they begin by being seducers and end in being dupes, and the dupes (very often) of their own deceptions; for deceit commonly leads to self-deceit.”

By encouraging Timothy to face the future, 3: 14-15

1. Contrast of mentality expected, “but . . . thou”
   a. Emphatic contrast - “σὺ δὲ”
   b. Contrast from false teachers

2. Continuance expected- “continue thou”
   a. Meaning of continue
      i. *Meno / μενω* - remain, stay
      ii. Also used in the sense of someone who does not leave the realm or sphere in which he finds himself: remain, continue, abide.\(^{118}\)
   b. Realm of continuance - “in the things which thou hast learned and hast been assured of.”
      i. *Learned - mantano / μαντάνω* = learning through instruction.
      ii. Doctrines through Scriptures

3. Conviction established - Paul’s teaching and OT Scriptures
   a. Assured of - *pistoo / πιστῶ* = feel confidence, convinced.
   b. *Of whom thou hast learned* - the source of Timothy’s formal instruction was from Paul, 2:2
   c. “from a child thou hast known the holy scriptures”
      i. it was the custom to teach Jewish children the law at a very early age,

\(^{117}\)BAGD, sv “γόης”

\(^{118}\)BAGD sv “μενω”
and to cause them to commit parts of it to memory.

ii. Most impressionable during formative years.

iii. Family influence, cf 2 Tim 1:5
1) grandmother Lois
2) mother Eunice

d. holy scriptures - [ta hiera grammata / τὰ ἱερὰ γράμματα]
i. lit. the sacred writings
ii. refers to the Greek OT = Septuagint/LXX
iii. Scripture harmonizes itself
1) Acts 26:22-23 - OT prophesy Christ’s suffering and glorification
2) Rom 1:2 cf 3:21

The Origin and purpose of Scripture, 3:15b-17

“the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.

The origin of Scripture
1. It has its source in God, “all scripture is given by inspiration of God”
   a. Inspired - theonoustos / θεόνοιστος
   b. God’s words were given through men superintended by the Holy Spirit so that their writings are without error., cf 1 Pet 1:21
      i. This Scripture does not teach, then, that God breathed into the authors, but rather that the product, the Holy Scriptures, is that which God has breathed out.
      ii. The original writing, or autographa is inspired.
      iii. In a word, what is declared by this fundamental passage is simply that the Scriptures are a Divine product, without any indication of

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119 2 Timothy 1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

120 Acts 26:22-23 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

121 Romans 1:2 (Which he had promised afore by his prophets in the holy scriptures,) 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

122 Litfin, A. Duane.. Second Timothy BKC (Wheaton: Victor books, 1983). 2 Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
how God has operated in producing them.\textsuperscript{123}

c. The purpose of Scripture, “it is profitable”

i. Profitable - 

\textit{ophelimos / ὧφέλιμος} - what is particularly helpful. Useful, advantages.\textsuperscript{124}

\begin{enumerate}
\item \textit{salvation}, 3:15b - “unto salvation.”
  \begin{enumerate}
  \item Bible is essentially a handbook for salvation
  \item it unfolds the divine scheme of salvation.
  \item it reveals man’s creation
  \item it records his fall
  \item it records God’s continual love
  \item it reveals God’s future plan of grace
  \item it promises future events that gives hope.
  \end{enumerate}
\item Bible centers on the Lord Jesus Christ, Lk 24:27, 44\textsuperscript{125}
\item \textit{doctrine} - - \textit{διδασκαλία}
  \begin{enumerate}
  \item false teachers divorce truth but believers must marry it.
  \item Scripture is profitable for teaching the truth and refuting the errors.
  \end{enumerate}
\item \textit{reproof} - \textit{ἐλεγμός} - rebuking or convicting.
\item \textit{correction} - \textit{ἐπανόρθωσις} - a making right again; amendment; a reformation of errors.
\item \textit{instruction} - \textit{παιδεία / παιδεία} - training, upbringing, training.
  \begin{enumerate}
  \item this is especially as it is attained by discipline and instruction.\textsuperscript{126}
  \item providing instruction, with the intent of forming the right habits of behavior.
  \end{enumerate}
\end{enumerate}

ii. \textit{Maturity (perfect)} - \textit{ἀρτιός}

\begin{enumerate}
\item of one able to meet all demands; qualified, fully ready,
\end{enumerate}


