

The Second Epistle of Paul to Timothy

Paul wrote this second letter to Timothy (see intro to 1 Timothy) from a prison in Rome toward the close of his life (2 Tim. 1:8). This would place the date of the writing of this letter toward the end of A.D. 66. The Book of Acts concludes with Paul being placed under house arrest (Acts 28:30-31), but there is evidence in the Book of 2 Timothy that Paul was imprisoned a second time (2 Tim. 4:16-18). Most scholars believe that Paul was acquitted in the first trial and subsequently returned to Greece and Asia Minor to continue his missionary work. It is suggested that he was arrested again, taken back to Rome, and imprisoned in what is known as the Mamertine prison. This is evident from the fact that John Mark, who was present during Paul's first imprisonment (Col. 4:10), was not with Paul at the time he wrote 2 Timothy. Some believe that the second time Paul was imprisoned, he was being held for a much more serious charge (2 Tim. 2:9) than the one he was imprisoned for the first time. Paul believed that his death was near, but he was satisfied that he had done his best (2 Tim. 4:6-8).

Paul wrote this letter to encourage Timothy in the work of the ministry. Timothy would encounter persecution and turmoil in dealing with false teachers in his congregation. Paul urged him to exercise his spiritual gifts (2 Tim. 1:6), to boldly face suffering "as a good soldier of Jesus Christ" (2 Tim. 2:3), to deal wisely with false teachers in his church (2 Tim. 2:14-26), and to continue to exhibit a strong testimony for Christ in the wake of the apostasy and wickedness in the world (2 Tim. 3:1-9).

Some suggest that Paul was writing a more personal letter to Timothy because of the fact that he was expecting to die soon. The style of the epistle is less didactic than Paul's first letter to Timothy. Paul talks to Timothy as a father who would soon be leaving his son. The references to Timothy's own spiritual heritage and call to the ministry (1 Tim. 1:3; 5:6) reveal how Paul reflected on his own influence on Timothy's life. (Key Word, page 1502)

Chapter 1

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

Apostle, 652, Apostolos, from 649; a delegate; specially an ambassador of the gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers): -apostle, messenger, he that is sent.

Promise, 1860, eqggelia, from 1861; an announcement (for information, assent or pledge; especially a divine assurance of good): - message, promise.

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

"Stir Up the Gift of God"

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;
4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;
5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.
6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Paul mentions a “gift,” which Timothy possessed as a result of the “putting on” of his hands on him. It is identical to the word used by Paul to describe the gifts (charismata [5486]) of the Spirit (1 Cor. 12:1-11). This gift mentioned in 2 Timothy 1:6 is not identified in any specific detail. Undoubtedly, this particular gift that came upon Timothy was the outcome of his ordination to the ministry of the gospel in 1 Timothy 4:14. In this verse, Paul speaks of “the presbytery” having participated in Timothy’s ordination. This is an indication that in a local church in addition to the pastor acting as an elder, there should be “a presbytery,” or better, a body of elders, known as presbyters. (Key Word, Page 1502)

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;
9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

In this verse, the Greek word Prothesin (4286) is translated “purpose” but actually means “God’s intention beforehand.” (Key Word, page 1503)

“Our works” James 2:

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Paul states, “I also suffer.” This does not mean that he was suffering due to some sin in his own life. Rather, it is an inevitable part of the life of the Christian because he has the same mortal and corruptible body as (Rom 6:12; 8:11; 1 Cor. 15:53; 2 Cor. 4:11; 5:4). The word thneton (2349), “mortal,” appearing in all previous verses referenced, deals only with believer. The word translated “corruptible,” is the Greek word phtharton (5349), referring to the deterioration of the human body (Rom. 1:23; 1 Cor. 15:53, 54). The use of this word makes it

clear that upon receiving Christ, the physical body of the believer does not become exempt from mortality or corruptibility. Suffering may also come as a result of persecution from the world because the Christian does not conform to its standards. However, Christ will ultimately overcome (John 16:33; Gal. 6:17; 2 Tim. 3:12). Therefore, Paul states, "I also suffer these things, nevertheless I am not ashamed." (Key Word, page 1503)

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

Ghost, 4151, pneuma, from 4154; a current of air, i.e. breath (blast) or a breeze; (by analogy or figurative) a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc. or (superhuman) an angel, demon, or (divine) God, Christ's Spirit, the Holy Spirit:

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

Phygellus (fi-je'lus), In AV. Phy'gel'lus A Christian inn the province of Asia who, with others, deserted the Apostle Paul in the latter part of his life (II Tim. 1:15). (Davis page 482)

Hermogenes (hur-moj'e-nez) An inhabitant of the Roman province of Asia, who finally, with many others, turned away from the Apostle Paul (II Tim. 1:15). (Davis, page 237)

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

Onesiphorus (on'e-sif'o-rus) A Christian whose home was probably at Ephesus (II Tim. 1:16-18). When he was at Rome he sought out the Apostle Paul, then a prisoner, and showed him great kindness. The members of his household were with Timothy, and Paul sent them his salutations (Ch. 4:19). (Davis, pages 440-441)

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Chapter 2

The Christian Warfare

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

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.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

- 4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.
- 5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.
- 6 The husbandman that laboureth must be first partaker of the fruits.
- 7 Consider what I say; and the Lord give thee understanding in all things.
- 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
- 9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.
- 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
- 11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:
- 12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

Verses 12, 13 In this passage, Paul is encouraging Timothy that though he is suffering in this life, there is the prospect of future blessing. The believer who continues trusting in Christ, remaining faithful to his call, certainly will receive a blesse reward in heaven. On the other hand, those who are unfaithful to the call of Christ (i.e., those who "deny" or "believe not") will receive his just reward as well, judgement from God. The phrase "yet he abideth faithful" means that Christ will be true to His promise of judgement on those who are unfaithful to Him. (Key Word, page 1504)

- 13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

Be a Good Example

- 14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.
- 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- 16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.
- 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;
- 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.
- 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.
- 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.
- 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.
- 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.
- 23 But foolish and unlearned questions avoid, knowing that they do gender strifes.
- 24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,
- 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
- 26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Chapter 3

The Last Times

1 This know also, that in the last days perilous times shall come.

Jude 1:18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

“lovers of their own selves” 5367, philautos, from 5384, and 846; found of self, i.e. selfish: - lover of own self.

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Jude 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

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

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

Exodus 7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

Exodus 8:18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

Exodus 9:11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

Live a Godly Life

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

Chapter 4

1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

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

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

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

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Paul's Closing Words

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

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.
- 14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:
- 15 Of whom be thou ware also; for he hath greatly withstood our words.
- 16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.
- 17 Notwithstanding the Lord stood with me, and strengthened me; 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 lion.
- 18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.
- 19 Salute Prisca 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 Linus, and Claudia, and all the brethren.

Trophimus was an Ephesian Christian who accompanied Paul to Europe after the riot in Ephesus. He returned to Ephesus, but later left to wait for Paul at Troas. He continued with Paul on his journey to Jerusalem as one of the delegates of the Asian churches bringing the collection for the church leaders there (Acts 20:1-5, cf. 1 Cor. 16:1-4). In Jerusalem, however, Jewish pilgrims from Asia recognized Trophimus in Paul's company. Then finding Paul in the temple with four other men, they presumed that Paul had introduced Trophimus there (Acts 21:27-36). To take him beyond the court of the Gentiles would be to risk the penalty of death. This incident initiated a riot and was followed by Paul's arrest. (Key Word, page 1506)

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. (*The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.*)

References

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