

Sabbath Brothers

After Paul was Released from His 1st Imprisonment in Rome under Nero

Paul's Fourth Journey

c. AD. 62-67



1. Spain (estimated 2 Years)

- Paul Desired to Visit Spain (Romans 15:24)
- Documented by Clement of Rome (30AD-99AD)
- Documented by Eusebius (260AD-339AD)

2. Crete (64AD)

- Paul Asks Titus to Minister in His Native Crete (Titus 1:4-5)

3. Miletus (65AD)

- Paul left Trophimus sick in Miletus (2 Timothy 4:20)

4. Colossae (66AD)

- Paul's intent to visit Colossae (Philemon 1:22)

5. Ephesus (66AD)

- Paul Asks Timothy to Remain in Ephesus (1 Timothy 1:3)

6. Nicopolis (67AD)

- Paul's asks Titus to Visit him in Nicopolis (Titus 3:12)

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

Ancient Ephesus

The Letter of 2 Timothy was written from Rome (~64AD) unlike 1 Timothy which was written from Macedonia (62AD-63AD) during Paul's 4th Missionary Journey.

Paul had been sent to Rome for trial and then released after several years of house arrest (Acts 28:11-31). Paul would have traveled and witnessed before being re-arrested by the Emperor Nero and martyred during a time of persecution.

The town of Ephesus was mentioned in Acts 18:19-21 as Paul lived there for three years on his third missionary journey; it is one of the seven churches mentioned in Revelation (2:1-7), and it also was the recipient of a Pauline epistle (Ephesians).

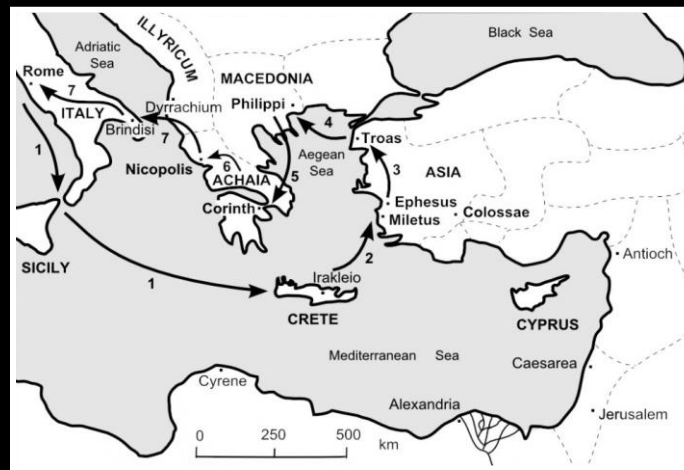


REMINDER
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers



Ephesus had 14 Temples to false gods, but the largest Temple was to Artemis (the goddess of fertility & life).

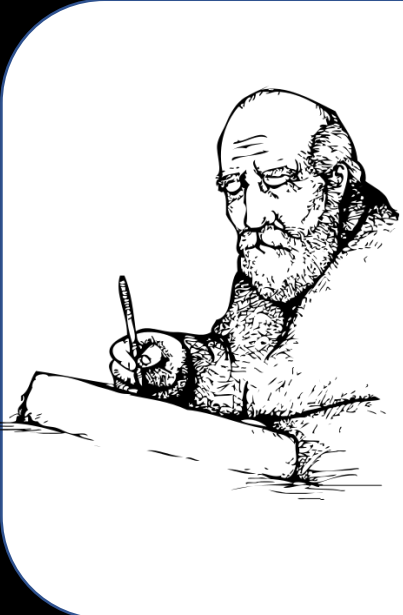
The historian Eusebius documented that Timothy was martyred at Ephesus when he got into a dispute with the followers of Artemis (Diana)



The Book of 2 Timothy

This is the final letter penned by Paul before his death. This is also the last of the three “Pastoral Epistles” (1 & 2 Timothy; Titus)

Paul had heard of false teachers and doctrine in the church of Ephesus, and Paul had sent Timothy to confront the false leaders of Ephesus and to re-establish order in the church.



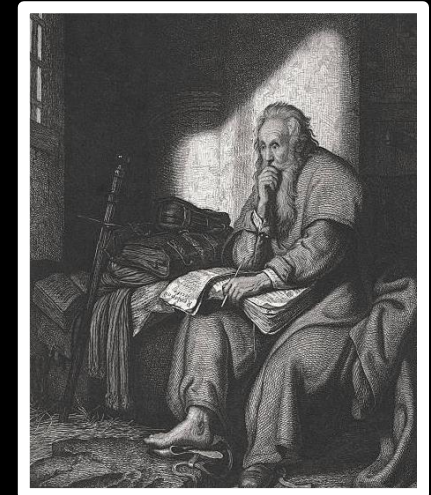
The Outline of 2 Timothy	
2 Timothy 1:1-2	Paul's Greeting
2 Timothy 1:3-12	Faithfulness during Persecution
2 Timothy 1:13-14	Preserve Sound Teaching
2 Timothy 1:15-18	Examples of Faithlessness & Faithfulness
2 Timothy 2:1-7	Strength in Grace
2 Timothy 2:8-13	Crucified with Christ
2 Timothy 2:14-26	An Approved Workman of Christ
2 Timothy 3:1-9	Evil in the Last Days
2 Timothy 3:10-17	Scripture is Inspired by God
2 Timothy 4:1-8	Share the Word of God
2 Timothy 4:9-15	Examples of Unfaithful Men
2 Timothy 4:16-18	Examples of a Faithful God
2 Timothy 4:19-21	Greetings
2 Timothy 4:22	Benediction

