

2 Timothy

Benjamin W. Brodie
2008

Translation	1
Introduction	10
CHAPTER 1	12
CHAPTER 2	45
CHAPTER 3	93
CHAPTER 4	123
<i>Resources</i>	159

Translation

2 Tim. 1:1 Paul, an apostle [admiral of the navy] of Christ Jesus, by the sovereign will of God, according to the promise of life [both experiential and eternal] which is in Christ Jesus,

2 Tim. 1:2 To Timothy, beloved student [under the authority and discipline of his teacher]: Grace [spiritual self-esteem], mercy [spiritual autonomy], prosperity [spiritual maturity], from God the Father and Christ Jesus our Lord.

2 Tim. 1:3 I continue having grace [capacity for life instead of boredom] because of God, Whom I am serving [even while in this dungeon] with respect to my ancestors [Israel] with a clear conscience [no ulterior motives], just as they did [Christianity as a sequel of Judaism], constantly holding a memory concerning you [Timothy was a favorite student of Paul's] in my prayers, night and day,

2 Tim. 1:4 Having a great desire [category 3 friendship] to see you [before I die], because I remember your tears [Timothy was crushed by Paul's first letter], in order that I may be filled to the point of overflowing with inner happiness [part of Paul's ultra-supergrace package],

2 Tim. 1:5 When I recall the genuine doctrine which was resident in you [Timothy's soul], which first resided in your grandmother, Lois, and your mother, Eunice [doctrinal teaching transmitted by spiritual heritage]. Moreover, I was confident in the past and I am still confident that it [doctrine] continues to reside in you.

2 Tim. 1:6 Because of this [confidence in the doctrine resident in Timothy's soul], I am reminding you to keep on firing up the spiritual gift from God [special ability] which is in you through the laying-on of my hands [apostolic communication of a miraculous spiritual gift which no longer exist],

2 Tim. 1:7 For God has not given us [pastor-teachers] a spirit [state of mind] of cowardice [Timothy's problem which he overcame in Ephesus in spiritual self-esteem], but of power [delegated divine omnipotence for executing His protocol plan in the filling of the Spirit] and virtue love [basic and impersonal love] and self-discipline [objectivity and stability of mind in spiritual adulthood].

2 Tim. 1:8 Therefore, don't ever be ashamed of the testimony of our Lord [Who presents doctrine as evidence in court daily], nor of me, His prisoner [currently in a Roman dungeon], but join me in suffering evil [testing from those in the cosmic system] with reference to the gospel, according to the enabling power of God,

2 Tim. 1:9 "The One [and the same God] Who saved us [positional sanctification] and Who called us to a holy station of life [experiential sanctification], not according to our own works [volitional activity], but according to His own predetermined plan [sovereign choice of God] and grace [the mechanics and end results were already marked-out as absolute reality by the divine decree], which was given to us in Christ Jesus [proof of His pre-existence] before times eternal [before the various dispensations were set in motion]."

2 Tim. 1:10 But which [predetermined plan of God] has now been revealed through the appearance [at His 1st advent] of our Savior, Christ Jesus [His strategic victory at the cross], Who on the one hand, released us [believers] from spiritual death [by bearing our sins], and on the other hand, Who brought to light [eternal] life and immortality [the believer in his resurrection body] through the gospel,

2 Tim. 1:11 For which I have been appointed a herald [preacher] and an apostle [commander in chief] and a teacher [having both the spiritual gift and the training].

2 Tim. 1:12 For this reason also [because I am exercising my appointed gifts], I am suffering these things [Roman imprisonment and its deprivations], but I am not ashamed [outside adversities are not becoming inside stress in Paul's soul], for I know intimately the One [Jesus Christ] I have believed [settled persuasion], and I have been persuaded [by the doctrine in my soul] that He is able [has the omnipotent power] to guard my deposit [escrow blessings] until that day [determination of rewards at the Evaluation Seat of Christ].

2 Tim. 1:13 Keep on holding the categorical outline of correct doctrines which you heard [by academic discipline] from me by means of the faith rest [doctrine] and virtue love [filling of the Spirit] which is in Christ Jesus [faith rest and virtue love follow from abiding in Christ].

2 Tim. 1:14 Guard the beneficial deposit [Bible doctrine] through the Holy Spirit Who dwells in us.

2 Tim. 1:15 Know this, that all those [reverse process reversionists] in Asia [Roman province] have turned away from me [abandoned Paul during his trial], among whom are Phygellus and Hermogenes [two assistant pastors who left Paul and took casualties from his church with them].

2 Tim. 1:16 May the Lord give mercy [grace in action] to the house of Onesiphorus, because he frequently refreshed me and was not ashamed of my imprisonment.

2 Tim. 1:17 In fact, when he happened to be in Rome [and heard I was there as well], he searched eagerly for and found me.

2 Tim. 1:18 (May the Lord allow him to obtain mercy [rewards for his kindness on earth] from the Lord on that day [at the Evaluation Seat of Christ]). In fact, you know better than I [since Timothy was Onesiphorus' pastor], how many times [occasions] he has ministered [refreshed Timothy and others] in Ephesus.

2 Tim. 2:1 Consequently, you [Timothy], my student, keep on being empowered [filling of the Spirit] by means of the grace [apparatus for perception] which is in Christ Jesus,

2 Tim. 2:2 And with reference to the things [doctrinal teachings] you have heard from me along with many theological students [in Paul's traveling seminary], you [Timothy] deposit these [same doctrinal teachings] with faithful men [future pastor teachers who are consistent in their utilization of the grace apparatus for perception], who by their very nature [as conscientious, aspiring pastor-teachers] shall be qualified [academically prepared] to teach others [future pastor-teachers] also.

2 Tim. 2:3 Bear hardships with me [endure suffering] as an honorable soldier of Christ Jesus.

2 Tim. 2:4 No one [the pastor-teacher as soldier], while serving active duty on a military campaign, becomes entangled in the functions of civilian life [distracted from his duty to study and teach], in order that he may strive to serve [as a supergrace believer] the One who is in command [Jesus Christ as our Commanding Officer].

2 Tim. 2:5 Moreover, if anyone [the pastor-teacher as an athlete] is really training for and competing in the athletic games [doctrinal training must be his #1 priority in life], he will not receive a winner's crown [rewards for time and eternity] unless he trains for and competes according to the rules [deviating from precisely correct protocol disqualifies him].

2 Tim. 2:6 The farmer [the pastor, teacher and evangelist as an agriculturist] who works hard must be [standard modus operandi] the first to receive a share of the benefits [the harvest of supergrace].

2 Tim. 2:7 Concentrate on what I am saying [maximum academic discipline], because as a result the Lord [God the Holy Spirit] will give you comprehensive doctrinal understanding.

2 Tim. 2:8 Remember Jesus Christ, Who was resurrected out from deaths [spiritual, then physical], out from the ancestry of David [Israel will not be forgotten], according to my gospel [Church Age centric],

2 Tim. 2:9 Concerning which [Paul's gospel] I suffer hardship as a criminal to the point of imprisonment [chained in the Mamertine dungeon], but the Word of God has not been incarcerated [doctrine will advance in spite of his imprisonment].

2 Tim. 2:10 For this reason, I am enduring [holding up under continual pressure] all kind of things [suffering] for the sake of the elect [those who are elect but have not yet believed], in order that they may obtain the deliverance [salvation] which is in Christ Jesus along with eternal glory [invisible resurrection body].

2 Tim. 2:11 "Faithful is the Word. For if we died with Him [as part of His elect], then we shall live with Him [sharing His eternal life as joint heirs in eternity].

2 Tim. 2:12 If we persevere [living the majority of our Christian life in the filling of the Holy Spirit and enduring suffering], then we will rule with Him [reigning as an eternal reward]. If we keep on repudiating Him [refusing to use our divine assets], He will repudiate us [no eternal rewards] to our detriment.

2 Tim. 2:13 If we are faithless [ignoring Bible doctrine and spending our lives in the cosmic system as reversionists], He remains faithful [we are still positionally saved], for He [Jesus Christ] is not able to deny Himself."

2 Tim. 2:14 Keep on reminding them [reversionists living in cosmic I: the arrogance complex of sins] about these things [encourage them to return to doctrine so he may receive rewards and rule with Christ in eternity], warning others [reversionists living in cosmic II: the hatred complex of sins] in the presence of God [in the classroom or local assembly] to stop resisting doctrine [jeopardizing their growth in grace], which is not beneficial, serving as a base of operations for the destruction [subversion] of others [especially new believers] who are listening [those who are eager to learn the Word of God].

2 Tim. 2:15 Be diligent to present yourself [make your study of doctrine an exhibit] approved to God, an unashamed workman [a studious pastor], correctly dividing [according to its proper dispensations] the Word with reference to its doctrinal content [communicating accurate principles of truth].

2 Tim. 2:16 Moreover, keep on avoiding profane empty talk [sermons without doctrinal content], for they [the members of your congregation] will advance further towards reversionism [many categories of evil].

2 Tim. 2:17 In fact, teaching from them [reversionistic pastors] will produce a spreading like gangrene [cancer], among whom are Hymenaeus and Philetus [two pastors who started splinter groups out of Timothy's church],

2 Tim. 2:18 Ones who have departed [deviated] concerning the Truth, communicating that the resurrection [rapture of Church Age believers] had already occurred [the post-tribulation rapture heresy] and are corrupting the doctrine of some [neophyte and other reversionistic believers].

2 Tim. 2:19 However, the solid foundation from God [the completed canon of Scripture, faithful pastors, and positive believers comprise the local church] is standing fast, having this seal: The Lord has acknowledged [personal affection for] those [the elect] whom are His. Therefore, let everyone who has named the name of the Lord [positional sanctification] withdraw from [as a function of experiential sanctification] wickedness [the cosmic system].

2 Tim. 2:20 Now, in a large house [local church], there are not only gold [supergrace believers] and silver [positive believers who have not yet reached supergrace status] vessels, but also wood [carnal believers in the arrogance complex of sins] and clay [reversionists in the hatred complex of sins]. In fact, on the one hand, certain ones with reference to honor [positive believers]; on the other hand, certain ones with reference to dishonor [negative believers].

2 Tim. 2:21 If, therefore, anyone has purged himself [separated] from these things [categories of wickedness engaged in by vessels of dishonor], he shall become [through reversion recovery] a vessel with reference to honor [doctrine corrects evil in the soul], because he has been sanctified – useful to the Master – having been prepared for every good work.

2 Tim. 2:22 Therefore, keep on fleeing from those youthful lusts [distractions from the spiritual life], and rather keep on pursuing righteousness [studying in order to grow to supergrace], doctrine [resident in the soul], virtue love [from the filling of the Spirit] and prosperity [supergrace blessings] with those [positive believers] who keep on calling upon the Lord [by their daily intake of doctrine] out of a pure mentality of the soul [necessity of being filled with the Spirit].

2 Tim. 2:23 Moreover, keep on avoiding foolish [moronic] and uneducated [childish] controversies, knowing that they always give birth to useless conflicts.

2 Tim. 2:24 In addition, a slave of the Lord [pastors and teachers] must not be belligerent [no personal antagonisms toward other members of the church], but he

must keep on being gracious in his mental attitude face-to-face with the entire [congregation], a skillful teacher, bearing evil without resentment.

2 Tim. 2:25 In genuine humility [grace orientation] keep on teaching by correction [disciplinary remediation] those who are in opposition [to you or the doctrine you teach], so that perhaps God may give to them [reversionistic believers] a change of mind [many decisions, not just one] for the purpose of acquiring a full knowledge of the Truth [maximum Bible doctrine in the soul].

2 Tim. 2:26 And so they may regain their senses and escape [reversion recovery through epistemological rehabilitation] from the devil's trap [his intoxicating and captivating bait], having been held captive [taken alive] by him with reference to his [Satan's] plan [cosmos diabolicos].

2 Tim. 3:1 Now understand this: that in the last days [near the end of the Church Age], difficult times will come [impending stress],

2 Tim. 3:2 For men [reversionists and unbelievers] will be selfish [preoccupied with themselves], avaricious [money and career is more important than Bible doctrine], arrogant [braggarts], haughty [visible pride], slanderers [out of control verbal sins], disobedient to parents [rejection of authority], ungrateful [no capacity for life], wicked [vicious & criminal behavior],

2 Tim. 3:3 Unloving [without capacity for affection], implacable [irreconcilable], malicious gossips, without self-control, violent [savage], haters of divine good [moral relativists, humanists],

2 Tim. 3:4 Traitors [betrayers], reckless [rash, thoughtless behavior], conceited [blind to their own faults], loving pleasure [hedonists] rather than loving God,

2 Tim. 3:5 Maintaining an appearance [outward form] of spirituality, but disregarding the power [inner reality, spiritual resources] itself. And so, make it a practice to avoid these [sinful individuals].

2 Tim. 3:6 For you see, from this type [of sin] come those [phony, reversionistic Christians pretending to be spiritually mature believers] who slip into houses and captivate vulnerable women who are weighed down [piled high] with sins, being strung along by various kinds of defiling passions,

2 Tim. 3:7 Ever learning [listening], but never able to arrive at a full knowledge [epignosis] of the truth.

2 Tim. 3:8 Moreover, in the same manner that Jannes and Jambres [two Egyptian wise men in Ex. 7:11] opposed Moses [the supergrace hero of his day], so also [in Paul's generation] these [cosmic evangelists] reject the Truth [Bible doctrine] who

have a corrupt mentality, disqualified ones [reversionists] with regard to doctrine [no supergrace blessings in time or eternity].

2 Tim. 3:9 But they shall make no further progress [spiritual advance], for their madness [divorcement from reality] will become obvious to everyone, just as that [madness] of those [Jannes and Jambres] also came to be.

2 Tim. 3:10 But you [Timothy] have faithfully followed my teaching [doctrine], my spiritual way of life, my presentation of the truth [lesson plan], my reliability [faithfulness to the Word], my steadfastness, my virtue love, my endurance through hardships,

2 Tim. 3:11 My persecutions, my sufferings, such as happened to me [for my advantage] at Antioch [where Paul escaped unharmed], at Iconium [where Paul was warned and subsequently escaped], at Lystra [where Paul was stoned to death, but was then resuscitated], which persecutions I endured [by exercising the faith rest technique], and yet the Lord Himself delivered me out from them all [maximum opposition from Satan leading to ultra-supergrace status].

2 Tim. 3:12 Furthermore, also, all [SG2 believers] who keep desiring to live in a godly manner [ultra-supergrace status] in Christ Jesus will suffer persecution [evidence testing].

2 Tim. 3:13 Meanwhile, evil men, even imposters, will advance into things [through the interlocking gates of the cosmic system] far worse [reversionism], making it a practice to deceive even while they are being deceived.

2 Tim. 3:14 Nevertheless, you [Timothy] continue to abide by means of those [doctrines in your soul] you have learned [through the function of the grace apparatus of perception] and have received confidence from [as a result of applying these doctrines], knowing from whom you have learned [your pastor-teacher and the Holy Spirit],

2 Tim. 3:15 And that from childhood you have known the sacred writings [the OT canon and part of the NT], which are able to teach you with reference to salvation [experiential sanctification] by means of doctrine in the sphere of Christ Jesus.

2 Tim. 3:16 All Scripture [every single word and passage as a unit] is God-breathed and is profitable for doctrine, for reproof [conviction of carnality], for correction [restoration from reversionism], for instruction in righteousness [forward momentum in the spiritual life],

2 Tim. 3:17 So that the man of God [pastor or teacher] might be proficient [capable of teaching others how to attain supergrace], having been well prepared [has a thorough knowledge of Bible doctrine and has cracked the maturity barrier] for every category of good [divine] production.

2 Tim. 4:1 I give a solemn command in the presence of God [the Father] and Christ Jesus [changing of the guard, passing the baton from apostle to pastor-teacher], Who [Jesus Christ] is destined to evaluate the ones who are living [believers alive at the rapture] and the dead [believers who die before the rapture], i.e., with reference to His appearance [at the rapture] and His kingdom [the millennial reign of Christ]:

2 Tim. 4:2 Proclaim the Word [Bible doctrine], stand by [studying and teaching] when it is convenient and when it is inconvenient, reprimand [chew-out], rebuke [scold, warn], urge [remind with doctrine], in everything [the function of your ministry] by means of steadfastness [fixed purpose] and by means of teaching [Bible doctrine].

2 Tim. 4:3 For the time will come when they [reversionistic believers] will not endure [not willing to listen to] doctrine [rebellion against their own pastor-teacher] which is sound [accurate and healthy], but according to their own [personalized] lusts [sinful desires], they shall accumulate to themselves teachers who have received a continual itch [for certain topics you are interested in at the moment] with reference to their preaching [malfunction in their teaching responsibility].

2 Tim. 4:4 In fact, on the one hand, they will continue to turn their preaching away from the Truth [accurate Bible doctrine]; on the other hand, they shall be swerved out of control toward myths [all manner of false doctrines and concepts].

2 Tim. 4:5 But [as opposed to the reversionistic teachers] you [Timothy]: Be well-balanced in all things [body, soul, spirit], endure opposition from evil, perform the work of a preacher of the gospel [traveling Bible teacher], fulfill your ministry.

2 Tim. 4:6 For even now, I am being poured out as a libation [offered up], and the time of my departure [from life on earth] is imminent [standing by].

2 Tim. 4:7 I have fought the honorable fight [advanced through the stages of spiritual growth], I have finished the course [attained ultra-supergrace], I have guarded [preserved and protected] the doctrine.

2 Tim. 4:8 In the future a wreath of righteousness [for the total fulfillment of spiritual progress] will be reserved for me, which the Lord, the righteous Evaluator, will award to me on that day [at the Evaluation Seat of Christ], and not to me only, but also to those [mature believers who live their lives in the light of the Lord's return] who love His appearing [mature believers who are eagerly anticipating the rapture].

2 Tim. 4:9 Make every effort [do your best] to come face-to-face to me without delay [as soon as possible],

2 Tim. 4:10 For Demas has deserted me, having loved the present age [the course and life of this world as opposed to full-time ministry], and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.

2 Tim. 4:11 Luke alone [of my inner circle of friends] is with me. Pick up Mark en route bringing him with you, for he is useful with reference to the ministry.

2 Tim. 4:12 In addition, I am sending Tychicus to Ephesus [as a replacement to relieve Timothy so he could come to Rome].

2 Tim. 4:13 When you come, please bring my heavy coat [Cicilian goat's hair cloak] which I left behind in Troy with Carpus [in storage at his house], and my scrolls [his portable OT library], above all my parchments [his theological notes].

