

no man has seen or can see. To Him *be* honor and eternal dominion. Amen.

**17 ¶** Charge those who are rich in this world that they not be highminded or trust in the uncertainty of riches, but in the living God who richly gives us all things to enjoy.

**18** *Teach* that they do good, that they be rich in good works, ready to distribute, willing to communicate,

**19** laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life.

**20 ¶** O Timothy, guard what was committed to your trust, avoiding profane *and* vain babblings and opposing arguments of what is falsely called knowledge,

**21** which some professing have strayed concerning the faith. Grace *be* with you. Amen.

never to die again (4:10; Rm 6:9; compare Ph 3:21; 1 Jn 3:2). Since Jesus is immortal in His resurrected body, then He has the right and power to give immortality to those who obey Him (Jn 5:21,26; 1 Jn 5:11,12,20). **No man can approach:** Jesus is now with the Father in light (1 Jn 1:5; 2:1). The light is unapproachable simply because no man can transcend his mortal state of being in order to become as God who is eternal (See 1:17; Jn 1:18; 4:24; 6:46; Cl 1:15). However, when Jesus comes again, we shall see Him and be as He is (1 Jn 3:2). It is for this reason, therefore, that we must approach God through Jesus (See Rm 8:34; 1 Jn 2:1).

**17 Rich ... not to be highminded:** The rich often separate themselves from those they perceive in their minds to be seeking for their wealth. They thus separate themselves from the poor and often develop a spirit of arrogance because of their riches. It is difficult for them to condescend to men of lower financial estate because they have allowed their riches to separate them from others. **Uncertainty of riches:** The rich man often develops the attitude that there is security in riches. His faith in God diminishes as he exalts his security in riches (See Rm 11:20; 12:16; compare Pv 23:5; Jr 9:23; 48:7; Mt 6:19-34; Lk 12:21). In contrast to the insecurity of riches, one must trust in God who has created the world for the sustenance of the Christian. The material world was not created in order to provide an opportunity for the Christian to consume things upon his own lusts. It was created in order to be understood by man to be a temporary sustenance for man while he is in the flesh (See Ec 5:18,19). **18** Because rich brothers do have a talent for earning money, they should seek to use their riches to (1) be good workers, (2) do good deeds, (3) be generous, (4) be willing to share, and (5) help the poor (See At 20:34,35; Rm 11:20; 12:16). See comments Ph

4:11-13. **19** In carrying out in their lives the preceding works, wealthy disciples will develop a solid spiritual foundation of a good character that is fit for eternal dwelling. It is not that wealthy brethren have the opportunity to buy themselves into heaven (Mt 6:20; Lk 16:9). Their riches provide the opportunity for them to learn the character of giving. Those who are rich, and yet do not learn to give, cannot develop characters that are prepared for heavenly dwelling. It is not wrong for wealthy brethren to remain wealthy. Paul is not advocating that any brother give himself into poverty or even give in order to equalize his standard of financial being with every other brother (Compare comments 3 Jn 1-8). He is saying that the ability of some to generate wealth offers them the opportunity to excel in the ministry of giving.

**20** Paul concludes his letter to Timothy with deep feelings that Timothy be cautious about keeping that which has been entrusted to him (2 Tm 1:14; compare Gl 1:6-9; Rv 22:18,19). In a culture of distorted religious beliefs, Timothy must be wise not to be turned aside unto fables. **Falsely called knowledge:** There was evidently some Gnostic or sectarian intellectualism that was invading the church. These intellectuals hid behind the cover of either science or philosophies that were the accepted beliefs of the day. However, the Spirit through Paul calls these false sciences and philosophies idle babblings and contradictions. **21** It seems that the great apostasy about which Paul had earlier warned was in the process of happening. Timothy was in the seat of false sciences and philosophies that puffed men up. Paul's final warning to Timothy is that he not be deceived into following after any thinking of men that would contradict the revealed word of God. As a minister of the truth of God to men, he must be bold in his proclamation of the word of God.

## Paul's Second Letter to Timothy

# 2 Timothy

### Author

This New Testament letter was written by the same author and to the same person as 1 Timothy. It was written by the apostle Paul to his beloved Timothy whom he had converted as a young man (See "Author" in introduction to 1 Tm).

### Date

According to the early writings of the church, Paul was beheaded in Roman imprisonment around A.D. 67. It is believed that this letter was written during this second imprisonment in Rome and shortly

before his death.

The first letter was written during the first imprisonment around A.D. 61 to 62. After the first imprisonment, Paul was set free. After a hurried trip through Crete, Ephesus and Macedonia, he was arrested again and sent to Rome. This was his last imprisonment wherein he was martyred for preaching the gospel (See "Date" in introduction to 1 Tm).

### Historical Background

At the time of writing, Paul was in prison and on trial for his life (1:8,15,17; see 4:6-8). Only Luke was with him (4:10), for everyone else had left for various reasons (4:10). Paul had already had his first defense from which he was delivered from a sentence of death (4:16,17). However, he expected that the "second" defense would lead to his sentence of death (4:6). Therefore, he urged Timothy to come quickly, if possible, before winter (4:9,21). He wanted him to bring John Mark (4:11), with some clothing and the books and parchments (4:11,13).

### Theme

In view of his imminent death, Paul exhorted Timothy to hold fast to sound doctrine in view of the presence of false teachers who were denying fundamental principles (1:13; 4:1-4). The theme of the book could be expressed with the charge that Paul left with Timothy, "Preach the word" (4:2). In the midst of false teachings, Paul's final exhortation to Timothy centers around his stand for the truth.

### Purpose

The rise of apostasy from the truth was continuing in Ephesus and Asia Minor. Timothy was in the region of Ephesus, though according to 4:12, we would assume that Timothy was no longer working among the Ephesians. In the first letter, Paul dealt with the beginnings of what would in the second century develop into the heretical teachings of Gnosticism. This theological philosophy of life developed into two extremes of belief. (1) Some Gnostics turned the grace of God into a license to live according to the flesh (3:1-9; 1 Tm 6:3-5; see Rm 6:1; Jd 4). (2) There were also those who adopted a legalistic asceticism (1 Tm 4:3). These Gnostics gave themselves over to the denial of the flesh (See "Historical Background" in introduction to 1 Tm). In view of the heresy of those who were denying fundamental principles of the truth, Paul wrote to Timothy in order to encourage him in his struggle to fight the good fight of the faith. In order to accomplish this fight, Paul urged Timothy to commit the things that he had heard unto faithful men who would continue the propagation of the truth (2 Tm 2:2).

## Chapter 1

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

2 to Timothy, a dearly beloved son: Grace, mercy and peace from God the Father and

Christ Jesus our Lord.

3 ¶ I thank God, whom I serve with a pure conscience as my forefathers did, that without ceasing I remember you in my prayers night and day,

4 greatly desiring to see you, being mindful

## Chapter 1

### LOVING GREETINGS

1 **Apostle ... by the will of God:** Only a Christ-commissioned apostle could make this claim (Rm 1:1; 1 Co 1:1; Gl 1:11,12; 1 Tm 1:1,2). Paul was personally called by Jesus to be an apostle (At 9:1-19). **Promise of life:** Paul was called to be an apostle in order to preach the gospel which would bring life to those who obeyed it (Ep 3:6; Ti 1:2; Hb 9:15; see Rm 6:3-6; 1 Jn 5:11). Since he was called out of the time when Christ-sent apostles were normally called (1 Co 15:8), then we would assume that his calling was for something other than being only a Christ-sent apostle (See comments in introduction to At). By the time this letter was written, Paul had accomplished the purpose for which he was called. 2 **Beloved son:** We do not know when Timo-

thy was taught and immersed by Paul (See At 16:1). In this address, Paul cherishes the thought of Timothy who was certainly a special evangelist in the early years of the establishment of the church (See 1 Co 4:15-17; 1 Tm 1:2).