Probable Chronology of Paul's Letters

	Epistle/Letter	Date	Location of Writing
1.	Galatians	48AD	Syria, Antioch
2.	1 Thessalonians	50AD	Corinth
3.	2 Thessalonians	50AD	Corinth
4.	1 Corinthians	55AD	Ephesus
5.	2 Corinthians	56AD	Macedonia
6.	Romans	57AD	Corinth
Letters from House Arrest			
7.	Colossians	Early 60's	Rome
8.	Ephesians	Early 60's	Rome
9.	Philemon	Early 60's	Rome
10.	Philippians	63AD	Rome
Letters After Release from House Arrest			
11.	1 Timothy	63AD	Macedonia
12.	Titus	63AD	Ephesus
13.	2 Timothy	64AD	Rome

In this second letter to Timothy, Paul pens his “last words.”

Paul emphasizes that suffering is a natural part of Christianity, and that believers should be faithful through the suffering.



The pride of a "spiritual" Father for his "spiritual" son who has faithfully walked with God

Legacy of Faith (2 Timothy 1:1-6)

¹ Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus,

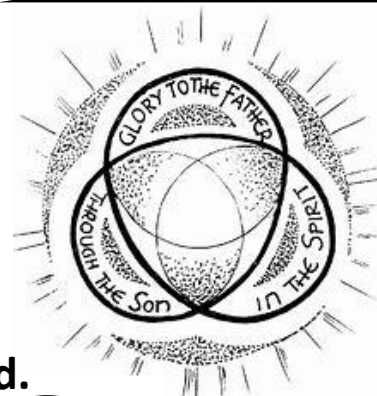
² To Timothy, my beloved son: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord.

³ I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day,

⁴ longing to see you, even as I recall your tears, so that I may be filled with joy.

⁵ For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that *it is* in you as well.

⁶ For this reason I remind you to **kindle afresh the gift of God which is in you through the laying on of my hands.**



Paul repeatedly discusses having a pure conscience (syneidēsei συνειδήσει) before God. (Acts 23:1; 1 Timothy 3:9; 2 Timothy 1:3). The conscience is an innate sense of morality; however, a good conscience does not equate to being right with God. (1 Corinthians 4:4)

Societal wickedness can cause the conscience to be insensitive to God's will. (1 Timothy 4:1-2; Romans 2:15) The conscience needs to be directed by Scripture instead of culture.

Paul continuously prayed for his fellow believers and their local church fellowships. He was grateful for his believing brothers (Romans 1:8; 1 Corinthians 1:4; Ephesians 1:15-16; Philippians 1:3-4; Colossians 1:3-4; 1 Thessalonians 1:2; 2 Thessalonians 1:3; Philemon 4)

As he mentions the forefathers (2 Timothy 1:3), Paul linked Christianity closely to Judaism as a fulfillment of the Messiah.

Paul reminisced about the sensitive spirit of Timothy; the act of remembering is emphasized in this part of the letter (2 Timothy 1:3, 4, 6).

Timothy's grandmother, Lois ("more desirable/better") and mother, Eunice ("good victory") may have been led to Christ during Paul's first missionary trip when Paul was stoned for witnessing about the gospel. (Acts 14:19-23)

A spiritual gift was imparted to Timothy during the laying on of hands to dedicate Timothy to ministry. (1 Timothy 4:14)

The laying on of hands originated from the patriarchal blessing when the father laid his hands on his children to bless them. (Genesis 27:25-30; 48:14).

Laying on of Hands to Establish Leadership		
People/Congregation	Numbers 8:10	Israel laid hand on Levites
Apostle	Numbers 27:32; Deuteronomy 34:9; Acts 6:6	Moses laid hands on Joshua
Presbyterian	Acts 13:3	The elders laid hands on Barnabas & Saul

The Apostle Paul & Timothy

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today. I persecuted this Way to the death, binding and putting both men and women into prisons." (Acts 22:3-4)

The name "*Saul*" means "*called of God*" was replaced in Scripture by "*Paul*" which means "*little*". This might speak of Paul's humble attitude as the least of the apostles.

It is possible that Saul (the name used with the Jews) had always used the name Paul (a Roman form of the same name) among the Gentiles.

Found in Thessalonica dating to the second century AD, there is a physical description of Paul: short, bald, bow-legged, bushy "unibrow" and protruding eyes.



At the beginning of Paul's second missionary journey, he traveled to Lystra ("*that dissolves/disperses*") where Paul was stoned until thought to be dead (Acts 14:19; 2 Timothy 3:11).

At Lystra (a place of dreadful persecution), Paul discovered his most faithful attendant, Timothy ("*to honor God*") who was most likely led to Christ by Paul during the first missionary journey (1 Corinthians 4:17; 1 Timothy 1:2; 2 Timothy 1:2).

Timothy's mother (2 Timothy 1:5), Eunice ("*good victory/conquering well*"), was a believing Jew (2 Timothy 3:15).

Timothy represented the convergence of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him. (Acts 16:1-5)



God's Act of Love

*"To Timothy, my beloved son: Grace, mercy and peace
from God the Father and Christ Jesus our Lord.."*

(2 Timothy 1:2)

G
MERCY
A
C
E

The term "*Grace*" (charis χάρις) which is God's unmerited favor, blessings and gifts always comes first as all acts of salvation and sanctification begin with God.