\textsuperscript{124}BAGD sv \textit{ophelimos}

\textsuperscript{125}Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. \textbullet\textsuperscript{24:44} And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

\textsuperscript{126}BAGD sv \textit{παιδεία}
perfectly fit.\textsuperscript{127}

(2) complete, capable, proficient.\textsuperscript{128}

iii. \textit{Good works} - product of growth.

\section*{The Charge to Preach the Gospel}

\subsection*{The solemnity of the charge, 4:1}

“I charge \textit{thee} therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.”

1. The meaning of \textit{charge} - \textit{diamartyromai} / Διαμαρτύρομαι
   a. A serious declaration
   b. It has a legal connection that means \textit{to testify under oath} in a court of law.
   c. It is used in the NT of any solemn and emphatic utterance.

2. The recipients of the charge
   a. Primarily to Timothy.
   b. Secondarily to every man called unto the evangelistic or pastoral ministry, even to all Christian people.

\subsection*{The Aspects of the charge}

\textbf{The nature of the charge, 4:2}

1. The charge is the task for which Paul commissioned Timothy to do.

2. The essence of the charge - \textit{preach the Word}.
   a. \textit{Preach} - \textit{kerux/κηρυχ} - a herald
      i. Timothy is not only to hear the Word, to believe and obey what he hears, nor just to guard it from all falsification, nor to just suffer for it, or continue in it, but to preach it to others.
   b. \textit{The word} - the Word of God
      i. Stott: “we have no liberty to invent our message, but only to communicate ‘the word’ which God has spoken and has now committed to the church as a scared trust.”

\textsuperscript{127}Friberg ANT Lexicon, sv "ἀρτιος"

\textsuperscript{128}BAGD sv "ἀρτιος"
3. The marks that should characterize Timothy’s preaching

a. An urgent proclamation - be instant

i. Translated be urgent - ephistemi / ἐπίστημι
   (1) lit ‘to stand by.’
   (2) stand by or near, approach, appear oft. w. the connotation of suddenness. 129

ii. Idea of not just being alert but of insistence and urgency.

iii. All true preaching conveys a sense of urgent importance of what is being preached.

iv. The preacher knows he is dealing with matter of life and death.
   (1) Richard Baxter, “Whatever you do, let the people see that you are in good earnest. . . You cannot break men’s hearts by jesting with them, or telling them a smooth tale, or patching up a gaudy oration. Men will not cast away their dearest pleasures upon a drowsy request of them that seemeth not to mean a he speaks, or to care much whether his request be granted.”130

v. This urgency is continued, “in season and out of season”
   (1) idea of is a biblical appeal against laziness.

b. A relevant proclamation

i. The message of God speaks to different me in different ways

ii. The three different ways

(1) Reprove - appeals to intellect
   (a) people tormented by doubts need to be convinced by arguments.

(2) Rebuke - appeals to moral
   (a) Those fallen to sin must be rebuked and brought back into fellowship with God and men.

(3) Exhort - appeals to emotion
   (a) Others haunted by fears and need encouragement.

129 BAGD sν ἐφιστήμη
130 Richard Baxter, The Reformed Pastor, 145. Do Not Copy Without Prior Permission © AlvinLam © 2 Timothy Notes©
iii. God’s Word does all this and more - we are to apply it relevantly.

c. A patient proclamation, “with all longsuffering”

i. Although we are to urgent in preaching we must be unfailing in patience to wait for results.

ii. Never resort to the use of human pressure techniques, or attempts to contrive a ‘decision.’

iii. The result of proclamation belongs to the Holy Spirit.

d. An intelligent proclamation, “and doctrine.”

i. Doctrine here = didache / διδαχή = ethical instruction of believers

ii. Regardless of our approach (reproof, rebuke, exhort) it must be a doctrinal ministry.