### EVANGELISTIC MINISTRY OF TIMOTHY

3 **Pure conscience:** In his service to work for God, Paul did not work against his conscience. Throughout his life, he always sought to do that which was right (Compare At 22:3; 24:14-16; Rm 1:9; see comments 1 Tm 1:13). Though what he did before he was immersed was contrary to the will of God, he did such while thinking that it was the will of God. **Forefathers:** As his parents, Paul was faithful to his conscience toward God. The obedient faith of his God-conscious parents had been passed down to him. **I remember you:** Paul was

of your tears, so that I may be filled with joy.

**5** When I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded that *it is* in you also.

**6** Therefore, I remind you that you stir up the gift of God that is in you by the laying on of my hands.

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

**8 ¶** Therefore, do not be ashamed of the testimony of our Lord, nor of me his prisoner.

But share with me in the afflictions of the gospel according to the power of God,

**9** who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace that was given to us in Christ Jesus before time began,

**10** but has now been revealed by the appearing of our Savior Christ Jesus, who has abolished death and has brought life and immortality to light through the gospel.

**11** To this *gospel* I am appointed a preacher

on trial for his life, and yet, he remembers the spiritual needs of one who is struggling in the ministry to guard the church against the attack of false teaching and behavior. **4 Your tears:** Timothy was a man of emotions (4:9,21; see At 20:37,38). He was a man of great concern for Paul and the work to which he had dedicated himself. **5 The genuine faith:** As a young man, Timothy had inherited an unwavering and sincere faith that had been handed down to him through his mother and grandmother (1 Tm 1:5; 4:6). The spiritual leadership of Lois and Eunice manifested itself in the faithful work of a grandmother and mother to continue their spiritual heritage through their children. Timothy was the third generation of this spiritual heritage. Therefore, through her faithfulness, Lois passed through her daughter Eunice, a spiritual heritage that affected thousands of people through her evangelistic grandson, Timothy. Timothy's grandmother and mother were of Jewish origin. His father was a Greek (At 16:1). No credit is here given for the spiritual heritage coming through the father. We could assume, therefore, that Timothy's father was not a believer, and thus, the spiritual example of the mother is exemplified in the fact that Timothy was given a spiritually sensitive nature through a mother who maintained her faith in the home of an unbelieving father (See comments 1 Pt 3:1-6). **6 Stir up the gift:** A miraculous gift had been imparted to Timothy through the laying on of Paul's hands (See comments At 8:18; Rm 1:11). However, the situation in Ephesus was evidently of such a nature that Timothy was intimidated. He was not teaching with a confident spirit (1 Tm 4:14). In fact, he may have ceased his work because of the intimidation of arrogant false teachers who had discouraged him. Since the exercising of the miraculous gift was subject to the control of the one who possessed it (1 Co 14:32), Paul here encourages Timothy to use his gift. Since the Holy Spirit did not subjectively work in order to take control of anyone who possessed a miraculous gift, it was Timothy's initiative, and thus responsibility to use the gift for the glory of God. **7 Power ... love ... sound mind:** There should be no timidity or cowardice in the evangelist who would be effective in his ministry to preach the gospel to the lost and edify the church. The love of lost souls and the brethren should give one confidence to overcome the hostility of the environment in which one works in order to carry out one's responsibilities as an evangelist (Jn 14:27; Rm 8:15; 1 Jn 4:18; see Ep 6:10). Timothy was given the power of the Holy Spirit (Compare At 1:8; Ph 4:13; Cl 1:29; 1 Th

1:5). He possessed the love of the lost and brethren (Rm 5:5; Ep 3:16,17). He thus had a sound mind that was based on the truth whereby he should confidently proclaim the truth.

**8 Do not be ashamed:** The judaizing Gnostics found it difficult to believe in God becoming flesh, and subsequently suffer on a cross (Mk 8:38; Lk 9:26; see comments Jn 1:1-14). However, Paul wants Timothy not to be ashamed of the crucified Son of God on a cross (vs 12,16; see comments Rm 1:16). Neither does he want Timothy to be ashamed of his fellowship with him in his imprisonment for preaching the cross. Those who are ashamed of the gospel event will do nothing in reference to preaching the gospel to others. If one is embarrassed to preach the cross, then he will not preach, and thus, people will not have the opportunity of hearing the gospel. **9 Called us ... according to His own purpose and grace:** We are called by the grace of God that was manifested on the cross (2 Th 2:14; Ti 2:11). It is significant to note that Paul says that God's purpose for calling us through His grace happened before the creation of the world. Therefore, the plan of the cross originated before the creation of the man for whom the cross would happen (Rm 8:28; 16:25; Ep 1:4; Ti 1:2; Rv 13:8). **Not according to our works:** Paul wants us to know that no man meritoriously earned the calling. Men could not merit their own salvation because all have sinned (See comments Rm 3:9,10,20, 23; Gl 2:16). Nevertheless, God extended his grace toward man though no man deserved such on the basis of being righteous (Rm 5:8). **10 Now made manifest:** The mystery of God's plan for man's salvation was hidden from before the creation of the world until the time it was revealed on the cross (See comments 1 Pt 1:10-12). It has now been revealed through Jesus (Ep 1:9). **Abolished death:** Death will occur when one is separated from God who has the power to sustain us throughout eternity (See comments Mt 10:28; 2 Th 1:7-9). Through Jesus one is kept in the presence of God, and thus, in the presence of God we have eternal life (1 Jn 5:11). **Through the gospel:** When Jesus died on the cross for our sins, He reconciled us to God who gives us life and immortality. Therefore, the good news (the gospel) of Jesus' death on the cross has revealed the lost in order that they obey the gospel, and thus have life and immortality that is in Christ (1 Jn 5:11; see comments Rm 6:3-6; 1 Co 15:1-4). Therefore, though the mortal body of the Christian dies, it will be resurrected to live forever (1 Co 15:26,54,55; Hb 2:14,15; see Jn 5:25,26).

and an apostle and a teacher.

**12** For this reason I also suffer these things. Nevertheless, I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that day.

**13 ¶** Hold fast the pattern of sound words that you have heard from me, in faith and love

that is in Christ Jesus.

**14** The good thing that was committed to you, keep by the Holy Spirit who dwells in us.

**15** This you know, that all those who are in Asia turned away from me, of whom are Phygelus and Hermo-genes.

**16** The Lord grant mercy to the house of

**11 Preacher ... apostle ... teacher:** Paul was commissioned to proclaim the good news of the cross and resurrection (At 9:15,16; Ep 3:7). He was personally sent forth by Jesus. He instructed the Gentiles concerning the will of God. **12 I am not ashamed:** Because of his firm belief in the event of the gospel, Paul was confident in his willingness to suffer persecution in preaching the gospel (Rm 1:16). He was willing to endure all hardships because he knew that Jesus died on the cross and was resurrected from the dead (At 9:19; 20:22,23; 2 Co 11:16-31; see 1 Pt 4:19). He was ready at all times to die for Jesus (At 21:13,14). Such commitment is exemplified in the lives of those who do not consider unfaithfulness an option of life. **I know whom I have believed:** Paul and the other apostles had personally experienced the miraculous manifestation of God in their lives. In this sense, therefore, they walked by sight. The one who maintains his faith today in the midst of persecution is more blessed because he walks by faith. He walks by faith since he has neither seen Jesus nor experienced the miraculous manifestation of God (See comments Jn 20:29). Our faith today is based on the testimony of those who personally experienced the Son of God and His works (See Jn 20:30,31; Rm 10:17). **That Day:** Paul could have been referring to the day of His death, which day would be the day of his final judgment (vs 18; Hb 9:27). However, he could have also been referring to the final day at the end of time wherein all the righteous will be resurrected and embodied for eternal dwelling (1 Co 15:35-57). When one dies, his eternal destiny is sealed. However, it will not be until the final day when all will be raised that Christians will be embodied for eternal dwelling (See comments 2 Co 5:1-8; 1 Th 4:13-18).

