

II Timothy

I. Background.

1. Writer = Paul who was the human instrument (II Peter 1:21) the Lord used to write this book along with 13 other books (including Hebrews which I believe Paul wrote); this book was the last one Paul wrote before he was martyred.

2. Written = about 65 AD.

3. Written to = Timothy; this is the second book or epistle or letter Paul wrote to Timothy; he was Paul's son in the ministry and his convert; it seems that Paul addressed some problems that Timothy had such as:

A. He hesitated to face matters squarely and settle them according to the Word of God.

B. He had a fear of man in his life that was capable of bringing a snare.

C. He faced unusual temptations as a young man.

D. He did not feel adequate for the task.

E. He had some health problems.

F. Therefore, he needed "encouragement to be faithful in the midst of discouraging conditions."

G. This letter applies to each one of us today. (II Tim. 3:16)

4. Written from = prison; Paul was in Rome in prison--his second confinement awaiting to be martyred; this time he was charged as a criminal.

A. Paul's first confinement in Rome was due to some technical violation of Jewish law according to the Jews. Therefore, he was confined to a hired house (similar to a half-way house) where people were free to come and go. (Acts 28:30) This was not the case of his second confinement. He was in a dungeon for the crime he was accused of.

B. What crime? I do not know for sure. I do know that in 64 AD, Nero, the Emperor of Rome, was suspected by the people of burning Rome for political gain. So in order to divert suspicion from himself, he accused the Christians of burning Rome.

C. Somebody had to be made the scapegoat for the Emperor's crime and Paul was one of them. Multitudes of Christians were arrested and put to death by Rome in many cruel ways:

1) Crucified = Peter may have been such a one--upside down at his request so not to die like his Lord.

2) Tied in skins of animals and thrown into the arena to be worried to death by dogs, to entertain the people.

3) Thrown to the wild beasts to be torn apart.

4) Tied to stakes in Nero's garden with pitch poured over their bodies and set fire to light Nero's gardens at night while he drove around in his chariot, naked, indulging himself in his midnight revels, gloating over the dying agonies of his victims.

D. It was during this time Paul was arrested and he knew there was no hope of escape, and while waiting in the Roman dungeon for the "time of his departure" (II Tim. 4:6), he wrote this letter to Timothy to encourage him to be faithful no matter what discouraging conditions he faced.

II. Four appeals Paul made to encourage young Timothy.

1. The Pastoral Appeal. Chap. 1

2. The Practical Appeal. Chap. 2

3. The Prophetic Appeal. Chap. 3

4. The Personal Appeal. Chap. 4

Title and Theme: Encouragement to be Faithful in the midst of Discouraging Conditions

CHAPTER 1:

1. The Pastoral Appeal.

A. Introduction. V. 1-2

V. 1

1. "Paul" = the human instrument the Lord chose to write this epistle (II Peter 1:21); it was the custom of that day to put one's name at the beginning of the letter instead of at the end as we do today.

2. "An apostle" = one sent on a commission to represent another person, the person sent being given credentials and the responsibility of carrying out the orders of the one sending him; Paul met the qualifications (being a witness of the resurrected Christ) of Acts 1:21-22 on the road to Damascus by special revelation as I Cor. 15:8 bears out; Paul used this designation of himself in nine of the books he wrote, probably to help hush rumors that he did not meet the qualifications to be an apostle.
3. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.
4. "Christ" = the Anointed One; the Messiah of the OT.
5. "By the will of God" = these words emphasize the fact that his apostleship was by divine appointment as opposed to the will of man; indicates Paul was aware of the Divine purpose in his life and ministry.
6. "Will" = desire; pleasure; choice; Paul's choice of words lets us know that he was called, ordained, commissioned, and sent by God.
7. "God" = Jehovah, the one true God.
8. "According to the promise of life" = refers to the fact he was called to be an apostle to carry out the great purpose of human salvation; God had made a promise to mankind--a promise of life through faith in Christ Jesus and it was with reference to this that he was called to the apostleship.
9. "In Christ Jesus" = this and this only is where eternal life exists. (I John 5:12)

V. 2

1. "To Timothy" = the recipient of this letter from Paul.
2. "Dearly beloved" = one word in the Greek; refers to the strong love and affection Paul had for Timothy.
3. "Son" = Greek word for a child, a born one with the emphasis being upon the birth relationship between the child and parent; this means Paul was the one God used to carry the message to Timothy for him to be saved; Act 16:1 called Timothy a disciple, yet he was not saved until Paul met him with the gospel message, thus the word "*my*" is added by the translators--in italics.
4. Paul then gives an introductory message which is a form of a salutation or greeting, but I believe Paul meant more than just a casual common greeting.
5. "Grace" = unmerited favor; undeserving favor; refers to sanctifying grace, not justifying, for he is writing to Timothy who has been saved or justified; this grace

enables a saint of God to overcome obstacles in their daily living and keep on keeping on for the glory of God; we have access (freedom to enter through the assistance or favor of another) into this grace by faith (Rom. 5:2); this grace is sufficient. (II Cor. 12:9)

6. "Mercy" = kindness or good will towards the miserable and the afflicted, joined with a desire to help them; describes help bestowed on the helpless; mercy keeps us from getting what we deserve; this is not talking about justifying mercy, because Timothy had been justified, but sanctifying mercy which keeps us from being destroyed each time we sin and it is ours for the asking (Heb. 4:15-16) and is new each day. (Lam. 3:22-23)

7. "Peace" = a state of tranquility of one's soul and spirit in the midst of troubling circumstances based on the consciousness of a right relationship with God; refers to sanctifying peace, not justifying of Rom. 5:1, for he is writing to Timothy who has been justified; this peace is the peace of God that passes all understanding, even in troubled times (Phil. 4:6-7); saints are fighting from victory and not for victory.

8. "From" = as a fountain head and source of grace, mercy, and peace which is God (John 3:27), who is identified as:

A. "Father" = refers to God the Father as distinguished from the Son; the first person of the Trinity.

B. "Christ" = the Messiah who is "Jesus" = the earthly name, who is also the Son of the Father and also God. (John 10:30), and also "our Lord."

9. "Lord" = supreme in authority; master; controller; owner; Jehovah of the OT; He becomes one's Lord when saved not at some later time.

10. "Our" = signifies He is Lord of all saints.

B. Remember some things. V. 3-18

1) To be thankful in spite of problems. V. 3

V. 3

1. "I" = "my" = Paul, the human instrument the Lord used to pen this book.

2. "Thank" = to give thanks; this is a continuous action verb--thus, he was constantly giving thanks to God every time he was reminded of Timothy.

3. "God" = "whom" = Jehovah, the one true God.

4. "Serve" = to render religious service.

5. "From *my* forefathers" = after the example of my ancestors--Abraham, Isaac, and Jacob; he worshiped the same God; he held substantially the same truths; he had the same hope of the resurrection and of immortality; he trusted in the same Messiah as having come, whom they believed was about to come.

6. "Pure" = clean.

7. "Pure conscience" = free from guilt; he had done what he believed to be right, even when lost, by persecuting Christians; in Acts 23:1 Paul spoke to the Sanhedrin and told them he had "lived in all good conscience before God" = The Lord knows and is the one who really counts; he had no ulterior motive; his mind and heart were untainted.

8. "Without ceasing" = continual; this means whenever or as often as "I have remembrance of thee" = come to mind.

9. "Thee" = Timothy.

10. "Prayers" = supplication; earnest, sincere desire of the heart; prayer for particular benefits; entreaty to God whether it was "night and (or) day."

11. Remember to give thanks, not just be thankful in spite of problems. Paul was in prison and circumstances were not the best, but he was thankful for Timothy and did not blame God. What was he thankful for about Timothy? This verse does not bring it out but it seems to be his "unfeigned faith" as verse 5 brings out.

2) Tears. V. 4

V. 4

1. "I" = Paul.

2. "Thee" = "thy" = Timothy.

3. "Greatly desiring" = to long for; my dad used to say to our daughters, "I was hungry to see you."

4. "To see" = to perceive with the eyes.

5. "Being mindful" = to recall to one's mind; to remember.

6. "Of thy tears" = probably the tears that Timothy shed the last time Paul parted from him; the exact occasion is not mentioned in Scripture; the elders of Ephesus shed tears when Paul left them in Acts 20:37; it is not wrong to weep when one parts from you; therefore, no doubt Timothy wept when separated from such as father and friend as Paul.

7. "That I may be filled with joy" = by seeing you again.

8. "Joy" = gladness.

3) Your godly heritage. V. 5

V. 5

1. "I" = Paul.

2. "Thee" = "thy" = Timothy.

3. "Call to remembrance" = having been reminded; this was probably due to the Lord reminding him or could have been due to his receiving a message concerning Timothy.

4. "Unfeigned" = sincere; without hypocrisy.

5. "Faith" = fidelity; faithfulness; expresses the character of one that can be relied on.

6. "Dwelt" = to live in and be at home and influenced for good.

7. "First" = does not mean she was the first one in his lineage who had this faith, but first in this list.

8. "Thy grandmother Lois, and thy mother Eunice" = Paul mentioning these names indicates he was acquainted with the family; failure to mention Timothy's dad indicates he was not a believer; we know he was a Greek. (Acts 16:1)

9. "Am persuaded" = convinced; to have confidence; the tense in the Greek is perfect which means a completed action in the past having existing results; at some point in past time Paul had become convinced that Timothy could be depended on and that confidence still remained in him when he wrote this epistle.

10. Timothy had a Godly heritage--born in a family connected to truth and they placed something in him--Scripture and character which was "fuel for fire." (Deut. 6:1-2, 6-8; II Tim. 3:15)

11. You may not think you have a godly heritage, but if you had parents who taught you to be honest, have a work ethic, and respect your fellow man, even if they didn't teach you right in things of God and salvation--you had a great heritage.

4) God's gift. V. 6-7

V. 6

1. "Wherefore" = in view of the fact of "unfeigned faith being in him." (verse 5)

2. "I" = "my" = Paul.

3. "Thee" = "thou" = Timothy.
4. "Put in remembrance" = to remind.
5. "Stir up" = rekindle; to fan into flame; this does not mean that Timothy's zeal had grown cold but he needed to "keep stirring up" (continuous action verb) as a blacksmith pumps the billows on the coals already burning to make them hotter.
6. "Gift" = favor which one receives without any merit of his own.
7. "Of God" = all gifts come from Him. (John 3:27)
8. "Which is in thee by the putting on of my hands" = it was common to lay hands on a person as a symbol of imparting a blessing (notice it was from God and not Paul) or in setting apart to any office; this phrase is just to remind Timothy that Paul's own hands had been laid on him when he was set apart to the work of the ministry; Paul had already spoken of this in his first letter to Timothy (I Tim. 4:14); Paul was not the only one who did this; we call this ordination; this does not mean that some mysterious influence had gone from the hands of Paul to Timothy, but that the gift which God gave had been recognized by Paul and the others who laid their hands on him.

V. 7

1. That gift was not one of fear but of power, love, and a sound mind.
2. "Us" = Paul as well as Timothy; both had been given gifts from God.
3. "Spirit" = the disposition or influence which fills and governs the soul of anyone.
4. "Fear" = timidity; cowardice; Timothy was timid about facing problems and doing God's work; this could have been due to his youthfulness of which Paul had already mentioned in I Tim. 4:12; the use of the word "not" makes it very clear that his fear did not come from God.
5. "But" = reveals the contrast between what the gift is and is not.
6. "Power" = strength; ability; power to encounter foes and danger; power to bear up under trials, power to triumph in persecutions; this is a gift from God. (Acts 1:8)
7. "Love" = agape; God kind of love; love toward God and toward men; perfect love cast out fear (I John 4:18) and makes the mind bold and consistent; nothing will do more to inspire courage and make men fearless of danger than love; the love of a wife and children makes the most timid bold when they are assaulted; the love of Christ and a dying world stirs the soul to serve and sustains it in deepest sorrows; this is a gift from God.

8. "Sound mind" = self control; sound reasoning; "sobriety" in I Tim. 2:9 is from the same root word; refers to that in which the mind is well balanced and under right influences (James 1:8); this gift is from God.

9. This gift was needed by Timothy as a preacher and it is also needed for everyone if we are to have victory in the midst of discouraging conditions. This gift can only have its fullest effect in those saved, even though it is present in some degree in the awakened.

5) Your holy calling. V. 8-11

V. 8

1. "Thou" = Timothy.

2. "Me" = Paul.

3. "Therefore" = in view of the fact you have been given by God the gift of power, love, and a sound mind = "be not ashamed of the testimony of our Lord" = do not be ashamed to bear your testimony to the doctrines taught by the Lord Jesus; also applies to the gospel of which Paul was not ashamed. (Rom. 1:16)

4. "Lord" = "his" = owner; Master; controller; described as "our" = shows personal possession of Jesus as Lord.

5. "Ashamed" = to feel shame for; a painful sensation excited by a consciousness of guilt usually manifested by a downcast look or blushing; negated by "not."

6. "Nor of me his prisoner" = Paul had been placed in prison by the Romans; therefore, most would say he was a prisoner of Rome, but Paul said he was there for the cause of Christ and the Lord allowed this to happen thus he tells Timothy "be not ashamed;" conditions were deplorable but God has a purpose--be not ashamed; you may not understand but do not be ashamed--the Lord is in control.

