

CLASS NOTES -- SECOND TIMOTHY

INTRODUCTORY MATERIAL:

A simple outline:

- Chapter one -- past.
- Chapter two -- present
- Chapter three -- future
- Chapter four -- all three.

Between Paul's first imprisonment and this one Nero had become the monster that he was at the close of his reign. The burning of Rome took place between the two imprisonments -- according to the Expositor's Bible.

There are several ideas that appear over and over in this short epistle which give us a better understanding of its message:

References to the Word of God --

Specific references:

- 2:9 God's Word is not bound.
- 2:15 It is necessary to study it, rightly divided.
- 3:14 Specific reference to the Pauline revelation.
- 3:15 Specific reference to the Old Testament record.
- 3:16, 17 All Scripture.

Other allusions to the Word of God:

- 1:8 Testimony concerning Christ.
- 1:12 The "deposit" (of truth). See 1:14; 1 Tim. 6:20.
- 1:13 The "form of sound words." See 2:2; 6:20.
- 2:19 "Foundation of God" -- this may refer to the written Word of God?
- 1:10; 2:18; etc. -- References to the gospel.
- 2:15, 18, 25; 3:7, 8; 4:4 -- "Truth."

References to suffering --

- 1:4 The **tears** of Timothy, and the **fears** of Timothy (1:7).
- 1:8; 2:3; 4:5 Exhortations to endure suffering.
- 1:12; 2:9; 3:10, 11; 4:6, 10 - 18 Examples of suffering in Paul's life.
- 2:12 Suffering is the preparation for reigning.
- 3:12 Suffering to be the result of a determination to live a godly life.

References to being ashamed, or to courage (In the Philippines there is a weed called [in the Ilongo dialect] "Huya huya" -- which means "ashamed, ashamed." It is covered with thorns and when it is stepped on, or even touched, the whole plant will, almost instantly, totally wilt) --

- 1:8 Timothy is urged not to be ashamed.
- 1:12 Paul was not ashamed.
- 1:16 Onesiphorus was not ashamed.
- 2:15 The good workman does not need to be ashamed.

References to work --

- 1:9 Our calling is not according to our works.

- 2:6 Paul refers to the husbandman (farmer) who labors.
 2:15 We are to study as workmen.
 2:21; 3:17 How to be prepared for every good work.
 4:5 Timothy is to do the work of an evangelist.
 4:14 Those who oppose the gospel will be repaid according to their evil works.
 4:18 Paul expects deliverance from every evil work.

NOTES:

1:5. "Unfeigned" is related to the verb form of the same word which means "to act beneath a disguise." Greek actors were called "hupokritees" -- "υποκριτης," from which we get our word "hypocrite." The α (Greek letter "a") is prefixed to this word which negates its meaning. So Timothy was not just acting a part [he was not a hypocrite] when he professed faith. (Wuest)
 Timothy was an example of "child evangelism" at its best, and its fruit. See 3:15. My note at Psa. 78:4 reads: *Child evangelism. See Deut. 6:7 - 9; Judges 2:10; 13:8; 2 Tim. 1:5; 3:15.*

1:6. See 1 Tim. 4:14; 2 Tim. 4:5. "Stir up" means to "rekindle" or "stir into flame."

1:7. See Neh. 6:13. "Fear" refers to cowardice. See the attempt in 2 Chron. 32:18 to win a battle over the Israelites by inducing this kind of fear in them. "Sound mind" is sober minded. See Titus 2:4, 6, 12.

1:8. "Not ashamed of the testimony," means "do not be ashamed to testify [concerning our Lord]." Compare 1:12, 16; 2:15. The thought of the whole verse may be paraphrased, "Do not be ashamed to testify concerning our Lord, nor to suffer with me for the gospel." Compare Psa. 25:2, 3, 20.

Notice the sufferings of Paul that Timothy is to share are not (here) for the **mystery**, but for the **gospel**.

1:9 - 13. GRACE

Grace given (according to His own purpose) before the world (ages) began -- v. 9.

Grace manifested through the Cross -- v. 12.

Grace preached through Paul -- v. 11. See 1 Tim. 2:4, 6, 7 (purpose -- v. 4 [cp. Titus 1:2]; purpose carried out -- v. 6-a; purpose proclaimed -- vs. 6-b, 7 [cp. Titus 1:3]).