#### HOLDING FAST TO SOUND WORDS

**13 Hold fast:** The fact that Paul encouraged Timothy to hold fast to the words of truth implies that it is possible for one to fall away from the grace of God. Christians should make every effort to continue in the teachings of Jesus (See 2 Tm 3:14; Ti 1:9; Hb 10:23). **The pattern:** There is a distinct identity to the truth that is to be believed and maintained by the Christian (1 Tm 6:3). God did not deliver truth to man in order that it be a legal system by which one must meritoriously measure his life in order to be saved (See comments Rm 3:20; Gl 2:16). Neither did He deliver to man a vague knowledge of how to believe and behave in order to leave men in obscurity. Timothy could never have held fast to something that was obscure. Since Paul instructed him to hold fast to the sound ("healthy") teaching, then we assume that there is something definite and specific about the teaching to which the believer must hold. **14 That good thing:** It was the truth of the gospel – the death, burial and resurrection of Jesus (1 Co 15:1-4) –

that was committed to Timothy. **Keep by the Holy Spirit:** The gospel was revealed to the apostles in that the Holy Spirit revealed to them that the crucifixion of Jesus was not just the execution of another Jew in Palestine (1 Co 2:10-13; Ep 3:3-5). They understood that the crucifixion of Jesus was the death of the Son of God for the sins of mankind only when the Holy Spirit revealed such to them. Therefore, Timothy must continue his belief in the sacrificial offering of the incarnate Son of God that was revealed through the Holy Spirit. The gospel is the foundation upon which all revelation from God rests. Since the gospel event is true, then the rest of the truth that has been revealed to us through the apostles makes sense (See Jn 14:26; 16:13). **Dwells in us:** The Greek word *en* ("in") must be used metaphorically in reference to Deity. Since it is used metaphorically, we would assume that more is meant here than an effort of finite minds trying to locate the Holy Spirit. God is spirit (Jn 4:24). Any effort to describe God's omnipresence as spirit with words that express location in reference to human terms, is certainly inadequate with reference to defining the "presence" of the Holy Spirit. This does not mean that the Spirit of God is not "in" the believer. However, it does mean that since this is at least true, Paul has more in mind when he uses the Greek work *en* in a metaphorical sense to describe the Spirit's relationship with the believer. In this context of Paul's discussion concerning the truth of the gospel, we would conclude that the Spirit dwells in us because we have conformed our lives to the truth of the gospel (See comments Ph 1:27; see Rm 6:3-6). The Spirit indwells both in "presence" and in our changed life in reference to the instructions of the Spirit through His word. However, we must not conclude that the existence of the Spirit is confined to the location of the physical bodies of believers. When speaking of God, it is in Him that we live, move and have our being (At 17:28). Therefore, since we live within the omnipresence of God, it is not difficult to understand that those who have submitted their lives to His will have His presence in them. Nevertheless, we must conclude that there is a mystery about the presence of God that we do not presume to fully understand. The definitions of our earthly words cannot fully explain that which is above and beyond this world. Those who would be dogmatic in these areas of discussion, therefore, are seeking to conform God to the definition of our words, and thus, create God after our own finite understanding.

**15 All those in Asia turned away from me:** This statement is possibly made on the background of Paul's arrest and trial before the Roman court. No one in Asia where he had worked so long would take a stand with Paul, for they were ashamed of the gospel in the face of possible arrest and trial (vss 8-12). However, regardless of their turning away from Paul because of pos-

Onesiphorus, for he often refreshed me and was not ashamed of my chains.

**17** But when he was in Rome, he eagerly sought me out and found *me*.

**18** The Lord grant to him that he may find mercy from the Lord in that day. You know very well how many things he ministered to me at Ephesus.

## Chapter 2

**1 ¶** You therefore, my son, be strong in the grace that is in Christ Jesus.

**2** And the things that you have heard from

me among many witnesses, the same commit to faithful men who will be able to teach others also.

**3** You therefore endure hardship as a good soldier of Christ Jesus.

**4** No man engaged in warfare entangles himself with the affairs of *this* life, so that he may please him who enlisted him as a soldier.

**5** And if a man competes as an athlete, he is not crowned unless he competes lawfully.

**6** The laboring farmer must be the first to partake of the fruits.

**7** Consider what I say, for the Lord will give

sible persecution they might endure, Paul remained committed to his calling (vs 12). He did not allow the forsaking of the gospel by some disciples to discourage him from his commitment. **16 Grant mercy:** At least the household of Onesiphorus was not ashamed to be associated with Paul in his imprisonment (4:19). **Ashamed of my chains:** This verse reveals the reason why others refused to be associated with Paul. They were intimidated by the power of the Roman government who had imprisoned Paul. They would not take a stand with Paul whose stand for the gospel was leading him to trial and death. The commitment of their Christianity, therefore, had been intimidated by the government in which they lived (At 4:19,20). **17 Sought me out:** When Paul arrived in Rome on his second arrest and imprisonment, Onesiphorus was not ashamed to be associated with him (See comments Ph 1:15-18). **18 Find mercy:** Onesiphorus would find mercy in the grace of God (Mt 6:4; Mk 9:41). Paul makes this statement concerning Onesiphorus because Onesiphorus was not ashamed of the gospel (vss 8-12; Rm 1:16). Therefore, in his final day of judgment, his stand for the gospel would manifest his character that would be fit for eternal dwelling (vs 12). Those fellow Christians who show mercy and love toward God's servants here on earth will surely not lose their reward for such in the world to come (Mt 25:31-40) **At Ephesus:** We do not know the home of Onesiphorus. He was evidently in Rome when Paul arrived in his second imprisonment. However, because of Paul's statement here concerning his laboring with him while he was in Ephesus, he was possibly from Ephesus (See Hb 6:10).

## Chapter 2

### IDENTITY OF A SPIRITUAL SOLDIER

**1 Be strong:** God's grace is in Christ, into whom one is baptized (Rm 6:3-6). Strength in the realm of grace means motivated by one's salvation by grace (See comments 1 Co 15:10; 2 co 4:15). The more one understands and appreciates his salvation by grace in Christ, the more he is motivated by gratitude to do the work of the Lord. Strength in the Lord, therefore, is the result of growing in the realization of our salvation by God's grace (Compare comments 1 Pt 3:18). **2 Timothy** was the second spiritual generation removed from Jesus. Paul was instructed directly by the Lord (Gl 1:11,12). Timothy was instructed by Paul (1:13,14; see

1 Co 11:2; 2 Th 2:15). It was now the duty of Timothy to instruct faithful men in order to carry on this spiritual lineage. He was to instruct the faithful men he taught to pass on the instruction to others. This lineage of teaching began with the Lord and will continue through faithful men until the Lord comes again (See comments Mt 28:20). Those who would break this lineage of instruction have failed in their responsibilities as Christians, and thus, they have judged themselves unfaithful to the pattern of sound teaching. **Able to teach:** Emphasis here is not only on the personal ability of the individual to carry out the function of teaching. Emphasis is on one's knowledge of that which was imparted to Timothy, and subsequently, imparted to the faithful men. It is the knowledge of the truth that qualifies one to teach the truth. One is able to teach the truth only when he knows the truth. Therefore, knowledge of the truth is what qualifies one to preach and teach (vs 15; 1 Tm 1:7). **3 Endure hardship:** A good soldier who engages the enemy must expect hardship (1:8,12; 2:9,11; 3:8-13; At 14:22; 1 Co 9:7; 1 Tm 1:18; 1 Pt 1:6,7). Evangelists must remember that they are in a spiritual warfare with the devil (See comments Ep 6:10-20). The devil, therefore, will launch every hardship against the evangelist in order to discourage him from doing his work. **4 The affairs of this life:** Paul made tents in order to support himself in his ministry (At 18:3). However, he did not allow the making of tents to divert himself away from the primary focus of his life, that is, the preaching of the gospel. No preacher should involve himself in those things that would lead him away from his ministry. One should not allow himself to become so involved in the affairs of this world in a way that would divert him from his work as a messenger of Jesus to the lost (See Cl 3:1-3; see comments 1 Tm 6:7-10,17,18). If one would be well-pleasing to the Lord who enlisted him as a soldier, then he must focus the totality of his life on the work of the Lord (Rm 12:1,2). **5 He competes lawfully:** One has no right to create a religion after his own emotional drives or traditions. If one commits himself to the Christian race he must play by the rules of God, not man (4:7; see 1 Co 9:25). There are many who have called themselves after Christ, but are running according to their own rules (See comments Mt 7:21-23; compare Mk 7:1-9). Those who do not run the Christian race according to the word of God will be disqualified, and thus, eternally lost. **6 Laboring farmer:** Those who have grown up on farms understand the illustration

you understanding in all things.

