

2 TIMOTHY

This letter is part of three “Pastoral Epistles” (1 & 2 Timothy; Titus) that focuses on church organization and policy; however, this was an extremely personal letter. This letter was most likely the last epistle written by Paul. Paul had been released after several years of house arrest in Rome; however, after several mission trips, Paul was re-arrested by the emperor Nero and martyred. It is in that dire situation where this letter was penned.

The name “Timothy” means “to honor God.” During Paul’s second mission trip (with Silas), Paul recruited Timothy who was most likely led to Christ by Paul during the first missionary journey (1 Cor 4:17; 1 Tim 1:2; 2 Tim 1:2). Timothy’s mother (2 Tim 1:5), Eunice (“good victory / conquering well”), was a believing Jew (2 Tim 3:15). Timothy was also influenced by his godly grandmother, Lois (2 Tim 1:5), but we only know that his father was Greek (Acts 16:1). Timothy personified the merging of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him.

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

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Read 2 Timothy 1:1-2 ... Introduction to Timothy in Ephesus

1:1 Paul understood that this letter (as with his past epistles) would be read publicly and that the false teachers would hear it. Paul immediately establishes his authority as an apostle by “the will of God.” (Dia thelēmatos theou - διὰ θελήματος θεοῦ). Jesus appeared to Paul on the road to Damascus (Acts 9:1-19, 22:6-21, 26:12-18).

- The Greek term for “apostles” (apostolōn ἀποστόλων) means to “to send with official authority” as Christ’s representatives.
- Paul ministered with Timothy (1 Corinthians 4:17, Acts 19:22),

- The name “Jesus” represents His humanity while the name “Christ” emphasizes Him as Messiah. The name “Christ” is mentioned first as the Messiah was a “suffering servant” sacrificed for God’s people.
 - Christ Jesus is life (1 Timothy 6:15-16; 2 Timothy 1:10; Titus 1:2)
- 1:2 In both letters to Timothy, Paul adds the element of “mercy” to his frequent introduction of grace and peace (2 Timothy 1:16; 2 John 1:3)
- 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 related to Timothy as his “true child” (gnēsio teknō - γνησίω τέκνω) in a spiritual sense as he matured Timothy in Christ. (2 Timothy 1:2; Titus 1:4)
 - 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”), so 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)

Read 2 Timothy 1:3-7 ... Encouragement to Be Strong in the Lord

- 1:3 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 honed with 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, Paul linked Christianity closely to Judaism as a fulfillment of the Messiah.
- 1:4 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).

1:5 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)

- In the Greek language, a preceding “a” (alpha) in a word often negates the meaning of the word similar to the prefix “un.” The Greek word for “sincere” (ανυποκριτου ανυποκριτου) uses the base of “hypocrite” and adds an alpha to make the word mean sincere or genuine. (1 Timothy 1:5)

1:6 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).
- The laying on of hands was an association with the object just as with the scapegoat offering (Leviticus 16:10; 21).

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

1:7 *“For God has not given us a spirit of fear, but of power and of love and of a sound mind.”*

Read 2 Timothy 1:8-14 ... Do Not Be Ashamed to Suffer for the Lord

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

- Paul invites Timothy to join in his suffering – to embrace the suffering instead of turning from him.
- Believers are to join in Christ’s suffering (2 Timothy 2:3; Romans 8:17; 2 Corinthians 1:5; Philippians 3:10; 1 Peter 4:13).
- 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.

1:9 God chose to save believers according to His own plan before time began (Ephesians 1:4)

- Paul repeatedly rebuffed the concept of works-based righteousness (Romans 3:20; 27-28; 4:4-5; 8; 9:11; Galatians 2:16; 3:11; Ephesians 2:8-9; Philippians 3:9; 2 Timothy 1:9; Titus 3:5).

1:10 The Greek term for “appearing” (epiphaneias επιφανειας) is the root word for “epiphany.” The “appearing can refer to the first incarnation of Jesus (1 Timothy 6:14; Titus 2:11) or His second coming (2 Timothy 4:1; Titus 2:13).

Expressions for The Lord’s Second Coming		
Parousia (παρουσία)	Presence	Used repeatedly in 1 & 2 Thessalonians

Epiphany (ἐπιφανείας)	Face-to-Face	Used repeatedly in Pastoral Epistles
Apokalypsei (ἀποκαλύψει)	Unveiling	1 Corinthians 1:7; 2 Thessalonians 1:7
Tē hēmera (τῇ ἡμέρᾳ)	That/The Day	1 Corinthians 1:8, 5:5; 2 Corinthians 1:14; Philippians 1:6, 10; 1 Thessalonians 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).
 - Jesus abolished sin and death; although believers continue to sin and will die a physical death, sin and death have no power over a believer.

