

THE SECOND EPISTLE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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1:1, 2.	GREETINGS AND BENEDICTION.
1:3—18.	EPISTOLARY. PRIVATE AND PERSONAL.
2:1—26.	CHARGES CONNECTED WITH THE GOSPEL.
3:1—4:8.	CHARGES CONNECTED WITH THE APOSTASY.
4:9—21.	EPISTOLARY. PRIVATE AND PERSONAL.
4:-21—22.	GREETINGS. BENEDICTION.

THE SECOND EPISTLE TO TIMOTHY. INTRODUCTORY NOTES.

1. The Second Epistle to Timothy is the latest of all of Paul's writings. It was written during his second imprisonment at Rome, within a short time of his martyrdom (4:6), probably at the end of A. D. 67 or early 68. It is thought that at this time Timothy was at Ephesus. The apostle's regard for his "dearly beloved son" is seen in 1:4, and it is affecting to observe the pathetic desire to see Timothy once more before death, 4:9, 11, 21. No further mention is made of Timothy. The tradition that he suffered martyrdom about the end of the first century is only tradition.

2. The prominent feature of this Epistle is the "church's" departure from the truth (see 1:15; 2:17; 3:8; 4:4). When "all they which are in Asia (cp. Acts 19:10) be turned away from" Paul, he exhorts Timothy, his "son", *therefore* to "be strong in the grace that is in Christ Jesus". No more is there heard, as in the First Epistle and in that to Titus, the apostolic guidance for the church rule or administration of any kind. Only two things are possible now, "preach the word" (4:2), 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" (2:2). And, as in the First Epistle, the Holy Spirit through Paul tells of even worse days to come, perilous, or grievous, times "in the last days" (3:1; 4:3), the only charge in connection with which is "Continue thou in the things which thou hast learned and hast been assured of" (3:14).

This is Page 1808 from The Companion Bible.

- 1** PAUL, an apostle [messenger sent forth] 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.
- 3** I *have thanks to* God, Whom I serve from *my* forefathers *in* pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;
- 4** Greatly desiring to see thee, *having remembered* of thy tears, *in order that* I may be filled with joy;
- 5** °When I call to remembrance the unfeigned faith ... in thee, which *indwelt* first in thy °grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.
- 6** *On account of which cause* I put thee in remembrance that thou *stir into flame* the gift of God, which is in thee by the putting on of my hands.
- 7** For God *gave not* us a °spirit [character] of *cowardice*; but of power, and of love, and of a *sober* mind.
- 8** Be not thou therefore ashamed of the testimony *concerning* our Lord, nor of me His prisoner: but be thou *suffering evil with me for* the gospel according to the power of God;
- 9** Who ... 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 ,
- 10** But is now made manifest by the appearing of our Saviour Jesus Christ, *in that He ...* abolished death, and ... *shed light on life and* °incorruption through the gospel:
- 11** *Unto which* I was appointed a preacher, and an apostle, and a teacher of the Gentiles.
- 12** *Wherefore I suffer these things also*: nevertheless I am not ashamed: for I know Whom I have *trusted*, and am persuaded that He is able to *guard my deposit unto the day of His appearing*.
- 13** Hold ... the *pattern* of sound *teachings*, which thou hast heard *from* me, in faith and love which is in Christ Jesus.
- 14** *The good deposit that was committed unto thee guard* by the °Holy Spirit Which *indwelleth* in us.
- 15** This thou knowest, that all they which are in Asia *turned* away from me; of whom are °Phygellus and °Hermogenes.
- 16** The Lord give mercy *to* the °household of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain [bonds]:
- 17** But, when he was in Rome, he sought me out very diligently, and found *me*.
- 18** The Lord grant *to* him that he may find mercy *from* the Lord *in the day of His appearing*: and in how many things he ministered ... at Ephesus, thou knowest very well.
- 2** Thou therefore, my son, °be strong in the grace that is in Christ Jesus.
- 2** And the things that thou hast heard *from* me *by means of* many witnesses, *these* commit thou to faithful men, *such as* shall be *competent* to teach others also.
- 3** Thou therefore *suffer evil*, as a good soldier of *Christ Jesus*.
- 4** *No one who is a soldier* entangleth himself with the affairs of this life; *in order that* he may please him who °chose him to be a soldier.
- 5** And if a man *strive also to contend in the games*, yet is he not °crowned [with the crown of wild olive leaves], *if not* he *strive also by the rules*.
- 6** The husbandman that laboureth must be *the first to partake* of the fruits.