7. "But" = reveals contrast concerning how Timothy was to act.

8. "Be thou partaker of the afflictions of the gospel:"

A. "Partaker of the afflictions" = one word in the Greek; means to suffer hardship together with one; Paul was saying, "Don't be ashamed of my suffering, for your time to suffer is coming at which time you will want others to not be ashamed of you during those times."

B. "The gospel" = the good news of the death, burial, and resurrection of the Lord Jesus Christ (I Cor. 15:1-4) and everything around it such as His virgin birth, sinless life, vicarious death, burial, resurrection, ascension, ministry of the Holy Spirit in His work in salvation called "the sanctification of the Spirit" (II Thess. 2:13), ministry of intercession, and His bodily coming again.

7. "According to the power of God" = according to the power which God gives to those who are afflicted on account of the gospel; implies that they who were subjected to trials on account of the Gospel, might look for Divine strength to uphold them, therefore, Paul asks Timothy to endure those trials, relying on that strength, and not on his own.

V. 9

1. "Who" = "his" = refers to God of verse 8.

2. "Us" = Paul and Timothy; refers to all saints.

3. "Hath saved" = refers to being justified as a result of obeying the gospel by repenting and believing, which can only occur as a result of the work of reproof or Holy Ghost conviction which must be complete in all three areas--sin, righteousness, and judgment. (John 16:8-11)

4. "Called" = refers to the effectual call of Rom. 8:30; "effectual" means the call capable of producing the desired effect--justification--saved; this is called "an holy calling" = a set apart invitation; a calling which in its own nature is holy, and which leads to holiness; there is a general call spoken of in Mat. 22:14 but only those who have the sanctifying work of the Spirit completed, receive the effectual call (II Thess. 2:13); "chosen" of Mat. 22:14 and "called" of Rom. 8:30 applies to the same person.

5. "Not according to our works" = the idea is that our own works have nothing to do in inducing God to call us. (Eph. 2:8-9; Titus 3:5)

6. "But according to his own purpose and grace:"

A. "His own purpose" = intention; design; that which the Lord set before Himself as an object to be reached or accomplished.

B. "Grace" = undeserved favor on our part.

7. "Which was given us in Christ Jesus before the world began" = this speaks of grace extended to us (notice the place) "in Christ Jesus" = "in Him" is the only way one is saved; this just brings out the foreknowledge of God (I Peter 1:2) which is not "causation" = the act of causing or producing; this means God has all knowledge and always has had even before the world began--in eternity past.

V. 10

1. "But now is made manifest" = to make manifest or visible what has been hidden or unknown; this is for man's benefit for the Lord has always known all things.

2. "By the appearing" = refers to the first advent of our Lord when He came robed in flesh through a virgin's womb (John 1:1,14; Gal. 4:4); the redemption plan was only shown by types and shadows in the OT thus it was concealed in the mind of God and a mystery to man, but the Saviour came that He might make it known.

3. "Saviour" = deliverer; preserver; described as "our" = shows personal possession of Jesus as Lord and Saviour, belonging to Paul and Timothy as well; note: He will not be one's Saviour until He is their Lord.

4. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind. (Mat. 1:21)

5. "Christ" = the Anointed One; the Messiah of the OT.

6. "Who" = Jesus Christ.

7. "Hath abolished death" = destroyed; done away; made of none effect; to deprive of force; He has made it so certain that death will be abolished, that it may be spoken of as already done; this was made effective by the cross. (Heb. 2:14; I Cor. 15:54)

8. "Hath brought to light" = one word in the Greek; means to shine upon; to make known; again Christ has made it so certain that it may be spoken of as already done.

9. "Life" = eternal life.

10. "Immortality" = incorruption; the quality of never ceasing to live; exemption from death.

11. All of this is made possible "through the gospel:"

A. "Through" = primary preposition denoting the channel of an act.

B. "Gospel" = the good news of the death, burial, and resurrection of the Lord Jesus Christ (I Cor. 15:1-4) and everything around it such as His virgin birth, sinless life, vicarious death, burial, resurrection, ascension, ministry of the Holy Spirit in His work in salvation called "the sanctification of the Spirit" (II Thess. 2:13), ministry of intercession, and His bodily coming again.

V. 11

1. "Whereunto" = refers to the gospel.

2. "I" = Paul.

3. "Am appointed" = equivalent to being Divinely called--not self appointed; the Greek construction carries the idea that Paul was equipped with things necessary to fulfill each position.

4. "Preacher" = a herald or messenger vested with public authority to proclaim the truth of the gospel.
5. "Apostle" = one sent on a commission to represent another person, the person sent being given credentials and the responsibility of carrying out the orders of the one sending him; Paul met the qualifications (being a witness of resurrected Christ) of Acts 1:21-22 on the road to Damascus by special revelation as I Cor. 15:8 bears out.
6. "Teacher" = one who is fitted to teach; an instructor.
7. "Of the Gentiles" = refers to all who are not Jews, thus all nations besides Israel.
8. Paul's ministry was predominately to the Gentiles. (Act 9:15; Eph. 3:6-8)
9. It is interesting to note that here or no where in the Scripture does Paul speak of any call into the priesthood like the Catholic "so called church" claims.

6) The Faithful Saviour. V. 12-14

V. 12

1. "For the which cause" = refers to the reason for his suffering--his purpose to carry the gospel to the Gentiles.
2. "I" = Paul.
3. "Suffer these things" = refers to his being in a cold dark dungeon expecting to die for his stand for the truth of the gospel; Paul was exhorting Timothy to do what he was actually doing himself (encouraged in the midst of discouraging conditions), without any wavering or hesitation or misgiving as to the result.
3. "Nevertheless" = notwithstanding; forms a transition to a pre-eminent matter.
4. "Ashamed" = to feel shame for; a painful sensation excited by a consciousness of guilt usually manifest by a downcast look or blushes; negated by "not."
5. "For" = introduces the reason for not being ashamed.
6. "Know" = to have absolute positive knowledge of the facts; this is a strong word--to know beyond doubt; the tense in the Greek is perfect tense which means a past completed action with existing results; this means there was a point in past time where he came to know and stills knows even in prison and always will know = no doubt.
7. "Whom" = "he" = "him" = the Lord Jesus Christ.
8. "Have believed" = trusted; refers to exercising saving faith; the tense again is perfect, thus Paul said I have believed (past time on the street called Straight; Acts 22:16) and I still believe--his faith was firmly settled.

9. "Am persuaded" = thoroughly convinced; again the tense is perfect--Paul became persuaded at a point in past time (same place he believed) and is still persuaded and will continue to be persuaded; the Romans could not do anything to cause him to doubt his salvation experience; this is like hammering a nail in a board and clinching it on the other side--it is there to stay.

10. "Able" = to have power.

11. "Keep" = to guard; to defend; to keep watch.

12. "Have committed" = to place beside; to deposit; to entrust; to commit to one's charge.

13. "Against" = unto.

14. "That day" = refers to the time Paul's work will be judged at the Judgment Seat of Christ which is right after the rapture. (II Tim. 4:6-8)

15. "That which" = refers to his spirit and soul which would be kept safe and secure even if he was beheaded; this is speaking of salvation complete. (Phil. 1:6; I Peter 1:3-5)

16. Paul is reminding Timothy to remember that the Lord is faithful, thus the admonition in verse 13.

V. 13

1. "Hold fast" = retain; don't let it go.

2. "Form" = pattern; example; speaks of a pattern by which one can maintain the sameness of a thing.

3. "Sound words" = "which" = healthy doctrine; doctrines tending to produce order in the church; doctrines leading to contentment and the patient endurance of evils.

4. "Thou" = Timothy.

5. "Hast heard" = to perceive by the ear what is announced in one's presence; this proves Paul does not refer to a written creed, since what he refers to was something which Timothy had heard.

6. "Me" = Paul.

7. "In faith and love which is in Jesus Christ" = refers to holding these truths with sincere faith in the Lord Jesus, and with that love which is the best evidence of attachment to Him.

V. 14

1. "That good thing which was committed unto thee" = refers to the deposit of truth--the sound Christian doctrine with which he had been entrusted.
2. "Thee" = Timothy.
3. "Keep" = guard it; watch it; don't let the devil steal it or twist it; maintain it; the good ground hearers do this. (Luke 8:15)
4. "By the Holy Ghost" = by the aid of the Holy Spirit; it is by His power that enables anyone to guard the truth one receives.
5. "Which" = who; the Holy Ghost is a person not a thing; thus, this is masculine gender not neuter.
6. "Dwelleth" = inhabit; reside; to occupy; the tense is continuous; underscores the fact of eternal security.
7. "Us" = Paul and Timothy; refers to all who are saved.
8. Christ in glory is able to keep what we give to Him and the Holy Spirit on earth enables us to keep what Christ gives to us--what an encouragement.

7) Godly examples. V. 15-18

V. 15

1. There are very few godly examples, but thinking upon them gives encouragement.
2. "This thou knowest" = Timothy had absolute positive knowledge of the fact of those who deserted Paul; how he came to know, we do not know; Paul also mentioned this again in II Tim. 4:9-11,16.
3. "All they which are in Asia" = Asia was smaller than what we know about it today; this may refer to all who had been asked by the Roman authorities to vouch for Paul and failed to do so--reason being was that their lives were in danger; the all was used in a general sense because there was a mass exodus and widespread desertion from Paul.
4. "Be turned away from me" = to turn one's self away from; deserting; this happened to our Lord (Mat. 26:31-35,56); was Paul any better? are we?
5. "Whom" = "Phygellus and Hermogenes" = we know nothing of these two individuals but what is mentioned here; it would seem they were prominent persons, and those whom Paul had a right to expect to stay with him; it is a sad thing when the only record made of a person, the only evidence that we have that he ever lived at all, is that he turned away from a friend or forsook the path of truth; the reason they may be mentioned by name is that the desertion may have been led by them.

V. 16

1. "The Lord" = Jehovah.
2. "Give mercy unto the house of Onesiphorus" = grant or extend kindness (God's love in action) to his family for that which he has done; Paul did not say give mercy to Onesiphorus, but to his family; this may be because he had lost his life for his loyalty and service to Paul..
3. "Onesiphorus" = "he" = name means one who brings profit or benefit; we do not know anything else about him than what is recorded here; at least he did not forsake Paul.
4. "Oft" = often; frequently.
5. "Refreshed" = expresses the comfort which this saint brought Paul who was enduring the discomforts of a Roman prison.
6. "Was not ashamed of my chains" = means Onesiphorus was not deterred from visiting Paul in prison due to danger he might incur due to the fact that he was a friend of a prisoner who was a Christian and on trial for his life.

V. 17

1. "He" = Onesiphorus.
2. "Was in Rome" = indicates he was no longer there; he may have been on his way back to Ephesus carrying this letter to Timothy.
3. "Sought me out" = to seek in order to find; the circumstances of imprisonment in the first century made it very difficult to locate and provide assistance to political prisoners
4. "Very diligently" = speaks of a diligence which was more than could be looked for or expected.
5. "Found *me*" = after searching, to find; Onesiphorus found Paul, no doubt risking his own safety to do so and visited him on several occasions putting his life in jeopardy but he did it anyway--a godly example.

V. 18

1. "The Lord" = Jehovah.
2. "Grant" = give; furnish.

3. "Him" = "he" = Onesiphorus.
4. "May find mercy in that day" = find kindness (God's love in action) and goodness of the Lord at the judgment seat for those acts of kindness he showed Paul.
5. "And in how many things he ministered unto me at Ephesus" = he supplied Paul with things he needed when Paul was at Ephesus--possibly food, clothing, lodging, medicine, and fellowship.
6. "Thou" = Timothy.
7. "Knowest" = to know by experience; Timothy was believed to be from Ephesus and also pastor of Ephesus, thus he knew how Onesiphorus had ministered unto Paul when he was in Ephesus.
8. "Very well" = better; the idea is that Timothy knew better than Paul all that Onesiphorus had done for him.
9. Remember godly examples though there be very few around. To do so is an encouragement.

CHAPTER 2:

2. The Practical Appeal. V. 1-26

A. How to endure suffering. V. 1-13

1) It is part of your calling. V. 1-7

1. When in the midst of discouraging conditions and all things go wrong, that is just part of your calling--salvation, service, and suffering.
2. Paul gives three applications of what the Christian life is like.

a. A soldier. V. 1-4

V. 1

1. "Thou" = "my son" = Timothy who was Paul's spiritual son; Paul was the human instrument God used to carry the gospel message to Timothy.
2. "Therefore" = in view of the fact that all with Paul deserted him (II Tim. 1:15), Paul commands Timothy to be strong.

3. "Be strong" = to be strengthened inwardly so you can endure as a soldier (verse 3); the tense is continuous action.

4. "Grace" = unmerited favor but more; it refers to the merciful kindness by which God, by exerting His Holy influence upon souls, not only turns them to Christ, but also keeps, strengthens, and increases them in Christian faith, knowledge, affection, and stirs them to be strong.

5. "Be strong in the grace that is in Christ Jesus" = means be strong, relying on the grace which the Lord Jesus only can impart; He does this through the Holy Spirit-- Spirit of Christ.

V. 2

1. "Thou" = Timothy.

2. "Me" = Paul.