A sinful man only deserves judgment from a holy God. Beyond having mercy, God acts on grace. Instead of punishing, God glorifies because of who He is instead of what His people deserve.

The term "*Mercy*" (Eleos ἔλεος) is also translated as "compassion" when an individual does not receive the judgment that they do deserve. It is linked to the Hebrew term "*Hesed*" (חסד) in the Old Testament when God had unconditional love for His people.

Peace (eirēnē εἰρήνη) seems to be the ultimate experience and blessing when walking in God's grace and favor.

Paul utilizes the full title of the Christ (Messiah) Jesus (humanity) our Lord (deity).
(Romans 10:9-13; Philippians 2:6-11)

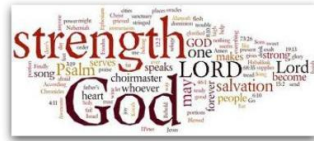
The name "*Christ*" (Christou Χριστοῦ) is mentioned first as the Messiah was a "suffering servant" sacrificed for God's people.

The Greek term for "*Lord*" (kyrios κύριος) references Jesus. Throughout the Old Testament, Jews were hesitant to use the covenant name of God (Yahweh), so they used the word "Adonai" ("Lord"). The use of the term "Lord" in the New Testament emphasizes the full deity of the Lord Jesus Christ. (Romans 10:9; Philippians 2:9-11)

Christianity is a relationship with the only true and living God (Yahweh)

Faithfulness During Persecution (2 Timothy 1:1-12)

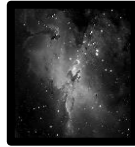
7 For God has not given us a spirit of timidity, but of power and love and discipline.



8 Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God,



9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,



10 but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,



11 for which I was appointed a preacher and an apostle and a teacher.



12 For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.



Faith diminishes fear as the Spirit gives strength to the believer himself, a selfless focus for others and discipline to control the innate sinful nature.

The Greek term for “ashamed” (epaischynthēs ἐπαισχυθηῖς) is repeated (2 Timothy 1:8, 12, 16) multiple times in this passage (Romans 1:16; Mark 8:38).

Suffering is not always punitive because of sin. Persecution and suffering are to be expected by Christians in a fallen world (Matthew 5:10-12; Acts 14:22; Romans 8:17-18; 1 Thessalonians 2:14; 3:3; 2 Timothy 3:12; James 1:2-4; 1 Peter 4:12-16). One outcome of trials is the believer’s spiritual growth (Romans 5:1-5; Hebrews 5:8).

It may be God’s will for His children to suffer as He refines them; however, believers can rely on God’s power to take them through the suffering.

God chose to save believers according to His own plan before time began (Ephesians 1:4)

Expressions for The Lord’s Second Coming		
Parousia (παρουσία)	Presence	Used repeatedly in 1 & 2 Thessalonians
Eiphanay (ἐπιφανείας)	Face-to-Face	Used repeatedly in Pastoral Epistles
Apokalypsei (ἀποκαλύψει)	Unveiling	1 Corinthians 1:7; 2 Thessalonians 1:7
Tē hēmera (τῆ ἡμέρα)	That/The Day	1 Cor 1:8, 5:5; 2 Cor 1:14; Philippians 1:6, 10; 1 Thes 5:2; 2 Thessalonians 1:10, 2:2; 2 Peter 3:10

Paul shows the full deity of Jesus by using the term “Savior” (sōtēros σωτήρος) to describe God the Father (1 Timothy 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4) as well as God the Son. (2 Timothy 1:10; Titus 1:4; 2:13; 3:6)

The Greek term for “abolished” (katargēsantos καταργήσαντος) means to annul or make inoperative (as in pulling the electrical plug on an electrical appliance). (Romans 6:6; 1 Corinthians 15:24, 26).

God appointed Paul instead of his calling being his own choosing. Paul was appointed to three positions for the Gentile witness
1. Preacher 2. Apostle 3. Teacher

The Greek term “commit” (parathēkēn παραθήκην) is a financial term meaning to put on deposit (1 Timothy 6:20; 2 Timothy 1:14; 2:2)

A few rare & precious believers are faithful through trials over time

Sound Teaching (2 Timothy 1:13-18)

13 Retain the standard of sound words which you have heard from me, in the **faith and love** which are in **Christ Jesus**.



14 Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.

15 You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.

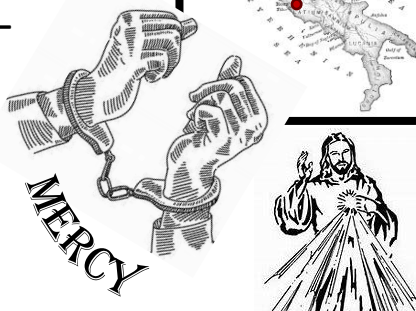


16 The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains;



17 but when he was in Rome, he eagerly searched for me and found me—

18 the Lord grant to him to find mercy from the Lord on that day—and you know very well what services he rendered at Ephesus.



Believers are called to be examples of spiritual reason and understanding (light) in a perverted, confused and contradictory world through the power of Christ Jesus that reveals itself in faith and love.