**8** Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel,

**9** for which I suffer hardship even as an evildoer unto bonds. But the word of God is not bound.

**10** Therefore, I endure all things for the elects' sake, that they may also obtain the salvation that is in Christ Jesus with eternal glory.

**11** *This is a faithful saying:* For if we died with *Him*, we will also live with *Him*.

**12** If we suffer, we will also reign with *Him*. If we deny *Him*, He will also deny us.

**13** If we disbelieve, He remains faithful. He cannot deny Himself.

**14** ¶ Remind *them* of these things, charging *them* before the Lord that they do not strive about words to no profit, to the ruin of the hearers.

**15** Be diligent to present yourself approved to God as a workman who does not need to be ashamed, rightly dividing the word of truth.

**16** But avoid profane *and* empty babblings,

of Paul's statement here in comparing the hard work of the farmer with the work of an evangelist (See 2 Th 3:8). At the end of the day, the farmer expects to eat from that which he labored to produce (See comments 1 Co 9:12-18). **7** *The Lord will give you understanding:* We would assume that Timothy possessed the miraculous gift of prophecy which he had received through the laying on of Paul's hands (1:6). However, regardless of the miraculous gift, James promised that God is able to give wisdom to those who ask of Him (Js 1:5). Paul's request here is that Timothy receive understanding (wisdom) from the Lord in order to deal with every situation in which he labors. God gives wisdom to apply the knowledge that we learn through diligent study (See At 17:11; 2 Tm 2:15).

**8** *Remember that Jesus ... was raised:* In the heat of the spiritual warfare in which every disciple is involved, we must remember that the One for whom we struggle was raised from the dead (At 2:24; 1 Co 15:3,4). Jesus was proved to be the Son of God by His resurrection (Rm 1:4). When one remembers that Jesus is the resurrected Son of God, then he has the courage to stand against all wiles of the devil. *My gospel:* It was Paul's gospel in the sense that he personally shared the good news of the death and resurrection of Jesus with Timothy (Rm 2:16; 16:25; Gl 1:11). **9** Paul suffered for the gospel (1:8; Ep 3:1; Cl 4:3; see comments At 9:16). It was because of his preaching the gospel that he was in chains. *Word of God is not bound:* Governments and enemies of the gospel can chain the vessels through whom God works to proclaim the gospel. However, the word of God that permeates the hearts of men cannot be confined by the restraints of man (At 28:31; see 2 Tm 4:17; see comments At 4:19,20). **10** *For the elect's sake:* The church is predestined to be elected out of the world when Jesus comes again. All those who free-morally choose to become members of the church, therefore, become a part of the elected church. Individual members of the church are elect because it will be the church as the universal body of Christ that will be elected for salvation at the end of the world. For this reason, Paul was willing to suffer all hardships for the sake of the church (Ep 3:13; see 1 Tm 6:11; 2 Tm 3:10; 4:5; 1 Pt 1:2). *Salvation ... in Christ:* Salvation is only in Christ (At 4:12). In order to come into Christ one must obey the gospel by immersion (See comments Rm 6:3-6). **11** *If we died ... we will also live:* Christians have died with Christ by crucifying them-

selves with Christ (Rm 6:6; Ph 3:10). They were subsequently buried with Him after they died with Him (Rm 6:4,5). They now reign in life with Him as they walk in newness of life (Rm 5:17; 2 Co 5:17; 1 Jn 5:11; see 1 Th 5:10). **12** Those who are reigning with Christ in this life are also suffering with Him (Rm 8:17; 1 Pt 4:13). The evidence of one's reign with Christ in life, therefore, is his suffering with Christ. However, if we are not willing to confess Him through obedient living, then He denies that we are His (See Mt 10:32,33; Lk 12:9; 1 Tm 5:8; compare 2 Pt 2:1; Jd 4). **13** There are those who will free-morally choose not to remain with the body of Christ. They will fall away. However, Jesus will remain faithfully committed to His body, the church. He cannot turn away from the body which He purchased with His own blood (At 20:28).

#### SHUNNING USELESS DISCUSSIONS

**14** *Words to no profit:* There are certain conversations and debates in which an evangelist is not to participate, and from which he is also to discourage others from participating (See vs 23; 1 Tm 5:21; 6:4; Ti 3:9-11). These are discussions that center around matters of opinion self in such senseless debates and discussions only ruins the souls of those who involve themselves in such. The context here has specific reference to judaizing Gnostics who engage in useless discussion concerning their fables and genealogies of supposed deities and emanations. However, any argument concerning nonbiblical words or concepts is useless and discouraging. Such useless arguments distract Christians from their work of saving the lost and edifying the church. It is their work of Satan to involve Christians in those discussions that divert their energies and thinking away from what they are to be doing. It is Satan's work to encourage Christians to become involved in senseless discussions in order to develop strife among disciples. **15** *Be diligent:* Paul's command to Timothy here is broader than diligent study of the Scriptures. He concentrates on the totality of the Christian life in reference to one's relationship with Christ (See Rm 12:1,2). This would certainly include a diligent study of the word of God in order that one's life be directed by God. However, diligence in living the Christian life is necessary in response to one's study. *Rightly dividing the word of God:* In view of what he has just said in verse 14, rightly dividing the word of God refers to determining what is Bible and what is not worthy to enter into Bible discus-

for they will increase to more ungodliness. **17** And their word will spread like gangrene. Among them are Hymenaeus and Philetus, **18** who concerning the truth have strayed, saying that the resurrection is already past. And they overthrow the faith of some. **19** Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His." And, "Let everyone who names the name of the Lord depart from iniquity." **20** But in a great house there are not only

vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor.

**21** Therefore, if a man cleanses himself from these, he will be a vessel to honor, sanctified and useful for the Master, prepared for every good work.

**22** Flee also youthful lusts. But pursue righteousness, faith, love *and* peace with those who call on the Lord out of a pure heart.

**23** But avoid foolish and unlearned questions, knowing that they generate strife.

sions. Nonbiblical topics that have no foundation in the word of God should never be supposed to be worthy of dispute in reference to the Bible. When an erroneous theology or philosophy of man starts to invade the beliefs of the church, members must know the word of God well enough to understand what is Bible and what is not Bible. It is the Bible that must be preached in order to guard the church from those who would impose on the church their own theologies. Paul encourages Timothy to be diligent in correctly applying the word of God in order to stand against false teachings (See 1 Tm 4:13; 2 Pt 1:10). **16 Avoid:** Only through a knowledge of the word of God will one be able to determine that which he should shun. Those who are ignorant of the word of God will endlessly engage themselves in senseless discussions over nonbiblical issues. The evangelist is to turn away from worthless talk and arguments that would divert his attention from his work (1 Tm 6:20; see comments Ti 3:9-11). **More ungodliness:** If one is led into the trap of arguing over senseless issues, then he will sin by being argumentative over that which profits nothing toward spiritual growth. Dogmatic mentalities and hard hearts result from arguments over religious matters that have no biblical basis. **17 Their word:** If the church gives an opportunity for the contentious teacher to voice his erroneous views, the beliefs of those who promote senseless theologies that have no biblical basis will be given an opportunity to spread throughout the church. If one is teaching something that is derived from his personal studies of the word of God, then he should be allowed to speak those things that he has studied. However, the one who promotes as doctrine those teachings for which he has no biblical foundation should not be given a platform from which to speak his opinion to the church. **18** The two brothers Paul mentions in verse 17 were teaching a doctrine that contradicted a fundamental doctrine of Christianity. The doctrine of the resurrection is fundamental (1 Co 15:12-19). Since some Gnostics believed that matter was evil, they believed that the material body would not be resurrected at the end of time. They taught that the Christian's resurrection from the grave of baptism was the only resurrection that he would experience. Therefore, the resurrection had already passed for every Christian. Therefore, the Gnostics did not believe in the bodily resurrection that is yet to come (Jn 5:28,29; At 2:14-16; 1 Co 15:35-57; 1 Th 4:14-18). **19 The firm foundation:** Regardless of the propagation of the erroneous theologies of men, the truth will prevail in the minds and hearts of

those who seek God (Compare comments 2 Th 2:10-12; see Mt 24:24). Since the faith of Christians is built on the fact that Jesus is the Christ and Son of God (Mt 16:18,19; Jn 20:30,31), the church will continue to be a shining light in the midst of false teachings. **The Lord knows:** The seal of our salvation is the fact that God knows those who are saved because of their loyalty to Him (Nm 16:5; Jn 10:27,28). **Depart from iniquity:** Those who are saved are those whose behavior is after the nature of the One who knows them. Those who would be known by God, therefore, must live a righteous life (Rm 6:17,18). Being known by God, refers to one's behavior that conforms to the will of God. One may know the truth, but if he does not behave the truth, his knowledge is useless in reference to being known by God (See comments Jn 13:34,35).