3. "The things heard" = "the same" = refers to the solemn charge which Paul gave Timothy when he was ordained (I Tim. 4:14); Paul probably also stated a summary of Christian doctrine at the same occasion; refers to the "form of sound words" in II Tim. 1:13

4. "Among many witnesses" = refers to those in the church who were present when Paul stated these things.

5. "Commit" = to deposit truth.

6. "Faithful men" = "who" = not used in the sense of believing but in the sense of trustworthy and reliable; someone you can count on.

7. "Be able" = sufficient in ability; expresses capability proved by experience; Paul had already warned "lay hands suddenly on no man" (I Tim. 5:22); don't put your approval on any man too quickly.

8. "Teach" = to instill doctrine (truth) into another.

9. "Others also" = this refers to those these faithful men were called to minister to; the commission to the church (Mat. 28:19-20) commands the church to go teach (disciple; so they will be saved) then to "teach" them the "all things" our Lord commanded; this also refers to faithful men teaching faithful men so that the succession of the truths of God's Word would not be broken; the pastor is to be "apt to teach" (I Tim. 3:2); the gifted teacher-pastor was given to the church to edify (build up) the church--others also. (Eph. 4:11-13)

V. 3

1. "Thou" = Timothy; applies to all the saved--church.
2. "Therefore" = these things being so.
3. "Endure hardness" = one word in the Greek; means to suffer evil, hardship, and trouble; to be afflicted; this was to be done as a "good soldier of Jesus Christ."
4. "Soldier of Jesus Christ" = a champion of the cause of Christ; the Roman soldier suffered hardship in the service of the Emperor; why should not the Christian suffer hardships in the service of the King of Kings for His sake and the good of the human race; described as "good" = genuine; noble; commendable; honorable.

V. 4

1. "No man" = "himself" = "he" = second "him" = no one.
2. "Warreth" = to fight; to make a military expedition; to be in battle; to be engaged in warfare; the tense reveals continuous action; we are in a battle (Eph. 6:11-13)
3. "Entangleth" = to inweave; to be involved in a habitual lifestyle; the tense is continuous action.
4. "The affairs of *this* life" = business; occupation; refers to one getting his priorities wrong; no one serving as a soldier gets involved in civilian affairs; when he is at war his life is at stake and he must stay focused to live.
5. "Please" = to strive to please; to accommodate one's self to the opinion, desires, and interest of others--first "him" = "who" = God; to One "who hath chosen him to be a soldier" = to gather an army; to enlist soldiers.
6. Being a soldier demands sacrifice, discipline, obedience, and an uncompromising loyalty to our Commander in chief--the Lord Jesus not our president.

b. An Athlete. V. 5

V. 5

1. "And if a man also" = Paul changes his application of the Christian life from a soldier to that of an athlete.
2. "Strive for masteries" = same Greek word as second "strive" = to contend in the public games; to engage in a contest; contend for a prize; we get our words "athletic" and "athlete" from this Greek word.

3. "Crowned" = the victor in a contest; to encircle with a crown; a wreath for his head, woven of ivy, laurel, roses, oak leaves, and etc.
4. "Except" = unless.
5. "Lawfully" = to obey the rules.
6. "Yet is he not crowned, except he strive lawfully" = no matter how strong an athlete was, he had to obey the rules of the game; if he won the race but broke a rule, he was disqualified--not crowned.
7. The Greek athlete was required to spend 10 months in preparatory training before the contest. During this time he had to engage in the prescribed exercises and live a strictly separated life in regard to the ordinary and lawful pursuits of life, and he was placed on a rigid diet. Should he break the training rules he would be castaway--disqualified--no crown. (I Cor. 9:27) The athlete would go on in spite of pain and suffering (Example: gymnastics). The same is true in the Christian life--keep on keeping on in spite of suffering. It is part of your calling. (II Tim. 3:12)

c. A farmer. V. 6

V. 6

1. "Husbandman" = tiller of the soil; a farmer.
2. "Laboureth" = to grow weary; exhausted; to labor with wearisome effort; denotes hard, diligent toil; the tense reveals continuous action.
3. "Must" = it is necessary.
4. "First" = goes with "laboureth" = a farmer must work before he receives a harvest--"partaker of the fruits."
5. This was to remind Timothy that labor must precede reward; that if a man would reap, he must sow; that he could not hope for a harvest, unless he toiled.
6. This verse carries the idea of "patience" = the quality of an individual that does not surrender to the circumstances nor succumb to trials but continues toward the goal he has in mind--harvest in this case. It takes time and patience and hard work to have a harvest. (James 5:7) Sometimes the weather is not conducive to a harvest and the farmer has to plow, plant, and cultivate all over again. But the harvest will come. Paul was trying to encourage Timothy not to be discouraged if the harvest failed to come immediately. The harvest is of God anyway, whether physical or spiritual. (I Cor. 3:5-8) All the Lord requires of us is to be faithful. (I Cor. 4:2)

d. Summary. V. 7

V. 7

1. "Consider" = to perceive with the mind; to understand; to think upon; ponder.
2. "What I say" = implies that Timothy should grasp the meaning of what has just been said and how it applied to his own ministry; this applies to us.
3. "The Lord" = supreme in authority; master; controller; owner; Jehovah of the OT; Jesus the Christ.
4. "Give" = grant; furnish; supply.
5. "Understanding" = to set or bring together; insight and the ability to make right judgments; refers to the special faculty of intelligence or insight which discriminates between the false and the true, and grasp relations in which things stand to each other; this is like putting the pieces of a puzzle together where you can get a view of the entire picture.
6. "In all things" = each and every thing; especially the adverse conditions that were discouraging to Timothy as well as all spiritual things.
7. "I" = Paul.
- 8 " Thee" = Timothy.
9. These words were encouragement in the midst of discouraging conditions. Consider these applications and apply them to yourself spiritually and the Lord will give you the understanding you need.

2) It is a privilege from Christ. V. 8-13

V. 8

1. "Remember" = to be mindful of; to think of.
2. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.
3. "Christ" = the Anointed One; the Messiah of the OT.
4. "Of the seed of David" = refers to Jesus Christ as being a descendant of David--the second king of Israel and a man after God's own heart (I Sam. 13:14); this phrase points out the humanity of Christ; Paul was trying to get Timothy to "remember" that Jesus was a man tempted like every other man: (Heb. 4:15)
 - A. He was the ideal soldier for He pleased His commander in chief.

B. He was the ideal athlete for He played by the rules (Mat. 5:17) and kept on in spite of suffering.

C. He was the ideal farmer for He had patience to go toward His goal even though harvest did not come immediately. (John 1:11; Luke 9:51; Heb. 12:2)

5. "Was raised from the dead" = this phrase focuses attention on Christ's deity and God's power shown in the resurrection.

6. "Was raised" = the tense in the Greek is perfect tense which reveals a completed action past time with existing results; this marks a permanent condition--raised and is still alive.

7. "From" = out from among the dead; only the first-fruits arose (Mat. 27:51-53) while the rest of the dead were left behind; this was a fulfillment of the feast of first-fruits, thus it means a harvest is coming--rapture. (I Thess. 4:16-17)

8. "According to my gospel" = the good news of the death, burial, and resurrection and all that is involved with it, preached by Paul.

V. 9

1. "Wherein" = in which; refers to the gospel.

2. "I" = Paul.

3. "Suffer trouble" = one word in the Greek; means to endure affliction and hardships; this was because of his preaching the gospel.

4. "As an evil doer" = one word in the Greek; malefactor--one guilty of violating the laws, in such a manner as to be subject to public prosecution and punishment, particularly to capital punishment; Paul was labeled such by Caesar, even though he was not guilty of such; the thieves on the cross at the same time of Jesus were called malefactors. (Luke 23:32-33; indicates Jesus was labeled a malefactor as well)

5. "*Even* unto bonds" = indicates suffering even to the extent of being bound in a Roman prison and being chained to Roman soldiers; this is where he was when he wrote this epistle.

6. But even in that condition he could exclaim "but the word of God is not bound" = Paul is saying that he could still preach in prison, and the gospel was being proclaimed by many others; the tense in the Greek is perfect tense which means that the Word of God has not been bound, with the present result that it is not fastened with chains at present even though Paul was; what an encouragement. (Isa. 55:10-11)

V. 10

1. "Therefore" = in view of the fact the Word of God is not bound; Paul knew God was carrying on His work.
2. "I" = Paul.
3. "Endure" = remain; persevere; same Greek word is also translated patience--the quality of an individual who does not surrender to circumstances or succumb to trials.
4. "All things" = refers to the suffering in whatever form it came.
5. "For the elect's sakes" = for the sake of the elect.
6. "Sake" = final cause; end.
7. "Elect" = "they" = this is not referring to physical Israel; chosen ones; the saved; based upon three things involving all three parts of the Godhead found in I Peter 1:2:

A. "According to the foreknowledge of God the Father:"

1) "According to" = in a way consistent with.

2) "Foreknowledge" = previous determination; He sees and knows what He can do in one's heart (I Sam. 16:7); this does not mean there is anything good in man but God sees and knows how a person will respond to light he is given; the Master potter knows His clay; this does not mean some are chosen to die and go to hell (II Peter 3:9); when a person rejects the light God has given him (He gives light and grace to all; John 1:9; Titus 2:11) God has no choice but to send that person to hell.

B. "Through sanctification of the Spirit" = II Thess. 2:13.

1) "Through" = by; means that it was by this influence--Spirit; the election that was purposed by the Father was carried into effect by the agency of the Spirit--Holy Spirit.

2) "Sanctification of the Spirit" = refers to the setting apart work of the Holy Spirit called "godly sorrow" (II Cor. 7:10), "Holy Ghost conviction," or "reproval" (John 16:8-11) whereby the Holy Spirit brings one out of the kingdom of darkness and sphere of the Devil's control (Eph. 2:2) into the kingdom of light and the sphere of God's control (Col. 1:12-13); this works repentance and produces faith in the sinner; this is God's part; He will do that in all who will allow Him to (and even that is His work); that is why you need to teach your children to submit to authority, so they will submit to God when He deals with them.

C. "Unto obedience and sprinkling of the blood of Jesus Christ:"

1) "Unto" = to; preposition which means to come to a point, time, and place for a purpose; means the work of the Spirit brings you to obedience and sprinkling of the blood.

2) "Obedience" = submission; to come under authority; means to be subject to the Lord and conform one's conduct to God's commands (this is what Lordship means); this is man's part or responsibility; at the point when repentance and faith are worked then a sinner can repent and believe unto salvation; the Lord's command are to repent (Mat. 4:17) and believe (Acts 16:30-31)--this is obeying the gospel.

3) "Sprinkling the blood of Jesus Christ" = this happens at the point (instant) one obeys the gospel by repenting and believing; means to be purified by the blood of Christ and cleansed from the guilt of sin; refers to the OT ritual (Heb. 9:19-22; 12:24) which points to the death of Christ on the cross by shedding His blood and to the new covenant; when a person obeys then His blood is applied.

D. Peter knew what he was talking about because he experienced this and he knew all that were saved had experienced this also; therefore, Peter as well as Paul calls all the saved "elect"--chosen in Christ. (Eph. 1:4)

E. Note: God does not choose some to the rejection of others. But just as God chose Israel out from among all other nations whereby they could come through Israel and be saved; God chose men not to the rejection of others, but to be a light to others whereby they could see the Lord Jesus, repent, believe, be saved and find out they were chosen too.

F. There is a fine line between truth and error and any truth carried to extreme becomes error.

8. "Also" = indeed.

9. "That they may also obtain salvation" = in context refers to all who will be saved; Paul already was saved and he knew if he did not endure suffering for the gospel it would be a stumbling block to some and they would not be saved.

10. "Salvation" = deliverance; safety; refers to being saved from the penalty of sin--justification.

11. "Which is in Christ Jesus" = salvation is only in Christ; there is no other way to be saved. (Acts 4:12)

12. "With eternal glory" = refers to the final state of salvation or glorification. (Rom. 8:30;18)

1. Verses 11-13 is believed to be lines from an early Christian hymn and these verses make up a "faithful saying" mentioned here.

2. "For" = introduces a reinforcement of the teaching and connects the contents of verse 11-13 with verses 8-10.

3. "If" = since; in view of the fact; introduces a first class conditional sentence in the Greek which assumes the condition to be true not hypothetical in nature.

4. "We" = refers to Paul and Timothy and applies to all the saved.

5. "*Him*" = context refers to Christ our Lord.

6. "If (since) we be dead with *him*" = this is what takes place at the moment of salvation--the old man is dead and remains dead. (Rom. 6:6)

7. "We shall also live with *him*" = some would say this means all saved will be in heaven with our Lord one day and that is true but in context it is speaking of this present time; this refers to the new man--saved who become a new creature when saved (II Cor. 5:17); in Him (Christ) is life (John 1:4) and He is our life. (Col. 1:27; Gal. 2:20)

V. 12

1. First and second "if" = introduces a third class conditional sentence in the Greek which means the condition is undetermined but has the prospect of determination.

2. "We" = "us" = Paul and Timothy; also applies to all professors.

3. "*Him*" = "he" = the Lord Jesus Christ.

4. "Suffer" = to endure; to persevere in and under trials and hold on to one's faith in Christ; the tense is continuous action. (Mat. 24:13; Heb. 3:6,14; John 8:31-32)

5. "Also" = indeed.