Believers must continue to be sanctified and share the gospel through the indwelling power of the Holy Spirit (Philippians 1:6)

The Son of God indwells His people. (Matthew 28:20; Romans 8:9; 2 Corinthians 3:17; Galatians 2:20, 4:6; Ephesians 3:17; Philippians 1:19)

This situation was Paul's last trial before Nero, and individuals may have been afraid to testify on his behalf.

This is the only mention of Phygelus ("Fugitive; to Flee") and Hermogenes ("Born of Hermes"), so their only mention is that they deserted Paul in his time of need.

Onesiphorus ("bringing profit/useful") may have been dead or missing (2 Timothy 4:19). Paul prays that the Lord extend the reward of Onesiphorus to his entire family.

Hermes was the mythological Greek god of speed; Hermogenes would have been a wonderful asset to the ministry if he could carry the gospel message with speed.

Onesiphorus had sought Paul in Rome while others had fled from Paul's circumstances. It was dangerous to seek a prisoner whose judicial sentence was execution.

The ungodly often proclaim that "only God can judge them" and He will judge every man according to their works having mercy on those who have walked with Christ as Lord (Psalm 56:8, 139:16; Isaiah 65:6; Malachi 3:16)

Paul encourages Timothy (who is in Ephesus) to emulate Onesiphorus who had ministered in Ephesus.

Faithful occupations can exemplify how believers should walk faithfully in the Lord

Strength in Grace (2 Timothy 2:1-7)

1 You therefore, my son, be strong in the grace that is in Christ Jesus.

2 The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

3 Suffer hardship with *me*, as a good soldier of Christ Jesus.

4 No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.

5 Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.

6 The hard-working farmer ought to be the first to receive his share of the crops

7 Consider what I say, for the Lord will give you understanding in everything.



DIVINE COMPREHENSION

A believer's walk with Christ Jesus opens all of the many blessings of God's grace to them.

Believers are to train ministers and teachers to share God's Word (1 Timothy 6:12). Beyond immediate families, believers are to find faithful men who can be trained to share the gospel.

Believers should suffer together for the ministry (2 Timothy 1:8). Believers are called to be good soldiers for the True King (1 Timothy 6:15; Revelation 1:5, 17:14, 19:16).

Do not become entangled with the affairs of this world; the home of believers is with the Lord and all that happens is spiritual – stay focused on the spiritual!

Paul repeatedly uses soldier analogies (Romans 6:13; 7:23; 1 Corinthians 9:7; 2 Corinthians 6:7; Ephesians 6:11-18).

The priority of believers should always be the work of the kingdom – faith, family friends, finance/work.

Analogies of Believer Characteristics		
2 Timothy 2:4	A Soldier	Appropriate Priorities
2 Timothy 2:5	An Athlete	Dedication & Self-Discipline
2 Timothy 2:6	A Farmer	Toil & Challenging Labor

Various interests may not be "bad" in themselves; however, they should not be prioritized above a spiritual calling.

The "one who enlisted him" refers to Jesus calling every believer; it may also refer to Paul's recruitment of Timothy.

The Greek term for "competes" (athlḗ áθλῆ) is the root term for "athlete." The minister must also apply the concepts of godly living (1 Corinthians 9:24-27).

The faithful worker will benefit from the fruits of his faithful labor.

An understanding of God's Word comes from the Lord through His Spirit (John 14:16; 16:13,15) which is a sign of the new covenant (Jeremiah 31:33-34).

Christians remain faithful in persecution
as God's Word continues to spread

Crucified with Christ (2 Timothy 2:8-13)

⁸ Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel,

⁹ for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned.

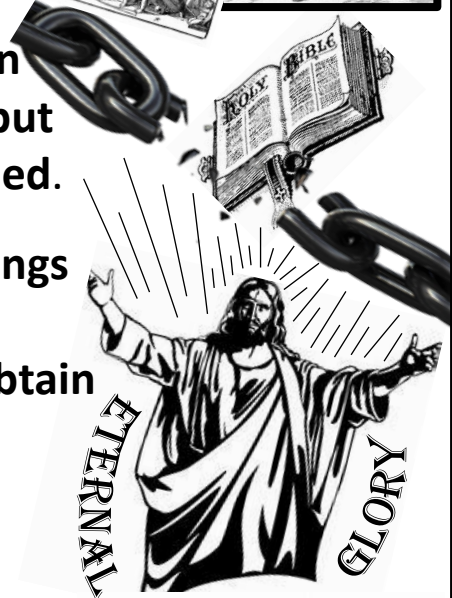
¹⁰ For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus *and with it* eternal glory.

¹¹ It is a trustworthy statement:

For if we died with Him, we will also live with Him;

¹² If we endure, we will also reign with Him; If we deny Him, He also will deny us;

¹³ If we are faithless, He remains faithful, for He cannot deny Himself.



Paul continues to call on Timothy to "remember" (2 Timothy 1:3,4,5,6; 2:8,14).

As a descendant of David (2 Samuel 7:14; Matthew 1:1; Romans 1:3), Jesus was fully man, but Jesus was also fully God as He overcame death.

Jesus was always God and could be nothing less; however, He also became fully human in His incarnation.

Although Paul was now in chains (possibly in Rome's Mamertine Prison), God's word is never chained or contained.

2 Timothy 2:10 is similar to the closing verse of Acts (28:31) as the word of God continues to be told unhindered by man's wicked schemes.

Paul continues to share the gospel to those who would become believers by his testimony. Christ Jesus is the only way to God the Father (John 14:6).