2 Tim. 4:14 Alexander, the metal-worker, demonstrated many categories of evil to me [because Paul's teaching was ruining his business]. The Lord will remit to him according to his deeds [he dies the sin unto death].

2 Tim. 4:15 With reference to whom [Alexander] also be constantly on guard, for he has vehemently resisted [set himself against] our doctrine.

2 Tim. 4:16 During my most important trial [preliminary hearing before Nero], no one [with legal influence or public stature] stood beside me, but all [prominent fellow believers in Rome] deserted me. May it not be charged to their account [in spite of their failure under pressure].

2 Tim. 4:17 Nevertheless, the Lord stood by me and strengthened me, so that through me the proclamation [summary of my life's teachings] might be completely accomplished [God allowed me the opportunity to defend myself and preach the Gospel before Nero] and all the Gentiles [Roman citizens in the courtroom] might hear. In fact, I was rescued from the mouth of a lion [Nero was ready to execute him on the spot, but it was not the Lord's timing yet].

2 Tim. 4:18 The Lord Himself shall rescue me from every evil deed [Paul's death is in God's hands, not Nero's hands], and He will eventually deliver me into His heavenly kingdom [he will find triumph in death when it is God's time for him to depart], to Whom is the glory unto the Ages of the Ages [eternity future].
Acknowledge it.

2 Tim. 4:19 Salute Prisca and Aquila [a supergrace husband and wife team], also the family of Onesiphorus.

2 Tim. 4:20 Erastos [the city treasurer] remains at Corinth, but I had to leave behind Trophimus, who was sick, at Miletus [the gift of healing was no longer functioning].

2 Tim. 4:21 Make every effort [hasten] to come before winter. Eubolus [Paul's lawyer] salutes you, also Pudens [a famous Roman officer], and Linus [the son of Pudens and Claudia], and Claudia [Puden's wife], and all [the rest of] the brethren [who had not deserted Paul].

2 Tim. 4:22 The Lord [Jesus Christ] be with your [Timothy's] spirit. Grace be with you [all].

Introduction

Timothy was a close disciple and choice student of the Apostle Paul. But in a pastorate of his own, cut off from his mentor, young Timothy struggled with fear. He was tempted to tone down his message. He was hindered by his own fear of preaching. So the Apostle wrote to urge him to stand up boldly for the faith, even if that meant he would suffer as Paul himself was suffering. Paul foresaw a time when it would become even *harder* to preach boldly, when congregations would not tolerate sound doctrine or fearless preaching, when people would deliberately turn away from the truth. If Timothy was struggling under mild opposition, what would he do when he faced real persecution? What would he do when called upon to minister to people with *no* appetite for the Word and *no* tolerance for bold preaching? Would he accommodate his hearers' preferences, or be faithful to his calling? He could not do both. Paul's advice left no room for compromise (2 Tim. 4:2). Clearly, "user-friendliness" was the furthest thing from Paul's mind. He urged Timothy to preach the Word boldly, even if that is *not* what the crowds are clamoring for. People's ears may be itching for anything but sound doctrine, but the faithful pastor will defy the spirit of the age, confront his own fear, and boldly preach the truth anyway. Paul longed to see that kind of boldness in his young disciple. (J. Johnson).

I am convinced that this was written by Paul, or more precisely dictated by him to the faithful Luke (4:11), in a Roman prison, not very long before the death of the author as a martyr for his Lord ... And now, in the year 66 or 67, what aspect does life take for Timothy? He stands at the darkest hour of all his day ... Timothy stood awfully lonely, yet awfully exposed, in face of a world of thronging sorrows. Well might he have been shaken to the root of his faith ... Paul has been moved before us as the man called to taste the cup of desertion, of abominable suspicions and false charges, and of an unjust consignment to death. (C. Moule) Paul ended up in Rome as a prisoner again. He had already had his initial hearing and was awaiting trial when he wrote this epistle (4:16). He believed that the Roman authorities would find him guilty and execute him soon (4:6) ... Ever since Rome has burned in July of 64 A.D. and Nero had banned the Christians it had become dangerous to be a Christian. It was also dangerous to have contact with leaders of the church such as Paul. Consequently many believers, including some of Paul's coworkers, had chosen to seek a much lower profile and become less aggressive in

their ministries. Timothy faced temptation to do the same. (T. Constable) The exhortations to boldness and courage were the natural results of the danger in which Paul's own life was, and the depression of spirits caused by the desertion of many friends. (A. Hervey)

Tough times had fallen on the Apostle Paul since the writing of 1 Timothy. When he first wrote to Timothy he was on the road, hoping to visit him in Ephesus. Now he is chained in prison. Many think, as tradition suggests, it was the Mamertine prison in Rome. (R. Hughes) If you visit the city of Rome today you can see the Mamertine dungeon. You can go down into it, and as you look around at those bare walls and gaze up at the ceiling, where there is just a little hole in the center from which food was dropped down to Paul and water passed through in some kind of vessel, you get an idea of the suffering which he must have endured. There is no window whatsoever through which to look to the outside world. A river passes underneath, and there is a cleft in the floor where you can look down and see the water running. It must have been cold and damp in there at all times of the year, especially in the winter. (H. Ironside) Paul does not express any hope of this-life deliverance, but sees his death as imminent. His mission is under serious assault, both from opponents like Alexander the coppersmith and from rival teachers like Hymenaios and Philetos, who are enjoying considerable success. (L. Johnson)

Paul was a man of good standing in society and doubtless everybody looking at young Saul of Tarsus would have said, "He will make a great man. He has every chance in life. He has a liberal education, a zealous temperament, abundant gifts and the general esteem of the Jewish rulers. He will rise to eminence." But when the Lord met him that day on the road to Damascus, how everything changed with him! Then he could truly say, "But what things were gain to me, those I counted loss for Christ. Yes, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things and do count them but dung, that I may win Christ and be found in Him." He begins to preach - away goes his character. Now nothing is too bad for Paul among his Jewish associates. "Away with such a fellow from the earth. It is not fit that he should live," was the exact expression of Jewish feeling towards him. He continues his labors and away has gone his wealth - he has either scattered it among the poor, or it has been sequestered by his former friends. He journeys from place to place at no small sacrifice of comfort. The wife to whom he was probably once united - no unmarried man could vote in the Sanhedrim as Paul did against Stephen - had fallen sick and died and the Apostle now preferred a life of singleness, that he might give himself entirely to his work. If only in this world he had hope, he would have been of all men the most miserable. He has at last grown gray, and now the very men who owed their conversion to him have forsaken him. (C. Spurgeon)

As regards sound doctrine, the main divisions of this epistle are: Chapter 1, hold on to it; Chapter 2, teach it; Chapter 3, abide in it; Chapter 4, preach it. (W. Hendriksen) The proclamation of the Word by the church's leaders must continue to have priority for the church to fulfill its function in the world. The church must fully know the Word and faithfully proclaim the Word. This is its great work in the world. Do not turn aside to lesser goals. (T. Constable) The letter is distinctive for its unswerving attention to

Timothy, his character and his qualities as a teacher ... From the soldier Timothy must learn endurance, from the athlete discipline, and from the laborer perseverance. (D. Guthrie) It is critical to recognize that 2 Timothy has no element of church order and no discussion of any sort bearing on social roles either in the church or in the household. Only the final word of the letter breaks the consistent attention given to Timothy as an individual ... The letter, then, is personal not only in its tone, but also in its focus. (L. Johnson) This second letter contains no directions. It is Paul's last will and testament for Timothy, his great legacy for the rest of Timothy's life ... We do not know what finally happened to Timothy. (R. Lenski)

CHAPTER 1

LWB **2 Tim. 1:1** Paul, an apostle [admiral of the navy] of Christ Jesus, by the sovereign will of God, according to the promise of life [both experiential and eternal] which is in Christ Jesus,

^{KW} **2 Tim. 1:1** Paul, an ambassador of Christ Jesus through the will of God, according to the promise of life which is in Christ Jesus,

^{KJV} **2 Timothy 1:1** Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

TRANSLATION HIGHLIGHTS

Paul introduces himself as an apostle of Christ Jesus. The Greek word "apostolos" was used in the military to designate a commander-in-chief or a top admiral of the navy. Paul was placed in this authoritative position by the sovereign will of God. He did not decide one day that he wanted to be an apostle and then pursue it through political or other means. He was not elected to this position by men. He was appointed into it by God. He used his high office to preach the gospel and to teach believers how to grow to spiritual maturity. Therefore, he had a dual ministry: (1) positionally, he preached so that specific unbelievers (the elect) would become believers and have eternal life; (2) experientially, he taught believers how to live the Christian way of life by the intake, metabolization, and application of Bible doctrine in the filling of the Spirit. Naturally, both positional and experiential aspects of his ministry operated in the sphere of Christ Jesus.

RELEVANT OPINIONS

So begins this most wonderful of farewells. We seem to see the two figures in the twilight of the Roman vault, Paul as he dictates and Luke as he writes down the words on the papyrus sheet before him. Once more, yet this once more, he will employ his old skill

and set his secretary to work ... We moderns close our letters with our signed names. In the old days it was the other way; the sender's name was the first word written. (H. Moule) Though he is a prisoner, his word has divine sanction! (W. Hendriksen) In the light of this exegesis we are entitled to give "in Christ Jesus" in this passage the full force which "in Christ" regularly has in Paul's letters. It stands for the mystical union with Christ. (J. Kelly)

The life meant is life in the higher sense, comprehensive of all the blessing and glory, both in this world and the next, which flow from an interest in the redemption of Christ. (P. Fairbairn) Paul received his commission from Christ Jesus, through no choice of his own, but by the will of God ... Life is naturally emphasized by a writer who is face-to-face with death. (W. Lock) Intimacy does not preclude authority; authority does not preclude intimacy. (J. MacArthur) "Life" denotes not so much existence as it does a quality of life, life at its fullest, both on earth and in heaven. The gift of life comes to those who are in Christ Jesus. (W. Mounce)

1 Tim. 1:1 Paul (Subj. Nom.), an apostle (Nom. Appos.; top admiral of the navy) of Christ Jesus (Poss. Gen.), by the sovereign will (Abl. Means; divine plan) of God (Abl. Source), according to the promise (Adv. Acc.; pledge) of life (Adv. Gen. Ref.; both the Christian life and eternal life) which (Gen. Appos.) is (ellipsis) in Christ Jesus (Loc. Sph.),

^{BGT} **2 Timothy 1:1** Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ

^{VUL} **2 Timothy 1:1** Paulus apostolus Christi Iesu per voluntatem Dei secundum promissionem vitae quae est in Christo Iesu

LWB 2 Tim. 1:2 To Timothy, beloved student [under the authority and discipline of his teacher]: Grace [spiritual self-esteem], mercy [spiritual autonomy], prosperity [spiritual maturity], from God the Father and Christ Jesus our Lord.

^{KW} **2 Tim. 1:2** To Timothy, beloved child. [Sanctifying] grace, mercy, [tranquilizing] peace, from God the Father and Christ Jesus our Lord.

^{KJV} **2 Timothy 1:2** To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

TRANSLATION HIGHLIGHTS

Paul writes this epistle to Timothy, perhaps his favorite student in the ministry. Paul was a traveling seminary professor (so to speak) and Timothy was one of the students who studied under the aegis of his authority and sometimes discipline. Paul sends greetings to Timothy by a threefold blessing from God the Father and Christ Jesus our Lord. This threefold blessing of grace, mercy and prosperity could be interpreted as a simple greeting. It could also be interpreted in light of the overall context of the letter –

experiential sanctification. I prefer that interpretation because it lends a progressive nature to the Christian way of life. Paul wants Timothy to attain the status of spiritual self-esteem, then move on to spiritual autonomy, and finally spiritual maturity. Paul also honors Christ Jesus by calling Him Lord, an emphasis on His royalty.

RELEVANT OPINIONS

Jesus Christ has three categories of royalty: (1) Divine, when He is addressed as the Son of God; (2) Jewish, when He is addressed as the Son of David; and (3) Battlefield, when He is addressed as King of kings and Lord of lords. (R.B. Thieme, Jr.) Grace is unmerited pardoning and transforming favor. Mercy is warm and tender affection shown to the one who is in a difficult situation. Peace is the consciousness of having been reconciled to God through the accomplished mediatorial work of Christ. (W. Hendriksen) Mercy most appropriately finds its place in the desire of God's pitiful consideration for individual weakness, need, or danger. (W. Kelly) Timothy was both Paul's spiritual son as a convert and his spiritual son by adoption and training. (G. Knight, III)

2 Tim. 1:2 To Timothy (Dat. Adv.), beloved (Dat. Ref.) student (Dat. Appos.; an apprentice under the authority and discipline of his teacher Paul): Grace (Subj. Nom.; spiritual self-esteem), mercy (Subj. Nom.; spiritual autonomy), prosperity (Subj. Nom.; spiritual maturity), from God (Abl. Source) the Father (Adv. Gen. Ref.) and (connective) Christ Jesus (Abl. Source) our (Gen. Rel.) Lord (Adv. Gen. Ref.).

^{BGT} **2 Timothy 1:2** Τιμοθέω ἀγαπητῷ τέκνω, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

^{VUL} **2 Timothy 1:2** Timotheo carissimo filio gratia misericordia pax a Deo Patre et Christo Iesu Domino nostro

LWB 2 Tim. 1:3 I continue having grace [capacity for life instead of boredom] because of God, Whom I am serving [even while in this dungeon] with respect to my ancestors [Israel] with a clear conscience [no ulterior motives], just as they did [Christianity as a sequel of Judaism], constantly holding a memory concerning you [Timothy was a favorite student of Paul's] in my prayers, night and day,

^{KW} **2 Tim. 1:3** I constantly have a spirit of thanksgiving to God, to whom I am rendering sacred service from the time of my forbears with a pure conscience, as unceasingly I have you in my mind in my petitions for needs, night and day,

^{KJV} **2 Timothy 1:3** I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

TRANSLATION HIGHLIGHTS

Paul informs Timothy that he continues to have grace capacity for life (Iterative Present tense) even though most people would be completely bored and restless in this damp, dark, isolated prison cell. This capacity for life is due to God's grace. Paul is able to serve God (Durative Present tense) even while in a dungeon. That's a couple of incredible statements for a teacher to pass on to his student. Imagine being happy in prison and still serving Him in such confinement. There is also ancestral commonality here, because Paul's ancestors (Latin: progeny) also served God through His grace with no ulterior motives.

By referring to his ancestors, he is not talking about his physical lineage, but rather his spiritual lineage with Israel. Christianity is a sequel of Judaism, with both worshipping the same God. This reference to Israel is a parenthetical, because what is really on his mind at this very moment is how much he misses the company of his student, Timothy. He constantly (Latin: intermittently) remembers him (Durative Present tense) in his prayers, night and day. Paul is handing over the baton to Timothy, not in totality, but for the location where God has placed him for the time being. Some translations attach the phrase "night and day" to "having a great desire to see you" in the next verse.

RELEVANT OPINIONS

Paul thought of Judaism in such close connection with Christianity that his present worship of God is in a sense a continuation of his own Jewish worship. Although possessing such firm convictions about the superceding of the Jewish law, he never speaks of it with disrespect and sometimes even expresses pride (Rom. 7:12, Phil. 3:4-6) in its observance. (D. Guthrie) Sitting in his gloomy dungeon and facing death, Paul, far from complaining, as many people in similar circumstances would have done, meditates on blessings past and present, and sincerely desires to express his gratitude. (W. Hendriksen) There is nothing incongruous in the pride Paul takes here in his Jewish religious upbringing. While in one sense his acceptance of Christ as his Savior represented a complete break with his ancestral piety, in another sense it was its proper development and flowering. (J. Kelly) We can be sure that Paul's saying "I constantly remember you" was not hyperbole. (J. MacArthur)

Paul is approaching his end, and as he starts to write, sweet, blessed memories flood his heart; with these he begins ... We see how memory takes him back even to his first missionary journey through Galatia. All the old scenes live up once more during these days and nights when he sits in his lone, dim prison cell. (R. Lenski) The old warrior is chained in a dripping, winter-cold dungeon awaiting the executioner's axe, and as he surveys his life – his conversion and then the kaleidoscope of sermons preached, shipwrecks, confrontations, deliverances, stonings, beatings, victories – his conscience is absolutely clear. He has been true to the gospel and his calling. (R. Hughes) Paul does not believe himself to be perfect. He is saying that he has been obedient to the Lord, and, if he has sinned, he has confessed it so as to maintain an intimate relationship with Jesus. How different the church would be if every Christian were this faithful. (C. Ray)

2 Tim. 1:3 I continue having (ἔχω, PAI1S, Iterative) **grace** (Acc. Dir. Obj.; capacity for life instead of boredom)

because of God (Dat. Cause), Whom (Dat. Ref.) I am serving (λατρεύω, PAI1S, Durative; even while I am in this dungeon) with respect to my (ellipsis) ancestors (Abl. Cause; referring to his spiritual heritage with Israel, not his physical lineage) with a clear (Instr. Manner; pure) conscience (Instr. Assoc.; no ulterior motives), just as (comparative) they did (ellipsis; Christianity as a sequel of Judaism)], constantly (Adv. Manner) holding (ἔχω, PAI1S, Durative) a memory (Acc. Dir. Obj.; perfect *auld lang syne*) concerning you (Gen. Adv.; Timothy is the one who will receive the colors from Paul) in my (Poss. Gen.) prayers (Loc. Sph.; handing over the baton), night (Adv. Gen. Time) and (connective) day (Adv. Gen. Time),

^{BGT} **2 Timothy 1:3** Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνηΐαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας,

^{VUL} **2 Timothy 1:3** gratias ago Deo cui servio a progenitoribus in conscientia pura quam sine intermissione habeam tui memoriam in orationibus meis nocte ac die

LWB **2 Tim. 1:4** Having a great desire [category 3 friendship] to see you [before I die], because I remember your tears [Timothy was crushed by Paul's first letter], in order that I may be filled to the point of overflowing with inner happiness [part of Paul's ultra-supergrace package],

^{KW} **2 Tim. 1:4** Greatly longing to see you, remembering your tears, in order that I may be filled with joy,

^{KJV} **2 Timothy 1:4** Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

TRANSLATION HIGHLIGHTS

Paul had a great desire (Customary Present tense) to see Timothy before he died. This is a reference to category 3 love or friendship. One of the reasons he wanted to see Timothy was because he remembered (Intensive Perfect tense) how hard he took the first letter he received from Paul. First Timothy had a strong sense of rebuke in it, and it pierced the emotionally timid Timothy to the heart. He had such great respect for his teacher that his rebuke brought him to tears. If Paul could see him one last time before he dies at the hands of the Romans, he could soften the blow and express to Timothy how much he appreciated him. He would rather leave this world having encouraged his favorite student as opposed to having chewed him out. He would be filled to the point of overflowing with inner happiness (Culminative Aorist tense) if that opportunity would present itself. It has been a privilege to know him, and he hopes to see him again before he is put to death. This category 3 friendship and his inner happiness was part of Paul's ultra-supergrace package.