6. "Shall reign" = to reign together; to reign as king; refers to saints as reigning with the King of Kings in the Millennium Kingdom. (Rom. 8:17; Rev. 20:6)

7. "If we deny" = disown; reject; the tense is continuous action, an habitual lifestyle and not like Peter did.

8. "He also will deny us" = disown; He will not acknowledge one as His own. (Mat. 10:32-33; the verbs are continuous action--habitual lifestyle; Mat. 7:22-23--He will not acknowledge those as His own)

V. 13

1. "If" = see notes on verse 12.
2. "We" = Paul and Timothy; Paul puts himself in this same category even though he would not do such a thing for he had already stated so in II Tim. 1:12; applies to all professors.
3. "Believe not" = refers to unfaithfulness; the tense is continuous action--habitual lifestyle.
4. "He" = "Himself" = the Lord Jesus.
5. "Yet" = in italics to shown that the Greek construction reveals a contrast; even if a person is unfaithful that does not affect our Lord--He abideth faithful.
6. "Abideth" = remains; the tense is continuous; no matter what man does, the Lord does not change--He is "faithful" = worthy of trust; can be relied on.
7. "Cannot" = not able to.
8. "He cannot deny himself" = implies that it would be a denial of His very nature to save those who are unfaithful; because of His perfect nature, He cannot deny Himself.
9. Nothing would be more dishonorable for our Lord than to save a man that lived habitually in sin.
10. He is faithful and that is encouragement in the midst of discouraging conditions. (I Thess. 5:24)

B. How to deal with false teachers. V. 14-23

1) Rightly divide the Word. V. 14-15

V. 14

1. "These things" = refers to the faithful saying of verses 11-13.
2. "*Them*" = "they" = seems to refer to the faithful men of verse 2 and at the same time the whole flock committed to Timothy.
3. "Put in remembrance" = one word in the Greek; to cause one to recall to mind or think of; the tense reveals continuous action.
4. "Charging" = to testify earnestly; the tense reveals continuous action.
5. "Before" = in the presence of; implies this is a very important matter.
6. "Lord" = supreme in authority; master; controller; owner; Jehovah of the OT.

7. "Strive about words" = one word in the Greek; to wrangle about empty and trifling matters; to dispute about words; negated by "not;" Paul is saying do not engage in word fights for the result is "no profit"-- useful for nothing; not fit for use.

8. "Subverting" = to overturn; to overthrow; to turn under as the soil with a plow; refers to the destruction of word fights.

9. "Hearers" = those who perceive by the ear what is announced in one's presence.

10. We do not have to defend God's Word. It will defend itself. Like a lion, turn it loose and it will defend itself.

11. To strive about words reminds me what Jesus said in Mat. 7:6 and Solomon in Pro. 26:4.

V. 15

1. "Study" = this Greek word has a much broader meaning than that which relates to book learning; means be eager; be zealous; be diligent; make every effort; do your utmost; to exert one's self.

2. "Shew" = to place beside or near; to present; present one's self for service.

3. "Thyself" = Timothy; applies to all believers.

4. "Approved" = accepted; pleasing; acceptable; this is a noun, but the verb form of this word means to put to the test for the purpose of approving and finding that the person or thing meets the specifications laid down.

5. "Unto God" = means to seek divine approval not popular favor; if any one pleases God, it will be the result of deliberate intention and a careful life. (Gal. 1:10)

6. "Workman" = laborer.

7. "Needeth not to be ashamed" = one word in the Greek; having no cause to be ashamed; actually means that cannot be put to shame; a man faithfully performing his duty so that when he looks over what he has done, he may not blush; also refers to a workman who has no cause for shame when his work is being inspected.

8. "Rightly dividing" = to cut straight; to hold a straight course; to handle rightly.

9. "The word of truth" = refers to the "gospel" = the good news of the death, burial, and resurrection of the Lord Jesus (I Cor. 15:1-4) and everything around it such as His virgin birth, sinless life, vicarious death, burial, resurrection, ascension, ministry of intercession, sanctification work of the Holy Spirit, and His bodily coming again.

10. The thought here is that a minister (preacher or teacher) of the gospel is to present the truth rightly, not condensing it, not handling it as a charlatan, not making it a matter

of wordy strife (verse 14), but treating it honestly and fully in a straight forward manner.

11. Behind this last phrase is the metaphor of a farmer who plows a straight row. Timothy was admonished to handle the truth (the gospel) correctly, not twisting it or changing it but going straight ahead in the Word not veering to the right or left. (Deut. 5:32) There are ditches on both sides of the road.

2) Reject lies and fables. V. 16-18

V. 16

1. "But" = reveals the contrast between the positives of verses 14-15 and the negative Paul is about to mention.
2. "Shun" = to avoid; to turn one's self about for the purpose of avoiding.
3. "Profane" = godless; ungodly; if God is not in something it means the devil is, and he is a liar. (John 8:44)
4. "Vain babblings" = empty discussion; discussion of useless matters such as fables, which are fiction and myths, and foolish questions. (Titus 1:14; 3:9)
5. "For" = introduces the reason one should shun these things:
6. "They" = may refer to profane and vain babblings; could refer to false teachers since verse 17 deals with them.
7. "Increase" = advance; to promote.
8. "More" = greater in quantity.
9. "Ungodliness" = lack of reverence toward God; opposite of the fear of God.

V. 17

1. "Their" = "whom" = false teachers.
2. "Word" = doctrine; teaching.
3. "Will eat" = find pasture; growth; increase; refers to the spread of something.
4. "Canker" = word from which we get our word "gangrene;" a medical term in Paul's day that described a malignant sore that eats away healthy tissue; a disease by which any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be applied in due time, the evil continually spreads, attacks other parts of the

body, and at last eats away the bones; false doctrine has a way of spreading and affecting many.

5. "Hymensaeus" = only mentioned here and in I Tim. 1:19-20 where Paul speaks of him making shipwreck concerning the faith (he was not saved but apostatized from the truth in the narrow way); a false teacher; a heretic and one of the opponents of Paul.

6. "Philetus" = a heretic and false teacher; he is only mentioned this once in the Bible.

7. These two false teachers are the only ones mentioned by name. No doubt there were more present but these may have been the ring leaders and the more conspicuous of the false teachers. It is a sad thing when the only record recorded of a person, the only evidence that they ever lived at all, is that their false teaching led others to more ungodliness.

V. 18

1. "Who" = refers to Hymenaeus and Philetus of verse 17.

2. "Concerning the truth" = regarding the Word of God or the divine will of God.

3. "Have erred" = to deviate from; miss the mark.

4. "Saying" = to point out with words; the tense is continuous action.

5. "That the resurrection is past already" = means that there is not going to be any future resurrection; implies not to look for another resurrection; this could be saying, as some taught then and now, the various forms of doctrine concerning the resurrection.

A. That there was no resurrection but that which occurs in the soul when it is recovered from the death of sin, and made to live anew--saved.

B. That those who had died had experienced all the resurrection they ever would.

C. This would be equivalent to some today who say there is no millennium reign of Christ. This denies the second coming of Christ for His saints. Therefore, there is no blessed hope.

D. All of these forms are false and contrary to the Bible which teaches:

1) The Lord will bodily come back in the air and resurrect His saints both those dead and alive. (I Thess. 4:16-17; I Cor. 15:22-23)

2) The Holy Spirit teaches us to look for the Blessed Hope--Lord coming back for His own. (Titus 2:12-14)

3) We, the saints, will reign with Him 1000 years. (Rev. 20:6)

6. "Overthrow" = ruin; destroy; the tense reveals action going on at the present time which means these false teachers were still actively propagating this false doctrine; such doctrine is another gospel of which Paul said let them go on to hell. (Gal 1:8-9)

7. "The faith of some" = refers to the faith of those who are nominal (existing in name only) professors of religion; this refers to those on the narrow way not yet through the strait gate--their intellectual and seeking faith may be overthrown if they give heed (listen and believe) to such false doctrine.

8. The saving faith of the true believer cannot be overthrown. (Psa. 125:1) Mat. 24:24 states clearly that the actions of the Antichrist, who is empowered by the devil, cannot cause the elect (saved) to be deceived. Since that is true why should we believe that the doctrine of false teachers, who are but men, can overthrow the saving faith of a true believer. If that could happen the entire Bible would not be worth reading, let alone following.

3) Righteous living. V. 19-23

V. 19

1. "Nevertheless" = reveals a contrast; Paul moves from a negative tone in the preceding verses to one of encouragement in the next few verses.

2. "Foundation" = that on which something is built; refers to the church.

3. "God" = Jehovah, the one true God.

4. "Sure" = firm; immovable.

5. "Standeth" = established; the tense in the Greek is perfect tense which means a completed past experience with present results; this means that the church was established and has the present result that it stands (established) permanently. (I Tim. 3:15; Mat. 16:18; I Cor. 3:10-11)

6. That foundation is immovable, firm, and secure.

7. "Having this seal" = inscription; carries the idea of ownership; two quotations from the OT make up this seal:

A. "The Lord knoweth them that are his" = Num. 16:5 paraphrased; Moses told the people the Lord would show them who was His and who was not.

1) "Knoweth" = to know by experience; means to be intimately acquainted with.

2) This speaks of security and reflects God's ownership.

B. "Let every one that nameth the name of Christ depart from iniquity" = refers to those who have made a profession of faith or said that they were saved; they need

to leave unrighteousness (II Cor. 5:17; I John 3:1-3); the Lord will work it. (Rom. 8:28-29)

1) "Depart iniquity" = withdraw thyself from unrighteousness; righteous living is one of the best ways to deal with false teachers--they won't stay around you when you live right and you do not have to have that old legalistic attitude; instead have the fruit of the Spirit (Gal. 5:22-23), especially "gentleness" which is a mellowing of all that is harsh and hard.

2) God's own ought to be known to men by their godly lives.

V. 20

1. "Great house" = applies to the Lord's church.

2. "Vessels" = refers to the people in the church.

3. "Gold, silver, wood, and earth" = refers to elements that literal vessels which are in a literal house are made of; applies to different kinds of people in the church.

4. "Some to honour, and some to dishonour" = reveals a contrast; contrasting the false teachers just mentioned to those who demonstrate righteousness.

5. The focus here is on the cleanliness of each of these vessels.

6. "Honour" = an expression of respect or of high estimation by words or actions.

7. "Dishonour" = disgrace.

V. 21

1. "If" = introduces a third class conditional sentence in the Greek which reveals the condition undetermined but with prospect of determination; the results are given in this verse if one meets the condition.

2. "Therefore" = in view of the fact he is about to state.

3. "Man" = "himself" = "he" = a certain one; the Greek means any person whether male or female.

4. "Purge" = to cleanse out; clean thoroughly; means to avoid defilement from one and so keep one's self pure.

5. "These" = refers to the false teachers represented by the vessels of wood and earth (vessels of dishonor as mentioned in the previous verse).

6. "He shall be a vessel unto honour" = the idea is, that if one would preserve himself from the corrupting influence of these false teachers, he would be fitted to be a vessel of honor.

7. It is not natural to imply that one vessel in the house will become a golden vessel in the house by purging itself from the wooden and earthen vessels. Neither is separation from the false teachers the point which Paul is pressing here, but avoidance of false doctrine. The result of doing so is three-fold:

A. "Sanctified" = to set apart for the worship and service of God; the tense in the Greek is perfect which means a past completed action with existing results--speaks of a past action on his part of separating himself from such, and his present practice is that he maintains that separation. (Amos 3:3)

B. "Meet for the master's use:"

1) "Meet" = useful; profitable.

2) "Master's use" = refers to one who has undisputed ownership and power over someone else; means the Lord can use that person.

C. "Prepared unto every good work" = ready to do any and every good work whatever the Lord's will is; readiness is the emphasis here.

8. In verses 22-23 Paul gets specific, listing only a partial list of what righteous living involves.

V. 22

1. "Flee" = to escape safely out of danger; avoid by flight; to run from; this is a continuous action verb; why run? you are no match for the devil; lust will conceive and bring forth baby sin and when it is full grown, it will turn on you and kill you. (James 1:14-15)

2. "Youthful" = refers to uncontrolled youth; could refer to any age when the Holy Ghost is not controlling.

3. "Lusts" = a craving; a passionate desire for that which is evil; unbridled desire; applies to any evil desire; we usually think of it as sensual for Paul also said in I Cor. 6:18, "Flee fornication."

4. "But" = contrast--don't flee righteousness, but follow after.

5. "Follow" = pursue; to run after; to run swiftly in order to catch; the tense is continuous action.

6. "Righteousness" = purity of life; rightness; correctness of thinking, feeling, and acting.

7. "Faith" = faithfulness; includes the idea of integrity, loyalty, reliability, obedience, fidelity, and trustworthiness.

8. "Charity" = God kind of love; love in action; the love which God is and which is produced in the heart of the yielded saint by the Holy Spirit; a love that causes one to sacrifice one's self for the good of others. (John 3:16)

9. "Peace" = a state of tranquility of one's soul and spirit in the midst of troubling circumstances based on the consciousness of a right relationship with God; the sanctifying peace of God that passes all understanding (the world cannot understand how you can cope) even in troubled times. (Phil. 4:6-7)

10. "With them" = in company with them "that call on the Lord out of a pure heart" = refers to Christians who were saved by calling on the Lord in sincerity of heart; this takes a completed work of Holy Spirit reproof--Holy Ghost conviction. (John 16:8-11; I Cor 12:3)

11. Paul is saying there are others who live righteously--you will not be alone. Timothy needed this, not because he was living unrighteously, but he may have been a little discouraged. Timothy, you are not alone, and neither are you if you have been saved. (Rom. 11:2-4--the example of Elijah)

V. 23

1. "But" = contrast again.