2 Timothy 2:11-13 are rhythmic verses that may have come from a hymn or ancient quote.

Death with Christ is symbolized by baptism (Romans 6:6; Galatians 2:20). Believers are to die to sin and this world daily (1 Corinthians 15:31; Galatians 5:24-25; 1 Peter 2:24).

A Faithful Saying (2 Timothy 2:11-13)		
Good	If we died with Him	We shall also live with Him
Good	If we endure	We shall also reign with Him
Bad	If we deny Him	He also will deny us
Bad	If we are faithless	He remains faithful – He cannot deny Himself

Believers will one day live with the Lord in glorified bodies (1 Corinthians 15:42-44; Philippians 3:21), and even now, believers are indwelt by the Spirit of Christ. (Romans 8:11; Matthew 28:20)

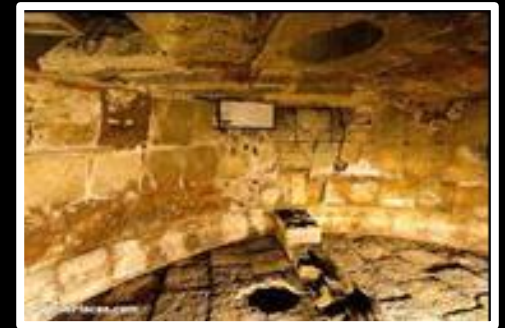
God will continue to sustain His people (Philippians 1:6). The term for "faithful" (pistos πιστός) is used 33 times in the New Testament with its final use being the title banner of the Lord at His second coming. (Revelation 19:11)



Paul wrote this in a time of government persecution when torture and killing of Christians was legal (Matthew 10:33; Luke 9:26).

Mamertine Prison

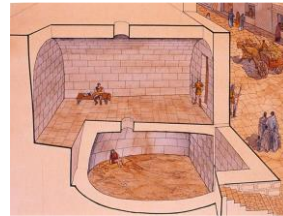
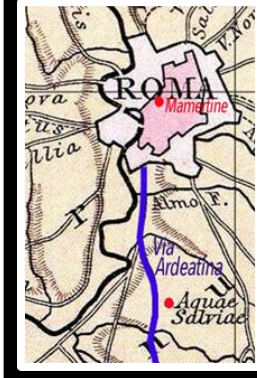
Both Paul & Peter were incarcerated in Mamertine after Nero's burning of Rome (64AD) which resulted in their deaths



The Mamertine Prison was constructed in the 7th century BC measuring 6½ feet high, 30 feet long and 22 feet wide. Ancus Marcius, the fourth king of Rome, constructed Mamertine during his reign from 640-616 BC (initially as a underground cistern).

Roman prisons were cramped and miserable where prisoners awaited execution or were simply allowed to starve to death out of public view.

Mamertine was converted into a jail with two cells - one on top of the other. The circular, lower room of the jail was known as the "Tullianum" after its builder, Servius Tullius. The "Tullianum" was located within a sewer system below Rome.



There was a hole in the center of the ceiling and a hole in the center of the floor. A prisoner could only be reached by being lowered through a hole in the floor. If an inmate died, the body would simply be slid into the hole in the floor just above Rome's sewage system.

Upon Nero's order, Paul was taken to the Ostian Road outside of Rome & beheaded in 68AD. (then Nero committed suicide later that year on June 9)

Peter also died under the persecution of Nero by being hung upside down on a cross (possibly as early as 64AD)

God's Approved Workman (2 Timothy 2:14-19)

Churches should not be side-tracked with "word games," but instead apply the revealed truths of God

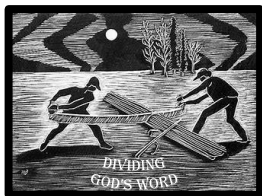
14 Remind *them* of these things, and solemnly charge *them* in the presence of God not to wrangle about words, which is useless *and leads* to the ruin of the hearers.



Believers should be reminded of God's word – of unity and love. Paul emphasizes the destructive nature of petty arguments (2 Timothy 2:14, 16, 23)

Believers should present the truth (according to Scripture) and then turn the individual over to the Spirit for His revelation instead of ongoing bickering.

15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.



The Greek term for "ruin" (katastrophē καταστροφή) is the root word for "catastrophe" (2 Timothy 2:14) which is used only one other time in the New Testament to describe the judgment on Gomorrah. (2 Peter 2:6)

Paul had encouraged Timothy not to be ashamed of the persecution of the righteous (2 Timothy 1:8, 12, 16); however, there could be shame in mishandling the word of God.

16 But avoid worldly *and* empty chatter, for it will lead to further ungodliness,



The Greek term for "accurately handling" (orthotomounta ὀρθοτομοῦντα) carries the connotation of "cutting a road" or of "cutting stone" in a straight line. (2 Timothy 2:15; Proverbs 3:6; 11:5)

Avoid foolish and ignorant arguments (1 Timothy 6:20; Titus 3:9; Eccl 10:12) because they lead to ungodliness as the individual is self-seeking and prideful in academic arguments.

17 and their talk will spread like gangrene. Among them are Hymenaeus and Philetus,

Trifling arguments will spread like cancer and gangrene which is often associated to the lack of blood flow.

Hymenaeus (derived from "Hymen, the god of marriage") is also mentioned in 1 Timothy 1:20 as a blasphemer (one who speaks irreverently about God); he is the first in both instances possibly because he was the leader.