**20 In a great house:** Paul's illustration teaches that in the church there are those who are known by God because of their godly behavior. God also knows those who are unfaithful because of their hypocrisy. The vessels of gold and silver are profitable for the expansion of the kingdom (Rm 9:21-23). The vessels of wood and clay are dishonorable because of their unrighteous living. Paul's point is that not all who are in the fellowship of the church are saved. Simply because one has his name on a church directory does not mean that he is enrolled in the book of life. **21 Cleanses himself:** The responsibility for this cleansing is on the shoulders of the hypocritical Christian. He must repent. Therefore, if one makes a conscientious choice to depart from unrighteousness, he will be beneficial for God to work through him (3:17; 2 Co 9:8; see Ep 2:10). **22 Flee:** If young people would only do this when faced with temptation, they would deliver themselves from great heartaches and sin (1 Tm 6:11). A conscious effort must be made on the part of every Christian to separate himself from anything that would lead one into sin. **Pursue:** The way one is to flee evil is to pursue righteousness. When we are constantly pursuing that which is right, then we are automatically fleeing from temptation. Idle minds are fertile soil for the generation of temptation and sin. **23 Avoid foolish and unlearned disputes:** Paul here identifies that which one must flee. In order to pursue peace with all men (vs 23), one must shun confrontation with those who seek to argue or debate over senseless nonbiblical issues. Paul is here commanded that evangelists keep themselves away from useless controversies. Such controversies will only divert one from his focus, and thus, the lost will go without

**24** And the servant of the Lord must not quarrel, but be gentle to all, able to teach, patient, **25** in meekness instructing those who oppose themselves, if God perhaps will grant them repentance leading to a full knowledge of the truth, **26** and *that* they may come to their senses out of the snare of the devil, having been held captive by him to *do* his will.

### Chapter 3

**1 ¶** Know this also, that in the last days peril-

ous times will come.

**2** For men will be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, **3** unloving, irreconcilable, slanderers, without self-control, brutal, haters of good, **4** treacherous, reckless, conceited, lovers of pleasures rather than lovers of God, **5** having a form of godliness, but denying the power thereof. And from such *people* turn away.

**6** For of these are those who creep into houses

the preaching of the gospel. The flock of God will be hindered from being edified (See vss 14-16; Ti 3:9-11). **Generate strife:** This is the reason why evangelists must lead the church not to argue over religious issues that are outside a biblical context. Those who would seek to bring into a biblical context of discussion those issues that have no scriptural mention, are generating strife within the church. Those who are seeking to bind on the church that which God never bound, are generating strife in the church. These are those brethren who are to be marked for their divisive behavior and teaching (See comments Rm 16:17,18). These are those who have gone beyond that which is written (See comments 2 Jn 9,10). **24,25 Must not quarrel:** This command could not have been made any more clear than how Paul makes it here. Evangelists must lead the church in an example of not quarrelling with their wives, children, friends and other members of the church (Ti 3:2). **Gentle ... patient ... meekness:** Those who would seek not to have a spirit of quarrelling must follow after these three personality characteristics. A person who quarrels does not have a gentle spirit toward others. He is not patient with the opinions of others. His desire to argue is the manifestation of his seeking to maintain his pride. **In opposition:** Those who would be characterized by an argumentative spirit are opposed to all that should be manifested in a Christian spirit. By their contentious nature they deny the righteous nature that should identify those who are of Christ. **Grant them repentance:** The word "repentance" is here used to stand for all that is necessary on the part of God and the sinner that results in the restoration of the sinner. On the part of man, one must allow himself to be convicted by the word of God (Hb 4:12), for it is through His word that God convicts the sinner (Cl 4:3; see 1 Co 3:6). Repentant hearts that are convicted by the word of God will respond to God (See Hb 12:13). God gives forgiveness on the condition of the repentant heart (1 Jn 1:7-9). **Knowledge of the truth:** From the context of Paul's discussion, we know that his statement here emphasizes godly behavior that results from a repentant heart. One can intellectually understand what God would have him do. However, intellectual knowledge of the word of God is of no avail if one does not live what he knows. Therefore, in order to know the truth, one must live by the truth (At 8:22; 3 Jn 3). **26 Held captive:** Those who have convinced themselves that their quarrelsome spirit over nonbiblical issues and senseless subjects is profitable, have deceived themselves into thinking that

they are contending for the truth. They are actually contentious and cantankerous and an occasion for trouble. They have fallen into a common trap (snare) of the devil (See Lk 15:17; 1 Tm 3:7 Hb 3:13). The devil deceives religious oriented individuals into creating havoc in the church by the propagation of their nonbiblical issues. Their contentious means by which they promote their teachings is evidence of their arrogance. And thus, their arrogance often keeps them from repentance because they will not confess the error of their ways. For this reason, Paul said in verse 25 "if perhaps" in reference to their repentance and restoration to the flock of God.

### Chapter 3

#### SOCIAL DEGENERATION

**1 The last days:** In the context of Timothy's generation about which Paul was writing, this would refer to an imminent apostasy that was at hand. Timothy and Paul were in the last days of national Israel (See comments Mt 24). The persecution of Judaism in general, and Judaizing Gnosticism specifically, were about to come to an end with a devastating blow to Judaism throughout the Roman Empire (See 1 Tm 4:1; 2 Pt 3:3; 1 Jn 2:18; Jd 17,18). If Paul were writing around 66 or 67, then these were politically perilous times, since Rome was building its army in order to suppress Jewish insurrection. **2-4** The nature of ungodliness that would manifest the degradation of society is here portrayed. Paul identifies the degradation of those who loved themselves (Ph 2:21), were covetous (2 Pt 2:3), boasters (Jd 16), haughty (1 Tm 4:6), blasphemers (1 Tm 1:13,20), disobedient (Rm 1:30; Ep 6:1-4), ungrateful, unholy, without care for others (Rm 1:31), unforgiving, slanderers, without self-discipline, cruel, despisers of that which is good, traitors (2 Pt 2:10), defiant, and hedonistic (Ph 3:19; 2 Pt 2:13). **5 Form of godliness:** One would suppose that Paul is describing a society of nonreligious pagans. However, this statement identifies those of verses 2-4 as religious hypocrites who claimed some allegiance to Christ, and yet, they lived blasphemous lives contrary to all that Jesus was and taught (See 1 Tm 5:8; Ti 1:16). **Turn away:** Timothy should not associate with those who are of the nature that is described in verses 2-4 (Mt 23:3; 2 Th 3:6; 1 Tm 6:5; see comments 1 Co 5:9-11). **6 Gullible women:** These were those women whose minds were receptive to teaching concerning the fulfilling of the lusts of the flesh. The theology of hedonistic false teachers finds receptivity in

and lead captive gullible women weighed down with sins, led away with various lusts, **7** always learning and never able to come to the knowledge of the truth.