1. 5 *When I call, &c.* Lit Having received remembrance (Gr.*hupomnesis*. Here and 2 Pet. 1:13; 3:1). **grandmother.** Gr.*mamme*. Only here.

7 *spirit.* Ap.101.II.7.

10 *incorruption.* Gr.*aphtharsia*. See Rom. 2:7. The Lord did this in His own person, when He rose from the dead, alive forevermore. Acts 13:34. Rom. 6:9. Rev. 1:18.

14 *Holy Spirit.* Ap.101.II.14.

15 *Phygellus, &c.* Nothing is known of these two.


16 *household.* Onesiphorus must have recently died.

2. 1 *be strong.*

Gr.*endunamoo*. See Acts 9:22, and cp. Eph. 6:10.

4 *chose.* Gr.*stratologeo*. Only here. The Master's "Well done" is the reward.

5 *crowned.* Gr.*stephanoo*. Only here and Heb. 2:7, 9. The crown was of wild olive or laurel leaves.

 This is an illustration of Paul meaning, An athlete competing in a game must play by the rules to win the crown.

7 Consider what I say; and the Lord *shall give* thee understanding in all things.

8 Remember ... °Jesus Christ of the seed of °David was raised *out from among dead people* according to my gospel:

9 *In which* I suffer *evil*, as an °evil doer, even *as far as* bonds; but the word of God is not bound.

10 *On account of this* I endure all things *on account of the elect, in order that* they also may obtain the salvation which is *within* Christ Jesus *among* eternal glory.

11 *Faithful is the saying*: For if we *died with Him*, we shall *live together also with Him*:

12 If we *endure*, we shall *reign together also with Him*: if we deny *Him*, *He* also will deny us:

13 If we *are unbelieving*, yet *He remains* faithful: *For He is not able* to deny *Himself*.

14 Of these things put *them* in remembrance, *earnestly testifying to them* before *God* that they strive not about words *unto nothing profitable*, but to the *overthrowing* of the hearers.

15 *Be diligent* to *present* thyself approved *to* God, a °workman *without cause for shame*, °rightly dividing [*dissecting*] the word of truth.

16 But shun profane and °vain babblings: for they will *advance* unto more *absence of the fear of God*.

17 And their word will °eat as doth a *gangrene*: of whom is Hymenaeus and Philetus;

18 *For they* concerning the truth ... *missed the mark*, saying that the resurrection *has taken place* already; and *overturn* the faith of *certain ones*.

19 Nevertheless *God's firm foundation* standeth *firm*, having this seal, The Lord °*knew* them that are *His*. And, Let every one that nameth the name of *the Lord* depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but *wooden also* and of earth; and some *for* honour, and some *for* dishonour.

21 If a man therefore *thoroughly purge* himself from these, he shall be a vessel unto honour, sanctified, and *profitable* for the master's use, *and* prepared *for* every good work.

22 Flee also *the youthful* lusts: but follow righteousness, faith, *love*, peace, with them that call on the Lord out of a pure heart.