18 *men* who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some.



2 Timothy 2:17 is the only time that Philetus ("amiable/loved") is mentioned in Scripture.

19 Nevertheless, the firm foundation of God stands, having this Seal, "The Lord knows those who are His," and, "Everyone who names the name of the Lord is to abstain from wickedness."



In the Old Testament, God's righteousness was viewed as a straight measuring reed, sin was a deviation from God's perfect standard. "Missing the mark" (ἄστοχῆσαν ἡστόχησαν) means to deviate from God's will. (1 Timothy 6:21) This is a departure from God's standard which is a straight edge of righteousness. (Romans 5:16)

Possible False Views of the Resurrection	
A teaching that the living or the dead would miss the resurrection (1 Thessalonians 4:13-18)	
Gnostics may have said that only the spirit would be resurrected and never the wicked body	
Sadducees taught that there was no resurrection (no afterlife)	
The emphasis may have been on the resurrection of Jesus but not the believer	

"Nobody can acquire honor by doing what is wrong" (Thomas Jefferson)

Vessels of Honor (2 Timothy 2:20-26)

²⁰ Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor.



²¹ Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.



²² Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.

²³ But refuse foolish and ignorant speculations, knowing that they produce quarrels.

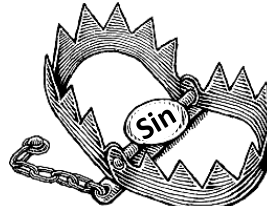


²⁴ The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged,

²⁵ with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,



²⁶ and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.



The large house might be a metaphor for the kingdom of God (Matthew 13:24-30, 36-43, 47-50).

Some people are destined for honor while others for dishonor (Romans 9:21; 1 Thessalonians 4:4)

There are some in the world (as well as the church) who know the truth, but choose not to follow the truth.

Believers are to remove sin from their lives (1 Corinthians 5:7) as they read and understand the word of God (Ephesians 5:26; Psalm 119:11).

The Greek term "sanctified" (hēgiasmenon ἡγιασμένον) means to be set apart and holy for God's use. (2 Timothy 4:11; Philemon 1:11)

The term "flee" (pheuge φεῦγε) does not mean to casually reject sin, but instead, to actively get away from sin. (Matthew 2:13).

The Christian life is more than just saying "no." (1 Timothy 6:11) Believers are to aggressively pursue:
1. Righteousness 2. Faith 3. Love 4. Peace

Believers should not pridefully dabble in the grey areas that lead to arguments and division.

As a slave of God, believers should have a humility about them. Believers are not to angrily defend their opinions, but in kindness and patience present the truth.

Believers can be gentle with each other because it is God who gives sight and understanding (Job 32:8; 2 Timothy 2:7; Psalm 119:130; James 1:5) while Satan seduces with lies. (2 Corinthians 4:4; John 8:44)

Repentance is a gift of God; it is God-initiated with man's response. (Acts 5:31; 11:18; Romans 2:4) Repentance is a turning from self-seeking sin and a turning to the Lord.

The devil (diabolou διαβόλου) is repeated 13 times in the New Testament as a tempter (Matthew 4:1) and "father" of false teachers (John 8:44) and sinners (1 John 3:10). The devil wants to distract from the will of God.

Over time, the true heart attitude of an individual is revealed. (1 Timothy 5:24; Matthew 7:15-20); Faith is measured in faithfulness

Evil in the Last Days (2 Timothy 3:1-9)

¹ But realize this, that in the last days difficult times will come.

² For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy,

³ unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good,

⁴ treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,

⁵ holding to a form of godliness, although they have denied its power; Avoid such men as these.

⁶ For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses,

⁷ always learning and never able to come to the knowledge of the truth.

⁸ Just as Jannes and Jambres opposed Moses, so these *men* also oppose the truth, men of depraved mind, rejected in regard to the faith.

⁹ But they will not make further progress; for their folly will be obvious to all, just as Jannes' and Jambres' folly was also.



The "last days" are now taking place & are synonymous with the "church age" beginning with the downpouring of the Spirit at Pentecost (Acts 2:17).

Characteristics of Self-seeking People at the End of Time (6-6-6)

Characteristics of Self-seeking People at the End of Time (6-6-6)		
2 Timothy 3:2		
1. Lovers of Self	Pride in Self (Ego)	Selfish
2. Lovers of Money	Pride in Self (Ego)	Greedy
3. Boastful	Pride in Self (Ego)	Bogus Claims
4. Arrogant	Pride in Self (Ego)	Haughty/Bragger
5. Slanderers	Pride in Self (Ego)	Verbal Abuse
6. Disobedient to Parents	Pride in Self (Ego)	Rebellious
1. Ungrateful	Lack of Humility	Thankless
2. Unholy	Lack of Humility	Immoral
2 Timothy 3:3		
3. Unloving	Lack of Humility	Taker
4. Irreconcilable	Lack of Humility	Unwilling
5. Malicious Gossips	Lack of Humility	Malevolent
6. Without Self-control	Lack of Humility	Undisciplined
1. Brutal	Emotion/Passion	Ruthless
2. Haters of Good	Emotion/Passion	Antagonists
2 Timothy 3:4		
3. Treacherous	Emotion/Passion	Betrayal
4. Reckless	Emotion/Passion	Wild
5. Conceited	Emotion/Passion	Self-worship
6. Lovers of Pleasure Instead of God	Emotion/Passion	Decadent

Some religious leaders use their knowledge and position to pursue personal power and pleasures. Women who are "weighed down with sins" may have guilt over past sin while struggling with sinful inclinations.