2. "Foolish" = stupid; godless.

3. "Unlearned" = ignorant; rude; uneducated.

4. "Questions" = "they" = an enquiry.

5. "Avoid" = to refuse; decline.

6. "Knowing" = to have absolute knowledge of the facts.

7. "Gender" = to beget; cause to arise.

8. "Strifes" = quarrels; contentions; fights.

9. Paul had already dealt with this in some degree in verse 16. This is basically what Jesus said in Mat. 7:6.

10. Righteous living will help you deal with false teachers. This is practical teaching.

C. How to settle church problems. V. 24-26

V. 24

1. "Servant" = bondsman; refers primarily to the Christian minister, but applies to all who profess to be servants of the Lord.
2. "Lord" = supreme in authority; master; controller; owner; Jehovah of the OT; Jesus the Christ.
3. "Must not" = it is a necessity not to strive; this does not mean that we are to compromise the truth.
4. "Strive" = to fight; wrangle; quarrel.
5. "But" = reveals contrast between the negative and the positive.
6. "Be gentle" = mild; kind; part of the fruit of the Spirit in Gal. 5:22-23.
7. "Unto all" = refers to all mankind, men and women and even our enemies (Mat. 5:38-45); this means for the cause of Christ; if a man hit you for other reasons, protect yourself and your family.
8. "Apt to teach" = one word in the Greek; means skillful in teaching; means gifted and studied; required of a pastor (I Tim. 3:2) who has been gifted by God (Eph. 4:11; Note: Pastor-teacher, which is one person not two); in context Paul is writing to Timothy who was a pastor.
9. "Patient" = forbearing (holding back retaliation) when treated wrongly for the cause of Christ.

V. 25

1. "Meekness" = refers to the qualities of mildness, gentleness, and meekness in dealing with others; part of the fruit of the Spirit. (Gal. 5:22-23)
2. "Instructing" = teaching; involves correcting.
3. "Those that oppose themselves" = "them" = to place one's self in opposition; the meaning is that there needs to be a gentleness that corrects others with kindness, self-control, and a humility that is willing to forgive.
3. "If" = introduces a third class conditional sentence in the Greek; it expresses a condition undetermined and with a remote prospect of determination in this context.
4. "God" = Jehovah, the one true God.

5. "Peradventure" = perhaps.
6. "Will give" = to grant; no one can repent unless God grants repentance. (Acts 11:18)
7. "Repentance" = a change of mind, attitude, heart, and direction; a turning around from sin, self, and the world and turning to God taking up sides with Him against yourself; only godly sorrow works it. (II Cor. 7:10)
8. "The acknowledging" = to have precise and correct knowledge so as to acknowledge truth.
9. "Truth" = the Word of God and the doctrine God's men preach.
10. These false teachers had stepped out of light and may have gone too far for God to work repentance in their heart. This was not God's fault, but theirs. (John 1:9; Pro. 21:16)

V. 26

1. "They" = "themselves" = "who" = those who oppose themselves of verse 25.
2. "Recover" = to return to soberness; return to right thinking.
3. "Snare" = trap; the allurements to sin by which the devil holds one bound.
4. "Devil" = "him" = slanderer; false accuser; as personal a being as Abraham or God; Satan; the fallen archangel, Lucifer. (Isa. 14:12-15)
5. "Taken captive" = to catch; to take alive and win over; the tense in the Greek is perfect which means a past completed action with existing results; this means he has been taken captive and is being held at present, captive.
6. "At his will" = "his" could apply to the devil whose desire (will) is to take every sinner captive; "his" also could refer back to God in verse 25; whichever it is it means it is a fact that Satan can only do what the Lord allows him to do; the book of Job reveals that.
7. It is God's will for all men to repent and be saved. (II Peter 3:9; I Tim. 2:4)

CHAPTER 3:

3. The Prophetic Appeal. V. 1-17

B. An Explanation of the future. V. 1-9

V. 1

1. "This know also" = but know this; I would have you to know by experience.
2. "The last days" = a period of time that actually began with the life and ministry of Christ on earth (Heb. 1:1-2); also at times in the NT this phrase refers to the state of the church just before the Lord's coming--Laodicean times. (Rev. 3:15-17)
3. Also called, "perilous times" = refers to times that are difficult, terrible, grievous, and times when it is hard to live in.
4. "Shall come" = will be present.

V. 2

1. "For" = introduces a representative list of 18 evil characteristics of men in the last days.
2. "Men" = mankind; human beings including male and female.
3. "Lovers of their own selves" = one word in the Greek; to be fond of self; too intent on one's interest; selfish; this is a sign of our time--me, my wife, our son John, and his wife, us four and no more attitude.
4. "Covetous" = lovers of money; to be fond of silver; natural man thinks money is the answer to all things (Eccl. 10:19); riches is one of the thorns that choke out the seed (Mat. 13:22); love of money is a root of all evil (I Tim. 6:9-10); those with such a characteristic have a lesser chance of being saved. (Mat. 19:21-24)
5. "Boasters" = braggart; an empty pretender.
6. "Proud" = to show above; speaks of one who shows himself to be above other people; refers to one who over estimates his own merits or means, despising others or even treating them with contempt, having a haughty attitude; pride is like driving in a fog--you will hurt someone or yourself and not really mean to; this is one of the reasons God destroyed Sodom. (Ezk. 16:49)
7. "Blasphemers" = those who speak evil; slanderous; reproachful; reviling; abusive; refers to actions toward both God and man; there is no hope for one if he blasphemes the Holy Ghost--give credit to the devil for something the Holy Ghost preformed in His presence with your heart. (Mat. 12:31-32)
8. "Disobedient to parents" = failure to obey their parents; this is not really the children's fault but Dad and Mom's for failing to train them; the 5th commandment says to obey (Exo. 20:12; Eph. 6:1-3); failure to obey shortens one's life; in OT under law they were stoned if they did not obey (Deut. 21:18-21); this is definitely a sign of our time.

9. "Unthankful" = ungrateful; we are living in a day when children will not say thank you, instead they act like they expect what you do for them; leads to idolatry and immorality (Rom. 1:21-28); I Thess. 5:18 says to be thankful in everything because Rom. 8:28 is true.

10. "Unholy" = wicked, offenders of that which is holy; I Peter 1:16 quoting Lev. 11:4, commands us to be holy; simply means set apart which all the saved are. (James 1:18,21)

V. 3

1. "Without natural affection" = one word in the Greek; inhuman; unloving; hard hearted toward kindred; natural affection is the love of parents for children and children for parents, of husband for wife and wife for husband; but we are living in a day when love is not present--mothers leave their children to fulfill their lusts, even putting them in dumpsters; also mates leave each other to fulfill their lust even with the same sex--homosexuality--unnatural; children run away from home; sign of our day.

2. "Trucebreakers" = refers to one who refuses to agree to any term or suggestion of peace; implies a refusal to enter into a treaty; indicates a person who is not satisfied or content and cannot be pacified. (Isa. 57:20-21)

3. "False accusers" = prone to slander; applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with Satan, the prince of the demons, the author of evil, persecuting good men, estranging mankind from God and enticing them to sin.

4. "Incontinent" = without self control; intemperate; opposite of the fruit of the Spirit--temperance (Gal. 5:22-23)

5. "Fierce" = not tame; savage; brutal; describes wild beasts.

6. "Despisers of those that are good" = literally--not fond of that which is good--the good being such things as mentioned in Phil. 4:8.

V. 4

1. "Traitors" = a betrayer; in Paul's day refers to one who turned Christians in to the Roman authorities because of hatred.

2. "Heady" = rash; reckless; hasty; describes a person who is reckless, headstrong, in the pursuit of a bad end, under the influence of passion.

3. "High-minded" = conceited; puffed up with pride; the tense in the Greek is perfect which means a past completed action with existing results; this speaks of a person who

in the past has come to a state of such pride, and is so puffed up that his mind is in a permanent state of being clouded over especially about the things of God.

4. "Lovers of pleasure more than lovers of God" = to be fond of; self explanatory; one of the thorns that choke out the seed. (Luke 8:14)

V. 5

1. This summarizes all that was listed in verses 2-4.

2. "Having" = the tense is continuous, thus, refers to a habitual lifestyle.

3. "Form" = semblance; in context it refers to mere outward resemblance as distinguished from the essential reality.

4. "Godliness" = this is not God likeness but means reverence and respect toward God; notice: only have a form of this.

5. "But" = reveals contrast.

6. "Denying" = to reject; to refuse something offered; the tense in the Greek is perfect which means a past completed action with existing results; thus at some point in past time, they rejected the power of God and remain in that condition--still rejecting that power.

7. "Power" = refers to the power of God that results in salvation; same word as in Rom. 1:16.

8. There are men with part of these 18 characteristics in the last days that go through the motions and maintain all the external forms, but they know nothing of true Christianity as a dynamic power to change lives. (verse 7)

9. "From such turn away" = Paul told Timothy and it applies to us to shun and avoid such people who practice naturally these lifestyles.

V. 6

1. "For of this sort" = "they" = refers to the men just mentioned, of whom Paul warned Timothy against their actions.

2. "Creep into" = worm one's way in under false pretense; implies devious methods of entry.

3. "Houses" = refers to families.

4. "Lead captive" = bring under control; take captive one's mind.

5. "Silly women" = literally little women; used contemptuously; could be translated weak-willed women, gullible women, and foolish women; one of the great virtues of womanhood, namely that of trusting another, is turned into a weakness by Satan who began his work of temptation with Eve rather than Adam--the advocates of error usually follow his example; Eve was deceived while Adam sinned with his eyes opened. (I Tim. 2:14)

6. "Laden with sins" = to heap up; implies heavily laden; the idea is that (silly women) are under the influence of sinful desires and therefore, are better adapted to the purpose of deceivers; a sin laden conscience is easily tempted to seek the easiest method of relief, which is usually embracing false religion--one that satisfies the religious instinct of the individual and at the same time fails to deal with the sin question and the true way of salvation; visit any false cult and you will find women in the majority; Paul told women to be silent in the tongues issue, and if that was the case, tongues would cease. (I Cor. 14:34)

7. "Led away" = to move; impel; used of forces and influences affecting the mind, those forces being "divers lusts."

8. "Lust" = desire for what is forbidden.

9. "Divers" = of many different kinds; refers to various kinds of passion or desires such as pride, vanity, and the susceptibility to flattery, so as to make them an easy prey to deceivers.

V. 7

1. "Ever learning" = always listening to the instruction of these false teachers; refers to the silly women mentioned in verse 6; we could apply this to false teachers as well.

2. "Never able" = never capable nor have the ability to come to the "knowledge of truth" = refers to precise and correct experiential knowledge, which involves a heart submission, resulting in salvation.

3. This means they are never able to come to the point of submission that they may be saved. The reason being that their motive is wrong and they are following the wrong crowd--the false teachers who are blinded. (Mat. 15:14)

V. 8

1. Now Paul compares the false teachers (men) to two human instruments of Satan who withstood Moses. These are not named in the OT but Paul names them, "Jannes and Jambres" = Paul derived their names from Jewish tradition; most likely two Egyptian magicians who in the presence of Pharaoh imitated the miracles of Moses in order to destroy his influence with the king. (Exo. 7:11;22)

2. "Withstood" = to set one's self against; oppose.
3. "Moses" = known as the deliverer of Israel and as the Hebrew lawgiver; the human instrument God used to lead the children of Israel out of Egypt and through which God gave the law to the Hebrews.
4. "So do" = in like manner.
5. Paul had three things to say about these false teachers (these) who were like Jannes and Jambres.
 - A. They "also resist the truth" = they indeed oppose the gospel.
 - B. They are "men of corrupt minds" = indicates depravity and utter corruption; describes those who can no longer understand the truth.
 - C. "Reprobate concerning the faith:"
 - 1) "Reprobate" = not standing the test; worthless; base; rejected; disqualified.
 - 2) "Concerning the faith" = refers to the whole body of God's revealed truth.

V. 9

1. "But" = shows contrast.
2. "They" = "their" = the false teachers of Paul's day.
3. "Their's" = Jannes and Jambres of Moses' day.
4. "For" = introduces the reason they will not proceed further.
5. "Shall proceed no further" = will not make progress; there is a certain point beyond which they will not be allowed to go.
6. "Folly" = want of understanding.
7. "Shall be manifest" = made evident and clear.
8. "Unto all *men*" = unto all mankind; the world will see and understand what they are and what they teach.
9. "As their's also was" = as Jannes and Jambres' folly indeed was:
 - A. Aaron's rod swallowed their rod. (Exo. 7:12)
 - B. They could not produce lice. (Exo. 8:18)

C. They could not stand before Moses because they had boils upon them. (Exo. 9:11)

10. One day the covers will be jerked off these false teachers and the truth about them will be known. If not in this life, it will happen in the day of judgment, but that will be too late for them. (Mat. 7:22-23)

11. So blessed is that man who rejects error and seeks after truth. Such a person may seem like he is in the minority but one day he will be in the majority. Noah was in the minority when he was building the ark, but what a difference one year makes. When he got off the ark he was in the majority.