23 But *the foolish* and *uninstructed, and so, trifling* questions *reject*, knowing that they do *beget fightings*.

24 And the servant of the Lord must not *fight*; but be gentle unto all *men, qualified as a teacher*, patient,

25 In °meekness °*training up as a child the opposers*; lest at any time *God should* give them repentance to the acknowledging of the truth;

26 And *that* they may *become sober again* out of the snare of the devil, who are taken captive by him at his °will.

3 This know also, that in the °last days *hard, difficult, grievous seasons* shall come.

2 For *human beings* shall be lovers of their own selves, *lovers of money*, boasters, proud [*arrogant*], blasphemers, disobedient to parents, unthankful [*decline of religion*], unholy,

3 Without natural affection [*callous*], trucebreakers, *slanderers*, incontinent [*without strength to resist solicitations of passion*], fierce [*ungentle*], *not lovers of the good*,

4 Traitors, *headstrong, puffed up*, lovers of pleasures more than lovers of God;

5 Having a form of godliness [*profess religion*], but denying the power thereof: *and from these* turn away.

8 **Jesus Christ.** The thoughts of Timothy are directed to the person of Jesus Christ, as well as to His work. Cp. Heb. 3:1; 12:3; 13:7, 8.

David. Cp. Rom. 1:3.

9 **evil doer.** Gr. *kakourgos*. Only here and Luke 23:32, 33, 39 (of the malefactors crucified with the Lord). For the other word for evil doer, *kakopoios*, see John 18:30.

15 **workman.** Gr. *ergates*. This word id transl. "labourer", ten times; "worker", or "workman", six times.

rightly dividing. Gr. *orthoyomeo*. [dissect (expound) correctly (the Divine message)]. Only here.

16 **vain babblings.** Gr. *kenophonia*. [vain empty words]. See 1 Tim. 6:20.

17 **eat.** Lit. have pasture (Gr. *nome*. Only here and John 10:9).

19 **knew.** Ap.132.I.ii. A reference here to Num. 16:5.

25 **meekness.** Gr. *praotes*. [gentleness, humility] See 1 Cor. 4:21.

training up, &c. Gr. *paideuo*, which means to train as a child, and so to chastise, chasten. Cp. Acts 22:3. 2 Cor. 6:9. Heb. 12:6. 26 **will.** The pronouns "him" and "his" have not the same ref. The first refers to the servant, the second to God, and the meaning of the passage is, the devil stirs up those he has ensnared to oppose, lest God should give them repentance, and lest, having been taken captive by God's servant, they should escape the snare, to do the will of God.

3. 1 **last days.** See Acts 2:17. See Note on Gen. 49:1 (A study of these will show that the prophecy (v. 1) and "blessing" (v. 28) extends to, and embraces the days of Messiah, and His first and second advents.)

6 For of *these* are they which ^ocreep into *the houses*, and lead captive ^osilly women *heaped* with sins, led away with divers lusts,

7 *Always* learning, and *not at any time* able to come to the knowledge of the truth.

8 Now *in the manner in which* ^oJannes and Jambres withstood Moses, so do these also *withstand* the truth: men *utterly corrupted*, reprobate [of no judgment] concerning the faith.

9 But they shall *not proceed* ^ofurther: for their ^ofolly shall be *thoroughly manifest* to all men, as theirs also was.

10 But thou *didst follow up* my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, *sufferings*, 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 *desire to* live godly in Christ Jesus shall *be persecuted*.

13 But evil men and seducers shall *proceed to the worse*, deceiving, and being deceived.

14 But *abide* thou in the things which thou *didst learn* and *wast assured of*, knowing *from* 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.

16 All Scripture *is God-inbreathed*, and *is* profitable for doctrine, for *proof and conviction*, for correction, for instruction in ^orighteousness:

17 *In order that* the man of God may be *fitted, equipped* unto *every good work*.

4 I *earnestly testify to thee* therefore *in the sight of* God, and *Christ Jesus, Who is about to* judge ... *living* and ... dead ^oat His appearing and His kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and *teaching*.

3 For the *season* will *be* when they will not endure *the sound* doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears [*in regard to hearing*];

4 And they shall turn away *their hearing* from the truth, and shall be *turned aside* unto *myths*.

5 But watch [*be sober*] thou in all things, *suffer evil*, do *the* work of an evangelist, *fully accomplish* thy ministry.