1:10. The word translated "abolished" has the idea of "nullified." It is translated "make without effect" (Rom. 3:3); "make void" (Rom. 3:31); "is loosed" (Rom. 7:2); "are delivered" (Rom. 7:6); "bring to nought" (1 Cor. 1:28); "shall fail" and "shall vanish away" (1 Cor. 13:8); "done away" (1 Cor. 13:10); "put away" (1 Cor. 13:11); "put down" (1 Cor. 15:24); and "ceased" (Gal. 5:4). It does not have the idea of ceasing to **exist**, but of ceasing to be **relevant**, or of any **significance** or **importance**.

1:11. The "preacher" is an advance herald, i.e. one who announces something new, ahead of others -- according to Wm. R. Newell in "Paul versus Peter" page 23. See also 1 Tim. 2:7.

1:12. "That which I have committed unto Him" -- this is "**my deposit**." See 1 Tim. 1:11,

18; 6:20; 2 Tim. 1:14; 2:2. In 2 Tim. 1:12 read, "-- that which I have committed unto Him **unto** that day," -- rather than "-- **against** that day" as in the KJV.

1:13. "Which thou hast heard of me" -- see 3:14.

1:14. "That good thing" -- i.e. the **deposit** of truth. Compare Rom. 3:2; 2 Cor. 5:19.

1:15. "**All** they which are in Asia" -- compare 4:16.

1:18. "Ministered" is the Greek word "diakoneo" -- **διακονεω**. See Acts 6:1. The words "unto me" should be omitted, according to the Companion Bible.

2:1. Notice in this chapter that Timothy is looked at as a **son** ("child" -- "teknon," **τεκνον** -- v. 1); **soldier** (vs. 3, 4); **wrestler** (v. 5); **farmer** (v. 6); **workman** (v. 15); **vessel** (vs. 20, 21); and **servant** (v. 24). This was pointed out by Graham Scroggie.

2:2. "Many witnesses" -- see 1 Tim. 6:12 where the scene is Timothy's conversion -- long before Acts 28. While Timothy **was** with Paul in Rome (Phil. 1:1; Col. 1:1), it is doubtful that there were **many** witnesses to what he heard there. This verse (2 Tim. 2:2) goes back to his association with Paul in his Acts ministry. It does not say here, "Things thou hast heard from me **in prison**."

To discover when he heard the things he is to entrust to faithful men see 3:10, 11 -- "teachings ... at Antioch, at Iconium, at Lystra ---" (all before Acts 28). Notice also 3:14 - 17.

2:3. See 1:8; Deut. 2:14.

2:3, 4. See 2 Cor. 10:3 - 5; Eph. 6:10 - 18.

2:5, 6. Suffering and labor come first, then the rewards and glory.

2:8. See my note at Rom. 1:2 in Class Notes on Romans.

2:10. See Col. 2:24.

2:12. See Rom. 8:17.

2:13. The NASB translates this verse, "If we are faithless, He remains faithful; for He cannot deny Himself."

2:15. Compare Psa. 119:80. See the significant words used in this verse:

-- "Study" My note at Heb. 4:11 reads: "**Labor**" is **σπουδαζω** *The only occurrences of this Greek word are: Heb. 4:11; Gal. 2:10 ('was forward'); Eph. 4:3; 1 Thess. 2:17; 2 Pet. 1:15 ('endeavor'); 2 Tim. 2:15 ('study'); Titus 3:12; 2 Pet. 1:10; 3:14 ('be diligent'). We are not to do good works ('Labor') to enter this rest, but be diligent to cease from our own works so we can rest in His perfect work of redemption. My note at Heb. 5:13, 14 reads: *As one uses the Word of God he becomes skillful in it, with the result that he has discernment.**

This is one of the evidences of spiritual maturity. see 2 Tim. 2:15; Phil. 1:10.

- "Shew" -- This word is translated "yield" in Rom. 6:13, 19 and "present" in Rom. 12:1.
- "Rightly dividing" -- See the expression "distinguishing things that differ" (translated "things that are excellent" in Phil. 1:10 and "things that are more excellent" in Rom. 2:18).
- "Truth" -- see 2 Tim. 2:18, 25; 3:7, 8; 4:4.

2:17. "Canker" is "cancer" or, as in the NASB, "gangrene."

2:18. Perhaps this false teaching was a misinterpretation of what happened when many bodies of the saints which slept arose at Christ's resurrection (Matt. 27:52, 53.).