B. An example from the past. V. 10-12

V. 10

1. "But" = shows contrast; Paul contrasts himself as an example for the work of the Lord to Jannes and Jambres who were examples of Satan's work.

2. "Thou" = Timothy.

3. "Hast fully known" = have observed; investigated; Timothy had been with Paul as he had ministered; Timothy had been in training.

4. "My" = Paul, the human instrument God used to write this book.

5. "Doctrine" = teaching; instruction.

6. "Manner of life" = his conduct; refers to the life Paul lived; way of life; denotes Paul's good behavior; probably refers to the guiding principles of life.

7. "Purpose" = chief aim; that which motivated his life. (Phil. 3:13-14)

8. "Faith" = has a definite article "the" in the Greek, thus it means the body of truth that constitutes the gospel.

9. "Longsuffering" = patience under provocation; endurance toward people; slowness in avenging wrongs; the idea is forbearance and patient endurance of wrong under ill treatment, without anger or thought of revenge; part of the fruit of the Spirit. (Gal. 5:22-23)

10. "Charity" = agape; God kind of love; love that acts and seeks the best for others.

11. "Patience" = steadfastness; constancy; endurance; a calm temperament, which suffers evil without murmuring or discontent; the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith by even the greatest

trials; the quality of an individual who does not surrender to circumstances or succumb to the trials he faces.

V. 11

1. "Persecutions" = "*them* all" = to afflict constantly so as to injure or distress.
2. "Afflictions" = tribulations; pressure; in a figurative sense, it is that which presses upon the spirit.
3. "Which" = refers to both persecutions and afflictions.
4. "Came unto me" = began to arise against Paul.
5. "At Antioch" = this is not the church of Antioch where Paul and Barnabas was sent out as missionaries but a city in Pisidia where they went on their first missionary journey; Acts 13:14-49 tells of their ministering and Act. 13:50-51 tells of their persecution and affliction; see map on page 56.
6. "At Iconium" = a famous city of Asia Minor; capital of Lycaonia; Acts 14:1-6 tells what Paul faced there on his first missionary journey; see map on page 56.
7. "At Lystra" = a city in Lycaonia where Paul was stoned and left for dead for preaching the truth (Acts 14:19-20); see map on page 56.
8. These three cities were in the region of Galatia, Timothy's area. In fact Timothy was from Lystra (Acts 16:1); therefore, he fully knew what persecutions Paul faced.
9. "What" = what manner of.
10. "Endured" = to bear by being under.
11. "But out of *them* all the Lord delivered me" = Paul knew that the Lord rescued (delivered) him from all the various types of persecutions he faced on that first missionary journey--even premature death at Lystra; these words reflect the Psalmist's words in Psa. 34:17; although he was in prison when he wrote, Paul was constantly aware of the hand of God in his life.

V. 12

1. "Yea" = indeed; moreover; it is of a truth.
2. "All that will" = all who desire to; all who are so minded or determined; all saved desire to live godly.
3. "Live godly in Christ Jesus" = refers to the saved--in Christ Jesus, living a godly life.

4. "Godly" = upright; walking in the fear and reverence of God.
5. "Shall suffer persecution" = to be afflicted constantly so as to injure or distress.
6. Notice: "shall" not "might." It is Paul's conviction that the real follower of Christ cannot escape persecution. If anyone proposes to accept a set of standards quite different from the world's, he is bound to encounter trouble. If anyone proposes to introduce into his life a loyalty which surpasses all earthly loyalties, there are bound to be clashes. But that is precisely what Christianity demands that a man should do.

C. An Exhortation for the present. V. 13-17

V. 13

1. "But" = contrast those who live godly to those who do not.
2. "Evil" = wicked; bad; evil in active opposition to the good; of a bad nature or condition.
3. "Men" = general word for mankind; includes females as well as males.
4. "Seducers" = wizards; imposters; deceivers; a cheat.
5. "Shall wax" = to increase; make progress.
6. "Worse and worse" = go from bad to worse.
7. "Deceiving" = to cause to stray; to lead astray.
8. "Deceived" = to go astray; wander; roam about.
9. Since these satanic deceivers are going to continue what should the Christian do?-- answer in the next verse.

V. 14

1. "Continue" = to remain; abide; stay; the tense is continuous action.
2. "Thou" = Timothy; applies to all the saved.
3. "In the things" = "*them*" = the truths of God's word.
4. "Hast learned" = to hear; be informed; to learn by use and practice.
5. "Hast been assured of" = to be firmly persuaded of; convinced.

6. "Knowing" = to have absolute positive knowledge of the facts; the tense is perfect which means at a point in time past he came to know those he learned from and he continues to know.

7. "Whom" = this includes Paul but also his mother and grandmother. (II Tim. 1:5)

V. 15

1. "From a child" = new born; infant; it is never too early to start instructing your children.

2. "Thou" = "thee" = Timothy.

3. "Hast known" = to have absolute positive knowledge of the facts.

4. "Holy scriptures" = first "which" = OT Scriptures; the sacred writings of the OT; a Jewish boy began to study the OT at the age of five, but Timothy was even younger when his mother and grandmother began to teach him.

5. "Are able" = to be capable; this is not meaning Word only (I Thess. 1:5), but the word is necessary and it is sharp when the Holy Ghost sharpens it (Heb. 4:12) and the utterance (word of Rom. 10:17 = hrema not logos) of God produces saving faith that one might be saved.

6. "To make wise" = to have understanding; to put the pieces together; makes the soul of one's heart good ground. (Mat. 13:23)

7. "Unto" = to come to a point, time, and place with a purpose; this takes the completed work of Holy Ghost reproof. (John 16:8-11)

8. "Salvation" = justification; deliverance from the penalty of sin.

9. "Through" = primary preposition denoting the channel of an act.

10. "Faith" = second "which" = the substance of things hoped for, the evidence of things not seen (Heb. 11:1); context refers to saving faith.

11. "In" = this little word lets us know that faith does not save but is just a channel which brings us to Jesus Christ and He does the saving.

12. "Christ" = the Anointed One; the Messiah of the OT.

13. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.

14. Paul states plainly that saving faith (God's gift; Eph. 2:8) in the finished work of Jesus Christ, who the Word points to, is required to be saved. (John 1:4a) Faith is

coupled with repentance which is produced by Godly sorrow. (Acts 20:20-21; II Cor. 7:10)

15. The Greek construction reveals salvation as a permanent enduring quality, thus eternal security.

V. 16

1. "All scripture" = refers in context to the OT originally written in Hebrew for the most part, but also for us it applies to the NT originally written in Greek, but was not yet completed when this was written.

2. "Given by inspiration of God" = God breathed; applies to the original documents, not the copies the Scribes copied nor the translations; God breathed the scripture from His very inner being and moved the fingers of those who pinned down the Word so they could not make any mistake (II Peter 1:21); archeologists have not found one single piece of the originals for if they had, man would have enshrined it and worshiped it; but the saints have something better than the original scripture, they have the Holy Ghost who is the Originator and He guides us into all truth. (John 16:13a)

3. "Profitable" = useful; advantageous; refers to the Scripture being useful for four things:

A. "Doctrine" = teaching; this is important for one to have a correct understanding of the truth and reception of salvation.

B. "Reproof" = conviction; the verb form means to lay blame on with the purpose of correcting--thus being made wise unto salvation; this Greek word comes from the root word translated "reprove" in John 16:8.

C. "Correction" = setting right; restoration to an upright position or a right state.

D. "Instruction in righteousness:"

1) "Instruction" = training; discipline; refers to the whole training and education of a child; this word is similar to "chastisement" but does not have a punitive connotation.

2) "Righteousness" = refers to right living; integrity; virtue; purity of life; rightness; correctness of thinking, feeling, and acting.

4. It is interesting to note that the outlay of the NT epistles that Paul wrote are placed in this order even though they were not written in this order.

A. Doctrine = Romans.

B. Reproof = I and II Corinthians.

C. Correction = Galatians.

D. Instruction in Righteousness = the rest = Ephesians through Hebrews.

V. 17

1. "That" = introduces the purpose that all of these uses of Scripture have.
2. "Man of God" = a designation we usually give to the preacher since he was writing Timothy; the Greek word for "man" refers to mankind--women as well as men; this refers to all the saints.
3. "May be perfect" = complete; fit; capable; this does not mean sinless for all saved still possess the flesh which is sinful.
4. "Thoroughly furnished" = fully equipped, through and through.
5. "Unto all good works" = each and every upright and honorable action; the saved were ordained to walk in this sphere (Eph. 2:10) and now we have the Scripture and the Holy Spirit to equip us to do so.
6. Paul is saying, "Timothy, the times are not good, men are evil, and it is going to get worse, but just do this--continue in the Word of God. It has brought you this far and it will carry you on and equip you to stand. That's encouragement not only for Timothy but for us as well.

CHAPTER 4:

4. The Personal Appeal. V. 1-18

A. Preach the Word for the time will come. V. 1-4

V. 1

1. "I" = Paul.
2. "Thee" = Timothy; applies to all men of God.
3. "Therefore" = in view of the facts just stated about the last days and perilous times. (II Tim. 3:1)

4. "Charge" = a military command; this is Paul's final charge to Timothy and to anyone, as far as that matters, at least the last one recorded before Paul was beheaded for the cause of Christ.

5. "Before" = in the presence of; means one who is in sight; used of one who does or says something in the presence of someone else and does it with the consciousness that one has him in sight and mind.

6. "God, and the Lord Jesus Christ" = "his" = God, even the Lord Jesus Christ--Greek construction; Jesus is God; Paul delivered this solemn charge to Timothy conscious of the fact that he was doing so in the sight of the "Lord Jesus Christ" = "who;" Paul desired Timothy to regard the charge with this in mind.

7. "Shall" = means more than just being in the future; means to be about to do something; it will come to pass by Divine appointment; Paul was living in the expectation of the imminent return of the Lord.

8. "Judge" = to pronounce an opinion concerning right or wrong; to approve; the Greek construction speaks of action going on; therefore, there could be various judgments in Paul's mind.

9. "The quick" = the living; seems to refer to the saved who have eternal life and will be judged at the Judgment seat of Christ.

10. "The dead" = those dead in trespasses and sins (Eph. 2:1); the lost; those separated from God; these will be judged at the Great White Throne of judgment.

11. "His appearing" = to become visible (Rev. 1:7); this occurs at the rapture (not a Bible word but a Bible principle) when Christ comes back in the air for His saints (I Thess. 4:16-17); Note: clouds are associated with this first part of our Lord's second coming, therefore His appearing and every eye will see Him; this is verified in Rev. 6:14-16; at this time the dead--the lost--will be left behind and reserved for the Great white throne of judgment, which is a little over a thousand years in the future. (Rev. 20:11-15)

12. "His kingdom" = at the setting up of His kingdom; refers to the second part of our Lord's second coming when He sets His feet upon this earth and judges the nations who have come against Him in the battle of Armageddon (Rev. 19:15) then He will set up His thousand year reign (literal) and rule from His father David's throne.

V. 2

1. "Preach" = to proclaim after the manner of a herald; proclaim openly; this is the Lord's method of reaching people (I Cor. 1:21); our job is to preach but it is the Holy Spirit's job to convict, convince, and save.

2. "The Word" = the Bible; refers to the whole body of revealed truth; also refers to the gospel of Christ he heard from Paul; and also refers to the whole counsel of God which is God's advice for any congregation at a certain time. (Acts 20:26-27)

3. "Preach the word" = implies knowing the Word, rightly dividing the Word, and making it understandable and applicable to the lives of the hearers (Neh. 8:7b-8); too many preach about the Word or preach from the Word or do not preach the Word at all; that is why expository (explaining; laying open; making clear to the understanding) preaching will edify you--build you up; the preacher can not give others ears to hear, only the Lord can and that only as one steps in the light he has.

4. "Be instant" = to be at hand; to be ready; to stand by.

5. "In season" = opportune; favorable; timely.

6. "Out of season" = unseasonable; unfavorable; untimely.

7. This means the preacher needs to proclaim the Word when he feels like it or not, whether circumstances are right or not, whether people hear or not, whether people respond or not, whether convenient or not. (Isa. 6:8-12) This of course means in the will of God--when He opens the doors. There are times one could not preach if they wanted to. An example is Paul in Acts 16:6-7.

8. "Reprove" = to lay blame on with the purpose of correcting; same Greek word is translated "reprove" in John 16:8 and "rebuke" in I Tim. 5:20; this word indicates that results can be expected--conviction of sin and may include confession of guilt.

9. "Rebuke" = different Greek word yet similar; to warn; to chide; admonish sharply; refers to a rebuke which does not bring the one rebuked to a conviction of any wrong on his part due to his not aiming to get things right and from all indication, never will; yet the preacher is still to sharply rebuke his sin and warn him of the consequences and in so doing he has discharged his duty and the responsibility is upon the hearer to deal with sin in their lives even though some will not; at least their blood is off the preacher's hands when he meets his responsibility.

10. "Exhort" = to encourage and comfort; strengthen; has in it the idea of "please I beg of you; I urge you," therefore, there is to be a mingling of severity and gentleness in preaching.