6 For I am *already being poured out* [*as a drink offering*] to be offered, and the time of my departure is ^oat hand .

7 I have fought *the* good fight, I have finished *the* ^ocourse, I have kept the faith:

8 Henceforth there is laid up for me *the* crown of righteousness, which the Lord, the righteous judge, shall *repay* me at that day: and not to me only, but *to* all them also that *have loved* His appearing.

9 *Hasten* to come *speedily* unto me:

10 For Demas *forsook* me, having loved *the age that is now*, and is departed unto Thessalonica; ^oCrescens *unto* Galatia, Titus unto Dalmatia.

11 Only ^oLuke is with me. Take [*up on the way*] Mark, and bring him with thee: for he is profitable to me for the *ministering*.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

6 creep. Gr.*enduno*. Only here. Akin to *enduo*, to clothe, to put on. **silly women.** Gr.*gunaikarion*, neut. A diminutive form of *gune*, used as a term of contempt. Only here.

8 Jannes and Jambres. The names of the magicians of Ex. 7:11. Found in the Targum of Jonathan.

9 further. Lit. to more. The magicians were allowed to imitate Moses up to a certain point, and then God stopped them. Ex. 7:11, 12, 22; 8:7, 18, 19.

folly. Gr.*anoia*. [stupidity, rage]. Only here and Luke 6:11.

16 righteousness. It will be noticed that in the earlier part of the verse the word "is" appears in italics, showing that there is no word for it in the Greek and it has therefore to be supplied. The R. V. omits "is" in the first case and reads, "Every Scripture inspired of God *is* also profitable", thus suggesting that some Scriptures are not inspired.

There are eight other passages which present exactly the same construction, and not one of these has been altered by the Revisers. Had they done so in the same manner as they have done in this case, the result would have been as follows:--Rom. 7:12. The holy commandment is also just. 1 Cor. 11:30. Many weak are also sickly. 2 Cor. 10:10. His weighty letters are also powerful. Similarly with other passages, which are 1 Tim. 1:15; 2:3; 4:4, 9. Heb. 4:13, &c.

4. 1 at. The texts read "and by".

6 at hand. Same as "instant", v. 2.

7 course. Gr.*dromos*. [race, career] See Acts 13:25.

10 Crescens. He is not mentioned elsewhere, and perhaps had gone to Galatia at his own instance and with the apostle's consent. The same may be said of Titus. There is no condemnation of them, as of Demas, but they are not said to have sent, as Tychicus was.

11 Luke. This faithful and devoted companion, sharer of Paul's labours and afflictions for so many years, always modestly keeping himself in the background, must have been a comfort indeed.

14 ^oAlexander the coppersmith *showed forth* me *many evil things*: the Lord reward him according to his works:

15 Of whom be thou *ware also*; for he hath greatly *resisted* our words.

16 At my first *defence* no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 *But* the Lord stood with me, and strengthened me; *in order that* by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the ^olion.

18 And the Lord shall deliver me from every evil work, and will *save me* unto **His** heavenly kingdom: to **Whom** *be* glory for ever and ever. Amen.

19 Salute *priscilla* and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and ^oLinus, and Claudia, and all the brethren.

22 The Lord ... *be* with thy spirit. Grace *be* with you.

14 Alexander. The addition of “coppersmith” suggests his identity with the Ephesian Jews of Acts 19:33, 34.

17 lion. This may mean that Paul established his claim, as a Roman citizen, not to meet his death in the amphitheater; or it may be a metaphor for Nero.

20 sick. Paul’s authority to heal had ceased. Cp. Phil. 2:25—27. 1 Tim. 5:23.

21 Pudens. Pudens and Claudia are supposed by some to be man and wife, and must have been identified with Titus Claudius and Claudia Quinctilia, whose inscription over a child they lost has been discovered near Rome.

Linus. Probably a bishop of Rome.