Jannes & Jambres were thought to be the Pharaoh's magicians who tried to imitate the plagues. (Exodus 7:11, 22). Although these magicians could pose as being spiritually powerful by performing signs and wonders, they were simply spiritual charlatans and imposters.

A Christian's attitude should reflect what Scripture says about God instead of viewing God through current circumstances

Inspired Scripture

(2 Timothy 3:10-17)

10 Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance,

11 persecutions, *and* sufferings, such as happened to me at Antioch, at Iconium *and* at Lystra; what persecutions I endured, and out of them all the Lord rescued me!

12 **Indeed, all who desire to live godly in Christ Jesus will be persecuted.**

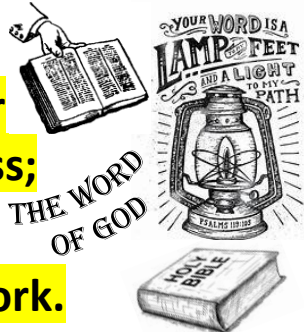
13 But evil men and impostors will proceed *from bad* to worse, deceiving and being deceived.

14 You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned *them*,

15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.

16 **All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;**

17 **so that the man of God may be adequate, equipped for every good work.**



Paul's Godly Example for Timothy

1. Teaching
2. Conduct
3. Purpose
4. Faith
5. Patience
6. Love
7. Perseverance
8. Persecution
9. Suffering



A man's life should align to the truths that he is teaching. A good leader must have a personal relationship with the Lord, doctrinal truth, and lifestyles that reflect the leader applies what he teaches.

God did not keep Paul from persecution, but he did deliver Paul through the persecution. (1 Peter 4:12-19)

Timothy was from Lystra where Paul had nearly been stoned to death. (Acts 14:19-23; Acts 16:1)

"Heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him."
(Romans 8:17)

Liars and false teachers begin to believe their own propaganda.
(Matthew 15:14; Luke 6:39)

Timothy had acknowledged the genuine sincerity of Paul's faith through his pure and faithful lifestyle.

The primary focus of Scripture (Old & New Testament) is to reveal the gospel message of faith in Christ Jesus. Timothy had access to the Old Testament Scripture (Tanakh) since his childhood

After accepting the gospel (2 Timothy 3:15) and establishing a relationship with God, Scripture teaches how to edify other believers and lead others to Christ

Peter authenticates Paul's writing as Scripture.
(2 Peter 3:15-16)

Every verse of Scripture is eternally true & every character of Scripture has meaning (Matthew 5:18). Scripture has been inspired by the Holy Spirit, (2 Peter 1:21)

The literal Greek translation is *"Every Scripture God-breathed"* is reminiscent of the life that God breathed into man at creation. (Genesis 2:7)

Some will try to make Christianity easy,
but Christianity requires faithfulness
in difficult times

Share God's Word

(2 Timothy 4:1-8)

¹ I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:



² **preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction**

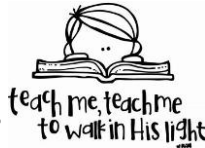
³ For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,



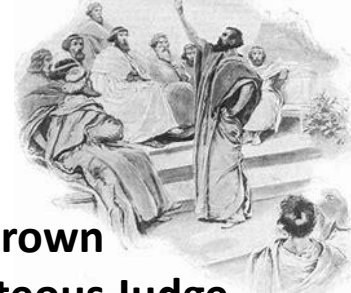
⁴ and will turn away their ears from the truth and will turn aside to myths.



⁵ But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.



⁶ For I am already being poured out as a drink offering, and the time of my departure has come.



⁷ **I have fought the good fight, I have finished the course, I have kept the faith;**

⁸ in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.



Authority to judge has been given to God the Son. (Mt 25:31; Acts 10:42; 17:31; Rom 2:16; 1 Pet 4:5)

The Greek term for "*appearing*" (epiphaneian ἐπιφάνειαν) is the root word for "epiphany." This word is used for the first incarnation of Jesus (2 Timothy 1:10; Titus 2:11) as well as His second coming (2 Thessalonians 2:8; 2 Timothy 4:1,8; Titus 2:13).

Believers should share the Lord Jesus Christ who is "the word" (logon λόγον). (John 1:1)

The Greek term for "*season*" (eukairōs εὐκαιρως) means a special, opportune and convenient section of time.

The true message of Jesus being Savior AND LORD will not be a popular message. (Matthew 7:21-23)

The Greek term for "*accumulate*" (episōreuousin ἐπισωρεύουσιν) means to "amass" and "collect." False teachers will become like worldly possessions that are owned by congregants. (Jeremiah 5:31)

Congregations will pursue lies (e.g., all roads do not lead to heaven). Man must humbly submit to selfless, sacrificial lives instead of self-centered lifestyles.

God commands believers to change and become more like Christ; God wants His people to live obedient lives. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

The Greek term "*be sober*" (nēphe νῆφε) means to use self-restraint and maintain control of yourself in any situation. (1 Timothy 3:2)

Paul's trial appeared to be heading towards his execution. Paul refers to death as a "departure" (analyses ἀναλύσεως) from one place to another. The Greek term for "departure" (analyses ἀναλύσεως) is a mariner term relating to a ship being unbound to the dock and floating away.