2:19. See Gal. 4:9; Matt. 7:23. There is a good balance in this verse between assurance and responsibility for godly living. See also Acts 19:15. My note at Job 19:27 reads: *"Not another" can be translated "not as a stranger." Job knew God during his life -- so, in resurrection, he will stand before a God he already knows! In the story of Rebekah -- by the time the servant of Abraham had told her of Isaac, during the long trip to Palestine, she recognized him when she saw him (Gen. 24:64, 65).*

2:21. The self purging here is not to make him "fit for heaven" -- Christ has done that already (Heb. 1:3; 10:14). It is to make him fit for service. He is to purge himself from: The profane babblings of vs. 14, 6 - 18; The dispensational errors illustrated in v. 18; The iniquity of v. 19; Youthful lusts -- which he mentions later in v. 22.

"Master" is "Despotees" -- **Δεσποτης** (from which we get our English word "despot").

2:24. "Strive" is used in John 6:52; Acts 7:26; and James 4:2 ("fight"). "Strifes" in v. 23 is a different form of the same word, which is used also in 2 Cor. 7:5 ("fightings"); Titus 3:9; James 4:1 ("fightings").

If the expression "able to teach" refers only to those who have the **gift** of teaching, then only those with this gift are to be the Lord's bondservants. Just as all are to **give** -- while some have a special gift along this line (Rom. 12:8), so all should be **able** to teach, while some have a **special gift** to do so.

2:24 - 26. See Gal. 6:1.

Chapter three as a whole. My note at 2 Pet. 2:1 reads: *Second Timothy three describes the "last days," but does not speak of the judgment and destruction of the apostates as it does here (2Pet. 2:1, 12, 13, 17; 3:7). Why is this? Paul's "last days" do not end with judgment, but with the Rapture. The apostates of Paul's last days, being left behind at the Rapture, continue on into Peter's and Jude's last days and are apostates there also (2 Thess. 2:10 - 12). Their folly will be manifest unto all men when the Rapture, which they have ridiculed, takes place (2 Tim. 3:9), but they meet their doom with the other apostates of the Tribulation seven years later.* Compare Micah 4:1 - 8.

3:2. "Covetous" means "lovers of money" in the Greek.

3:2 - 4. The word "love" is used here in various forms, but there is no love **manifested**. Those described are self-lovers, money lovers, pleasure lovers (more than lovers of God) and

non-lovers of good. Contrast the book of Ruth where the **word** "love" is found only once (Ruth 4:15), speaking of the love of Ruth for her mother in law, but the whole book is literally filled with **demonstrations** of love in every walk of life.

3:3. "Without natural affection" is "unloving" in the Greek. "False accusers" is the Greek word "diabolos" -- **διαβολος**, which is translated "devil" 35 times. The only other usages of the word are here, in 1 Tim. 3:11 ("slanderers") and Titus 2:3 ("false accusers"). "Incontinent" means "without self control." "Fierce" means "brutal."

3:6. Often when the Mormons call from door to door they prefer to talk to the wives.

3:7. They put a great deal of emphasis on scholarship, but never come to the knowledge of the truth because they are "natural" men (1 Cor. 2:14). "I have more understanding than all my teachers, for Your testimonies are my meditation. I understand more than the ancients, Because I keep Your precepts" (Psa 119:99, 100 -- NKJV). The Greek word for "knowledge" in 2 Tim. 3:7 is "epignosis" -- **επιγνωσις** -- meaning **full** or **complete** knowledge.

3:8. Jannes and Jambres withstood Moses by counterfeiting the truth through **demon** power. They were trying to do the same things he did, but without **God's** power. In effect, they were like the unbeliever today who says, "I can be as good, as kind, etc., as the Christians -- without God's help." They can, too, **up to a point**. What the Christian can do **in the flesh** they can do also, sometimes better than the Christian does. What the believer is **enabled** to do when he **walks in the Spirit** they **cannot do!**

3:10, 11. There are nine items listed here. The number nine is the number of "judgment, finality, and completion" ("Principles of Biblical Hermeneutics" by J. Edwin Hartill, page 117). Notice the nine beatitudes (Matt. 5:3 - 11) and the nine facets of the fruit of the Spirit (Gal. 5:22, 23). There are also three series of nines in 2 Cor. 6:4 - 10. (Nine requirements of the ministry in which we must be patient -- vs. 4, 5, nine resources with which we meet these requirements -- vs. 5 - 7), and nine paradoxes of the ministry -- vs. 8 - 10).

Remembering that Timothy is in Ephesus at the time Paul wrote Second Timothy (Conybeare's note on 2 Tim. 4:11) -- compare these verses to the message to the Ephesian Elders in Acts 20:

"Doctrine" -- Acts 20:20-a, 21-b, 24-b, 25, 27, 32-b.

"Manner of life" -- Acts 20:19, 33, 34, 35-a.

"Purpose" ("resolution" according to Conybeare -- perhaps more like "determination"? Acts 11:23 is the same word) -- Acts 20:20-b, 22, 24-a, 31.