iii. The is an increasing need especially as education rise, for Christian ministers to exercise in the teeming cities of the developing world a systematic expository preaching ministry.

iv. Paul did this in Ephesus, Acts 20:20, 27 cf 19:8-10.\(^{131}\)

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The Basis of the charge, 4:1, 3-8

The coming of Jesus Christ, 4:1

1. The personal return of the Lord is promised, Acts 1:11; 1 Thess 4:13-18\(^ {132} \)

\(^{131}\) Acts 20:20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, ¶ 20:27 For I have not shunned to declare unto you all the counsel of God. ¶ Acts 19:8-10 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

\(^{132}\) Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. ¶ 1 Thessalonians 4:13-18 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice
2. The appearing of Christ is a visible one
   a. *Epiphaiea / ἐπιφάνεια* - a visible manifestation of a divine being.

3. The judgment promised, “who shall judge the quick and the dead” *cf* 2 Cor 5:10-11

4. The consummation of His kingdom - the certainty of it.

The contemporary scenario, 4:3-5

1. Paul foresees the coming of dark and difficult days.

2. Although future yet it appears that it has already begun in Timothy’s time.

3. The characteristics of these times stated
   a. People cannot bear the truth, “they will not endure sound doctrine.”
   b. They will refuse to listen to it
   c. They will find teachers to suit their own speculative fancies into which they are determined to wander.
      i. It has to do with their ears (twice mentioned).
      ii. A peculiar pathological condition called, “itching ears” - *an itch for novelty*.
      iii. This itch is relieved by the messages of the new but false teachers.
      iv. In fact all the people need to do is to stop the ears against the truth (Acts 7:57) and open them to any teacher who will receive that tickle by scratching it.
   d. The people rejects the truth and prefers teachings of their own likings, 4:4; *cf* 4:3

4. Timothy is told to be different in the face of such situation
   a. Because the people are unstable in mind and conduct - Timothy is to be sober
      i. *Watch thou in all things* - *nepho / νήψω*
         (1) to be sober, to be free from every form of mental and spiritual

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133 Corinthians 5:10-11 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

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Philippians 2:17 Philippians 2:17 Philippians 2:17 Philippians 2:17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

(2) when men gets intoxicated with head heresies and sparklling novelties - God’s man must keep calm and sane.

b. Although the people may not listen to sound teaching - Timothy must persist in teaching it. And be prepared to endure sufferings.
   i. Don’t compromise.
   ii. When biblical faith becomes unpopular preachers are sorely tempted to mute the elements which are offensive.

c. Because people are woefully ignorant of the true preacher - Timothy was to do the work of an evangelist, 3:5
   i. Best cure against false teaching - evangelism.

d. Even if the people forsake truth for the false teachers who tickle their fancies, Timothy must fulfill his ministry.
   i. Same verb used to refer to Paul and Barnabas completing their missionary journey, Acts 12:25
   ii. Timothy must persevere until his task is accomplished.

The aged apostle, 4:6-8

1. Paul knows his time is at hand.
2. Two vivid images to portray his coming death

a. The language of sacrifices, “I am now ready to be offered”
   i. *Spendo* - σπένδω - to offer a libation, or a drink offering.
   ii. His life is likened unto a drink offering, cf Phil 2:17
   iii.

b. The language of boating, “departure”
   i. So imminent that Paul speaks of it as having already begun, “the time of my departure is at hand.”
   ii. *Analysis* / ἀνάλυσις - loosing; departure
      (1) euphemism for death
      (2) picture of a boat loosing/ntying itself from its moorings.
      (3) the anchor is weighed, the ropes are slipped and the boat is set to sail to another shore.

3. The reflection over the years of ministry, 4:7

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134Philippians 2:17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.
a. “I have fought a good fight” - a soldier metaphor
   i. Fought - agon/αγων - struggle, fight - agonize.
      (1) same word used for participating in athletic contest or engage in fight.
   ii. A good fight - battle worth fighting for.

b. “I have finished my course” - an athletic metaphor
   i. He has accomplished what he has set out to do, cf Acts 20:24\textsuperscript{135}
   ii. Finishing the race is a major challenge to runners - stay the course - deep satisfaction in reaching the goal.
   iii. One thing necessary for life is \textit{staying power} which many lack.

c. “I have kept the faith”
   i. Paul kept the faith with his Master, Jn 17:4\textsuperscript{136}
   ii. Paul kept the truth that was deposited with him.