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

**9** But they will proceed no further, for their folly will be manifested to all *men*, as theirs also was.

**10 ¶** But you have fully known my teaching, manner of life, purpose, faith, longsuffering, love, patience,

**11** persecutions, afflictions, which came to

me at Antioch, at Iconium, *and* at Lystra – what persecutions I endured. But out of *them* all the Lord delivered me.

**12** Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

**13** But evil men and impostors will grow worse and worse, deceiving and being deceived.

**14** But you continue in the things that you have learned and have been assured of, knowing from whom you have learned *them*,

**15** and that from a child you have known the Holy Scriptures that are able to make you wise unto salvation through faith that is in Christ Jesus.

the hearts of those who desire to give themselves over to sin. This apostasy was at work in the church when Paul wrote (See 2 Th 2:7). However, the nature of the apostasy was that members of the church were being led into immoral behavior (Rv 2:20-23). This apostasy is always a threat to the church when societies become immoral. It is a threat because the disciples too often conform to the immorality that is accepted by society. **7** These Gnostics of Timothy's generation illustrate those of every generation whose reasoning stumbles over their ungodly hearts. They can never understand truth because they seek error (See comments 2 Th 2:10-12). It is not that truth is difficult to find. These arrogant religionists seek after that which is the invention of their own imagination. They seek to construct a religion that conforms to the lusts of their immoral life-style. **8 Withstood Moses:** Jannes and Jambres resisted God's designated authority (Ex 7:11,12,22; 8:7; 9:11). They were once faithful, however, they allowed their unrighteous hearts to lead them against truth. In falling away from the truth, they became as those who opposed the truth. **Corrupt minds:** The apostasy of some only manifests what was always in their hearts (1 Tm 6:5). **Rejected:** As the standard by which all men will be judged (See Jn 12:48), the truth of God's word judged Jannes and Jambres, and all who follow in their footsteps. They are disapproved by God (Rm 1:28). **9** As the true nature of Jannes and Jambres was eventually manifested to all, so the true nature of the ungodly disciples in the area where Timothy was laboring would also be manifested to all (See Ex 7:11,12; 8:18; 9:11). Paul does not tell us how these false teachers would be made known. The point is that they would, and that Timothy should be assured that he and the true flock of God would be delivered from their ungodly influence.

#### REMAIN STEADFAST

**10,11 Fully known my teaching:** Timothy's life was the definition of the obedient believer. Paul had invested his life in the life of one who was conscientious about serving the Lord (See Ph 2:20,22; 1 Tm 4:6). **What persecutions I endured:** In his mission work into southern Galatia, Paul suffered great persecution in the cities of Antioch, Iconium and Lystra (See At 13:44-52; 14:1-20). Paul gives credit to the work of God behind the

scenes in order to deliver him. We must conclude that since Paul writes these words by inspiration, the Holy Spirit wants us to know that though Paul's deliverance was not miraculous in a manner to be perceived through the senses, God was still working in some way in order to deliver him from death. We serve a God whose ways are past finding out. It should not surprise us to hear the testimony of Paul that God works today in order to deliver his servants from peril. **12 Will suffer persecution:** This is a principle of the Christian life in the midst of a world filled with evil doers. All those who would take a stand with Jesus will suffer as Jesus (See comments Jn 15:19; Mt 10:22,38,39; At 14:22; compare Ps 34:19). The intensity by which one lives his commitment for Jesus is often manifested by the intensity of the persecution. **13 Grow worse and worse:** If the wicked increase, then we would assume that the persecution will also increase. The imposters here would be a reference to those who presumed to be Christian, and yet, they have hidden within themselves a heart of ungodliness. In the historical context of this statement, we must remember that the Roman world was nearing the time of the Jewish wars. At the conclusion of these wars, the city of Jerusalem would be destroyed (See comments Mt 24). Over one million Jews would be killed throughout the events about which Paul possibly refers. These were perilous times for all Christians (2 Th 2:1).

**Deceiving:** Herein is the power of Satan in a world that does not seek truth (1 Th 2:3; 2 Th 2:9-12; 1 Tm 4:1; Ti 3:3; 1 Jn 1:8; 2:26). Satan needs to work no miracles in a world that is given over to following after the lusts of the flesh, lusts of the eyes and pride of life. Satan's work to appeal to the carnal desires of those who have given up a knowledge of God is more successful than any miracle he might work. The fact that the majority of the world lies in the deceptions of Satan is proof that Satan's work through deception is his means of work.

**14 You continue:** In times of great trial and persecution, one must remember to continue with that which brought him to the point of persecution. Persecution for Jesus declares that one is on the right course of life (See 1:13; Jn 8:31; 15:10; Ti 1:9). Therefore, in the midst of suffering for Christ, one must see the situation as a declaration that he is living the right life (See Rm 8:18). **15 From a child:** Lois and Eunice had done

**16** All Scripture *is* given by inspiration of God, and *is* profitable for teaching, for reproof, for correction, for instruction in righteousness,

**17** so that the man of God may be complete, thoroughly equipped for every good work.

their work well as grandmother and mother to the young child Timothy. The greatness of Timothy as an evangelist can be traced back through his spiritual genealogy to his grandmother (1:5; see At 16:1). We must never underestimate the tremendous influence of godly parents. Their spiritual impact on their children will continue on throughout generations of their heritage. **Holy Scriptures:** Reference here is to the Old Testament Scriptures that laid the foundation upon which the New Testament covenant was based (Compare Jr 31:31-34). Timothy was taught these Scriptures in his childhood. **Wise unto salvation:** The Old Testament Scriptures educated Timothy concerning the Redeemer who would come and fulfill all prophecy. The New Testament reveals to us today the fulfillment of all Old Testament prophecies that pertain to Christ (See Ep 1:9; 3:3-5; Cl 1:9; 3:16). **Salvation ... in Christ:** Since salvation is in Christ, then one must establish an "in Christ" relationship with Jesus. Since one is baptized into Christ, then in order to receive the salvation that is in Christ, one must be baptized (Rm 6:3-6). **16 All Scripture:** The word "Scripture" originally referred to the Old Testament Scriptures. However, all New Testament letters were considered Scripture by the early Christians (See comments 2 Pt 3:15,16). When Paul wrote this statement around A.D. 66,67, almost all New Testament Scripture had been written. Therefore, the term "Scripture" would refer to all the books of our present Bible. However, this would not include the Old and New Testament apocryphal books because neither Jesus nor the New Testament writers considered them to be Scripture (See *Encyclopedic Study Guide*). **Inspiration:** This is from the Greek word *theopneustos* which is literally defined "God-breathed" (See 2 Pt 1:20,21). Scripture did not originate from man. Though God allowed individuals to retain their vocabulary and literary styles of writing, through the Holy Spirit God's will was inerrantly recorded in the original autographs. In other words, Paul's original manuscript of this document and his other letters were written without error. **Profitable for teaching:** All Scripture is beneficial for teaching (Rm 4:23; 1 Tm 1:3; 4:13; see Rm 15:4). Scripture is the source from which all Christian teaching must come. **Reproof:** God's word is profitable for motivating repentance in one's life and direction of his behavior (Hb 4:12). **Correction:** Obedience to the word of God will deter one from the wrong direction of life. **Instruction:** Study of and meditation on the word of God will mold one's mind for correct thinking and behavior. **17 May be complete:** Reference here is to the direction of one's life in this world. God intended that what was revealed in Scripture would be sufficient for those who are hungering and thirsting after His direction (2 Pt 1:3). Therefore, the one who allows the word of God to direct his path in this life will find salvation at the end of his life (At 20:31; 1 Th 2:13). Since the word of God will be our only standard by which we will be judged (Jn 12:48), then it is imperative that

## Chapter 4

**1 ¶** I charge *you* before God and the Lord Jesus Christ, who will judge the living and the dead by His appearing and His kingdom.

**2** Preach the word! Be ready in season *and* out of season. Reprove, rebuke, exhort with

we direct our lives according to what is written. **Thoroughly equipped:** The sufficiency of the word of God negates any necessity for religious traditions or creeds in the matter of godly living. One must come to the Scriptures with the attitude that within them lies wisdom and answers to all problems of life (2:21; Hb 13:21). With such an attitude toward the Scriptures, one will benefit from his study of God's word.