RELEVANT OPINIONS

Although he doubtless realized he might never see Timothy again, even the remote prospect of such a reunion filled Paul with joy. (J. MacArthur) Paul is harking back to his final parting from the young man, who seems to have broken down with the uninhibited emotion natural in the East. (J. Kelly) Even though Paul rejoiced continually his life was not “filled with joy” when he wrote this letter. He longed for Timothy to visit him. (T. Constable) Paul was a stalwart soldier, but he had a tender heart. (R. Earle)

2 Tim. 1:4 Having a great desire (ἐπιποθέω, PAptc.NMS, Customary, Circumstantial; category 3 love) to see (ὁράω, AAInf., Constative, Inf. As Dir. Obj. of Verb) you (Acc. Dir. Obj.; Paul wants to see his friend Timothy before he dies), because I remember (μνησκόμαι, Perf.Pptc.NMS, Intensive, Causal, Deponent) your (Poss. Gen.) tears (Obj. Gen.; weeping Timothy took his rebuke from Paul’s first letter to heart), in order that (purpose) I may be filled to the point of overflowing (πληρόω, APSubj.1S, Culminative, Potential) with inner happiness (Gen. Attend. Circum.; part of Paul’s ultra-supergrace package),

^{BGT} **2 Timothy 1:4** ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρῶν, ἵνα χαρᾶς πληρωθῶ,

^{VUL} **2 Timothy 1:4** desiderans te videre memor lacrimarum tuarum ut gaudio implear

LWB 2 Tim. 1:5 **When I recall the genuine doctrine which was resident in you [Timothy’s soul], which first resided in your grandmother, Lois, and your mother, Eunice [doctrinal teaching transmitted by spiritual heritage]. Moreover, I was confident in the past and I am still confident that it [doctrine] continues to reside in you.**

^{KW} **2 Tim. 1:5** Having been reminded of the unhypocritical faith which is in you, which is of such a nature as to have been at home first in your grandmother Lois and in your mother Eunice, and concerning which I have come to a settled persuasion is at home in you also;

^{KJV} **2 Timothy 1:5** When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

TRANSLATION HIGHLIGHTS

Part of Paul’s inner happiness comes from his recollection (Constative Aorist tense) of the accurate doctrine that was resident in Timothy’s soul. This doctrine began (Ingressive Aorist tense) in his grandmother’s soul, was transmitted to his mother’s soul, and now resides in his soul. Doctrine can be transmitted by spiritual heritage through teaching; Timothy was proof of such. Some manuscripts call his grandmother “Lois” while others call her “Loide.” Paul is very elliptical in this passage. He uses one verb (ἐνοικέω) in the middle of the verse for his grandmother and mother, but it is applied two additional times to Timothy himself (one subsequent, one prior). Doctrine “resided” in the soul of all those mentioned. In its final usage, Paul is absolutely confident (Intensive Perfect tense)

that Bible doctrine continues to reside in Timothy's soul. It is his number one priority in life, and it shows.

RELEVANT OPINIONS

Lois was his grandmother by the mother's side, for his father was a Greek; and Eunice, his mother, was probably converted at Lystra, at no great distance from Tarsus, the native city of the apostle (Acts 16). It is pleasant to see faith transmitted through three generations. It is sin, and not grace, that is easily transmitted by blood. (T. Croskery) Paul's point is that, just as his own religious life had powerful family roots, so Timothy's was grounded in that of his mother and grandmother. The sentence suggests either that Lois was converted to Christianity first, being followed by Eunice, or simply that the two women were the first Christians in Timothy's family. (J. Kelly)

The recollection of former triumphs of faith in days of dark doubt and difficulty, of temptations overcome, of victories gained, of grace received, of work done for God, of Christian intercourse with God's saints, and happy hours of prayer, and treading underfoot all the powers of darkness, are not only bright lights illuminating the past journey of life, but are often among our strongest incentives to perseverance, and our best encouragement to hold fast the profession of our faith without wavering. (A. Hervey) There is a difference in the way in which Paul speaks of his forefathers as compared with the female line of believers before Timothy. He does not affirm that his ancestors were faithful in the same sense as were those of his child in the faith. (W. Kelly)

2 Tim. 1:5 When I recall (λαμβάνω, AAPTc.NMS, Constative, Temporal; idiom: hold the memory, recollect, remember) the genuine (Compl. Acc.; approved of) doctrine (Obj. Gen.) which (Adv. Gen. Ref.) was resident (ellipsis, verb supplied from subsequent use of ἐνοικέω) in you (Loc. Sph.; at home in Timothy's soul), which (Subj. Nom.; doctrine) first (Acc. Spec.) resided (ἐνοικέω, AAI3S, Ingressive) in your (Gen. Rel.) grandmother (Loc. Sph.) Lois (Dat. Ref.; Λωΐδι: Loide) and (connective; was transmitted by spiritual heritage to) your (Gen. Rel.) mother (Loc. Sph.) Eunice (Dat. Ref.; both supergrace believers who taught their children doctrine). Moreover (continuative), I was confident in the past and I am still confident (πίθω, Perf.PI1S, Intensive; strong conviction) that (epexegetical) it (ellipsis; doctrine) continues to reside (ellipsis; verb supplied from prior use of ἐνοικέω) in you (Loc. Sph.; continues to hold sway over your life).

^{BGT} **2 Timothy 1:5** ὑπόμνησιν λαβῶν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

^{VUL} **2 Timothy 1:5** recordationem accipiens eius fidei quae est in te non ficta quae et habitavit primum in avia tua Loide et matre tua Eunice certus sum autem quod et in te

LWB 2 Tim. 1:6 Because of this [confidence in the doctrine resident in Timothy's soul], I am reminding you to keep on firing up the spiritual gift from God [special ability] which is in you through the laying-on of my hands [apostolic communication of a miraculous spiritual gift which no longer exist],

^{KW} **2 Tim. 1:6** For which cause I am reminding you to keep constantly blazing the gift of God which is in you through the imposition of my hands,

^{KJV} **2 Timothy 1:6** Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

TRANSLATION HIGHLIGHTS

Because Paul is confident in the doctrine which resides in Timothy's soul, he now reminds him (Static Present tense) to keep rekindling the flames (Iterative Present tense) of his spiritual communication gift. Paul uses a Greek word that paints quite a picture, that of stirring up coals to get a campfire going again (Latin: resuscitate). Timothy had the gift of pastor-teacher, but it needed to be practiced. A gift must be exercised; they do not work to perfection without practice. Timothy also received some form of special ability from the apostle during this laying-on of Paul's hands. It was a unique, apostolic laying-on of hands, not the beginning of a ritual or ceremony that must be performed today. There is no authorization here to create an "ordination ceremony" or to jump to even greater absurdities like "apostolic succession." This was a special endowment by the Holy Spirit to enable Timothy to perform a specific work in the church.

If you want to see a sample of absurdities that have come about from a misuse of this and a few other verses, do a Google search on "laying on of hands" or "ordination." Every cultic kook imaginable has made a ritual or ceremony out of this passage, as well as nearly every denomination. It ranges from fake healings to purchasing a ministerial certificate by mail for \$19.95. Some even reach back into the Old Testament to prove the laying-on of hands is still part of an ordination ceremony today. One wonders if these kooks also dress with special clothing, anoint themselves with oil, and splatter blood on their chests like Aaron and high priests did back in Leviticus and Numbers. It also makes you wonder whether they still call down fire from heaven to burn up their sacrifices and confirm the person who is being ordained. For all the hoopla some churches have placed on an ordination ceremony, there is a stark absence of such ritual in the commission of pastors, evangelists and missionaries in Scripture.

Many of the verses cited as prooftexts for such ceremonies are in reality "lay" people in the church serving as janitors, cooks, accountants, and those who visit the sick. The book of Acts is no friend to ceremonial ordination. Hebrews 6 is no friend of it either. The baptisms spoken of there are probably ceremonial washings inherited from Judaism. The laying-on of hands here is related to the transfer of guilt to the sacrificial offering from the people on whose behalf the ritual was performed. You can search Acts, the Corinthian epistles, Timothy and the gospels and find little or no mention of ordination. Only a lone verse in Titus, and that one questionable, remains as a prooftext. In my

opinion, there is no such thing as “a rite for entry” into the pastor-teacher or evangelist ministry. Ordination is not commanded in Scripture. If you see a systematic framework for such a ceremony in Scripture, please share it with me. What is important is the spiritual gift given by God and the subsequent training that should come when that gift is realized or understood by the person in question.

RELEVANT OPINIONS

The indwelling of the Holy Spirit occurs at conversion. The Holy Spirit thereby resides forever in the life of the regenerate soul. At the same time, the gifts (plural) are imparted to the saved by the Holy Spirit for service in the Church. The child of God is to stir up, to kindle his gift and not to neglect it. The gifts (plural) flow from the gift (singular) of the Holy Spirit. It is obvious, therefore, that if one has not received “the gift,” he cannot have “the gifts.” The Holy Spirit in one’s life marks the difference between mere religious profession and a genuine possession of the new birth. The Holy Spirit is the foundation to the reception of “the gifts.” (R. Baxter) The grace is not yet understood as an habitual disposition transferred from person to person. (M. Dibelius) The gift of God for preaching the Word already is in you, Paul reminded Timothy. It was received at salvation but had not come to full fruition; it was not being employed to the full extent of Timothy’s calling and of the Spirit’s power. (J. MacArthur) There is no record in any of these accounts that the apostles received a laying-on of hands. At a later time, when He gave them authority to forgive sins (John 20:22), Jesus breathed on them. (J. Brug)

Paul knew that the fire of Timothy’s charisma (the gift of God’s grace which enabled the younger man to become the apostle’s chosen representative) was burning low ... The flame had not gone out, but it was burning slowly and had to be agitated to white heat. The times were serious. Paul was about to depart from the scene of history. Timothy must carry on where Paul was about to leave off. The gift of the Spirit must not be quenched. The ministry is, indeed, the gift of the Holy Spirit, and this is the Spirit of power. (W. Hendriksen) The possession of divine gifts involves the responsibility for their use. (G. Barlow) The gift was the special energy of the Holy Spirit imparted to Timothy. (W. Kelly) God sovereignly bestows these enablements on believers according to His own divine will, totally apart from any personal merit, qualification, or seeking. (J. MacArthur) There may be fuel – even of God’s Word – but all fires die out unless from time to time they are stirred up. (W. Stratham) Neither the pope of Rome nor a modern Mormon can ever possess the qualifications required to be an apostle of Jesus Christ. Who today was with Christ in His personal ministry? Who today can be guided into all the truth by direct inspiration? (J. Powell, Jr.)

Most commentators see this as an early form of ordination. I’m more comfortable not going too far beyond what is stated here. We really don’t know what the act was. (G. Demarest) The quick eye of the apostle had detected some symptoms of weakness. (A. Hervey) It is possible there may have been some slackness or decline of power on Timothy’s part, arising from various causes of discouragement, to make this injunction necessary. (T. Croskery) We become proud, and need to remember, as the Hebrews did, that we were slaves. We become self-dependent, and need to be reminded that without

Christ we can do nothing. We become so interested in life that we try to make home here, and forget that we are pilgrims and strangers. We become negligent, and forget that responsibility is great and time is short. (W. Stratham) Paul neither succeeded nor replaced another apostle. Paul is not an example of apostolic succession, but an example of special selection for a specialized task, a task he was uniquely qualified to perform. No other apostle was so uniquely qualified to evangelize the Gentiles. (J. Powell, Jr.) Scripture gives no command concerning the ordination of any New Testament ministers of the Word. In the NT historical books there is no record of an ordination for any NT minister except the deacons of Acts 6, who were not ministers of the Word. (J. Brug)

The apostle's prolonged imprisonment, and the growing evils which were creeping into the ecclesia, seem to have had the effect of dampening and discouraging Timothy. To counteract this tendency the apostle reminds him that God's calling is not dependent on men's acts but on His own purpose and grace, and this cannot be disturbed or hindered by the flood of evil, for it was given us in Christ Jesus before eonian times. (A. Knoch) There is nothing here that approaches an ordination procedure in the later sense (baptism of the Spirit) and, although a succession of elders is envisaged, it is one of teaching rather than office. In other words, to talk of the institutionalization of the ministry in the Pastorals is to exaggerate ... The reference to hands being laid upon them has nothing to do with later ordination procedures. (R. Banks) When Christ chose His twelve disciples and named them apostles (Luke 6:12-13), no spiritual formula was given for Jesus' selection of the twelve. There was no spiritual induction service, and no ceremony to indicate these men had received a special endowment or to mark rites of transition into a specialized body. Jesus simply selected twelve men to be pupils to be trained in His teachings. (J. Powell, Jr.)

As there were offices extraordinary (apostles and prophets) at the beginning of our dispensation, so there were gifts extraordinary; and as successors were not appointed for the former, so a continuance was never intended for the latter. The gifts were dependent upon the officers. We no longer have the apostles with us and therefore the supernatural gifts (the communication of which was an essential part of "the signs of an apostle" (2 Cor. 12:12) are absent. None but a prophet can prophesy! Let it be definitely noted that the prophet and the teacher are quite distinct – the one is no more, the latter still exists. A prophet was inspired by God to give out an infallible communication of His mind (2 Peter 1:21). (A. Pink) Each apostle had the power to communicate miraculous, spiritual gifts through the laying on of their hands (Acts 6:1-8; 8:14-18). Through their writings and by gifts conferred upon others by the laying of hands, they gave us the Bible, a perfect rule of faith and practice (Matt. 10:16-20; John 14:15-18; John 16:12-15). This laying on of hand imparted a miraculous gift, specifically by an apostle. Again, Paul did what no one but an apostle could do, impart a miraculous gift through the laying on of his hands. (J. Powell, Jr.) There is no command for laying-on of hands; nor is there even clear precedent for making it a universal custom. (J. Brug)

2 Tim. 1:6 Because of this (Causal Acc.; confidence in the doctrine which is resident in your soul), I am reminding (ἀναμνησκω, PAIS, Static) you (Acc. Dir. Obj.; Timothy) to

keep on firing up (ἀναζωπυρέω, PAInf., Iterative, Inf. As Dir. Obj. of Verb; constantly rekindle the flames, stir up coals) **the spiritual gift** (Acc. Dir. Obj.) **from God** (Abl. Source; special ability) **which** (Nom. Appos.) **is** (εἰμί, PAI3S, Static) **in you** (Loc. Sph.), **through the laying-on** (Adv. Acc.; transmission of authority) **of my** (Poss. Gen.) **hands** (Adv. Gen. Ref.; apostolic communication of miraculous gifts which no longer exist today, external assurance),

^{BGT} **2 Timothy 1:6** Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἔστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.

^{VUL} **2 Timothy 1:6** propter quam causam admoneo te ut resuscites gratiam Dei quae est in te per inpositionem manuum mearum

LWB 2 Tim. 1:7 For God has not given us [pastor-teachers] a spirit [state of mind] of cowardice [Timothy's problem which he overcame in Ephesus in spiritual self-esteem], but of power [delegated divine omnipotence for executing His protocol plan in the filling of the Spirit] and virtue love [basic and impersonal love] and self-discipline [objectivity and stability of mind in spiritual adulthood].

^{KW} **2 Tim. 1:7** For God did not give to us a spirit of fearfulness but of power and of a divine and self-sacrificial love and of a sound mind.

^{KJV} **2 Timothy 1:7** For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

TRANSLATION HIGHLIGHTS

God has not given to pastor-teachers (Constative Aorist tense) a spirit of cowardice. Timothy had a considerable supply of timidity when he first arrived in Ephesus, but he overcame it upon advancing to spiritual self-esteem. Paul is here reminding him that the gift of pastor-teacher comes with power, virtue love and self-discipline. The word "us" does not refer to all Christians, but to pastor-teachers in general and Paul and Timothy in particular. The Lord has provided him with delegated divine omnipotence available with the filling of the Spirit. This power enables him to execute the protocol plan of God. The Lord also provided him with impersonal and personal love as problem-solving devices. And if Timothy continued to execute the spiritual life, he would also receive objectivity and stability of mind (Latin: sobriety) associated with maximum Bible doctrine in the soul (doctrinal orientation). A pastor-teacher who exercises these problem-solving devices will not be timid or cowardly in his duties.

RELEVANT OPINIONS

Any expectation of defeat is not of God. That is what Paul means when he says God has not given us the spirit of fear. We do not advance in battle against the evil one when we expect to be defeated. That would cause fear. But God has given to us a sound mind. The sound mind means the ability to apply the promises from the Word of God to the daily battle in which we are engaged. The apostle says to Timothy, "You are going as my

representative. You are to teach the Word, and ground the saints in the Word of God. In a verse real sense, Timothy, you are going into battle against the evil one. As you speak the Word of God you are dispelling the darkness and bringing men to knowledge which will enable them to defeat and to overthrow the adversary. When you go into this battle, you do not have to fear, because God has given you a sound mind that can appropriate the promises and then you can respond by faith to that which you have appropriated with the mind.” (J. Pentecost)

Timothy evidently was prone to fear ... It is possible that Timothy was a naturally timid soul. His personality certainly contrasts him starkly with that of the bold and courageous apostle who mentored him. Timothy had seen his mentor suffer for the faith. In fact, he had witnessed Paul’s hardships up close, and now he was no doubt hearing that things were going even worse for Paul. Even being associated with Paul probably put Timothy in great danger. Preaching the gospel publicly in Ephesus certainly would have exposed him to the wrath of civil officials and Jews who were hostile to Christ. So Timothy daily faced the very real prospect that he might be called upon to suffer or die for the gospel’s sake. No wonder he was afraid to preach. When Paul urged him to proclaim God’s Word boldly, he was urging him to go against every natural human inclination and inhibition. (G. Johnson) God provides us with His power in order for us to be effective in His service ... “Sophronismos” has the literal meaning of a secure and sound mind, but it also carries the additional idea of a self-controlled, disciplined, and properly prioritized mind. God-given discipline allows believers to control every element of their lives, whether positive or negative. (J. MacArthur)

The new mind has been set free from the dominion of the old mind. The Word of God sustains and defends the new mind of the child of God. The sound mind which God has given us is the new mind, for the new mind is characterized by soundness. Soundness means the new mind can perform that function for which mind was given to man at creation, that is, knowing God and having fellowship with Him. Fellowship with God, the reception of divine truth, the enjoyment of God because we have come to know Him, are the grand possibilities presented to everyone who is a new creature in Christ Jesus ... If our minds are so cluttered with manifestations of the old mind that the new mind cannot manifest itself, we will continue in carnality, we will be ignorant of divine truth and, even though born into the family of God, we will continue to stumble and totter. We will be babes in Christ until we let the mind of Christ control us. (J. Pentecost) As Church Age believers we are a new spiritual species in union with Christ. By the baptism of the Holy Spirit at the moment of salvation, we are created in Christ Jesus for the purpose of utilizing divine power, not human power. God has made available to us the exercise of divine omnipotence for the execution of His plan. Never before the Church Age did God extend this privilege to every believer. Only partial utilization of God’s omnipotence was made available to a few believers of previous dispensations. (R.B. Thieme, Jr.)