1:11 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

1:12 *“For I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.”*

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

1:13 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.

1:14 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)

Read 2 Timothy 1:15-18 ... The Rejection & Support of the Persecuted Minister

1:15 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.
 - Hermes was the mythological Greek god of speed.

1:16 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.

1:17 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.

1:18 Paul encourages Timothy (who is in Ephesus) to emulate Onesiphorus who had ministered in Ephesus.

Read 2 Timothy 2:1-3 ... Focus on the Spiritual Purposes & Be Strong

- 2:1 A believer's walk with Christ Jesus opens all of the many blessings of God's grace to them.
- 2:2 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.
- 2:3 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).

Read 2 Timothy 2:4-7 ... The Three Analogies of Soldier, Athlete and Farmer

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

- 2:4 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.
 - Various areas may not be “bad” in themselves; however, they should not be prioritized above a spiritual calling.
 - Mis-prioritization might “okay/good,” however, it may not be best. “Good” is often the enemy of “best.”
 - The “one who enlisted him” refers to Jesus calling every believer; it may also refer to Paul's recruitment of Timothy.
- 2:5 The Greek term for “competes” (athlē ἀθληῖ) is the root term for “athlete.” The minister must also apply the concepts of godly living (1 Corinthians 9:24-27).
- 2:6 The faithful worker will benefit from the fruits of his faithful labor.
- 2:7 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).
 - God is the source of wisdom, and believers should ask God for wisdom. (James 1:5)

Read 2 Timothy 2:8-10 ... Believers Called to Death with Christ & Life in Christ

- 2:8 Paul continues to call Timothy to remembrance (2 Timothy 1:3,4,5,6; 2:8,14). As the 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.
- 2:9 Although Paul was now in chains (possibly in Rome's Mamertine Prison), God's word is never chained or contained.

- 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.



- This verse 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.

2:10 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).

Read 2 Timothy 2:11-13 ... A Faithful Saying

- These verses may have come from a hymn or quote.

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

2:11 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).

- 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)

2:12 Paul wrote this in a time of government persecution when torture and killing of Christians was legal (Matthew 10:33; Luke 9:26).

2:13 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)

Read 2 Timothy 2:14-18 ... Be Unified in Faithfulness to God's Word

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

2:15 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.

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

2:16 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.

- The Greek term for “ungodliness” (Jude 1:14-15) is also used to describe the sinners that Enoch referenced that the Lord will judge.

2:17 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.
- This is the only time that Philetus (“amiable/loved”) is mentioned in Scripture.

2:18 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” (ēstochēsan ἑστόχησαν) 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)
- The false teachers were claiming that the “resurrection” of believers had already taken place (1 Corinthians 15:12)

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

- Polycarp (an early church “father” 69AD-155AD) criticizes this same issue in a letter to the Philippians.

Read 2 Timothy 2:19-21 ... Believers Have Different Gifts & Purposes

2:19 The foundation of the house of God is Jesus Christ (Isaiah 28:16; Romans 9:33).

Paul uses the analogy of a foundation repeatedly (1 Corinthians 3:10; Ephesians 2:20; 1 Timothy 3:15).

- The seal of God is that He knows who are His and has marked them with His Spirit, so that they should not continue in iniquity (2 Corinthians 1:22; Ephesians 1:13, 4:30)
- The seal (sphragida σφραγίδα) was an engraved object (e.g., ring's emblem on melted wax) to mark something that was endorsed/authorized inside.
- God knows the people who belong to Him (Numbers 16:5).
- Paul quotes Isaiah 26:13 to encourage believers to abstain from evil as they stay away from false teachers (Numbers 16:26; Isaiah 22:11).

2:20 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.

2:21 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)

Read 2 Timothy 2:22-26 ... Live Godly Lives in Unity with Gentle Correction

2:22 The term “flee” (pheuge φεῦγε) does not mean to casually reject sin, but instead, to actively get away from sin. Joseph and Mary fled to Egypt to preserve their lives as well as Jesus (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
- This is a call to live in unity and fellowship with mature Christians who pray to the Lord often from a genuine heart attitude that is obedient to Him.

2:23 Believers should not dabble in the grey areas that lead to arguments and division.

2:24 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.

2:25 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.

2:26 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 to do his will (i.e., sin, not witnessing, selfishness, anger, etc.)

Read 2 Timothy 3:1-9 ... The Wickedness of the Last Days

3:1 The “last days” are already taking place and are synonymous with the “church age.” The “last days” began with the downpouring of the Holy Spirit at Pentecost as foretold in Joel 2:28-32 (Acts 2:17).