11. These three things are to be done with:

A. "Longsuffering" = patience under provocation; endurance toward people; slowness in avenging wrongs; speaks of that temper which does not easily succumb under suffering, or that self-restraint which does not hastily retaliate a wrong; part of the fruit of the Spirit which all saints have in some degree (Gal. 5:22-23); this along with temperance means you do not have a short fuse.

B. "Doctrine" = teaching; patient instruction.

12. Paul was a good example for Timothy to pattern his life after. (II Tim. 3:10) The preacher needs to reprove, rebuke, and exhort with the Word of God, not his own words.

V. 3

1. "For" = because; introduces the reason for the need to "preach the word." (verse 2)
2. "The time will come" = refers to the time mentioned in II Tim. 3:1.
3. "They" = "their" = "themselves" = refers to mankind as mentioned in II Tim. 3:2,13; refers to men who claim to have truth yet they will not "endure" real truth.
4. "Endure" = to hold one's self erect and firm; to sustain; to undergo; negated by "not;" this implies that they do not want to hear.
5. "Sound doctrine" = healthy teaching; doctrine contributing to the health of the soul, or to salvation.
6. "But" = reveals contrast between what they do not want and what they desire.
7. "After" = word speaks of domination; they are dominated by their own lusts.
8. "Lusts" = cravings; desire for what is forbidden; desire for personal gratification.
9. "Heap" = accumulate in piles; multiply.
10. "Teachers" = one who imparts instruction concerning the things of God and the duties of man.
11. They do not want to hear the real truth so instead they seek a kind of instruction more conformable to their wishes and feelings--something that will deal gently with their sins. (Isa. 30:10)
12. "Having itching ears" = this refers to the people not the teachers; the idea is that of entertainment; the attitude of "do not rock the boat" or "do not tell me that I am wrong or that I have sinned;" implies they want their ears tickled with sensational and stimulating words such as singing or joke telling instead of preaching.

V. 4

1. "They" = "*their*" = evil men--mankind.

2. "Shall turn away *their* ears from the truth" = the Greek construction reveals a deliberate refusal to hear the truth of the gospel; this does not mean that the teachers caused them to turn away but they themselves made a deliberate choice to turn from the truth; they not only turned away but they saw to it that their ears were always in such a position that they would never come in contact with the truth; this is like a windmill whose owner has turned its vanes so they will not catch the wind.

3. "And shall be turned unto fables" = the Greek construction reveals this action is due to an outside force--other than the people themselves.

4. "Fables" = myths; a falsehood.

5. The first action is performed by the people themselves and the second action was caused by an outside force. Examples of this:

A. The children of Israel first turned away themselves (Jer. 2:13) and then the Lord closed their eyes and ears. (Rom. 11:8) They were acted on by an outside force because they chose wrong.

B. The same is true on the Roman Road to ruin. (Rom. 1:20-28) If one rejects light and chooses idols (darkness), then there will come a time that God's restraints will be pulled back and that individual will be given over to uncleanness, vile affections, and a reprobate mind.

C. In the days of the Antichrist this same principle holds true. (II Thess. 2:10-12)

B. Fulfill your ministry. V. 5-8

V. 5

1. "But" = reveals contrast between what others are doing and what Timothy needs to do.

2. "Thou" = "thy" = Timothy; applies to all saints especially preachers.

3. "Watch" = to be sober; to be calm and collected in spirit; to be temperate; suggest moral alertness; means self control by the aid of the Holy Spirit; part of the fruit of the Spirit. (Gal. 5:22-23)

4. "All things" = refers to all things you do in your daily life whether it be sacred or secular; really all things are to be sacred, but we divide life into two categories for the benefit of the world.

5. "Endure afflictions" = one word in the Greek; means to suffer hardships, evils, and troubles; to be afflicted; this word is a sharp command given with military snap and curtness; the Roman soldier suffered hardship in the service of the Emperor, so why should not the Christian suffer hardships in the service of the King of Kings. (II Tim. 2:3)

6. "Do" = to carry out; to execute.

7. "Work" = that with which anyone is occupied.

8. "Evangelist" = one who brings good news; name given to the NT heralds of salvation through Christ; usually one who was an itinerant preacher--one who goes from place to place; even though Timothy was a pastor and had important administrative duties at Ephesus, he was not to neglect bold, public declaration of the gospel, reaching out for lost souls in all his teaching, preaching, and personal contacts.

9. "Make full proof" = one word in the Greek; to fully perform; carry through to the end; similar to the phrase "fool proof" which means incapable of being destroyed by error or misuse.

10. "Ministry" = place of service one is placed in by the Lord; in Timothy's case it was being a pastor; this applies to all saints because the Lord places you, and each one has a ministry; therefore, make it full proof--fully perform the work the Lord has given you to do and carry it through to the end.

11. We all have a specific ministry. Therefore, we just need to find His will and do it all of our lives. In other words, fully perform all the duties of your ministry in such a way that in no way will the enemy be given an open door to enter.

12. In this verse Paul is practicing what he had told Timothy in II Tim. 2:2.

V. 6

1. "For" = introduces the reason Paul challenged Timothy what he did in verse 5--he is passing the gospel baton on to Timothy.

2. "I" = "my" = Paul.

3. "Now" = at this present time.

4. "Ready to be offered" = one word in the Greek; word refers to a drink offering in pagan worship poured out to a god; the tense indicates the action is already in process; Paul had had his preliminary hearing before Nero and was expecting the final one, and then death; he knew it would not be crucifixion, for a citizen of the Roman Empire was not to be crucified; if the death penalty was demanded it would be decapitation, thus the figurative reference to a drink offering; this word is figuratively used of one whose blood is poured out in violent death for the cause of Christ.

5. "Time" = the time when things are brought to crisis--the change which indicates death.

6. "Departure" = used in military circles of the taking down of a tent and the departing of an army; also used in seaman's language of the hoisting of the anchor and the sailing

away of a ship; word is also used as a common expression for death which is the way Paul uses it here.

7. "At hand" = to be present; to be on hand; to stand by.

8. Paul knew it would not be long before his death would come. It was as if death already stood there staring him in the face. This did not bother Paul because of what he stated in verses 7-8.

V. 7

1. "I" = "my" = Paul.

2. "Have fought" = to contend with the adversaries; means to contend and struggle with difficulties and dangers; the tense in the Greek is perfect which speaks of an action completed in past time with present results.

3. "Good" = refers to external goodness as seen by the eye; this word is preceded by a definite article "the" in the Greek, thus "the good fight" = refers to one continuous fight of his whole Christian life; Paul fought his fight to a finish and was resting in complete victory. (Phil. 1:21)

4. "Have finished" = to bring to a close; to end; to complete; the tense in the Greek is perfect which means a past completed action with existing results; thus, like a Greek runner he entered the race and has crossed the finish line and is now resting at the goal; his life work is over.

5. "Course" = refers to a race course; the cinder path of a college's athletic field; speaks of the path or course of his Christian life.

6. Notice he did not say he had won his race but said he "finished." You really win if you finish your course.

7. "Have kept" = to attend carefully; to take care of; to guard; means to keep by guarding; the tense in the Greek is perfect which means a past completed action with existing results--there was a point in past time when he was entrusted with the gospel and he kept it then and it is still in safe keeping at present.

8. "The faith" = the deposit of truth with which God had entrusted Paul. (I Tim. 1:11)

9. Paul did not water down the gospel, nor change it, twist it, nor compromise it. He defended the truth against the Gnostics, the Judaizers, the mystics, the philosophers of Athens, and the compromises of the churches, and now he still has the same gospel intact and is laying it preserved at the feet of his Captain to pass on to another, and that is what he was doing.

V. 8

1. "Henceforth" = what remains; already; in this verse Paul likens himself to the Greek athletics who, having won his race, is looking up at the judge's stand and awaiting his laurel wreath of victory.

2. "Me" = Paul.

3. "Laid up" = reserved; set aside; awaiting him; why? because he finished the race.

4. What is laid up? = "Crown" = a garland of oak leaves or ivy given to the winner in the Greek games; the Greek has a definite article, thus "the crown" = not an earthly crown for winning an earthly foot race but "the crown of righteousness" = refers to the due reward of righteousness, imputed now (put on one's account; saved) but then revealed; may refer to all of Him of which we only have an earnest now--Christ in you the hope of glory. (Eph. 1:13-14; Col. 1:27)

5. "The Lord" = supreme in authority; master; controller; owner; Jehovah of OT; Jesus the Christ; called "the righteous Judge."

6. "Righteous" = faultless; making no mistakes and is always fair.

7. "Judge" = one who pronounces an opinion concerning right or wrong, commendation or condemnation.

8. "Give" = recompense in a good sense; to deliver; award; discharge what is due.

9. "At that day" = the period of time of the second coming of Christ in the air when He raptures (not a Bible word but a Bible principle) all saints and then the Judgment Seat of Christ occurs (Rev. 22:12; I Thess. 3:13, 4:13-17; I Cor. 3:11-14); Paul did not receive his crown when his head was cut off. (Rev. 14:13)

10. "And not to me only, but unto all them that love his appearing" = this is not only for Paul but for all saints.

11. "Love" = agape; God kind of love shed abroad in the heart of every saint (Rom. 5:5); the tense in the Greek is perfect which means a past completed action with existing results which indicates a point in past time when every saint (where saved) begins to love His appearing and still continues to love His appearing.

12. "Appearing" = to become visible. (Rev. 1:7)

13. "His" = the Lord Jesus Christ.

14. When one is saved they are taught to expect our Lord to come again. (Titus 2:11-13) Heb. 9:28 makes it clear that He will not appear to rapture anyone who is not looking (expecting) for Him to come.

15. Paul was ready to go home but he was making a personal appeal to Timothy to pick up the baton and keep on keeping on for the glory of God. "Fulfill thy ministry for I am leaving off the earthly scene."

C. Hasten to come to Rome. V. 9-18

V. 9

1. "Thy" = Timothy.
2. "Me" = Paul.
3. "Do diligence" = make haste; exert every effort.
4. "To come" = to make the trip to Rome where Paul was in prison.
5. "Shortly" = quickly.
6. Why? Others are leaving me.

V. 10

1. "Demas" = we know very little about him; he was with Paul the first time he was in prison when he wrote Colossians and Philemon (Col. 4:14; Phl. 24); but that prison stint was not as severe as this one and his life was not in as much danger then as now; therefore, he forsook Paul.
2. "Forsaken" = to abandon; desert; leave in straits; leave helpless; let one down; means to forsake one who is in a set of circumstances that are against him; this was a cruel blow to Paul; I believe this is the saddest note of Paul's ministry.
3. "Me" = Paul.
4. Demas had been with Paul at least for four years and maybe more and now he leaves Paul when he needs him most. (Psa. 41:9) He did not go to minister somewhere else but left because of "having loved this present world" = the Bible is plain concerning Demas' real spiritual condition in I John 2:15-16; characteristic of a lost man controlled by the spirit of this age (course of this world; Eph. 2:2); he was a stony ground hearer (Mat. 13:20-21) and when persecution came because of the Word's sake, he took out on Paul and the Lord.
5. There will be many stony ground hearers who will go through life deceived. (Mat. 7:22-23) Demas had a great opportunity for he was with the greatest preacher and teacher he could have been with besides the Lord Jesus, yet he left the truth for the world. Peter writes about men like this. (II Peter 2:20-22) This ought to be a warning to every professor. (II Cor. 13:5; Col. 3:2)

6. "Departed" = to pursue the journey on which one has entered.
7. "Thessalonica" = a city in Macedonia north of Corinth and Athens; city Paul preached in about 53AD on his second missionary journey; there was a good church in this city but Demas was not looking for a church but the world.
8. "Crescens" = he is only mentioned here; he was an assistant of Paul for a period of time--do not know how long for certain; secular history says that he was one of the seventy disciples Jesus sent out but we donot know that for sure .
9. "Galatia" = a country north of the Mediterranean Sea and in the area of Central Turkey today; it seems that Crescens went there to minister.
10. "Titus" = a Gentile; Paul's companion in some of his journeys; a book bearing his name was written to him probably just before Paul entered prison the second time where he wrote II Timothy.
11. "Dalmatia" = across the Adriatic Sea eastward from Italy; north of Macedonia and a part of Illyricum; Paul had preached unto the border of this country but never in the country. (Rom. 15:19)

V. 11

1. "Only" = refers to fellow-laborers.
2. "Luke" = a Gentile physician who wrote the book of Luke and Acts; he joined Paul in Acts 16:10 where Luke changes from "they" in Act 16:8 to "we" in Acts 16:10; Luke knew the marks of the Lord Jesus on the body of Paul (Gal. 6:17) for he no doubt had bathed and tended to these wounds; now his patient, grown old before his time, was suffering the discomforts of a Roman cell and had to be guarded against disease and the Lord had Luke there as Paul's own personal physician; what a comfort he was to Paul; the contrast is clear Demas was unfaithful while Luke was faithful to Paul and to Christ.
3. "Me" = Paul.
4. "Take" = pick up; means on your way to Rome stop by Mark's home or wherever he is and pick him up--"bring him with thee"
5. "Thee" = Timothy.
6. "Mark" = "him" = "he" = John Mark, Barnabas' nephew who went with them on Paul's first missionary journey but left them when the going got rough (Acts 13:13); Paul laid blame on him in Acts 15:37-39 and would not take him on his second missionary journey, but his heart had softened toward Mark by the time of his first prison stint for it seems Mark came to the prison where Paul was (Col. 4:10); may have been to ask Paul's forgiveness.