When you faithfully metabolize and apply the Word of God, you suppress anxiety. By controlling this heart-pounding reaction you keep your thoughts and energy focused on doing your duty. Your spiritual concentration rouses strength of character. You are able to stabilize under pressure. Promises and doctrines from God’s Word replace fear and stress

with calm and poise. (R.B. Thieme, Jr.) It would seem that Timothy had shown some signs of weakness, and had not boldly reproofed and instructed in his duty certain offenders, as true love for souls required him to do ... Paul did not see the symptoms of Christian courage rising with the rising flood of difficulty quite so marked as to set his mind at ease as to what might happen if, after his own death, which he felt was near, Timothy were left alone to confront the perils of a fierce persecution, or to guide the wavering purpose of timid and fainting disciples. (A. Hervey) Obedience to basic techniques of daily life in God's system creates and maintains objectivity. The objectivity gate is mandatory for the function of the other gates of the love complex.. The techniques of this gate (basic Christian modus operandi) are designed to sustain the daily discipline of living in the Word of God. (R.B. Thieme, Jr.)

When we live by the godly discipline that our gracious Lord supplies, our priorities are placed in the right order, and every aspect of our lives is devoted to advancing the cause of Christ. (J. MacArthur) God is perfect, His plan is perfect. But we, the recipients of His plan, are imperfect. Sin devastates our soul, subverting the execution of this plan. Sin is never part of God's purpose for our life. Since carnal Christians cannot execute God's perfect plan, God graciously supplies both the power and the means for overcoming the sins of emotionalism and arrogance, all the human frailties that contradict the protocol plan. When the believer consistently uses the three spiritual skills – the filling of the Holy Spirit, cognition of Bible doctrine through Operation Z, and the deployment of the ten problem-solving devices – any sin can be defeated before it can interrupt thinking, decisions, and actions ... The spiritual life of the mature believer is intimately dependent on virtue love. Three of the ten problem-solving devices are categorized under virtue love – personal love for God the Father, impersonal love for all mankind, and occupation with the person of Christ. When virtue love saturates the soul fear cannot take root. With fear dislodged from the soul the spiritual life flourishes and both courage and common sense become the believer's modus vivendi. (R.B. Thieme, Jr.)

2 Tim. 1:7 **For** (explanatory) **God** (Subj. Nom.) **has not** (neg. adv.) **given** (δίδωμι, AAI3S, Constative) **us** (Dat. Ind. Obj.; pastor-teachers) **a spirit** (Acc. Dir. Obj.; state of mind, life; could be the Holy Spirit) **of cowardice** (Descr. Gen.; timidity, Timothy's problem in Ephesus which he overcame in spiritual self-esteem), **but** (contrast; a spirit) **of power** (Descr. Gen.; the exercise of delegated divine omnipotence for the execution of His protocol plan) **and** (connective) **virtue love** (Descr. Gen.; basic and advanced impersonal love) **and** (connective) **self-discipline** (Descr. Gen.; objectivity and stability of mind in spiritual adulthood).

^{BGT} **2 Timothy 1:7** οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

^{VUL} **2 Timothy 1:7** non enim dedit nobis Deus spiritum timoris sed virtutis et dilectionis et sobrietatis

LWB **2 Tim. 1:8** Therefore, don't ever be ashamed of the testimony of our Lord [Who presents doctrine as evidence in court daily], nor of me, His prisoner [currently in a Roman dungeon], but join me in suffering evil [testing from those in the cosmic system] with reference to the gospel, according to the enabling power of God,

^{KW} **2 Tim. 1:8** Therefore, do not begin to be ashamed of the testimony borne by our Lord, nor of me His prisoner, but be a partaker with me in my sufferings for the sake of the good news, [being a partaker of these sufferings] according to the power of God, .

^{KJV} **2 Timothy 1:8** Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

TRANSLATION HIGHLIGHTS

Paul prohibits Timothy or any other pastor-teacher (Imperative mood) from ever being ashamed of the testimony of our Lord (Gnomic Present tense). This may mean that Timothy's timidity also resulted in shame on occasions. But nobody should ever be ashamed of the gospel or Bible doctrine in general. Our Lord Himself is in the process of presenting doctrine in court every day as a testimony for us. Paul also prohibits Timothy from being ashamed of him because he is in prison. Paul was "persona non grata" while imprisoned in a Roman dungeon. He was a social stigma because of the gospel. Instead of being ashamed of him, Paul wants Timothy (Imperative of Entreaty) to suffer evil with him as a partner (Latin: co-laborer) in the ministry. All of us who spread the gospel or teach the Word will have to endure some form of testing from those who live in Satan's cosmic system. Opposition to the Word of God will come from all directions, but we have the enabling power of God to undertake this suffering. We are not to attempt this in our own strength, but in the filling of the Spirit.

RELEVANT OPINIONS

Pastors must not allow fear, public opinion, or pragmatic methodology to dissuade them from boldly preaching the Word. No aspect of church ministry is more vital than this. And the church that substitutes entertainment, moral lectures, motivational talks, or anything else in the place of preaching the Word has abdicated its high calling. (G. Johnson) If a person fears Satan's persecuting power more than he trusts God's ability and ever-readiness to help, he has lost his mental balance. Surely, Timothy has not reached that point! (W. Hendriksen) It is important to note that Paul is speaking about suffering for the gospel, not about suffering punishment for our sinfulness. (J. MacArthur) God's purpose is before and above evil, and we should not be unduly moved by its presence. (A. Knoch) Timothy should have no qualms about boldly presenting the truth. After all, it is the truth! It doesn't matter what other people think about it. (C. Ray)

2 Tim. 1:8 Therefore (inferential), don't (neg. particle) ever be ashamed of (ἐπαισχύνομαι, APSubj.2S, Gnomic, Prohibition, Deponent; reticence, perhaps Timothy's timidity resulted in shame as well) the testimony (Acc. Dir. Obj.; shying away from witnessing) of our Lord (Abl. Source; who daily presents doctrine as His evidence in court), nor (neg.

particle) of me (Acc. Gen. Ref.), His (Gen. Poss.) prisoner (Acc. Appos.; Paul was "persona non grata" while imprisoned in a Roman dungeon, a social stigma), but (adversative) join me in suffering evil (ἐπαισχύνομαι, AAImp.2S, Constativ, Entreaty, Deponent; hardship, testing from those in the cosmic system) with reference to the gospel (Dat. Ref.), according to the enabling power (Adv. Acc.) of God (Poss. Gen.; never undertake this suffering in one's own strength),

^{BGT} **2 Timothy 1:8** μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ,

^{VUL} **2 Timothy 1:8** noli itaque erubescere testimonium Domini nostri neque me vinctum eius sed conlabora evangelio secundum virtutem Dei

LWB 2 Tim. 1:9 "The One [and the same God] Who saved us [positional sanctification] and Who called us to a holy station of life [experiential sanctification], not according to our own works [volitional activity], but according to His own predetermined plan [sovereign choice of God] and grace [the mechanics and end results were already marked-out as absolute reality by the divine decree], which was given to us in Christ Jesus [proof of His pre-existence] before times eternal [before the various dispensations were set in motion],"

^{KW} **2 Tim. 1:9** The One who saved us and divinely summoned us in the sphere of a holy summons, not according to our works but according to His own private purpose and grace which [grace] was given us in Christ Jesus before the beginning of time,

^{KJV} **2 Timothy 1:9** Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

TRANSLATION HIGHLIGHTS

Paul could not shut the door on the arrogant philosophy that "man controls his own destiny by his own volition" than he does in this passage. God saved us (Culminative Aorist tense) at exactly the moment He previously appointed in history. This is a reference to our positional sanctification. He also called us (Constativ Aorist tense) to a holy vocation or station of life that would hopefully begin immediately after our salvation. This is a reference to our experiential sanctification. The "holy station in life" is the opportunity to attain supergrace status during our sojourn on earth and beyond. We did not save ourselves by our own actions, deeds, or volition. No matter how you cut it, Paul strips that arrogant assumption from our mind. Neither did we decide we wanted a spiritual life after we became Christians. Our volition towards anything spiritual did not exist until after regeneration by the Holy Spirit.

He predetermined our position and the possibility of living a spiritual life by His own sovereignty and omnipotence. He also predetermined the grace that saved us and the grace mechanics that were made available to us for the Christian way of life afterwards. The end results were already marked-out as absolute reality by the divine decree and our

deeds and other volitional activity had nothing to do with it. His predetermined plan and the grace which makes it all happen were given to us (Dramatic Aorist tense) in Christ Jesus before time began. We were not there when the gift was created and bestowed on us. He did not ask our opinion. The passive voice means we did not participate in the least. Any claims by prideful, arrogant men that we somehow contributed to our own salvation are blasphemous. These gifts were given to us in Christ Jesus, a phrase which also points to His pre-existence before the history of mankind.

Jesus Christ is deity; Jesus Christ is God. He was not a mere man like the rest of us. He lived in eternity past. "Before the time of the ages" means the plan of redemption was made before the various dispensations were set in motion. The "holy station of life" also has a positional element to it. Before we became believers, we had no spiritual life; after we became believers, we received the indwelling of the Holy Spirit and the spiritual life began. This was all planned and set in motion before time began. There was never a question who would be in this plan. God did not leave such a momentous occasion on the shelf waiting to see who would accept it while in a state of spiritual death. That heinous philosophy comes straight from the pits of hell. The passive voice slaps this heresy down and leaves our will entirely out of the picture.

RELEVANT OPINIONS

Pauline teaching is to the effect that even the appropriating faith is given in sovereign grace by God, and is part of the salvation given. (D. Guthrie) This is possibly a hymn of the early church. (LWB) Because of God's eternal purpose and grace redemption was accomplished through the blood of the everlasting covenant ... It is concluded that Christ did not die equally or provisionally for all mankind, rather He died as a substitutionary ransom for His people, those chose in Him before the foundation of the world (Eph. 1:4), and for them alone. (G. Long) This eternal election culminates on individual, particular persons, not corporate bodies, thus bringing them to salvation ... Christ laid down His life for the sheep, or the elect – terms Gill considers interchangeable. Should one grant that election depends upon faith and gains its effectuality from the saints' perseverance, election as a word would be void of meaning ... In harmony with the elective purpose of God, Christ redeems to Himself the people already elected by the Father. The elect, therefore, are loved with an everlasting love. (T. Nettles) This is not a hypothetical redemption that we somehow "validated" or "consummated" by the addition of our faith to the work of the cross. When Christ entered the holy place in heaven He had *obtained* eternal redemption (Hebrews 9:12). He had not merely made it a theoretical possibility, dependent for its efficaciousness upon the "free-will" of the creature ... Are we to believe that this grace is made "to abound" to every single individual, but, despite its power and glory, fails to save so many sinners? Or are we to say that God's grace is "lavished" only after we "enable" it by our free-will choice? Quite simply, the Arminian view finds not even a toe-hold in this granite rock of sovereign election and efficacious grace. (J. White)

This eternal election of particular persons to salvation is absolute, unconditional, and irrespective of faith, holiness, good works, and perseverance as the moving causes or conditions of it; all which are the fruits and effects of electing grace, but not causes or

conditions of it; since these are said to be chosen, not because they were holy, but that they should be so. (J. Gill) This election was according to an eternal purpose as opposed to one in time. (T. Nettles) This doctrine of the sovereignty of God pervades the general teaching of Scripture, as well as being taught in specific passages, and is the constant underlying assumption of the entire biblical record ... If we limit, in any direction the actual and complete sovereignty of God we encounter as many and as great difficulties as we think to escape. The safest and soundest position to take is to accept in all its fullness the great truth, explaining as best we can its difficulties, and waiting humbly for more light. (E. Dargan) From our vantage, things are foreordained. But considered from another angle, the eternal I AM does not *predestine* or *foreordain*. From the eternal present, He everlastingly *destines* and *ordains*. But knowing our limitations, the Bible speaks to us of these mysteries in analogical language ... The mind boggles. Before time? If there is no time, how does the word *before* make sense? What we need to understand in all this is that the future is visible to God although it is almost entirely closed to us. Not only is it visible, it is completely in His hands, just as the present is. All things were settled, even before there was such a thing as *before*. (G. Johnson)

This time element rules out any historical contingency in the process. Those whom God has chosen do not become elect in history; they are already elect from before the foundation of the world. This is the very point Paul emphasizes in Romans 9:11-12 when speaking of the priority of Jacob over Esau in God's plan. This same truth is announced here in a startling way by referring to grace given us before the beginning of time. Election becomes manifest in history, having been made before the foundation of the world, by virtue of effectual calling and justification and will reach its proper end in glorification. Therefore, it is not because of anything in us. (T. Nettles) God must have chosen me before I came into the world. He certainly would not have done so afterward. (C. Spurgeon) In the NT the terms for calling, when used with reference to salvation, are almost uniformly applied, not to the universal call of the gospel, but to the call that ushers men into a state of salvation and is therefore effectual. There is scarcely an instance where the terms are used to designate the indiscriminate overture of grace in the gospel of Jesus Christ. (J. Murray) God the Father has set His purpose of grace upon some individuals before the foundation of the world and has elected them to salvation; these individuals will be set apart by the Holy Spirit to a belief of the truth and will be sealed by Him with the result that they come at last to glory; the connecting link between the purposeful and specific choosing done by the Father and the equally particularistic sanctifying work of the Spirit consists of the work of the Savior, Jesus the Christ. Christ accomplished absolutely what His appearance on earth was designed to accomplish. (T. Nettles)

The Calvinist insists that election is not grounded or based upon any act of man, for good or ill. Election "does not depend on the man who wills or the man who runs, but on God who has mercy (Rom. 9:16). That God should set His electing love upon any individual is not in any way dependent upon that person's will, works, holiness, or obedience. Rather, election finds its sole and all-sufficient cause in the sovereign good pleasure and grace of God. Were election to be based upon what God foreknows that each individual will do with the gospel it would be an empty and altogether futile act. For what does God foresee

in us, apart from His grace? He sees only corruption, ill will, and a pervasive depravity of heart and soul that serves only to evoke His displeasure and wrath. What this means is that Calvinism is *monergistic* when it comes to the doctrine of salvation. This simply means that when a person is saved it is due wholly to the working of one source of power, God. Arminianism is by necessity *synergistic*, in that it conceives of salvation as the joint or mutual effort of both God and man. (C. Storms) The elect received grace by Christ before the world began. Obviously Christ agree to carry out this plan in time. (G. Clark) This transaction took place in eternity past, as the context of this verse indicates. Why is this important? Because this grace is specific, efficacious grace: grace that actually saves (if it isn't, there's no reason to praise God for it). If the elect received this grace in Christ before eternity, then the Arminian position that God's grace is given to all equally and its final effectiveness is left to the time-bound "free choices" of men is impossible. Is somebody going to seriously suggest that this grace was given, in eternity past, to those who will abide under the wrath of God in hell for eternity, and that "in Christ"? Is this not to turn the text on its head? (J. White)

The Holy Spirit operates through the preaching and teaching of the Word to call to faith those whom God previously has elected to salvation and for whom Jesus specifically died. Apart from those three actions – the act of God in electing, the work of Christ in atoning, and the power of the Holy Spirit in calling – there would be no hope for anyone. No one could be saved. But because of those actions – because of God's sovereign grace – even the worst of blaspheming rebels may be turned from his or her folly to the Savior ... It is a case of God bringing to spiritual life those who without that call would remain spiritually dead forever. (J. Boice) The extraordinary thing is that this plan was formulated before the world began. We were therefore not shaped as a mere by-product of blind forces. We were deliberately planned for, even though we were hewn out of the same lump as the non-elect, yet singled out with the divine purpose always kept strictly in view. Each of us in this sense is special by foreordination, elected to a role, a life work, and a course of life divinely adjusted to make end products out of us as God sees fit, those end products representing our "apprehension" in Christ towards which we, like Paul (Phil. 3:12-14), are constantly inclined by His grace. (A. Custance) When Paul says that God chose us before creation, he underlines God's purpose in election. We didn't exist before the foundation of the world and therefore could contribute nothing to election ... Arminianism maintains that individual election to salvation is based on foreseen faith. But that is not taught by a single passage of Scripture. Instead, Scripture denies it (Rom. 9:16) and repeatedly teaches that election to salvation is based on God's sovereign will (John 6:37; 10:28; 17:2; 6, 9, 24; Acts 13:48; Rom. 8:29, 9:19-24; Eph. 1:4-5, 11; 2 Tim. 1:8-9) and grace (Deut. 7:7-8 and several of the other passages cited for "will") ... All deserve His wrath; none deserve His grace. He freely chooses to bestow saving grace on billions of undeserving sinners. That is not arbitrary; the Bible itself teaches that election is the result of God's love and will. His gracious choosing ultimately transcends our reason, but it is not arbitrary. (R. Peterson)