"Faith" -- Acts 20:24 (in light of vs. 22, 23), 32 (in light of vs. 28 - 30).

"Longsuffering" (or "patience" according to Conybeare) -- Acts 20:20, 31 (in time and extent).

"Love" (for **Israel**) -- Acts 20:22 - 24 (Rom. 9:1 - 3; 10:1): (for **all**) -- Acts 20:31: (for **believers**) -- Acts 20:25, 36 - 38.

"Patience" (or "steadfastness" or "perseverance") -- Acts 20:20, 31 (the content of the ministry), 24 (to finish the ministry). See 2 Tim. 4:7.

"Persecutions and afflictions" -- Acts 20:19, 34 (in the past), Acts 20:23 (for the future).

3:12. "Will" is a word indicating decision and determination, a "desire to." See 1 Tim. 6:9. How much better it is to determine to live godly than to desire to be rich!

3:13. "Seducers" is translated "Howling imposters" by Rotherham.

3:14. "Of whom" -- that is, of **Paul** (see 1:13!). The **source** of our doctrine **is** important! Notice the passages here which indicate we should **not** be "looking into every possible source for truth, no matter how unlikely a source it might be," as one "Pauline" writer suggested in a magazine article. These verses must be borne in mind when considering the attitude of the Bible Bereans (Acts 17:11): 2 Tim. 1:13; 2:2; 2:16 - 18, 23; 3:13 - 17; and 4:2 - 4.

3:14 - 16. The "Pauline revelation" -- v. 14; the Old Testament -- v. 15; **All** Scripture -- v. 16. While it is important that we "listen to Paul," Paul himself sets all Scripture -- Old and New Testaments -- before us as the God given source of truth (v. 16).

3:17. "Perfect" means entirely suited, ready, complete (in accomplishment). It is translated "adequate" in the NASB. "Thoroughly furnished" is another form of the same Greek word. The verse might be paraphrased, "That the man of God may be **complete, completely furnished** unto all good works." My note at Col. 4:16 reads: *Notice the emphasis is on reading the Word of God, here and in 1 Thess. 5:27; Eph. 3:4; 1 Tim 4:13 (see Neh. 8:8); and 2 Tim. 3:16, 17 (with 2 Tim. 2:15).*

4:1. See John 5:22; Acts 10:42.

4:1 - 3. Compare Jer. 20:7 - 9.

4: 2. My note at Acts 20:32 reads: *The "**Word**" that we are to preach (2 Tim. 4:2): the word of **Christ** (Col. 3:16); the **Word of God** (1 Thess. 2:13; Eph. 6:17; Col. 1:25; 2 Tim. 2:9); the word of **truth** (2 Cor. 6:7; Eph. 1:13; Col. 1:5; 2 Tim. 2:15); the **preaching** (Greek, "logos" - λογος-- "word") of **the Cross** (1 Cor. 1:18); the word of **life** (Phil. 2:15, 16); the word of **reconciliation** (2 Cor. 5:19); and the word of **His grace** (Acts 20:32. See also Acts 20:24; 2 Tim. 2:1).*

4:2. "**Be instant**" is translated "stand by" in Luke 4:39; 24:4; Acts 10:17; 22:20; 23:11. It is translated "come upon" in Luke 2:9; 21:34; Acts 4:1; 6:12; 12:7; 1 Thess. 5:3. "**Out of season**" -- when it seems it is not the right time. "**In season**" is translated "conveniently" in Mark 14:11. "**Reprove**" is also translated "convict" in John 8:9 and "convinced" in John 8:46; 1 Cor. 14:24; Titus 1:9; James 2:9. "**Rebuke**" is translated "charged" in Matt. 12:16; Mark 3:12; 8:30; 10:48; Luke 9:21. It means "to admonish strongly, enjoin strictly" according to Bagster's Greek Lexicon. "**Exhort**" is the Greek word "parakaleo" -- παρακαλεω. It means "to call alongside [to help]." It is translated "beseech" (43 times), "comfort" (23 times), "desire" (8 times); "pray" (66 times); and "entreat" (3 times).

4:3. Compare 2 Chron. 18:7. It should be translated "**the** sound doctrine" (the definite article is in the Greek text). "It is Paul's system of doctrine which is referred to, the Pauline theology" -- Wuest in "Untranslatable Riches," page 28.

4:4. See 2 Chron. 18:19 - 22; 2 Thess. 2:10 - 12. Compare Jer. 9:3.