## Chapter 4

### FINAL CHARGE TO MINISTER

**1** We would expect that Paul's last words to Timothy would be nothing less than what he states here. **I charge you:** This is a reaffirmation of Timothy's calling to be an evangelist to the lost (1 Tm 5:21). **The living:** Jesus will be the judge of those who are living when He comes again (At 17:30,31). **The dead:** All the dead will be resurrected to receive final judgment (Jn 5:28,29; 2 Co 5:10). No one will be outside the authority of Jesus' right to judge all. An alternative interpretation would be that Jesus will be the judge of those spiritually living in Christ and those who are spiritually dead outside Christ. **2 Preach the word:** Paul's charge is that Timothy proclaim the word of God in the midst of all opposition. The subject of his preaching must be the word of God, not the theologies and philosophies of men. **Be ready:** Through diligent study and godly living, the man of God must always be willing to teach the word of God. Preaching the word must not be at the evangelist's convenience, but by the demand of the situation. **Reprove:** Through a knowledge of the Scriptures, Jesus must be affirmed to be the Christ and Son of God (Compare Jn 20:30,31; Ti 2:15). **Rebuke:** Those who are in sin must be reprovved for their sin (1 Tm 5:20; Ti 1:13; 2:15). **Exhort:** Those who are struggling to remain faithful must be encouraged with the word of God (1 Tm 4:13). **Long-suffering and teaching:** In order to change the beliefs and behavior of people, it takes much patient teaching (Ep 6:18). The evangelist should commit himself to the work of daily proclaiming the word of God. **3 Will not endure sound teaching:** Paul here forewarns Timothy of a time that is coming when those of his audience will not be content with the preaching of the word of God (1:13; 1 Tm 1:10). They will turn away from the preaching of the word in order to listen to those things that please them. They will seek preachers and teachers that will proclaim those things that conform to their own desires (3:7,8; compare Mk 4:24; Lk 8:18; Hb 5:11). **4 Fables:** Those brethren who are excited about speculations concerning the spirit world have turned aside from the truth (1 Tm 1:4-6; Ti 1:14). Paul says they have given up the truth in order to satisfy their curious minds with senseless discussions about things for which there is no revelation from God. **5 Endure affliction:** In order to be an effective evangelist, one must be willing to endure the affliction that comes with the work (1:18;

all longsuffering and teaching.

**3** For the time will come when they will not endure sound teaching. But to suit their itching ears, they will heap up for themselves teachers in accordance to their own desires.

**4** And they will turn away *their* ears from the truth and will be turned to fables.

**5** But you watch in all things. Endure afflictions. Do the work of an evangelist. Fulfill your ministry.

**6 ¶** For I am already being poured out as a drink offering, and the time of my departure is at hand.

**7** I have fought the good fight. I have finished *my* course. I have kept the faith.

**8** Finally, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day, and not only to me, but also to all those who have loved His appearing.

**9 ¶** Be diligent to come to me soon,

**10** for Demas has forsaken me, having loved this present world, and has departed to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

**11** Only Luke is with me. Get Mark and bring him with you, for he is profitable to me for the ministry.

**12** And Tychicus I have sent to Ephesus.

**13** The cloak that I left at Troas with Carpus,

2:3; see At 9:16; 14:22). **Do the work:** There is no room in the life of an evangelist for laziness. Those preachers who are lazy do not take seriously their calling to preach the word of God and work as an evangelist among the lost. We must keep in mind that the work of an evangelist is to be a herald of the gospel among the lost (At 21:8; Ep 4:11). Those evangelists who have ceased their proclamation of the gospel among the lost have lost their direction in their work. They cannot fulfill their ministry as an evangelist if they do not refocus their lives on the lost (See Rm 10:14,15). **Your ministry:** Timothy was responsible for all those things that an evangelist must do to evangelize the lost and edify the saved. With the work of an evangelist comes the responsibility of carrying out the work in the sight of God. For this reason, Paul charged Timothy to carry on with the work of an evangelist in order to accomplish the will of God in his life.

#### A FAREWELL MESSAGE

**6 Poured out as a drink offering:** The time had come for Paul's departure from this world (Compare Ph 1:23; 2:17; 2 Pt 1:14). The time of his death was probably around A.D. 67. From the writings of those who lived decades after this event, it is affirmed that Paul was beheaded in Roman imprisonment during the reign of Nero. **7 The good fight:** Paul was personally given his mission and ministry by Jesus on a road outside Damascus many years before this statement was made (At 9:15,16). He did not deter from his course (At 20:23,24; 21:12-14). Therefore, as a result of his determination to fulfill his God-given mission, he fought the good fight, finished his mission, and during the entire time of struggle, he kept the faith (See comments Ph 3:14). **The faith:** Paul defended the body of teaching that had been revealed to him (Jd 3). **8 Crown of righteousness:** Because he remained faithful to his mission and the faith, there was reserved for him the victory crown (*stephanos*) (See Js 1:12). **That Day:** This is the final day and conclusion of this present world (1:12). It is the day of final judgments wherein the righteous in their embodied state will pass into the new heavens and earth (2 Pt 3:13). This is the hope of the Christian, for all things for which God planned the earth and all its inhabitants will have been completed.

#### PERSONAL INSTRUCTIONS

**9** Because his death was soon to come, Paul here urged Timothy to make haste to come to him in Rome. Paul desired that Timothy leave all prevailing problems that he was facing in Asia and come to him in these final hours of his life. **10 Demas:** We do not know if this is the Demas of Colossians 4:14 or Philemon 24. **Loved ... world:** It seems that Demas did not have his priorities right. We are not told what business he had in Thessalonica. However, we are told that it was a business that pertained to things of this world. It was a business that consumed the thinking of Demas to the point that he forsook the needs of Paul in order to follow after his love of the world (See comments Mt 6:19-34; 1 Jn 2:15; compare 1 Tm 6:6-10,17-19). **Crescens ... Titus:** Crescens and Titus did not leave Paul's company for worldly reasons. They went out to continue evangelistic responsibilities in Galatia and Dalmatia. **11 Luke is with me:** Luke, the physician, was with Paul during Paul's first arrest in Judea and trip to Rome for the first imprisonment (See "Author" in introduction to Lk). He was with Paul during the first imprisonment. He is again with Paul in these final days of his life during this second imprisonment. **Mark:** On the first missionary journey of Paul out of Antioch, Mark was not profitable (At 13:13; 15:36-41; see "Author" in introduction to Mk). But now, Mark is profitable to the ministry. **12 Tychicus:** Tychicus was an evangelist who worked in the area of Asia Minor (At 20:4; Ep 6:21; Cl 4:7; Ti 3:12). Since Paul sent him to Ephesus, we would assume that Timothy is not in Ephesus at the time of the writing of this epistle. When the first letter was written to Timothy, Paul urged Timothy to stay in Ephesus in order to minister to the church (1 Tm 1:3). The first letter was written anywhere from A.D. 62 to 65. This letter was written around A.D. 66,67. Therefore, since Timothy is not in Ephesus at the time of the writing of this second letter, then we would assume that Timothy did not spend any long period of time in Ephesus after Paul urged him to go there in order to correct some problems. The point is that the evangelist should maintain his travels among the lost and churches in order to accomplish the work of an evangelist to preach the gospel to the lost and edify the church (Rm 10:15). The local church should be under the nourishment of the elders whose responsibility it is

bring *it* when you come, and the books, especially the parchments.

**14** Alexander the coppersmith did me much evil. May the Lord reward him according to his works.

**15** You also must be on guard against him, for he has greatly opposed our words.

**16** At my first defense no one stood with me, but all *men* forsook me. May it not be counted against them.

**17** ¶ But the Lord stood with me and strengthened me, so that through me the preaching

might be fully accomplished, and *that* all the Gentiles might hear. And I was delivered out of the mouth of the lion.

**18** And the Lord will deliver me from every evil work, and will preserve *me* unto His heavenly kingdom. To Him *be* glory forever and ever. Amen.