Precisely because they are elect they are to produce qualities of character ... Believers should not be spiritually lazy. The good life of the people of God and their election are not two separate subjects. Election is for the purpose of doing the good works that God

has prepared for His people to do. (L. Morris) Election is for service ... it is never primarily for the privilege but for the service that the elect are chosen. The biblical doctrine of election is therefore penetrated through and through with warning. To be the elect of God is not to be His pampered favorite. It is to be challenged to a loyalty and a service and a sacrifice that knows no limits, and to feel the constraint of the Divine love to such a degree that no response can seem adequate and no service worthy. (H. Rowley) Salvation is not based on our accomplishments but on God's sovereign purpose, His wise (not arbitrary), fixed, and definite plan; and therefore on His grace or sovereign favor. (W. Hendriksen) The purpose to save was in the Divine mind before the world began, and was elaborated independent of any works of our own. (G. Barlow) The calling is all one with being brought into a state of salvation. And the work itself, with this individual application of it, is ascribed, as to its origin, simply and exclusively to the sovereign goodness and electing love of God, projecting themselves into the future before it could properly be said there was either a past or a future: the fountainhead of all was His own purpose and grace, and that not waiting to be evoked by the events and circumstances of human life, but given in Christ Jesus before eternal times. (P. Fairbairn)

Paul is not speaking of God's calling unbelievers to repentance and salvation but of His effectual, saving call of believers, those who have been saved, to holy living and, ultimately, to eternal and perfect holiness. (J. MacArthur) "Chronoi aionoi" would be times made up of successive generations. "Aion ton aionon" would be one great generation, consisting of all the successive generations of mankind ... The same period may also be considered as made up of several shorter "aiones," the prediluvial, the patriarchal, the Mosaic, the Christian, and such like. (A. Hervey) Paul's argument is that since God saved us and called us at a definite point of time, that should strengthen our faith in the continuance in the future of His gifts of power to us ... This grace was given us before the world began, before eternal times. This expresses the notion of that which is anterior to the most remote period in the past conceivable by any imagination that man reckoned by aeons or cycles. (K. Wuest) The Biblical doctrine of predestination is brought out clearly in the next clause: God's electing grace was granted to us in Christ Jesus from all eternity. There is no election independent of Christ, who Himself is God's purpose. (C. Barrett)

The focus on the sovereign choice of God is unmistakable ... Christians are saved not only from a life of sin but to a life of holiness. (D. Guthrie) Although saving faith is inseparably connected with God's appointment to eternal life, it is neither the cause nor the instrument of Divine quickening: "as many as were ordained to eternal life believed" (Acts 13:48). The cause of our justification before God is the Father's purpose in grace and His faith (assurance) in that purpose. How could God the Father give grace to all the elect in the eternal covenant before the beginning of time if He did not have faith in His purpose? From our point of view, the grace of the Father purposed salvation (2 Tim. 1:9), the grace of the Son purchased salvation (2 Cor. 8:9), and the grace of the Holy Spirit applies salvation (John 3:8). Conclusively, salvation is purposed, purchased, and applied apart from the recipient's assistance. The synergistic (cooperative) theory of regeneration is heresy. God and the sinner can never work together in either the purposing, purchasing, or applying of the redemptive work of Jesus Christ. How can the sinner assist

God in a re-creative work? A non-creative means cannot be associated creatively with a creative antecedent. That means a sinner cannot be associated with God in the application of salvation. God justified the elect sinner on the basis of His own faith, assurance, and confidence in the work of His Son. Faith is not the initial act of union with God. The first stage of union with God lies in God's decree of election. God's giving us grace in Christ before the world began is election. (W. Best)

In contrast to the reprobates, Christ's sheep hear His voice. He knows them, and they follow Him. The sheep are Christ's by the Father's choice. Election is the first moving cause of God's grace looking to salvation. This grace was given the elect in Christ before the world began. Irresistible grace will seek, find, and save all the chosen ones. The only person who seeks God is one who has been regenerated. The Lord said through Isaiah, "I am sought of them that asked not for Me; I am found of them that sought Me not" (Is. 65:1). Where are the elect found? Zacchaeus was found and delivered from a place that had been cursed. Abraham was found and delivered out of idolatrous Ur of the Chaldees. Paul was found and delivered from corrupt religion. Dionysius and Damaris were found and delivered from Athenian intellectualism. The woman of Samaria was found and delivered from a life of adultery. Christ's sheep hear His voice. This is the effectual call of God. Christ's sheep were known from eternity, and they are effectually called by means of the gospel of Jesus Christ ... In God's election, the Father sees the nonexistent elect already in Jesus Christ because He gave them to the eternal Son before the world began ... That is why God loves those He chose with an everlasting love. (W. Best)

Election involves the selection of people, not of a concept ... God's election antedates faith. He explicitly places that moment in the pre-temporal, which is to say eternal counsel of God. Although it is pre-temporal, election must take effect in history, in the experience of those who are its objects. (T. Schreiner) If our salvation depended on anything in us, our position, based on any realistic estimate of ourselves, would be hopeless. All glory goes to God for His sovereign, omnipotent, sustaining grace ... The glory of the gospel is that everything is of God. It is a gospel of sovereign grace, preexistent grace, visible grace that begins and ends in Him. (R. Hughes) The "saved us" in His purpose of "grace, given us in Christ before the world began," precedes his "calling" us in due time with a call made effective by the Holy Spirit ... Salvation originated from His own purpose of goodness; not for works of ours, but wholly of His gratuitous, electing love ... before times marked by the lapse of unnumbered ages. (R. Jamieson) In this respect calling is an act of God's grace and power just as regeneration, justification, and adoption are. We do not call ourselves, we do not set ourselves apart by sovereign volition any more than we regenerate, justify, or adopt ourselves. Calling is an act of God and God alone. This fact should make us keenly aware how dependent we are upon the sovereign grace of God in the application of redemption. (J. Murray)

Universal redemptionists view Christ as having purchased potential but not actual salvation. Such a concept makes nothing definite in God's purpose and is contrary to Scripture: "Declaring the end from the beginning, and from ancient times the things that are not done yet, saying, My counsel shall stand, and I will do all My pleasure" (Is. 46:10). Their concept makes the efficacy of redemption dependent on the will of man.

Hence, it denies depravity. Depraved man does not seek salvation ... Their view of Christ's redemption only exalts the pride of the sinner. It would indicate that the sovereign God can do nothing until depraved man lets Him ... God's purpose is founded in sovereignty, ordered by infinite wisdom, ratified by omnipotence, and cemented in immutability. Furthermore, His purpose is eternal, founded in Divine wisdom, efficacious, immutable, absolute, all comprehensive, and more than a mere permission of His will with reference to sin. The problem cannot be solved by using the word "permission." Such a term would suggest that God allows the sinner to freely decide against His command. If this were the teaching of Scripture, God in providence would be no more than an observer of a contest whose outcome is never certain. Sin, according to the "permissive" view, lies in man's power of action, and God's action becomes His reaction to man's action. The teaching of Scripture forces one to embrace the fact that whatever is done in time was purposed in eternity. Therefore, a time was fixed for the execution of that purpose, and it is brought about by the providence of God at that particular time. (W. Best)

If we would influence thoughtful persons it must be by solid arguments. Shallow minds may be worked upon by mere warmth of emotion and force of excitement, but the more valuable part of the community must be dealt with in quite another manner. When the Apostle Paul was desirous to influence his son in the faith, Timothy, who was a diligent and earnest student and a man of gifts as well as of Divine Grace, he did not attempt to affect him by mere appeals to his feelings. Paul felt that the most effectual way to act upon him was to remind him of solid doctrinal Truth of God which he knew Timothy believed. This is a lesson for the ministry at large. Certain earnest preachers are incessantly exciting the people, but seldom, if ever, instructing them. They carry much fire and very little light. A religion which is based upon, sustained, and maintained simply by excitement will necessarily be very flimsy and unsubstantial, and will yield very speedily to the crush of opposition or to the crumbling hand of time ... It has been usual to look upon doctrinal Truth as being nothing more than unpractical theory, and many have spoken of the precepts of God's Word as being more practical and more useful. The day may yet come when, in clearer light, we shall perceive that sound doctrine is the very root and vital energy of practical holiness. (C. Spurgeon)

2 Tim. 1:9 "**The One** (Acc. Appos.; and the same God) **Who saved** (σῴζω, AAPtc.GMS, Culminative, Substantival; positional sanctification) **us** (Acc. Dir. Obj.) **and** (continuative) **Who called** (καλέω, AAPtc.GMS, Constative, Substantival) **us** (ellipsis) **to a holy station of life** (Loc. Sph.; vocation, experiential sanctification), **not** (neg. adv.) **according to our own works** (Adv. Acc.; actions), **but according to His own predetermined plan** (Adv. Acc.; emphasis on the sovereign choice and omnipotence of God) **and** (connective) **grace** (Adv. Acc.; the end results were already marked out as absolute reality by the divine decree and our deeds have no part in it), **which was given** (δίδωμι, APpTc.AFS, Dramatic, Attributive, Articular) **to us** (Dat. Adv.) **in Christ Jesus** (Loc. Sph.; His pre-existence) **before**

times (Adv. Gen. Time; dispensations) **eternal** (Gen. Measure; before the various dispensations were set in motion, before history began), "

^{BGT} **2 Timothy 1:9** τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,

^{VUL} **2 Timothy 1:9** qui nos liberavit et vocavit vocatione sancta non secundum opera nostra sed secundum propositum suum et gratiam quae data est nobis in Christo Iesu ante tempora saecularia

LWB 2 Tim. 1:10 But which [predetermined plan of God] has now been revealed through the appearance [at His 1st advent] of our Savior, Christ Jesus [His strategic victory at the cross], Who on the one hand, released us [believers] from spiritual death [by bearing our sins], and on the other hand, Who brought to light [eternal] life and immortality [the believer in his resurrection body] through the gospel,

^{KW} **2 Tim. 1:10** But has now been made known through the appearing of our Saviour, Christ Jesus, since He not only made of none effect the death, but also brought to light life and incorruption through the good news,

^{KJV} **2 Timothy 1:10** But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

TRANSLATION HIGHLIGHTS

The predetermined plan of God has been revealed (Culminative Aorist tense) by the appearance (Gk: epiphany; Latin: manifestation) of our Savior, Christ Jesus, at His 1st advent. His strategic victory at the cross made manifest His plan. Even his own disciples were confused about His ministry until they saw proof of His resurrection. Paul uses a correlative clause (on the one hand, on the other hand) to explain how the Lord accomplished the current and future aspects of our salvation. On the one hand, He released us from spiritual death (Dramatic Aorist tense) by bearing our sins on the cross. This refers, of course, to believers only; otherwise, all human beings without exception have spiritual life and will go to heaven - which universalism is ludicrous and heretical. On the other hand, He also brought to light the eternal life given to every believer (Dramatic Aorist tense) and the future prospect of immortality when we receive our resurrection bodies. All of this is revealed to us through the gospel of Jesus Christ.

RELEVANT OPINIONS

“Epiphaneia” in 2 Timothy 1:10 unquestionably refers to the first advent of the Lord Jesus and is without eschatological significance compared to other uses of the word. (C. Feinberg) It is clear that though even here and now the believer receives this great blessing in principle, and in heaven in further development, he does not fully receive it until the day of Christ’s re-appearance. Until that day arrives, the bodies of all believers will still be subject to the laws of decay and death. Incorruptible life, imperishable

salvation, in the full sense, belongs to the new heaven and earth. It is an inheritance stored away for us. (W. Hendriksen) Only in the light of the Divine Spirit in regeneration can a person be brought under the power of the light of the gospel. The Holy Spirit uses the Word of Truth to convict the regenerate person of the sins of nature, and the nature of sin. The born-again man is convicted of sins, but he is also cognizant of his sinful nature from which those sins issue ... Regeneration is the begetting of new life. Calling is the bringing forth of that life by Divine summons into the light of the gospel. Regeneration precedes calling. (W. Best)

He braces Timothy's resolve by emphasizing God's sovereign grace and purpose to render death inoperative, and by insisting that this revelation resides in the very gospel for which Timothy is to take his part in suffering. (G. Fee) While "athanasia" reveals that the resurrected saints will never experience death, but exist for all eternity, "aphtharsia" reveals that this will not be a mere eternal existence but the fullest life of joy and satisfaction possible, because the resurrected saints cannot experience any degeneration in the functions of body or mind. No corruption will disrupt the bliss of the eternal state. From our examination of the terms "immortal" and "incorruptible," it is obvious that they describe the attributes of the resurrection body and do not speak of the condition of man's soul after death. The phrase "the immortality of the soul" is never found in Scripture, because the biblical authors wish to avoid the pagan connotations such as preexistence or transmigration which such a phrase would imply. (R. Morey)

2 Tim. 1:10 **But** (adversative) **which** (predetermined plan of God) **has now** (temporal; at the present time) **been revealed** (φανερῶ, APPTc.AFS, Culminative, Attributive; made manifest) **through the appearance** (Abl. Means) **of our** (Gen. Rel.) **Savior** (Abl. Agency), **Christ Jesus** (Adv. Gen. Ref.; at His 1st advent, His strategic victory at the cross), **Who on the one hand** (correlative clause), **released** (καταργέω, AAPtc.GMS, Dramatic, Substantival; abolished) **us** (Acc. Dir. Obj.; believers) **from spiritual death** (Acc. Separation, Assoc.; by bearing our sins), **and on the other hand** (correlative), **Who brought to light** (φωτίζω, AAPtc.GMS, Dramatic, Substantival; presented, illuminated) **life** (Acc. Dir. Obj.; eternal) **and** (connective) **immortality** (Acc. Dir. Obj.; the believer in his resurrection body) **through the gospel** (Abl. Means),

^{BGT} **2 Timothy 1:10** φανερωθείσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζῶην καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου

^{VUL} **2 Timothy 1:10** manifestata est autem nunc per inluminacionem salvatoris nostri Iesu Christi qui destruxit quidem mortem inluminavit autem vitam et incorruptionem per evangelium

LWB 2 Tim. 1:11 **For which I have been appointed a herald [preacher] and an apostle [commander in chief] and a teacher [having both the spiritual gift and the training].**

^{KW} **2 Tim. 1:11** With reference to which good news I was appointed a herald and an ambassador and a teacher;

^{KJV} **2 Timothy 1:11** Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

TRANSLATION HIGHLIGHTS

Paul was appointed (Culminative Aorist tense) a three-fold office or responsibility for the purpose of proclaiming and protecting the gospel. He was appointed a communicator of the the Lord, an apostle of superior rank and authority, and a teacher (Latin: magister) who has been thoroughly trained. He preached the gospel, taught Bible doctrine and started new churches where none existed before.

RELEVANT OPINIONS

Paul adorns himself with various titles, for expressing one and the same thing. He calls himself a herald, whose duty it is, to publish the commands of princes and magistrates. The word apostle is here used in its ordinary and restricted meaning. Moreover, because there is a natural relation between a teacher and his disciples, he takes to himself also this third name, that they who learn from him may know that they have a master who has been appointed to them by God. (J. Calvin) For his threefold gospel-task Paul has been divinely appointed or commissioned. (W. Hendriksen) Preacher emphasizes his function in ministry, apostle emphasizes his authority, and teacher emphasizes his interpreting the message he authoritatively proclaimed. (J. MacArthur)

Satan labors, beyond all things else, to banish from our hearts, by every possible method, the faith of sound doctrine; and as it is not always easy for him to do this if he attacks us in open war, he steals upon us by secret and indirect methods; for, in order to destroy the credibility of doctrine, he holds up to suspicion the calling of godly teachers. (J. Calvin) To put it another way, Paul had been appointed to exclaim the gospel (preacher), extend the gospel (apostle), and explain the gospel (teacher). (C. Ray)

2 Tim. 1:11 For which (Acc. Purpose) I (Subj. Nom.) have been appointed (τίθημι, APIs, Culminative; destined) a herald (Pred. Nom.; preacher, communicator for the King) and (connective) an apostle (Pred. Nom.; admiral of the navy) and (connective) a teacher (Pred. Nom.; with both the spiritual gift and the training).

^{BGT} **2 Timothy 1:11** εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος,

^{VUL} **2 Timothy 1:11** in quo positus sum ego praedicator et apostolus et magister gentium

LWB 2 Tim. 1:12 For this reason also [because I am exercising my appointed gifts], I am suffering these things [Roman imprisonment and its deprivations], but I am not ashamed [outside adversities are not becoming inside stress in Paul's soul], for I know intimately the One [Jesus Christ] I have believed [settled persuasion], and I

have been persuaded [by the doctrine in my soul] that He is able [has the omnipotent power] to guard my deposit [escrow blessings] until that day [determination of rewards at the Evaluation Seat of Christ].

^{KW} **2 Tim. 1:12** On which account I am also suffering these things. But I am not ashamed, for I know with an absolute knowledge the One in whom I have permanently placed my trust, and have come to a settled persuasion that He is of power to guard that which has been committed as a trust to me [his Christian service] with reference to that day.

^{KJV} **2 Timothy 1:12** For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

TRANSLATION HIGHLIGHTS

Because Paul was faithfully exercising his spiritual gifts, he was suffering imprisonment in Rome (Pictorial Present tense) along with the deprivations of food, clothing and friendly contact that usually went with such imprisonment. But in spite of these unsavory conditions, he was not ashamed (Descriptive Present tense). These outside adversities did not become inside stress in his soul. He understood that suffering in this life is God's way of bestowing blessings on us now and in the future. Suffering that is endured while remaining in the sphere of the Holy Spirit will receive a reward. Paul was utilizing the doctrine he knew and solving his problems according to divine protocol, so he was confident that he would receive a tremendous reward.

Paul knew the Lord Jesus Christ in a very personal way (Intensive Perfect tense) and that relationship kept him grounded even in prison. The doctrine he had metabolized since he had become a believer (Aoristic Perfect tense) persuaded him beyond any shadow of a doubt (Intensive Perfect tense) that the Lord had the omnipotent power (Durative Present tense) to guard the escrow blessings (Constative Aorist tense) that were reserved for him in eternity. On the day when he is evaluated for his spiritual life on earth, he will receive his rewards and blessings. Nothing is outside the Lord's control. Paul will receive his rewards for the testing he was experiencing in prison.