4. Paul’s anticipation, 4:8
   a. The \textit{crown} - stephanos/στέφανος - better ‘garland’ - of righteousness
      i. Wreath made of palm branches
      ii. Symbolizes a reward, achievement
      iii. Eternal not temporal prize
   b. Reserved for those who anticipates the coming of the Lord - evidence of justification, Heb 9:28\textsuperscript{137}
      i. Doctrine of perseverance of the saints - continuance is the evidence of reality.
      ii. Believer anticipates the coming of the Lord, 1 Jn 2:28\textsuperscript{138}

A Roll of honor and dishonor, 4:9-15

1. Demas - the one who deserted
   a. In Philemon 24 he was listed amongst a group of men whom Paul calls his

\textsuperscript{135} Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

\textsuperscript{136} John 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

\textsuperscript{137} Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

\textsuperscript{138} 1 John 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

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fellow-laborers.\textsuperscript{139}  

b. In \textit{Col 4:14} he is mentioned without any comment.\textsuperscript{140}  

c. In 2 Tim 4:10 he is said to have forsaken Paul as loving the world.  

i. There is no greater threat than the threat of the years to a man’s ideals.  

ii. It can be kept at bay only by being in the presence of the Lord.  

2. Luke - the Gentile well spoken of, 4:11  

a. Paul’s constant companion, Acts 27  


c. Paul called Luje - fellow laborer, Philemon 24  

3. Mark - the one who redeemed himself, 4:11  

4. Crescens - helper unknown to men but to God  

5. Titus, Tit 1:4\textsuperscript{141}  

a. Problem solver, 2 Cor 2:13; 7:6, 13; 12:18.\textsuperscript{142}  

6. Tychicus - Paul’s delivery man, Col 4:7; Eph 6:21\textsuperscript{143}  

7. Alexander the Coppersmith - man who tried to hinder the Gospel, 4:14  

\section*{Personal Request}  

1. Cloak - perhaps to keep warm  

a. \textit{Phainole} - a great circular rug-like garment.  

\begin{footnotesize}  
\begin{enumerate}
\item \textsuperscript{139}Philemon 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.
\item \textsuperscript{140}Colossians 4:14 Luke, the beloved physician, and Demas, greet you.
\item \textsuperscript{141}Titus 1:4 To Titus, \textit{mine} own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.
\item \textsuperscript{142}2 Corinthians 2:13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. \textsuperscript{7:6} Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus. \textsuperscript{7:13} Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. \textsuperscript{12:18} I desired Titus, and with \textit{him} I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? \textit{walked} we not in the same steps?
\item \textsuperscript{143}Ephesians 6:21 But that ye also may know my affairs, \textit{and} how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things. \textbf{Col 4:7} All my state shall Tychicus declare unto you, \textit{who is} a beloved brother, and a faithful minister and fellowservant in the Lord.
\end{enumerate}
\end{footnotesize}
3. Parchments - Paul’s legal documents or copies of the Hebrew Scriptures.

**Last words and greetings, 4:16-22**

**The loneliness of the hour, 4:16-18**

1. Roman trial began with preliminary hearings to formulate the precise charge against the prisoner.
2. Paul had not one person with him at that time - it was too dangerous to proclaim oneself the friend of a man on trial for his life.
3. Three things brought Paul courage in the lonely hour
   a. Though all men forsook Paul - the Lord did not.
   b. Paul could use the Roman court to proclaim the Gospel message.
   c. He knew the ultimate rescue is certain - eternal safety
      i. Better to be in danger for a moment and safe for eternity
      ii. Than to be safe for a moment and jeopardize eternity.

**Salutations, 4:19-22**

1. Aquila and Priscilla
2. Onesiphorus
3. Erastus
4. Trophimus
5. Eubulus
6. Pudens
7. Linus
8. Claudia
9. All the brethren
Bibliography