4:6. "Departure" is the Greek word "analuseos" -- **αναλυσεως**. It is used only here. The verb form of the word ("analuo" -- **αναλυω**) is only in Phil. 1:23 and in Luke 12:36 (where it is translated "return").

My note at 2 Pet. 1:14 reads: *Compare John 21:22, 23 and the note there (see Class Notes on John). Here Peter is aware that he is soon to die, as Paul was in 2 Tim. 4:6. So this is Peter's "goodbye," as Second Timothy was Paul's.*

4:7. See Practical Use of the Greek New Testament by Wuest, page 52. "The faith" here is the deposit of truth with which God had entrusted Paul. The word "kept" means "to keep by guarding" -- Wuest, in his book "Riches" - page 33. "I have finished my course" -- See John 4:34; 17:4; 19:30; Acts 20:24; 1 Cor. 9:26; Phil. 3:13, 14; 1 Tim. 4:14; 2 Tim. 1:6; 4:5. Contrast Judges 13:5.

4:8. The word for "appearing" is "epiphaneia" -- **επιφανεια**. "That **have** loved His appearing" -- i.e. they don't just love it when they are in His presence, but **have** loved it all during their ministry. This word is used in Second Timothy of both the first (1:10) and the second (4:8) coming. 4:8 may have both in view. It is used only by Paul (2 Thess. 2:8 ["brightness"]; 1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8; Titus 2:13). The verb form ("epiphaino" -- **επιφαινω**) is used 4 times (Luke 1:79 ["to give light"], Acts 27:20; Titus 2:11; 3:4).

An analysis of the occurrences of these two words (the noun and the verb) with reference to the coming of Christ:

Acts 27:20 -- no special significance.

Specifically concerning His first coming:

Luke 1:79. His first coming with regard to Israel.

2 Tim. 1:10. His first coming with regard to sinners.

Titus 2:11; 3:4. His first coming, looking toward the **purpose** of that coming.

Specifically concerning His coming in glory.

2 Thess. 2:8. "the *epiphany* of His *parousia*" (Greek).

Could refer to either the Rapture or the coming in glory, **probably** the Rapture.

1 Tim 6:14.

2 Tim. 4:1, 8.

Titus 2:13.

Since Paul puts the Rapture before us as our hope and comfort in 1 Thess. 4:13 - 18; 2 Thess. 2:1 and 1 Cor. 15:51, 52 it would be strange indeed if 1 Tim. 6:14; 2 Tim. 4:1, 8; and Titus 2:13 did not also have the Rapture in view.

4:10. "Present world" is, in the Greek, almost the exact equivalent of our expression "Now age." An almost identical expression is found in 1 Tim. 6:17 and Titus 2:12.

The word "forsaken" is used only in Matt. 27:46; Mk. 15:34; Acts 2:27; Rom. 9:29 (translated "left"); 2 Cor. 4:9; 2 Tim. 4:10, 16; and Heb. 10:25; 13:5.

4:13. "Cloak" -- see vs. 9, 21. He was cold!

4:14. "Alexander" -- see Acts 19:33; 1 Tim. 1:20. Do these verses refer to the same man? "Did me much evil" is translated "charged me with much evil in his declaration" -- Conybeare. That is, it was not what he did, but what he said -- his accusations against Paul, when Paul was on trial before Caesar, that is in view here.

4:16. "At my first **answer**" -- not at his first **imprisonment** (Timothy was present at Paul's first imprisonment and would not need to be told about it), but at his first **hearing** of the **present** trial. The result was not acquittal, but deliverance from the degrading and cruel **means** of death -- being cast to the lions. "Stood with me" -- "Took my part." Compare v. 17. Notice the lack of bitterness at the close of verse 16.

4:17. Compare Phil. 4:13. "That all might hear" -- i.e. in his defense before Caesar. Compare Acts 26: 27, 28. "Delivered out of the mouth of the lion" -- at his "first answer" (v. 16). Was this in answer to the prayers referred to in Phil. 1:19? Paul may have been saved then from being thrown to the lions -- possibly released to visit Philemon (Phm. 22) and now, back in prison after being spared for further ministry to the Philippians (Phil. 1:24, 25), is facing death. His race is now run and his course finished (2 Tim. 4:6, 7). There is now no confidence that he is to be spared for further ministry as in Phil. 1:25. However see above note on 4:16.

4:19. See Rom. 16:3 - 5; 1 Cor. 16:19.

4:22. The closing words of Paul's written ministry to Timothy -- and to US -- are characteristic of his life, and the constant emphasis in his message: "**GRACE be with you!**"

-- William P Heath <My Documents\Class Notes\New Testament\2Tim-1>

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