RELEVANT OPINIONS

Opportunity for suffering becomes the gracious evidence of the reality of faith as well as the means of purifying it. (T. Nettles) The object of Paul's knowledge was not a thing, or even God's truth, as important as that is, but rather God Himself. (J. MacArthur) What he was exhorting Timothy to do he was actually doing himself, without any wavering or hesitation or misgiving as to the result. (A. Hervey) The idea is that Paul, in spite of his sufferings incurred in his service for the Lord, has not been put to shame, has not been defeated, has not had his hopes disappointed ... When Paul uses the word "dunatos" here, he is not thinking of mere ability to do something, but of the might and power resident in the Being who is of ability to do what he trusts Him to do. (K. Wuest)

The infinite power of God is able to save and keep eternally. God clearly not only has the fidelity to fulfill His promise but the power to accomplish anything He wills to do. (L. Chafer) God deposits with us His Word to keep and transmit to others. (R. Jamieson) Satan may be permitted to inject unbelieving and atheistic thoughts into his mind, but it is utterly impossible for him to persuade any quickened and enlightened soul that God has no existence, that Christ is a myth, that the Scriptures are a human invention. God in Christ has become a living reality to him, and the more He appears to the soul the sum of all excellency, the more His is loved. (A. Pink)

2 Tim. 1:12 For this (Acc. Spec.) reason (Acc. Result) also (adjunctive; because I am exercising my appointed gifts), I am suffering (πάσχω, PAI1S, Pictorial) these things (Acc. Dir. Obj.; imprisonment in Rome and its deprivations), but (adversative) I am not (neg. adv.) ashamed (ἐπαισχύνομαι, PMI1S, Descriptive, Deponent; outside adversities are not becoming inside stress in Paul's souls), for (explanatory) I know intimately (οἶδα, Perf.AI1S, Intensive) the One (Dat. Adv.; Jesus Christ) I have believed (πιστεύω, Perf.AI1S, Aoristic; settled persuasion), and (continuative) I have been persuaded (πείθω, Perf.PI1S, Intensive; by the doctrine in my soul) that (epexegetical) He is (εἰμί, PAI3S, Descriptive, Durative) able (Pred. Nom.; has the omnipotent power) to guard (φυλάσσω, AAInf., Constative, Inf. As Dir. Obj. of Verb) my (Poss. Gen.) deposit (Acc. Dir. Obj. escrow blessings) until that (Demonstrative Acc.) day (Acc. Gen. Ref.; determination of rewards at the Evaluation Seat of Christ).

^{BGT} **2 Timothy 1:12** δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

^{VUL} **2 Timothy 1:12** ob quam causam etiam haec patior sed non confundor scio enim cui credidi et certus sum quia potens est depositum meum servare in illum diem

LWB 2 Tim. 1:13 **Keep on holding the categorical outline of correct doctrines which you heard [by academic discipline] from me by means of the faith rest [doctrine] and virtue love [filling of the Spirit] which is in Christ Jesus [faith rest and virtue love follow from abiding in Christ].**

^{KW} **2 Tim. 1:13** Be holding fast the pattern of sound words which [words] from me personally you heard, in faith and love which is in Christ Jesus.

^{KJV} **2 Timothy 1:13** Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

TRANSLATION HIGHLIGHTS

Paul commands (Imperative mood) Timothy to keep on holding (Iterative Present tense) the categorical outline of sound, correct doctrines that he heard previously heard

(Culminative Aorist tense) from him. The doctrines Paul had taught him were the standard and pattern for the Christian life. Timothy must hold them as a prized possession and teach them to others. How can Timothy “hold” these categorical doctrines? He can fulfill Paul’s request by exercising the faith rest drill and virtue love as problem solving devices. He can build doctrine upon doctrine in his soul in the filling of the Spirit. This will occur as long as he abides in the sphere of Christ.

RELEVANT OPINIONS

Nowhere is the link between sound words and what Paul himself taught so clearly specified as here. The Greek construction makes clear that what Timothy has heard is sound teaching and not the “form” or pattern underlying it. The content must always be considered of greater importance than the shape. (D. Guthrie) Loose views of truth leave the soul more exposed to the ravages of error, and to become an easy victim to false teachers. If we keep the truth, the truth will keep us. It is too precious to lose, and the pains it has cost us to acquire should teach us to value it the more. The struggle to maintain the truth may be fierce, but it is often only brief; and every triumph adds enormously to our spiritual strength. The more real truth becomes to the soul, the more firmly it is held and the more potent is its influences. Better to yield up our life than yield up the truth. (G. Barlow)

How many ministers does one see who have only superficially glanced at Holy Scripture and are so poorly versed in it that with every new idea they change their views? (J. Calvin) The pattern of sound words is one of the most serious needs for the student of Scriptures. If it was necessary for Timothy to cling to the particular Greek expressions used by the apostle, how much greater is the need for some definite pattern on which to model the words of a version? How can the English reader hope to fulfill this exhortation when the translations he uses publicly proclaim their avoidance of any uniformity or pattern in their production? The constant and consistent use of correct terms is one of the greatest possible aids in assimilating and teaching truth. The greatest hindrance is the inconsistent use of in-exact terms which have their force nullified by use in incorrect contexts. (A. Knoch)

He is to hold to the doctrinal phraseology he received from the great apostle. Particular words are to be retained and used so that the doctrinal statements of the truth may remain accurate and a norm for future teachers and preachers. This is vitally connected with the doctrine of verbal inspiration which holds that the Bible writers wrote down in God-chosen words, the truth given by revelation. (K. Wuest) Paul commands Timothy to hold fast the doctrine which he had learned, not only as to substance, but as to the very form of expression. Paul knew how ready men are to depart or fall off from pure doctrine. For this reason he earnestly cautions Timothy not to turn aside from that form of teaching which he had received, and to regulate his manner of teaching by the rule which had been laid down; not that we ought to be very scrupulous about words, but because to misrepresent doctrine, even in the smallest degree, is exceedingly injurious. (J. Calvin)

He was not barely to assert the words of Scripture, but he was to hold fast the summary, or system of the truths he had heard from his spiritual father, and, in a way of dependence on Christ, to show his fidelity and love to his Redeemer. This system of doctrine he was to keep, as a pledge committed to his trust, by the help of the Holy Spirit. (Abraham Taylor) The words of Scripture are inspired. I believe in the verbal plenary inspiration of the Word of God and do not think that any other viewpoint is satisfactory, and certainly it does not satisfy the demands of Scripture. (J. McGee) If this part of the injunction were kept, “the bitterness of much ecclesiastical disputation would be impossible.” (D. Guthrie) There can be no doubt about it that the first responsibility of a pastor is to study the Word. (R. Baxter) Timothy was to hold fast the summary or outline of the gospel as expressed in sound words. (R. Earle)

2 Tim. 1:13 Keep on holding (ἔχω, PAImp.2S, Iterative, Command) the categorical outline (Acc. Dir. Obj.; pattern, standard, summary) of correct (ὕγιαίνω, PAPtc.GMP, Descriptive, Predicative; sound, healthy) doctrines (Adv. Gen. Ref.) which (Gen. Appos.) you heard (ἀκούω, AAI2P, Culminative; by academic discipline) from me (Abl. Source) by means of the faith rest (Instr. Means; doctrine built upon doctrine) and (connective) the virtue love (Instr. Means; filling of the Spirit) which (Dat. Ref.) is (ellipsis) in Christ Jesus (Loc. Sph.; faith rest and virtue love follow from abiding in Christ).

^{BGT} **2 Timothy 1:13** Ὑποτύπωσιν ἔχε ὑγιαίνόντων λόγων ὧν παρ’ ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·

^{VUL} **2 Timothy 1:13** formam habe sanorum verborum quae a me audisti in fide et dilectione in Christo Iesu

LWB 2 Tim. 1:14 Guard the beneficial deposit [Bible doctrine] through the Holy Spirit Who dwells in us.

^{KW} **2 Tim. 1:14** That good thing which was committed in trust to you, guard through the Holy Spirit who indwells us.

^{KJV} **2 Timothy 1:14** That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

TRANSLATION HIGHLIGHTS

Paul now commands (Imperative mood) Timothy to guard (Constative Aorist tense) the beneficial deposit of Bible doctrine in his soul. Paul’s choice of words was rather ironic, since Paul was currently chained to a Roman guard who was watching over him.

“Deposit” is a banking term for Bible doctrine in the soul. Timothy can only guard it (Latin: custodian) through the filling of the Holy Spirit who indwells him (Descriptive Present tense). The same Holy Spirit that indwelled Paul also indwelled Timothy and all other believers, so Paul is not asking Timothy to do the impossible.

RELEVANT OPINIONS

The Spirit plays a prominent part in the ministration of the truth. This should be constantly remembered, and His Divine aid fervently invoked. (G. Barlow) It is important to preserve the precious deposit of doctrine. There is a system of truth deposited in the hands of the Church. It is the duty of ministers and members of the church to keep this deposit: (a) because He leads us into all truth, (b) because He by the truth builds up the Church as a habitation of God, (c) because he gives the insight and the courage by which believers are enabled to reject the adulterations and mixtures of false systems. (T. Croskery) Timothy is to preserve and maintain the authoritative deposit of truth. (G. Johnson)

Here the apostle is referring primarily to objective truth, the doctrine that has been revealed by God to His children. (J. Pentecost) Paul's idea of the indwelling of the Holy Spirit is that the normal, expected attitude of the believer is one of yieldedness to and cooperation with the Spirit, which makes Him feel at home in the believer's heart and unrestricted in His work of sanctification. (K. Wuest) It was Timothy's responsibility to preserve sound teaching from becoming corrupted through distortion, dilution, deletion, and addition. Heretical teaching was not only a possibility to Paul; it was a constant threat to be guarded against. (A. Litfin)

2 Tim. 1:14 **Guard** (φυλάσσω, AAImp.2S, Constative, Command; just like the Roman guard who is chained to Paul) **the beneficial** (Complementary Acc.) **deposit** (Acc. Dir. Obj.; banking term for Bible doctrine in the soul) **through the Holy Spirit** (Abl. Agency) **Who dwells** (ἐνοικέω, PAPtc.GSN, Descriptive, Substantival) **in us** (Loc. Sph.; believers).

^{BGT} **2 Timothy 1:14** τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

^{VUL} **2 Timothy 1:14** bonum depositum custodi per Spiritum Sanctum qui habitat in nobis

LWB 2 Tim. 1:15 **Know this, that all those [reverse process reversionists] in Asia [Roman province] have turned away from me [abandoned Paul during his trial], among whom are Phygellus and Hermogenes [two assistant pastors who left Paul and took casualties from his church with them].**

^{KW} **2 Tim. 1:15** You know this, that there turned away from me all those in Asia, of whom there are Phygellus and Hermogenes.

^{KJV} **2 Timothy 1:15** This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

TRANSLATION HIGHLIGHTS

Paul says to Timothy, "Now hear this." He wants him to pay strict attention to what he is going to say next (Intensive Perfect tense). A specific category of reversionistic believers

who once sat and listened to Paul had abandoned him when he was arrested and thrown in prison. The specific group of believers he is referring to were from the Roman province of Asia. None of them came to his trial to render him assistance. They turned away from him (Culminative Aorist tense) in his time of need. They separated from him and his teachings when the going got tough. Two of them in particular, former assistant pastors, mangled his teachings and took other casualties with them from his church. Paul was no doubt crushed by this defection.

RELEVANT OPINIONS

It was worth no one's while to be seen in connection with him now. He was the suspected and dreaded victim of the alarmed State, the defeated leader of a hated and mysterious movement, now encountered by a reign of terror. Nobody stood up for him; he was left alone. (H. Moule) They appear to have been personally known by Timothy, and quite possibly belonged to Timothy's own flock at Ephesus. Paul's motive may have been to protect Timothy, who himself might be endangered by reliance on the same persons. (T. Oden) Paul suffered from a melancholy desertion of friends. It was not a repudiation of Christianity. It was a desertion of the apostle himself, either through fear of persecution, or through a repudiation of his catholic ideas on behalf of the Gentiles. The Christian Jews seem everywhere to have forsaken him ... The apostle does not dwell upon it, but rather dismisses the deserters in a single sentence. Yet it would be a severe trial to the faith of the aged apostle in his dying days. The desertion of friends is always a sore trial, but when the friendship is cemented by religion, its intensity is peculiarly enhanced. (T. Croskery)

Asia is not here to be understood as the continent of that name, but proconsular Asia, which included Mysia, Lydia, Caria, a great part of Phrygia, the Troad, and the islands off the coast. This would include the western part of what we used to know as Asia Minor, but which today is called Turkey. Paul says that all the believers in this territory had turned away from him. The two individuals mentioned here are said to be involved in a departure from true doctrine. It was for doctrinal reasons that those in Asia turned away from Paul. (K. Wuest) John Calvin, who experienced similar hurts when he was expelled from Geneva and was abandoned by one-time friends, remarked that "such deserters invariably became accusers, and that many of his former colleagues wandered through the France of his day trying to establish their own innocence by directing against us all the accusations they can." (R. Hughes) He does not say they had turned away from the doctrine of Christ (though it should seem they had) but they had turned away from him, they had turned their backs upon him, and disowned him in the time of his distress. (M. Henry)

2 Tim. 1:15 **Know** (οἶδα, Perf.AI2S, Intensive) **this** (Acc. Dir. Obj.; fact), **that** (epexegetical) **all** (Nom. Spec.; a special quality or category of persons) **those** (Subj. Nom.; reverse process reversionists) **in Asia** (Loc. Place; defection or abandonment of Paul during his trial) **have turned away from** (ἀποστρέφω, API3P, Culminative; abandoning ship) **me** (Acc. Separation; did not render assistance to Paul in his time of

need, but instead mangled his teachings while he was away), among whom (Adv. Gen. Ref.; particularly) are (εἰμί, PAI3S, Descriptive) Phygellus (Pred. Nom.) and (connective) Hermogenes (Pred. Nom.; two assistant pastors who peeled-off from Paul's doctrine and took other casualties from his church with them).

^{BGT} **2 Timothy 1:15** Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης.

^{VUL} **2 Timothy 1:15** scis hoc quod aversi sunt a me omnes qui in Asia sunt ex quibus est Phygelus et Hermogenes

LWB 2 Tim. 1:16 May the Lord give mercy [grace in action] to the house of Onesiphorus, because he frequently refreshed me and was not ashamed of my imprisonment.

^{KW} **2 Tim. 1:16** The Lord grant mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my handcuff,

^{KJV} **2 Timothy 1:16** The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

TRANSLATION HIGHLIGHTS

Paul had a truly good friend in Rome with the spiritual gift of refreshment. Onesiphorus came to prison on a regular basis (Constative Aorist tense) and kept Paul company. He brought him food, drink, clothing, books, and many other things to make life easier on him before and during his trial. He was not bothered in the least (Constative Aorist tense) by Paul's imprisonment. Paul was handcuffed to a Roman soldier 24-hours a day, but this didn't intimidate Onesiphorus. He showed great capacity for category 3 love by visiting Paul. Some commentators think he was possibly killed for being Paul's friend. If that was true, then he left a family behind and that would explain why Paul asks the Lord to have mercy (Voluntative Optative mood) on the house of Onesiphorus. But I see no reason whatsoever to think Onesiphorus was dead. The extent of this refreshment might be understood by the Latin word "refrigeration." In our vernacular, Onesiphorus helped Paul "chill-out." And if he was martyred for supporting Paul, the only thing Paul was able to do in prison was ask the Lord to provide grace blessings to his family.

RELEVANT OPINIONS

Paul knows that the departure of Onesiphorus from Ephesus to Rome had caused worry to those whom he left behind, but that they had nevertheless readily consented. Hence, not only Onesiphorus but also his household deserved to be specially mentioned by Paul. (W. Hendriksen) He cannot make any other return for kindness than a fervent prayer for Onesiphorus and for his family. (T. Croskery) Onesiphorus was not deterred from visiting Paul in prison by any danger which he might incur by reason of the fact that he was a friend of a prisoner who was a Christian, and who was on trial for his life. (K.

Wuest) At that period of crisis and of terror, when all his compatriots turned from the seeming criminal, this man was not ashamed of association with him. (H. Moule)

2 Tim. 1:16 May the Lord (Subj. Nom.; the Father) give (δίδωμι, AAOpt.3S, Constative, Voluntative) mercy (Acc. Dir. Obj.; grace in action) to the house (Dat. Adv.) of Onesiphorus (Gen. Rel.; who may have recently died and left a large family), because (causal) he (Onesiphorus) frequently (temporal augment; often) refreshed (ἀναψύχω, AAI3S, Constative; revived) me (Acc. Dir. Obj.) and (continuative) was not (neg. adv.) ashamed (ἐπαισχύνομαι, API3S, Constative, Deponent) of my (Poss. Gen.) imprisonment (Acc. Dir. Obj.; incarceration, handcuffed to a Roman soldier 24-hours a day).

^{BGT} **2 Timothy 1:16** δῶξέ μοι ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν καὶ τὴν ἄλλοσίν μου οὐκ ἐπαισχύνθη,

^{VUL} **2 Timothy 1:16** det misericordiam Dominus Onesifori domui quia saepe me refrigeravit et catenam meam non erubuit

LWB **2 Tim. 1:17** **In fact, when he happened to be in Rome [and heard I was there as well], he searched eagerly for and found me.**

^{KW} **2 Tim. 1:17** But when he was in Rome he sought me out with more than ordinary diligence and found me.

^{KJV} **2 Timothy 1:17** But, when he was in Rome, he sought me out very diligently, and found me.

TRANSLATION HIGHLIGHTS

Onesiphorus was a dedicated friend of Paul. When he came to Rome (Constative Aorist tense) and heard Paul was there, he searched the entire city for him (Constative Aorist tense) and did not give up until he finally found him (Culminative Aorist tense). The adverb of manner points to the unfailing intent exhibited by Onesiphorus in his search for Paul. He no doubt had to ask many questions to many people before he found him in prison. He probably made a lot of enemies along the way.

RELEVANT OPINIONS

Having located the prison, it may not have been easy for Onesiphorus to gain immediate access to Paul. The present imprisonment was grim. All the more credit to Onesiphorus! (W. Hendriksen)

2 Tim. 1:17 In fact (ascensive; "not only that"), when he happened to be (γίνομαι, AMPtc.NMS, Constative, Temporal, Deponent) in Rome (Loc. Place; and heard I was there as well), he searched eagerly (Adv. Manner; intent) for (ζητέω, AAI3S, Constative) and (continuative) found (εὕρισκω, AAI3S, Culminative) me (Acc. Dir. Obj.).

^{BGT} **2 Timothy 1:17** ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὔρεν·

^{VUL} **2 Timothy 1:17** sed cum Romam venisset sollicito me quaesivit et invenit

LWB 2 Tim. 1:18 (May the Lord allow him to obtain mercy [rewards for his kindness on earth] from the Lord on that day [at the Evaluation Seat of Christ]). In fact, you know better than I [since Timothy was Onesiphorus' pastor], how many times [occasions] he has ministered [refreshed Timothy and others] in Ephesus.