- Jesus Christ, the Messiah, has come (Hebrews 1:2) and there are antichrists in the world (1 John 2:18).
- The world will devolve and get increasingly worse before Jesus returns. This is compared to birth pains that increase as His return approaches (Matthew 24; Mark 8:13; Luke 21; Romans 8:22; 1 Timothy 4:1).

3:2-4 Paul lists the characteristics of people that worsen over time (Romans 1:28-32).

The underlying theme is self-serving instead of love for God and others.

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

- God gives a list of human characteristics that show man’s decline into the end times; man does not love God, but he does love three things: himself, money, pleasure

3:5 Fallen man has a religious side, but none of God’s power from living an obedient life; obedience reduces the hindrance to one’s prayers. (Isaiah 29:13; Titus 1:16)

- Christianity is a submissive, loving relationship with Jesus Christ instead of a self-promoting attitude with a rebellious heart.

3:6 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.

- This verse refers to a woman who is hurting and emotionally vulnerable to predators.
- 3:7 These religious men learn about God instead of humbly walking with Him relationally and applying His truths.
- The Greek term for “knowledge” (epignōsin ἐπίγνωσιν) is the root word for “Gnostics” who were false teachers of the time.
- 3:8 Jannes and Jambres were thought to be the Pharaoh’s magicians who tried to imitate the plagues. (Exodus 7:11, 22)
- Paul is referencing Jewish oral traditions (Mishnah).
 - Pharaoh’s magicians were not named in the Torah/Pentateuch; however, the names were passed down via Jewish oral tradition (Mishnah). Over several centuries after Christ, the Gemara was added to the Mishnah to make up the Talmud.
 - The Greek term for “oppose” (anthistantai ἀνθίστανται) means that they knowingly reject and resist God’s truth.
- 3:9 Although these magicians could pose as being spiritually powerful by performing signs and wonders, they were simply spiritual charlatans and imposters.
- Over time, the true heart attitude of an individual is revealed. (1 Timothy 5:24; Matthew 7:15-20)

Read 2 Timothy 3:10-13 ... All Believers Will Be Persecuted

3:10 Paul records nine ways that Timothy should follow his godly example.

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.
- 3:11 God did not keep Paul from persecution, but he did deliver Paul through the persecution.
- Timothy was from Lystra where Paul had nearly been stoned to death. (Acts 14:19-23; Acts 16:1)
- 3:12 “*All who desire to live godly in Christ Jesus will suffer persecution.*” (Romans 8:17; 1 Peter 4:12-19)
- 3:13 Liars and false teachers begin to believe their own propaganda. (Matthew 15:14; Luke 6:39)
- The Greek term “will lead” (prokopsousin προκόψουσιν) means “to proceed” to degenerate. (2 Timothy 2:16)

Read 2 Timothy 3:14-17 ... The Application of God's Word

3:14 Timothy had acknowledged the genuine sincerity of Paul's faith through his pure and faithful lifestyle.

3:15 The primary focus of Scripture is to reveal the gospel message of faith in Christ Jesus.

- Timothy had access to the Old Testament Scripture (Tanakh) since his childhood
- Timothy was raised by his faithful mother, Eunice ("good victory / conquering well") as well as his godly grandmother, Lois ("more desirable/better"). (2 Tim 1:5)

3:16-17 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 as well.

- *"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."* (Psalm 119:160; Ephesians 2:8-10)
- Every verse of Scripture is eternally true, and every character of Scripture has meaning (Matthew 5:18). Scripture has been inspired by the Holy Spirit, (2 Peter 1:21)
- Peter authenticates Paul's writing as Scripture. (2 Peter 3:15-16)
- A Christian life is predicated on God's grace and man's response in faith.
- The literal Greek translation is *"Every Scripture God-breathed"* (pasa graphē theopneustos - πᾶσα γραφή θεόπνευστος) is reminiscent of the life that God breathed into man at creation. (Genesis 2:7)

30 2 Timothy 4

Read 2 Timothy 4:1-5 ... Faithfully Teach God's Word

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

- The "living and the dead" (Acts 10:42; 1 Peter 4:5) can mean spiritually or physically.
 - At His second coming, some will be alive on earth (1 Thessalonians 4:13-18); deceased believers will be with the Lord (2 Corinthians 5:8) while dead unbelievers will be in Hades (Revelation 20:13; Matthew 11:23; Luke 16:23).
- 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).
- Jesus described the Kingdom of God through His parables. The Kingdom of God refers to the current reign of God in the hearts of men and the future reign of the Lord on the throne in the millennium and throughout eternity.