7. "Profitable" = useful; helpful.

8. "Ministry" = general word for service; this service can either be in the gospel or to Paul's personal needs--either way Mark had proved himself useful to Paul.

9. This indicates Paul was willing to forgive and forget--a mark of a great man.

V. 12

1. "And" = but; reveals the contrast between Tychicus and the others mentioned.

2. "Tychicus" = a trusted helper of Paul for he had delivered the letters to the Ephesians and Colossians during Paul's first imprisonment (Eph. 6:21-22; Col. 4:7-8); may have also carried the letter to Titus. (Titus 3:12)

3. "I" = Paul.

4. "Sent" = to appoint one to go to a place appointed; Paul sent Tychicus but he did not send those of verse 10; in the case of Crescens and Titus, they did not desert Paul like Demas but may have been called of God to go to those places mentioned.

5. "Ephesus" = the capital of the Roman province of Asia; located in Turkey today; the city was chiefly famous for the Temple of Diana, counted as one of the seven wonders of the world.

6. We know not for certain why Paul sent Tychicus to Ephesus, but it could have been to carry this letter to Timothy and to take his place while Timothy came to Rome to visit Paul.

V. 13

1. "Cloke" = a large outer garment that was sleeveless and circular in shape with a hole in the middle for the head; it resembled a poncho and extended at least to the knees and sometimes to the ground; it kept out the wind and rain when traveling; Paul needed it because of the cold and damp atmosphere of his prison cell and winter may have been coming on; no doubt Paul was cold and damp and his joints ached but still he is trying to encourage young Timothy.

2. "I" = Paul.

3. "Left" = to leave behind; he may have left it due to warm weather and was going to pick it up later.

4. "Troas" = a city northwest of Ephesus.

5. "Carpus" = this is the only time his name is mentioned in the Bible; Paul may have stayed with him while in Troas or stopped by when he passed that way.

6. "Thou" = "*thee*" = Timothy.

7. "Comest" = to go from one place to another; Paul's use of the word "when" lets us know Paul expected Timothy to come to visit him in prison in Rome.

8. "Bring" = to carry some burden; Paul did not want Timothy to come empty handed.

9. "The books" = scrolls of the Word of God made of papyrus, an inexpensive paper-like material.

10. "Parchments" = made of animal skin and used for writing; the wording suggests these were of great value to Paul; what were they? all we can do is speculate:

A. They may have been OT scripture.

B. They may have been documents of great value such as his certificate of Roman citizenship.

C. They may have been blank and ready for Paul to write on.

11. "*But especially*" = above all do not forget the parchments; if you have to leave behind anything leave my cloak but not the parchments--they were of great value to Paul.

V. 14

1. "Alexander" = "him" = "his" = we do not know much about this man except that he opposed Paul and was a "coppersmith" = refers to any craftsman in metal.

2. "Did" = showed; demonstrated; gives the idea not only of evil words but evil deeds; seems he caused Paul more problems than Demetrius the silversmith in Acts 19 which may have been due to the fact he had once stood for the faith (a mouth professor and not a heart processor), but Paul said he made shipwreck in I Tim. 1:19-20--if this is the same Alexander.

3. "Evil" = injurious; destructive; harm; described as "much" = many; great.

4. "The Lord" = Jehovah.

5. "Reward" = repay; speaks of the future.

6. "According to" = in accordance with.

7. "Works" = his actions; deeds.

8. Paul takes satisfaction in future punishment of Alexander because of his opposition to Christianity. Since God is a moral ruler and sin is a reality then those who know they are on God's side cannot help but feel joy in knowing that evil will not always triumph over good. The Lord will take care of Alexander. (Rom. 12:19) Paul is telling Timothy not to concern himself over what Alexander has done, because the Lord will take care of him. But he warned Timothy in verse 15.

V. 15

1. "Whom" = "he" = Alexander.
2. "Thou" = Timothy.
3. "Be ware" = to guard one's self against; to have an eye upon.
4. "Also" = indeed; this word indicates Paul was on guard concerning Alexander.
5. "Withstood" = to set one's self against; oppose; described as "greatly" = exceeding beyond measure.
6. "Words" = what Paul had said; may mean:
 - A. He disputed the message Paul preached and caused others to be pulled aside.
 - B. He testified opposite to what Paul testified at his trial.
7. The fact is that when Alexander opposed Paul and his message he was in reality opposing the Lord Jesus and that is a sad thing to do. (Luke 10:16)

V. 16

1. "My" = "me" = "I" = Paul.
2. "First answer" = verbal defense; speech in defense; refers to his first trial or preliminary hearing probably before Nero himself as presiding judge; this word is a technical word and literally means to talk one's self off from--referring to a verbal defense in a judicial trial, talking one's self off from a charge against him.
3. "No man" = no one; not one person.
4. "Stood with" = another technical word which means to appear in a court of justice in behalf of the accused; no one appeared to act as his advocate or lawyer, to advise him as to legal forms, nor to testify to his character.
5. "But" = shows a contrast; they not only did not stand with Paul, they ("all *men*" = each and every person) "forsook" Paul.

6. "Forsook" = same word as "forsaken" in verse 10; to abandon; desert; leave in straits; leave helpless; let one down; those he had reason to believe would come to his aid, left him in a lurch (difficult position), left him helpless, and let him down; we must remember that at this time persecution was so severe that those who lived through it, dared not appear in Paul's defense for fear of their own life.

7. Paul is now experiencing what our Lord experienced. On the way to the garden of Gethsemane our Lord told the disciples they would forsake Him (Mat. 26:31-35) and they did (Mat. 26:56). That very night Peter denied Him three times before 3:00AM in the morning.

8. David understood this to a degree. (I Sam. 30:6) And we are no better. (John 15:18-20) There will be times you will have to stand alone as far as man is concerned.

9. "*I pray God*" = in italics, thus not in the original but placed here to let us know that the last part of this verse is a request made to God.

10. "It" = refers to their failure to stand with Paul.

11. "That it may not be laid to their charge" = may it not be put on their account; Paul forgave them and was asking for God's mercy on those who had deserted him.

12. This is like our Lord's prayer on the cross for those who crucified Him (Luke 23:34) and Stephen's prayer for those who stoned him to death. (Acts 7:59-60)

V. 17

1. "Notwithstanding" = but; shows the contrast--men forsook him but not the Lord.

2. "The Lord" = Jehovah.

3. "Stood with" = to stand alongside; He fulfilled His promise of Heb. 13:5; the Lord allowed all men to forsake Paul so He could show Himself strong.

4. "Me" = "I" = Paul.

5. "Strengthened" = to make strong; implies to give courage so Paul could proclaim the gospel even while he was on trial.

6. "Preaching" = word refers to a public proclamation given by an official herald; no doubt his life--how he handled the situation--preached as much as his lips.

7. "Might be fully known" = one word in the Greek; means to carry through to an end; to be fully performed; as Paul gave his defense in the court he made full declaration of the gospel.

8. "*That*" = in italics, thus not in the original but placed here to introduce the reason for Paul's preaching at his trial.

9. "All" = each and every one.

10. "Gentiles" = all who are not Jews; refers to the Romans.

11. "Might hear" = to perceive with the ear what is announced in one's presence; if Nero sat on the bench, he heard the gospel from the lips of Paul himself, and also all the Gentiles present in the court, and no doubt it was noised abroad what was said in that court.

12. "Delivered" = to rescue.

13. "I was delivered out of the mouth of the lion" = this is the outcome of Paul's hearing: just what does this phrase mean?

A. He did not mean that he was delivered from Nero's power for he was in prison and aware that a second (if have a first answer--verse 16--there must be a second) trial was awaiting him and that he would be executed. (verse 6)

B. Some say it refers to the lions of the arena but this was not a punishment believed to have been put on a Roman citizen, which Paul was.

C. This could refer figuratively to Nero as a lion. The Greek seems to indicate this. This refers to the first hearing which did not bring a guilty verdict or sentence of death; therefore, Paul had some time to set things in order--that of this epistle to encourage young Timothy to keep on keeping on.

14. Paul does not attribute his deliverance to man but entirely to the Lord.

V. 18

1. "The Lord" = "his" = "whom" = Jehovah.

2. "Shall deliver" = verse 17 is point action past time, but this verse is future; means to draw one's self out of harm's way; refers to spiritual deliverance not physical; refers to deliverance of the body from the presence of sin--glorification.

3. "Me" = Paul.

4. "Every evil work" = deeds of a bad nature or condition.

5. "Will preserve" = save; keep safe. (II Tim. 1:12)

6. "Unto" = for; into.

7. "Heavenly kingdom" = heaven itself; Paul had the same assurance Peter spoke of in I Peter 1:3-5 where salvation refers to the body--glorification; then there will be no more persecutions, missed opportunities, or evil deeds. (Rev. 21:4)

8. Paul's deliverance here is not from death but in death. I am reminded of the three Hebrew boys in Dan. 3:17.

9. "Glory" = splendor; brightness; majesty; magnificence; honor; the manifestation of that which brings forth praise.

10. "For ever and ever" = unto the ages of ages.

11. "Amen" = so be it; may it be fulfilled.

12. Paul was accustomed to introduce a doxology in his writings when his heart was full. Thus, this was a good place to do so because he had full confidence that he was soon to be brought to heaven.

III. Closing. V. 19-22

V. 19

1. "Salute" = greet; to enfold in the arms; to receive joyfully.

2. "Prisca and Aquila" = Priscilla was the wife of Aquila; they were tentmakers and Paul stayed with them when he was in Corinth (Acts 18:2-3); they instructed Apollos at Ephesus in the way of God more perfectly. (Acts 18:26)

3. "Onesiphorus" = we know very little about him but II Tim. 1:16 says he often refreshed Paul.

4. "Household" = refers to Onesiphorus' family; Paul did not say greet Onesiphorus, but his family; this may be because he had lost his life for his loyalty and service to Paul.

V. 20

1. "Erastus" = one of Paul's companions who stopped off at Corinth and remained there.

2. "Abode" = to remain.

3. "Corinth" = an ancient and famous city of Greece about 40 miles west of Athens.

4. "Trophimus" = another fellow-laborer of Paul.

5. "I" = Paul.

6. "Left" = to leave behind due to his being "sick" = to be weak or diseased--no doubt too weak to travel with Paul.

7. "Miletum" = Miletus; a city about 35 miles south of Ephesus.

8. Paul knew Timothy would be interested in their whereabouts.

V. 21

1. "Do thy diligence" = one word in the Greek; make haste; exert every effort; do your best; re-emphasis of verse 9.

2. "Thy" = "thee" = Timothy.

3. "To come before winter" = to arrive before winter sets in when it will be damp and cold and I need my cloke and your presence for warmth but especially the parchments (verse 13); also navigation would cease on the sea during the winter months.

4. Paul wanted to see Timothy, his dearly beloved son. (II Tim. 1:2) Whether he made it or not we do not know.

5. "Eubulus, and Pudens, and Linus, and Claudia" = three men and one woman; this is the only time in the Bible their names are mentioned and we know nothing about them; they may have been Roman converts of the Lord, saved as a result of Paul being in prison; they may have been mentioned by name because Timothy knew them and would want to know their condition.

6. "Greeteth" = same word as "salute;" means to enfold in the arms; embrace; to receive joyfully.

7. "All the brethren" = those who are from the same womb of Holy Ghost conviction (John 16:8-11); refers to all the saints converted to the Lord due to Paul being in prison and crossing their path.

V. 22

1. "Lord" = supreme in authority; master; controller; owner; Jehovah of the OT.

2. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.

3. "Christ" = the Anointed One; the English word for the Hebrew word for Messiah of the OT.

4. "With" = to accompany.

5. "Thy" = Timothy.

6. "Spirit" = refers to man's spirit which is that part of man that is dead before saved (Eph. 2:1), but quickened (made alive) when saved and becomes capable of God-consciousness and of communication with God.

7. "Grace" = sanctifying grace, not justifying, for he is writing to Timothy who is already justified (saved); this grace enables the saints of God to overcome obstacles in their daily living and keep on keeping on for the glory of God; we have access (freedom) to enter, through the assistance or favor of another by faith. (Rom. 5:2)

8. "You" = is in the plural in the Greek; therefore, this last phrase applies not only to Timothy but to all the saved then and applies to us today.

9. "Amen" = so be it; surely; truly; indeed; may it be fulfilled; what? not just sanctifying grace but encourage-ment to be faithful in the midst of discouraging conditions; we all need that.

10. This is the last recorded, preserved words that Paul penned down--the last words of one who wrought a greater change in the condition of mankind by his speech and life than any man that ever lived (Jesus was the God-man). I am glad that he was faithful in the midst of discouraging conditions.

This book is provided free of charge by:
New Hope Baptist Church
1661 Griggstown Road
Calvert City, KY 42029
270-527-3864

DISCLAIMER:

These notes were condensed and compiled after several hours of study. I do not claim originality, nor do I claim that they are correct as to grammar and typing. Our sincere desire is that they may be of help to others. Please overlook any errors. If our church can be of any help to you please let us know.

Edgar Lee Paschall, Pastor
edgarleepaschall@juno.com