^{KW} **2 Tim. 1:18** The Lord grant to him to find mercy in the presence of and from the Lord in that day. And in how many things he served me in Ephesus, you know by experience better [than I].

^{KJV} **2 Timothy 1:18** The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

TRANSLATION HIGHLIGHTS

Onesiphorus was quite a man. He exercised his gift of refreshment wherever he went. Of all people Timothy would know about this (Static Present tense), since Timothy was his pastor in Ephesus. Onesiphorus had refreshed Timothy and many others on more occasions than Paul could count (Constative Aorist tense). He blessed many believers by exercising his spiritual gift. Paul hopes he will get his reward for being so faithful. In a parenthesis, Paul asks the Lord (Voluntative Optative mood) to permit Onesiphorus (Culminative Aorist tense) to obtain mercy at the Evaluation Seat of Christ. Paul is expressing a very natural feeling towards this old friend. It is not a “prayer for the dead.”

RELEVANT OPINIONS

I take this to be a prayer for them separately, the man and the family, because they were for the time separated from one another by lands and seas ... There is no need at all to assume that Onesiphorus had died. Separation from his family by a journey quite satisfies the language of the passage. (H. Moule) This might describe great exertions made by Onesiphorus after his return from Rome to procure the apostle's acquittal and release by the intercession of the principal persons at Ephesus. This would, of course, be known to Timothy. It may, however, describe the ministerial labors and services of Onesiphorus at Ephesus after his return from Rome, or it may refer to former ministrations when Paul and Timothy were at Ephesus together. (A. Hervey)

2 Tim. 1:18 [May the Lord (Subj. Nom.; God the Father) allow (δίδωμι, AAOpt.3S, Constative, Desire/Entreaty; give, permit) him (Dat. Adv.) to obtain (εὐρίσκω, AAInf., Culminative, Inf. As Dir. Obj. of Verb; discover) mercy (Acc. Dir. Obj.; his paragraph SG3, rewards for his kindness on earth) from the Lord (Abl. Source; Jesus Christ) on that (Dat. Spec.) day (Loc. Time; at the Evaluation Seat of Christ)]. In fact (ascensive), you (Subj. Nom.; Timothy) know (γινώσκω, PAI2S, Static) better than (Acc. Comparison, relative adjective) I

(ellipsis; since Timothy was Onesiphorus' pastor in Ephesus), **how many times** (Quantitative Adv., indirect question; how much, how often, occasions) **he has ministered** (διακονέω, AAI3S, Constative; served, refreshed Timothy) **in Ephesus** (Loc. Place).

^{BGT} **2 Timothy 1:18** δῶν αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

^{VUL} **2 Timothy 1:18** det illi Dominus invenire misericordiam a Domino in illa die et quanta Ephesi ministravit melius tu nosti

CHAPTER 2

LWB 2 Tim. 2:1 Consequently, you [Timothy], my student, keep on being empowered [filling of the Spirit] by means of the grace [apparatus for perception] which is in Christ Jesus,

^{KW} **2 Tim. 2:1** As for you, therefore, my child, be clothed with inward strength by the grace which is in Christ Jesus;

^{KJV} **2 Timothy 2:1** Thou therefore, my son, be strong in the grace that is in Christ Jesus.

TRANSLATION HIGHLIGHTS

Paul addresses Timothy as his student or spiritual son. This is obviously not a title to be taken lightly, but rather an endearing compliment. He commands him (Imperative mood) to keep on being empowered by the filling of the Spirit (Iterative Present tense). This is not a self-strengthening, which the passive voice excludes as a possibility. But by the continual application of 1 John 1:9, the acknowledgement of sin to the Lord, the believer is then empowered by the filling of the Spirit for the spiritual life. It is the first step of the grace apparatus for perception, the system designed by God for Church Age believers. Since He created and tested this system of grace mechanics during His ministry on earth, this grace function is obviously in the sphere of Christ Jesus as much as it is in the sphere of the Holy Spirit. Could there be division in the Godhead?

RELEVANT OPINIONS

My friend, if you think that you can grit your teeth and go out and live the Christian life on your own, you're in for a great disappointment. If you feel that you can follow a few little rules or some clever gimmicks to make you a mature Christian, then you have fallen into a subtle trap of legalism. Paul gives no rules, and the Word of God has no rules to tell the child of God how to live the Christian life. We are saved by grace, and now we are to live by the grace of God and be strong in that grace. (J. McGee) Christ is the

dynamo for power only when and while we keep in touch with Him. (A. Robertson)
Divine grace inwrought and imparted by the indwelling Spirit, results in a manifestation of the very graciousness of God in and through the heart of the believer. It is in no sense an imitation of God's graciousness; it is a reproduction by the indwelling Spirit of that graciousness in the life and service of the believer. This truth is one of the most extensive doctrines of the New Testament. (J. Pentecost)

He was to retreat within those concentric circles, Grace and Christ, two circles which yet are after all but one; for Grace is not a thing, separable from Christ, any more than love and will are things separable from the man who loves and wills. Grace is Christ in action and in presence. It is "in Him" just as our faculties are "in" you, and "in" me. It is after all Himself, as our Secret, our Refuge, our Resource. Timothy in Him, He in Timothy. (H. Moule) He is not asked to "be strong" but "be strengthened," to be made strong. He is to let the Lord fill him with strength. Although the verb is passive, this experience of being made strong involves the cooperation of the one being strengthened. The believer is not just a passive recipient of this strength; he must actively appropriate the source of strength lying in God's grace ... The personal experience of being made strong in grace qualifies him to transmit the precious deposit of the Gospel to others. (D. Hiebert)

Some will say: "Of what use is it to exhort a man to be strong in grace, unless free-will have something to do in cooperation?" I reply, what God demands from us by His word He likewise bestows by His Spirit, so that we are strengthened in the grace which He has given to us. And yet the exhortations are not superfluous, because the Spirit of God, teaching us inwardly, causes that they shall not sound in our ears fruitlessly and to no purpose. Whoever, therefore, shall acknowledge that the present exhortation could not have been fruitful without the secret power of the Spirit, will never support free-will by means of it. (J. Calvin) When I hear Christians say, "I don't do this, and I don't do that, and I am following a set of rules," I immediately recognize that they know very little about the grace of God. They are trying to live the Christian life in their own strength. (J. McGee) Our power to do good will depend upon the degree in which the truth influences our own souls. (G. Barlow)

Timothy is to realize that power is not a matter of his own strength of mind or will. He is to be empowered ... If Timothy exercises the intelligence which the Lord will give him he will realize that power is available from above and that he can widen his own ministry by training others to spread the faith ... Be strong does not visualize Timothy bracing himself to new endeavor nor does it urge him to "take a dose" of strengthening medicine. (R. Ward) The whole phrase seems too general and imprecise to refer to ordination ... There are many witnesses to whom the deposit has been safely committed and through whom it has been communicated. (F. Gealy) The grace of Christ, the empowering influence in the Christian life, being necessary for its whole course and progress, is regarded as the element in which it is lived. (H. Alford)

2 Tim. 2:1 **Consequently** (resumptive), **you** (Subj. Nom.; Timothy), **my** (Gen. Rel.) **student** (Voc. Address), **keep on being empowered** (ἐνδυναμώω, PPImp.2S, Iterative, Command;

filling of the Holy Spirit) by means of the grace (Instr. Means; apparatus for perception) which (Dat. Ref.) is (ellipsis) in Christ Jesus (Loc. Sph.),

^{BGT} **2 Timothy 2:1** Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

^{VUL} **2 Timothy 2:1** tu ergo fili mi confortare in gratia quae est in Christo Iesu

LWB 2 Tim. 2:2 And with reference to the things [doctrinal teachings] you have heard from me along with many theological students [in Paul’s traveling seminary], you [Timothy] deposit these [same doctrinal teachings] with faithful men [future pastor teachers who are consistent in their utilization of the grace apparatus for perception], who by their very nature [as conscientious, aspiring pastor-teachers] shall be qualified [academically prepared] to teach others [future pastor-teachers] also.

^{KW} **2 Tim. 2:2** And the things which you have heard from me personally in the presence of many witnesses, these things commit as a trust to trustworthy men who are of such a character as to be capable of teaching others also.

^{KJV} **2 Timothy 2:2** And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

TRANSLATION HIGHLIGHTS

Paul’s command to Timothy in the prior verse continues in this passage. Not only is he to be continually filled with the Spirit with Bible doctrine in the soul, but he is to train the next generation of pastor-teachers (Culminative Aorist tense). Timothy learned these doctrines from Paul along with many other theological students who traveled with him from town-to-town. Paul conducted his own traveling seminary, so to speak. The way this worked was like a chain reaction. Paul taught Timothy, Timothy taught the next generation, and they taught the next generation, ad infinitum. Rather than study the Word for himself and keep it that way, Timothy was commanded to invest that doctrine in others. He was to deposit it with those who would be faithful to the Word and its continual propagation (Imperative mood). He was not to waste time on wishy-washy men who pretended to be interested in the Word, but were lazy or had less than honorable motives. He was to entrust the Word to honorable men for safe-keeping. God would provide the students at the perfect time.

By their very nature, Timothy would know which aspiring pastors to train. The qualitative use of “oitines” points to specific requirements for the task. They must be interested in the Word of God as their number one priority in life. They must be consistent in their studies. They must not quit studying after a couple of years and rest on a file cabinet of sermons for the rest of their life. They must prepare themselves academically for a teaching ministry and they must never stop using that education. If they are not interested in the biblical languages, hermeneutics, or systematic theology, they are not faithful men and Timothy should not spend an inordinate amount of time

with them. Let them crash-and-burn. Focus your attention on those with maximum positive volition. They must become qualified (Predictive Future tense) to teach other aspiring pastor-teachers (Culminative Aorist tense) when the time comes. This ministry must pass down from one generation to the next.

RELEVANT OPINIONS

Paul taught Timothy who will teach others who will teach still others, an endless chain of teacher-training. (A. Robertson) Their ordination in itself was to be no qualification, for they might possibly have been wholly destitute of teaching gifts. (T. Croskery) This is the true apostolic succession of the ministry, not an uninterrupted line of hands laid on, extending back to the apostles themselves, with all ordinations not in that line null and void; but a succession of true apostolic doctrine, the deposit of what we still hear from Paul in his writings, this held by us in faithful hearts, with competency to teach others these same things ... Here is the picture of Christianity being perpetuated through a successful teaching ministry. (D. Hiebert) The Christian soldier, if he is to render good service, must not be entangled with worldly affairs; not that he can ignore them or neglect them, but he must guard against their interfering with the obedience he owes to his heavenly Commander. (G. Barlow) Plummer is correct in suggesting that this brief reference to men being taught so that they can teach others gives evidence of “the earliest traces of a theological school.” (G. Knight, III) It could also be a reference to the local church performing such training. (LWB)

This chapter gives one of the strongest calls in the Bible for believers to devote themselves to skillful understanding and practice of the Scriptures ... Timothy must also seek those who evidenced a knowledge and ability to teach others. Paul wanted to establish people of godly character who possessed the aptitude for relating divine truth to everyday life, for clarifying ideas, and for maintaining purity in their instruction. (M. Anders) It is a real concern to us older men that there be young men who will be faithful in teaching God’s Word. So Paul was admonishing Timothy to pass along the things he had been teaching him to faithful men, who shall be able to teach others also. (J. McGee) There is nothing here that approaches an ordination procedure in the later sense. To talk of the institution of the ministry in the Pastorals is to exaggerate. (R. Banks) Faithfulness negatively consists in not losing, neglecting, ignoring, or falsifying what Paul has said. (G. Knight, III) “In the presence of many witnesses” carries the fuller idea of supported by the testimony of other teachers, including the teaching of other apostles. (J. MacArthur) Paul here pleads for a succession of the teachers, passing on Christian knowledge from generation to generation, as runners in a relay race pass on the torch or the wand. (F. Gealy)

2 Tim. 2:2 **And** (continuative) **with reference to the things** (Acc. Gen. Ref.; doctrinal teachings) **you have heard** (ἀκούω, AAI2S, Culminative) **from me** (Abl. Source) **along with many** (Gen. Measure) **theological students** (Gen. Accompaniment; witnesses, those in Paul’s traveling seminary), **you** (Timothy) **deposit** (παρατίθημι, AMImp.2S, Constative, Command; entrust for safe-keeping, introduce, commend) **these** (Acc.

Dir. Obj.; same doctrinal teachings) with faithful (Dat. Spec.; reliable, loyal to the Truth) men (Dat. Ind. Obj.; those with the pastor-teacher gift who are consistent in their utilization of the grace apparatus for perception), who by their very nature (Nom. Appos., Qualitative; as potential pastor-teachers) shall be (εἰμί, FMI3P, Predictive) qualified (Pred. Nom.; sufficient for the task, adequate, academically prepared and seasoned) to teach (διδάσκω, AAInf., Culminative, Inf. As Dir. Obj. of Verb) others (Acc. Dir. Obj.; of the same kind: aspiring pastors) also (adjunctive).

^{BGT} **2 Timothy 2:2** καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

^{VUL} **2 Timothy 2:2** et quae audisti a me per multos testes haec commenda fidelibus hominibus qui idonei erunt et alios docere

LWB 2 Tim. 2:3 Bear hardships with me [endure suffering] as an honorable soldier of Christ Jesus.

^{KW} **2 Tim. 2:3** Take your part with others in enduring hardships as a good soldier of Christ Jesus.

^{KJV} **2 Timothy 2:3** Thou therefore endure hardness, as a good soldier of Jesus Christ.

TRANSLATION HIGHLIGHTS

Paul commands Timothy (Imperative mood) to share in his suffering for the ministry of the gospel. He wants Timothy to “carry the colors” with him during this extension of the angelic conflict on earth. For the kind of enemies he is going to meet on this battlefield, both from within the church and outside of the church, he is going to have to possess the attitude of a soldier. He cannot remain weak and wimpy and be able to confront false teachers. He cannot remain weak and wimpy and hold up under the categories of suffering that will undoubtedly come his way as a minister. The Greek word for “soldier” is “stratiotes,” from which we get our word “strategy.” Timothy needs to toughen up and develop the perspective or strategy that aligns with the knowledge that being a minister often means going to war against enemies in the spiritual realm. Some of these enemies which he cannot see will be hiding behind people he meets on the street. Some of them may even turn out to be close friends or family members.

RELEVANT OPINIONS

The soldiers served well as an admirable illustration of fortitude to Timothy, who was probably anything but military in his approach to this unenviable task at Ephesus. Every Christian must expect some measure of ill-treatment, as every soldier does. It may be that Timothy was over-sensitive about the evil treatment which constantly threatened him. (D. Guthrie) There are three pictures presented to our view – one military, another agonistical, and another agricultural. (T. Croskery) The believer with spiritual self-

esteem solves his own problems from the doctrine he knows rather than running here and there for counseling and spiritual advice. He views difficulties as opportunities to utilize the doctrine in his soul. (R.B. Thieme, Jr.) Without pushing the comparison too far, the willingness to suffer seems to distinguish the outstanding soldier from the mediocre. (P. Towner)

2 Tim. 2:3 Bear hardships with me (συγκακοπαθέω, AAImp.2S, Constativ, Command; fellowship in suffering, carry the colors with me in this campaign of the angelic conflict) as (comparative) an honorable (Compl. Nom.) soldier (Pred. Nom.) of Christ Jesus (Poss. Gen.).

^{BGT} **2 Timothy 2:3** Συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ.

^{VUL} **2 Timothy 2:3** labora sicut bonus miles Christi lesu

LWB 2 Tim. 2:4 No one [the pastor-teacher as soldier], while serving active duty on a military campaign, becomes entangled in the functions of civilian life [distracted from his duty to study and teach], in order that he may strive to serve [as a supergrace believer] the One who is in command [Jesus Christ as our Commanding Officer].

^{KW} **2 Tim. 2:4** No one when engaged in military service allows himself to become involved in civilian pursuits, in order that he may please the one who enlisted him as a soldier.

^{KJV} **2 Timothy 2:4** No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

TRANSLATION HIGHLIGHTS

Paul uses a military metaphor to describe the duty of a pastor and teacher to study and teach with undivided attention. When a soldier is serving in the military during a battle or campaign against an enemy (Temporal Participle), he should never be distracted by civilian pursuits (Pictorial Present tense). He must keep his attention on the battle at hand (Iterative Present tense), so he can do his duty as a supergrace soldier would. The routine activities of civilian life can be a serious distraction (entangled in thorns) to a soldier. They can also be a serious distraction to a pastor or teacher. A pastor or teacher who has to tend to a secular occupation can often be distracted into some form of reversionism; if prolonged, he could go AWOL from his duty to study and teach. The Latin points to a constant “negotiating in secular activities.” As a man who has a full-time secular job, I am a witness to the difficulties of tending to two occupations simultaneously. Certain financial responsibilities have required me to split my attention from where I prefer it to be – undivided attention to studying and teaching.

Unfortunately, I have met dozens of pastors and teachers who are also attempting to work a secular job to make ends meet. That seems to be the trend over the last few decades due to (a) lack of financial support from their respective churches, and (b) lack of interest in

Bible doctrine by the average Christian. Some of these pastors have small assemblies with limited funds, so they must work to support themselves and their families. Only a disciplined individual can make two endeavors work, but it is not easy. Multi-tasking is not a good practice for pastors and teachers, unless there is no other alternative. Paul is praying that Timothy can devote his undivided attention to serving (Potential Subjunctive mood) his Commanding Officer, Jesus Christ. He hopes there is enough financial support from Timothy's congregation that he is able to concentrate entirely on the Word of God (Culminative Aorist tense). Paul had to engage in tent-making for a number of years to provide for his room and board. The Philippian church eventually enabled him to minister full-time without making tents by sending periodic financial gifts.