The victor of an athletic contest would receive a crown (stephanos στέφανός), and the church itself was evidence of Paul's faithful and tireless commitment to the truth of God. (1 Corinthians 9:25; 1 Thessalonians 2:19-20; 3:9)

The logistics of Paul's ministry outreach with the unfaithful, the faithful and the enemies of the cross

Unfaithful Men (2 Timothy 4:9-15)

⁹ Make every effort to come to me soon;

¹⁰ for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens *has gone* to Galatia, Titus to Dalmatia.

¹¹ Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service.

¹² But Tychicus I have sent to Ephesus.

¹³ When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.

¹⁴ Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds.

¹⁵ Be on guard against him yourself, for he vigorously opposed our teaching.



Alexander was probably the spokesman that the Jews trusted to end the riots in Ephesus. (Acts 19:33). He was a worker of metal that fought Paul (1 Timothy 1:20)



Demas had been a faithful co-worker of Paul (Colossians 4:14; Philemon 1:24), and yet he forsook Paul to go to Thessalonica. Demas loved the present "age" (αἰὼνα αἰῶνα) which may mean that his life had been threatened. Demas may have remained true to God, but abandoned Paul in prison.

Crescens ("increasing") had gone to the area of Galatia; he is not mentioned elsewhere in Scripture.

Titus had gone to minister in Dalmatia. Paul referred to Titus as his "son" (Titus 1:4) who was a traveling companion as well as a messenger. Titus was an uncircumcised Gentile (Galatians 2:4) who was a bit more stern than Timothy & Paul's representative to locations like Corinth and Crete. Titus was never mentioned in Acts.

Only Luke, Paul's personal physician (Colossians 4:14) had remained with Paul until the end. (Philemon 1:24; 2 Corinthians 8:18).

Paul had changed his opinion of John Mark. Paul found John Mark "useful" years after arguing to persuade Barnabas not to bring him on the second missionary journey (Acts 15:37-38)

Tychicus was a messenger and Paul's "letter carrier." Tychicus had delivered Ephesians, Philemon and Colossians. (Acts 20:4; Colossians 4:7; Ephesians 6:21; Titus 3:12).

The "coat" (phailonēn φαιλόνην) was a heavy poncho (cloak), and men of that day would sleep inside their coats. This letter was probably written in Autumn as Winter was coming soon. (2 Timothy 4:21)

Carpus is not mentioned elsewhere in Scripture, but he had kept Paul's literary collection on the western coast of Asia Minor in Troas.

Paul probably possessed a personal "library" of favorite books/parchments as he was well studied under Gamaliel and knew the Greek philosophers. (Acts 17:28)

Paul referenced various philosophers in his writing: Epimenides (Titus 1:12); Menander (1 Corinthians 15:33); Seneca (Acts 17:24); Aristotle (Galatians 5:23; Romans 2:14); Plato (1 Corinthians 9:24; Philippians 3:19)

Paul Ministered in the Strength of Christ.
(Ephesians 3:16; Philippians 4:13; Colossians 1:11;
1 Timothy 1:12; 2 Timothy 2:1)

A Faithful God (2 Timothy 4:16-22)

16 At my first defense no one supported me, but all deserted me; may it not be counted against them.

17 But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth.



18 The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.



19 Greet Prisca and Aquila, and the household of Onesiphorus.



20 Erastus remained at Corinth, but Trophimus I left sick at Miletus.

21 Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.



22 The Lord be with your spirit. Grace be with you.

The Greek term for "defense" (apologia ἀπολογία) is the root word for "apology."

Paul extended mercy to those who had wronged him just like Jesus (Luke 23:34) and Stephen (Acts 7:60).

Even in death, God brings salvation as His heavenly kingdom awaits.

A Roman citizen could not be executed by wild beasts like lions (1 Corinthians 15:32). Roman citizenship had a number of advantages against beatings (Acts 16:37, 22:25). Paul's citizenship was in heaven (Philippians 3:20) which saved him from Satan who prowls as a roaring lion. (1 Peter 5:8; Psalm 22:21)

Priscilla and Aquila were fellow tent makers who worked their trade with Paul while ministering in Corinth (Acts 18:1-4). The couple taught the evangelist Apollos about Christ's resurrection (Acts 18:24-28)

Onesiphorus ("bringing profit/useful") may have been dead or missing (2 Timothy 1:16-17), so Paul sent greetings to his entire family. Onesiphorus had sought Paul in Rome while others had fled from Paul's circumstances. It was dangerous to seek a prisoner whose judicial sentence was execution.

Erastus had been the treasurer of Corinth (Romans 16:23) and a messenger of Paul into Macedonia (Acts 19:22).

This is the only mention in Scripture of Eubulus ("Prudent Good Counselor"), Pudens ("Modest"), Linus ("Flax Colored") and Claudia ("Lame/Crippled").

Although Paul healed many people (Acts 19:11-12, 20:10-12), he did not heal his companion Trophimus ("foster child"). Trophimus was a Gentile from Asia – probably Ephesus (Acts 20:4). Paul was arrested in Jerusalem after his third mission trip because the Jews thought that Paul had escorted the Gentile Trophimus into the Jewish Temple courts. (Acts 21:29)

Three times Paul writes "*May the Lord Jesus Christ (and His grace) be with your spirit*" (2 Timothy 4:22; Galatians 6:18; Philemon 1:25)