**19** ¶ Salute Prisca and Aquila, and the household of Onesiphorus.

**20** Erastus remained at Corinth, but Trophimus I have left at Miletus sick.

**21** Make every effort to come before winter.

to teach the local disciples (At 20:28). The work of evangelists is to go forth preaching and teaching in many areas and to many churches (See comments 3 Jn 3-8). When evangelists are held up in one area, there are other cities of the lost who do not have a chance to hear the gospel (See comments Lk 4:42-44). **13** *Bring ... cloak ... books ... parchments:* Timothy was somewhere in Asia Minor, and thus, had the opportunity to come through Troas on his way to Rome. The fact that Paul wanted him to bring the cloak would indicate that winter was coming in a cold jail (vs 21). Paul, the student, was facing the end of his life, and yet, he wanted to continue his studies (See 2:15). These "books" were actually scrolls, or rolls of paper made from the papyrus plant. The parchments were of tanned animal skins that were used for writing. Parchments were also called vellum. We are not told what was written on these parchments, but we can assume that they were at least writings of other inspired New Testament letters.

**14,15** *Reward:* Those who do harm to God's evangelists are placing themselves in a situation where God will take vengeance on them. Alexander did great harm to Paul (Compare At 19:33; 1 Tm 1:20; see Dt 32:35; Rm 12:19; Hb 10:30). *Be on guard:* We would assume that this Alexander was not a member of the church. He was evidently a very influential person of the community, and thus, had the authority to resist the preaching of the word of God by inflicting judgment upon the messengers of God. **16** *No one stood with me:* Reference here would be to Paul's preliminary trial before Nero's court. It was evidently a time of great stress among those who were with Paul. Paul stood alone as all evangelists must do at one time or another. On this occasion Paul was forsaken because of fear of the situation. Because there was a great possibility that he would be condemned to death, all his associates were with him at the time feared to be associated with him (See Lk 23:43; At 7:59,60). **17** *The Lord stood with me:* One must always remember that Jesus will remain faithful when everyone else flees (Dt 32:6). *Strengthened:* We are not told that the Lord appeared to Paul in a miraculous manner as on other occasions in order to strengthen him (At 23:11). He simply stated here that the Lord strengthened him. We must assume, therefore, that in some way the Lord can give strength to those who are in dire situations as Paul was in during this imprisonment. *The preaching:* Paul was on trial in Rome on behalf of Christianity (See introduction to At). It was God's plan through Paul to put Christianity

on trial in order that the message of the gospel be proclaimed before the highest court of the world. Therefore, in the midst of the worst of circumstances, Paul continued his commission to proclaim the gospel before kings (At 9:15,16; Ph 1:12). *I was delivered:* Paul was delivered from death at his first defense (See 1 Sm 17:37; Ps 22:21). The verdict of the evidence against Paul in the first imprisonment affirmed the validity of Christianity. He was released. This second imprisonment would lead to the martyrdom of Paul, thus affirming that he truly believed that which he preached. **18** *The Lord will deliver:* Though one's body may be put to death, the enemies of God's people cannot destroy their souls and spirits that are in the tender care of the Lord (Ps 121:7; 2 Pt 2:9). The Christian's death is his deliverance from the evil of this world (Ph 1:21-24). *To Him be glory:* Since the Lord has the power to deliver us from this world, then to Him be all glory (Rm 11:36; Gl 1:4; Hb 13:21; 2 Pt 3:18). No man on earth is to receive the glory and worship that is due God.

#### CLOSING GREETINGS

**19,20** *Prisca and Aquila:* This married couple had been a dynamic mission team on many occasions in the establishment and edification of the church (At 18:2; Rm 16:3-5; 1 Co 16:19; see comments At 18:18-20). In these final hours, Paul refers to Priscilla with an endearing name he surely called her throughout his ministry with her and her husband, Aquila. *Onesiphorus:* This brother may have been one of Paul's evangelistic travelling companions (2 Tm 1:16). *Erastus:* See At 19:22; Rm 16:23. *Trophimus:* See At 20:4; 21:29. *I have left in Miletus sick:* There must be some reason why Paul did not heal Trophimus. This statement could possibly affirm that miracles of healing were not given for the personal benefit of the disciples. If they were, one can only imagine why many would become disciples. The fact that miracles were not for self-healings, but for the confirmation of the gospel, is clearly manifested by this case and the case of Epaphroditus in Philippians 2:25-28 (See comments; see comments Mk 16:17-20; Hb 2:3,4). This case may also indicate that miracles of confirmation were vanishing away by this time (See comments 1 Co 13:8-10). It is probable that miracles of confirmation had passed away by the end of the Jewish state in A.D. 70. By this time God had confirmed the true Israel by faith, and in the destruction of national Israel, showed His disfavor on those who rejected the Messiah of God. **21,22** *All the brethren:*

Eubulus greets you, and Pudens, and Linus, and Claudia, and all the brethren.

**22** The Lord Jesus Christ *be* with your spirit. Grace *be* with you. Amen.

At this time in his imprisonment, the Roman brethren were with Paul. Though all had forsaken him on his first defense, the brethren were with him at this time. At

least these who are mentioned here were brave enough to be associated with Paul during his time his trials and imprisonment.

## Paul's Letter To Titus

### Author

Paul, the bondservant of God and apostle of Jesus Christ is the author of this letter (1:1; see "Author" in introduction to 1 Tm).

### Date:

After his release from his first imprisonment in Rome around A.D. 62,63, Paul possibly left Rome for Crete, and from there to other regions. He made a hurried trip through Crete before leaving for Asia Minor, and then eventually to Nicopolis (3:12). The letter was written from Nicopolis (3:12), but before his arrest and return to Roman imprisonment in A.D. 67. From the statement of 3:12, where Paul expressed urgency on the part of Titus to come to him before winter, Paul evidently expected to be arrested again. If this is the case, the letter was written before the second imprisonment and before 2 Timothy which was written during the second imprisonment.

### Theme:

The theme of the letter is centered around apostolic instructions to an evangelist concerning his work of church edification. Titus' work was to continue the equipping of the newly established Cretan church, and thus, Paul writes to instruct him on how to "*set in order the things that are lacking*" (Ti 1:5).

### Purpose

Paul evidently anticipated that he would be arrested again after his release from Nero's court (3:12). Therefore, his last missionary journey, the fourth, would have commenced in Rome, extended through Crete, to Asia Minor, and then on to Nicopolis where it is believed that he was arrested again for his second Roman imprisonment, and subsequent beheading. Therefore, because Paul could not tarry with the newly converted disciples of Crete, he left Titus with the disciples, and then later wrote this letter in order to put into writing instructions for the continued equipping and establishment of the church. Because of the continued influence of the judaizing teachers in the early churches, especially those judaizing teachers who had been influenced by Gnostic teachings that were developing in the middle and last part of the first century, Paul wrote to Titus in order to direct him in his work to ground the church in the truth (See "Historical Background" in introduction to 1 Tm). Because of the unstable nature of the Cretan churches, Paul gave Titus inspired instructions concerning the work and conduct of the evangelist in the work of equipping the church. He instructed Titus concerning the beliefs and behavior of false teachers, qualifications for the designation of elders, the behavior of Christian servants, and various personal instructions concerning Titus as an evangelist. Throughout his instructions, Paul stresses the importance of doctrinal integrity combined with behavioral Christianity in order that an evangelist conduct an effective work.

### Historical Background

Little is known of Titus, the evangelist (1:4). He is not mentioned in the letter of Acts. He was possibly a convert of Paul since Paul referred to him as his "son" (1:4). He may have been from the city of Antioch of Syria (At 15:2). He was born of Greek parents, and thus uncircumcised in his youth (Gl 2:3). On many of Paul's travels, Titus was in his company (2 Co 7:14; 8:23; Gl 2:3-5). He was with Paul in Ephesus, Corinth and Rome (2 Co 2:12ff; 7:5-15; 12:18; 2 Tm 4:10; see 2 Co 8:6,16,17). Because of his close relationship with Paul, Paul instructed him as one with whom he had a close personal relationship (1:4; see 1 Tm 1:2).