4:2 *"Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching."*

- Believers should share the Lord Jesus Christ who is "the word" (logos λόγος). (John 1:1)

- The Greek term for “season” (eukairōs εὐκαιρῶς) means a special, opportune and convenient section of time.
 - Ministry requires courage and stamina in love. (1 Peter 3:15; 2 Timothy 2:24) The minister’s responsibility is to be diligently Christlike while the Spirit will convince and convict of sin.
- 4:3 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)
 - Believers should sincerely seek God’s message to them in His Word each day. Believers should pray before reading His Word, attending Bible Studies or Church Services that God would make their hearts sensitive to His message.
- 4:4 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 for “myths” (mythous μύθους) are fables and false beliefs. (1 Timothy 1:4, 4:7; Titus 1:14, 3:9, 2 Peter 1:16). Christianity does not consist in only talking and speculating about genealogies and eschatology, but in living a loving relationship with God, exalting Christian brothers, and sharing Christ with a lost world.
- 4:5 The Greek term “be sober” (nēphe νῆφε) means to use self-restraint and maintain control of yourself in any situation. (1 Timothy 3:2)
- Genuine believers will be persecuted and suffer trials. 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 1:8, 2:3, 3:12; James 1:2-4; 1 Peter 4:12-16).
 - One outcome of suffering and trial is the believer’s spiritual growth (Romans 5:1-5; Hebrews 5:8).
 - The Greek term for “evangelist” (euangelistou εὐαγγελιστοῦ) is a gifted ministry in the church (Ephesians 4:11). Philip was an evangelist (Acts 21:8).
 - Evangelism is boldly and persuasively sharing the gospel of the Lord Jesus Christ and inviting unbelievers to grow into an intimate relationship with Him.
 - All believers are called to share the gospel message. (1 Peter 3:15)

Read 2 Timothy 4:6-8 ... The Conclusion of Paul’s Ministry

- 4:6 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.
- Wine is a symbol of joy both to God and to man (Judges.9:13, Psalm 104:15), and a drink offering was to be composed of “strong wine” (Numbers 28:7) to display the sinless perfection because the wine was to be pure and not to be watered

down. (Genesis 35:14; Numbers 28:7; 1 Samuel 1:15; Jeremiah 7:18; Philippians 2:17)

4:7 *“I have fought the good fight, I have finished the race, I have kept the faith.”* (Acts 20:24)

- Spiritual warfare is real, and believers are called to overcome. (Ephesians 6:10-11; 2 Thessalonians 3:3; 2 Corinthians 10:4-5; Romans 8:37; John 16:33).
- The Greek term for “fight” (αγώνα ἀγῶνα) is the root of agony as spiritual warfare is extremely difficult. (Philippians 3:13-14)

4:8 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)

- Those who love the Lord will obey Him. (2 John 1:6)

Read 2 Timothy 4:9-13 ... The Logistics of a Visit to Paul in Prison

4:9 Although Paul walked closely with the Lord, he missed his companion, Timothy as he waited for execution in the Roman prison.

4:10 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 went to Dalmatia. Paul referred to Titus as his “son” (Titus 1:4) who was a traveling companion as well as a messenger. Titus was an un-circumcised Gentile (Galatians 2:4). Titus was Paul’s representative to locations like Corinth and Crete. (Never mentioned in Acts)



4:11 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)

- 4:12 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).
- 4:13 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 coat and 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)

Read 2 Timothy 4:14-18 ... The Persecution of Man & the Strength of God

- 4:14 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)
- Paul left judgment of Alexander with the Lord.
- 4:15 Paul warned Timothy of Alexander's violent protests against the gospel. Alexander's fight was not against Paul or Timothy – it was against the gospel.
- 4:16 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).
- 4:17 Paul ministered in the strength of Christ. (Ephesians 3:16; Philippians 4:13; Colossians 1:11; 1 Timothy 1:12; 2 Timothy 2:1)
- Paul had been called to minister to the Gentiles (Acts 9:15; 22:21; 23:11; 26:17; Romans 1:5; 11:13; 15:16; Galatians 1:16; 2:7; Ephesians 3:1-8; 1 Timothy 2:7)
 - 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)
- 4:18 Even in death, God brings salvation as His heavenly kingdom awaits.
- The word "Amen" is meant to be firm or certain; it means "so be it", "I affirm" or "I agree." The Greek term (amen) is the transliterated word from Hebrew "Amen" (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.

Read 2 Timothy 4:19-22 ... The Conclusion with Greetings & Grace

- 4:19 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.

4:20 Erastus had been the treasurer of Corinth (Romans 16:23) and a messenger of Paul into Macedonia (Acts 19:22).

- 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)

4:21 Many shipping lanes on the Mediterranean were closed during the winter, and those that were open were dangerous.

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

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

- The Greek term for “you” (hymōn ὑμῶν) is plural for “you all,” so Paul expected this letter to have a broader application than simply Timothy.