RELEVANT OPINIONS

The great lesson here taught is that the warfare of the Christian soldier requires the same concentration of purpose as that of the earthly warrior, if he would win the victory. (A. Hervey) From the soldier Timothy must learn endurance, from the athlete discipline and from the laborer perseverance. (D. Guthrie) Our duty and our pleasure are to please our Commander in Chief. We should beware of absenteeism or going AWOL. (R. Earle) Obviously Paul did not mean that a minister should always give all of his time to preaching and teaching to the exclusion of any tent-making activities. He means that he should not let other duties drain off his energies or interests or divert him from his primary responsibilities as a Christian soldier. (T. Constable) Servants of Christ are not merely to be well-rounded dabblers in all types of trivial pursuits. They are tough-minded devotees of Christ who constantly choose the right priorities from a list of potential selections. (Lea) He must not become entangled or entwined in the business pursuits of civilian life whereby men ordinarily earn their living. He must keep habitually free from getting himself tied up in these pursuits so that he is not at liberty to devote himself to his primary duty. That does not mean that the Christian minister must never engage in secular work for a living, but rather he is to avoid absorption in it, or complications in connection with it, such as may divert him in spirit from his higher, divine calling. (D. Hiebert)

Continual endurance of evil, whether directed specially against himself, or generally thwarting the cause which he has most at heart, is the ordinary lot of the minister of Jesus Christ exercising his ministry in an evil world. And in order to be ready to encounter this evil, actively or passively, as the case may require, a complete concentration of purpose on the fulfillment of his ministry is absolutely required. If the heart is divided between the ministry of God's Word and the enjoyment of an easy life, there will be a constant temptation to avoid those various forms of "hardship" which properly belong to the campaign of the soldiers of Christ. Troubles will be shirked rather than endured; and ministerial duties will be made to stand on one side when they interfere with the inclinations of the moment. Labor will be evaded when the soul calls for ease. The determined struggle, and the sturdy stand against evil, whether in his own heart or in the world around him, will be postponed to a more convenient season, while weak compromises and sinful compliances take their place in the immediate present. At the same time, contradiction and opposition, crooks and crosses of various kinds, untoward

events, troubles, disappointments, and difficulties of all sorts, will be met, not in the spirit of Christian fortitude, nor in the spirit of Christian meekness and patience, but with petulant complaints, or with roughness and ill temper, as running against the current of the love of ease in the soul. It is, therefore, incumbent upon the servant of God to be wholly given up to the ministry which he has received. (A. Hervey)

These things (civilian occupations) are not sinful in and of themselves, but they pose a threat to the soldier since involvement in them would interfere with his military responsibilities ... Most, however, find the emphasis to be more generally on the need for discipline and single-minded commitment in Timothy's ministry. (P. Towner) Does this call to single-minded devotion mean that the Christian minister can have nothing to do with secular life? Does it negate the possibility of being married or of working outside the church? Does it require a hermit-like existence, living separated from the world? While some in the church historically have interpreted the verse in these ways, the historical context and Paul's teaching elsewhere seem to disallow these options ... Paul and Barnabas worked outside their ministry and their lives were anything but hermit-like. The key is to realize that the purpose of the metaphor is to stress Timothy's call to suffer hardship, that regardless of the degree of suffering Timothy must, like a soldier, persevere in his ministry and by so doing please God. It is an issue of priorities. The text does not speak of involvement but says "entangled" in everyday affairs. When everyday life becomes an entanglement to ministry, when the pursuit of life apart from ministry results in God's displeasure, when believers are no longer willing to suffer the pain to which all godly people are called, then they, like Timothy, are no longer good soldiers and no longer please the one who entrusted them. (W. Mounce)

2 Tim. 2:4 No one (Subj. Nom.), while serving active duty on a military campaign (στρατεύω, PMPtC.NSM, Iterative, Temporal), becomes entangled (ἐμπλέκω, PMI3S, Pictorial; involved, weaved) in the functions of civilian life (Loc. Sph.; secular, everyday, routine, occupation) life (Adv. Gen. Ref.; a pastor cannot afford to be distracted by the affairs of this world which often leads to reversionism, going AWOL from his duty to study and teach), in order that (purpose) he may strive to serve (ἀρέσκω, AASubj.3S, Culminative, Potential; please, benefit; function of the supergrace believer) the One (Dat. Ind. Obj.) Who is in command (στρατολογέω, AAPtc.DMS, Constative, Substantival, Articular; Jesus Christ as our commanding officer).

^{BGT} **2 Timothy 2:4** οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.

^{VUL} **2 Timothy 2:4** nemo militans implicat se negotiis saecularibus ut ei placeat cui se probavit

LWB 2 Tim. 2:5 Moreover, if anyone [the pastor-teacher as an athlete] is really training for and competing in the athletic games [doctrinal training must be his #1 priority in life], he will not receive a winner's crown [rewards for time and eternity]

unless he trains for and competes according to the rules [deviating from precisely correct protocol disqualifies him].

^{KW} **2 Tim. 2:5** And if a person contends in the athletic games, he is not crowned as the victor unless he engages in the athletic contest according to the prescribed rules.

^{KJV} **2 Timothy 2:5** And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

TRANSLATION HIGHLIGHTS

Paul uses an athletic metaphor to point out to Timothy that a pastor-teacher must adhere to precisely correct spiritual protocol. What does that mean? First of all, his #1 priority in life must be Bible doctrine. Second, he must prepare himself for the ministry by years of studying. Third, he must follow God's protocol plan for spiritual growth during the Church Age. Fourth, he must find some face-to-face assembly (church, seminary, bible college) or other medium (radio, television, publishing, internet) to teach others what he has learned and is still learning. A serious athlete must train according to some strict rules (Iterative Present tense) in order to be eligible to compete in the games (Potential Subjunctive mood) and to receive a victor's crown (Latin: coronation). He is not allowed to go it alone. An aspiring pastor or teacher must have adequate preparation and training, too. The local church is the best place to obtain this training, but so many have failed in this respect that seminaries have been formed to pick up their slack.

An aspiring pastor or teacher will not receive the victor's crown (Futuristic Present tense) if he does not prepare himself for the ministry and live the spiritual life as outlined by the protocol plan of God for the Church Age believer (Constative Aorist tense). A pastor or evangelist with a pocket full of handy sermons - that he repeats over-and-over again to the exclusion of studying the Word - is not fulfilling his spiritual gift. It should not be a surprise that pastors and teachers must prepare themselves according to some rules. Anyone who prepares for a career in another occupation must receive training according to a set of rules. The same is true for the ministry. So the potential for rewards in time and in eternity are there (Subjunctive mood), if precisely correct protocol is followed. Deviating from this precise outline of the protocol plan of God disqualifies the pastor, teacher and evangelist from his spiritual progress towards supergrace and his potential for rewards for faithfully executing his ministry. While Paul is emphasizing pastors, teachers and evangelists in these three metaphors (soldier, athlete, farmer), they can also be applied to believers in general.

The aspiring pastor, teacher or evangelist does not fulfill the requirements of his spiritual gift and receive a victor's crown unless he does two things. Paul gives these two conditions in the form of a double protasis. First, he must be serious in his training and competing by pursuing Bible doctrine as his #1 priority in life. Second, he must prepare himself and live the Christian life according to precisely correct spiritual protocol. How he lives his spiritual life and how faithfully he studies and teaches are the deciding factors. If he is not continually filled with the Holy Spirit, he is not living the Christian

way of life. If he is distracted by worldly affairs, he is not concentrating on doctrine. If he does not study the Bible verse-by-verse, he is not faithfully preparing himself for the ministry. If he focuses his attention on non-essentials - such as music, programs, rituals, ceremonies, political activism, psychological counseling, philosophical panaceas, catering to wealthy members of the congregation, telling excessive jokes and stories from the pulpit, etc. – he will be disqualified from rewards for his ministry.

RELEVANT OPINIONS

The crown the victor received, was a wreath for his head, woven of ivy, laurel, roses, oak leaves, etc. But the victor does not receive the crown unless he has striven lawfully, that is, unless he has obeyed the regulations governing the contest. Should he break the rules, he would be a castaway, barred from engaging in the athletic contest. (K. Wuest) Effort and endeavor is of no avail in God's service unless it be in strict conformity to the rules. Hence it is of prime importance to acquaint ourselves first of all with God's instructions and adhere to them closely. Otherwise the most pretentious effort, which seems to meet with most success, may be utterly rejected at the judge's stand. Do not attempt to work for God until you know the will of God. (A. Knoch) There were severe penalties imposed on any who infringed the rules. (D. Guthrie) The one who does not keep the rules is disqualified from the contest. We need to study the Bible in order that we may be familiar with the rules of the game. (R. Earle)

Christian living also requires adherence to certain rules regarding purity, doctrinal orthodoxy, faith, and love. Those who abide by the truth of God's Word will receive their reward on the day of judgment. Those who try to claim the prize without a commitment to faithful obedience will be disqualified. (M. Anders) This salvation is an additional crown which comes to those who are already saved, the elect ... To reign with Him is the reward, the salvation, the crown promised to those who persevere. (J. Dillow) If any man, therefore, wearied with the conflict, immediately withdraw from the arena to enjoy repose, he will be condemned for indolence instead of being crowned. Thus, because Christ wishes us to strive during our whole life, he who gives way in the middle of the course deprives himself of honor, even though he may have begun valiantly. (J. Calvin) The Church Age believer has a destiny. He glorifies God by utilizing divine assets so that he grows spiritually and acquires capacity to enjoy his escrow blessings. (R.B. Thieme, Jr.)

The only exercise some Christians get is jumping to conclusions, running down their friends, side-stepping responsibility, and pushing their luck. That is not the kind of exercise Paul is talking about ... There is no shortcut toward living the Christian life. Forget the gimmickry today that condenses Christianity into a little course or a few rules and regulations. God gave us 66 books, and each one of them is very important. It takes the composite picture to give us the mind and the Word of God. We are to study the whole Bible. An athlete can't cut the corner of a racetrack. Neither can a baseball player run by second base without touching it; he has to touch all the bases to score. A child of God has to do that, too. If you're going to win, you can't take any shortcuts. (J. McGee) The athletic games are an analogy for the Christian way of life. Training according to the

rules means adhering to the protocol plan of God. (R.B. Thieme, Jr.) The attempt to avoid suffering, or situations that might lead to suffering, would amount to a breach of the rules. (P. Towner)

2 Tim. 2:5 Moreover (continuative), if (protasis, 3rd class condition, "maybe he is competing according to the rules, maybe he isn't") anyone (Subj. Nom.; the pastor-teacher as athlete) is really (emphatic *kai*: seriously) training for and competing in the athletic games (ἀθλέω, PASubj.3S, Iterative, Potential; the serious athlete is compared to the supergrace pastor who pursues doctrine as his #1 priority in life), he will not (neg. adv.) receive a winner's crown (στεφανῶω, PPI3S, Futuristic; rewards for time and eternity) unless (neg. particle combined with 2nd protasis of a 3rd class condition, "only if") he trains for and competes (ἀθλέω, AASubj.3S, Constative, Potential) according to the rules (Instr. Manner; follows strict, legitimate procedures).

^{BGT} **2 Timothy 2:5** ἐὰν δὲ καὶ ἀθλῆ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.

^{VUL} **2 Timothy 2:5** nam et qui certat in agone non coronatur nisi legitime certaverit

LWB 2 Tim. 2:6 **The farmer [the pastor, teacher and evangelist as an agriculturist] who works hard must be [standard *modus operandi*] the first to receive a share of the benefits [the harvest of supergrace].**

^{KW} **2 Tim. 2:6** It is a necessity in the nature of the case that the tiller of the soil who labors with wearisome effort be the first to be partaking of the fruits.

^{KJV} **2 Timothy 2:6** The husbandman that laboureth must be first partaker of the fruits.

TRANSLATION HIGHLIGHTS

Paul uses an agricultural metaphor, pointing to a farmer who works hard (Durative Present tense) as the first person to receive a share of his harvest (Pictorial Present tense). The pastor, teacher or evangelist who studies the Word of God will receive the spiritual blessings from attaining supergrace before any of those he later teaches. Not only should he receive spiritual blessings first, he should also receive a greater abundance of rewards for his efforts. There is no such thing as equality in the spiritual life; there is no such thing as equality when it comes to receiving rewards. This is standard *modus operandi* for those who diligently study and teach. The pastor also receives suffering for blessing first, and divine discipline if he strays from the path.

RELEVANT OPINIONS

Unlike the teacher, the soldier, and the athlete, a farmer often works alone. He has no students to stimulate him, no fellow soldiers to fight with him, no teammates or crowd to cheer him. Many Christian's lives are like the farmer's. Although there may be

occasional times of excitement and special satisfaction, the daily routine is often, in itself, unattractive and unrewarding. But whatever their day-to-day responsibilities may involve, all faithful believers are promised God's blessing and reward. We may be underpaid, treated unfairly by our boss or fellow employees, and misunderstood or unappreciated by fellow Christians. But Christ's reward to His faithful disciples is never deficient, never unfair, never late, and never omitted. (J. MacArthur)

As the pictures unfold, the concept of goal develops from the implicit to the explicit promise of a reward. While the reality of the suffering Timothy is to face calls forth the repetition of examples to emphasize unswerving commitment, it is the goal (from pleasing the Lord to the promise of reward) that supplies the motivation. (P. Towner) Beyond warfare is victory, beyond athletic effort a prize, and beyond agricultural labor a crop. (G. Fee) All three illustrations imply dogged persistence and hold out the prospect of reward for the faithful. (T. Constable) The three illustrations suggest: no distractions – concentration; no half-heartedness – exertion; no cessation – persistence. (R. Ward)

2 Tim. 2:6 The farmer (Subj. Acc.) who works hard (κοπιάω, PAptc.AMS, Durative, Substantival; toils) must be (δει, PAI3S, Descriptive; standard *modus operandi*) the first (Acc. Spec.) to receive a share of (μεταλαμβάνω, PAInf., Pictorial, Inf. As Dir. Obj. of Verb) the benefits (Obj. Gen.; fruit, crops, the harvest of supergrace).

^{BGT} **2 Timothy 2:6** τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

^{VUL} **2 Timothy 2:6** laborantem agricolam oportet primum de fructibus accipere

LWB 2 Tim. 2:7 **Concentrate on what I am saying [maximum academic discipline], because as a result the Lord [God the Holy Spirit] will give you comprehensive doctrinal understanding.**

^{KW} **2 Tim. 2:7** Be grasping the meaning of that which I am saying, for the Lord will give you understanding in all things.

^{KJV} **2 Timothy 2:7** Consider what I say; and the Lord give thee understanding in all things.

TRANSLATION HIGHLIGHTS

Paul now commands Timothy (Imperative mood) to pay close attention to what he is saying (Durative Present tense). He is to use his mind to grasp Paul's teaching, not his emotions. If he does, God the Holy Spirit will give him (Predictive Future tense) comprehensive doctrinal understanding. If he exercises strict academic discipline, Timothy will learn every possible category of doctrine from Paul. He will end up with a complete and accurate systematic theology. He will then be able to grow to supergrace and he will also have enough truth in his soul to meet the false teachers head-on. Paul is not throwing Timothy to the wolves without sufficient instruction in the Word. And the Holy Spirit will not abandon him when trials and tribulations come his way. He will have doctrine in his soul and the filling of the Spirit to meet any problem.

RELEVANT OPINIONS

God wills to reveal Himself to us not “out of the blue,” but in and through our attention to the objective, historical, written Word of God which portrays the historical, incarnate Christ ... Paul does not say that this thinking replaces God’s “revealing” work, but that God will work in and through this thinking ... So it would be wrong to say that the work of the mind and the revealing work of God are alternatives or adversaries. They go hand in hand ... God’s gift of understanding is through thinking, not instead of thinking. (J. Piper) The apprehension of spiritual truth is not primarily a matter of mental acumen but of spiritual teachableness. (Hiebert) Mere reading is not enough. What has been written must be pondered. What has been spoken must be digested. Timothy need not fear that such mental activity will be fruitless. (W. Hendriksen) Without having to spell it out, he expects Timothy to get the point. (L. Johnson)

2 Tim. 2:7 Concentrate on (νοέω, PAImp.2S, Durative, Command; use your intellect, not your emotions) what (Acc. Dir. Obj.) I am saying (λέγω, PA1S, Static; maximum academic discipline), because as a result (causal & resultant) the Lord (Subj. Nom.; God the Holy Spirit) will give (δίδωμι, FAI3S, Predictive) you (Dat. Adv.) comprehensive (Dat. Measure; complete, total) doctrinal understanding (Acc. Dir. Obj.; all categories, insight).

^{BGT} **2 Timothy 2:7** νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πάσιν.

^{VUL} **2 Timothy 2:7** intellege quae dico dabit enim tibi Dominus in omnibus intellectum

LWB 2 Tim. 2:8 Remember Jesus Christ, Who was resurrected out from deaths [spiritual, then physical], out from the ancestry of David [Israel will not be forgotten], according to my gospel [Church Age centric],

^{KW} **2 Tim. 2:8** Be remembering Jesus Christ raised out from among the dead, from the ancestry of David according to my gospel [good news],

^{KJV} **2 Timothy 2:8** Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

TRANSLATION HIGHLIGHTS

Paul now commands Timothy to remember (Imperative mood) Jesus Christ, especially that He was resurrected (Intensive Perfect tense) from deaths: both spiritual death and physical death. Why would Paul tell Timothy to remember the Lord Jesus Christ? As a long term believer, that almost sounds insulting! The emphasis here was on the “resurrected” Jesus Christ; this emphasis is important because the false teachers were teaching that a physical resurrection didn’t really occur. They had the doctrine of resurrections all fouled-up in their minds, as we shall see when we get to the resurrection of the Church (the rapture) in verse 18.

The plural “deaths” points to both spiritual and physical deaths, which means the denial of one of the deaths (either spiritual or physical) by the false teachers was a lie. Jesus Christ died twice on the cross: first spiritually (“It is finished”), then physically (when he expired His last breath). Paul also points out the Lord’s physical ancestry to David, which links him to the nation Israel. The Lord will not abrogate His promises to Israel; they will be fulfilled. The spiritual and physical deaths of Christ is a crucial part of Paul’s gospel which is Church Age centric. His promises to the church will likewise be fulfilled.

RELEVANT OPINIONS

The perfect marks the permanent condition – raised and still living. (M. Vincent) The seed of David points to the one and only genealogy, contrasted with the endless genealogies. It proves Jesus to be the Messiah, and also the Heir of the throne of David. (M. Henry) This testimony is so express, that the more heretics labor to get rid of it, the more do they discover their own impudence. The Jews and other enemies of Christ deny that He is the person who was formerly promised; but Paul affirms that He is the son of David, and that He is descended from that family from which the Messiah ought to descend. (J. Calvin) Raised from the dead emphasizes His deity; descended from David emphasizes His humanity. It is not the dead Christ that Timothy is to contemplate, but the risen living Lord. This is Paul’s gospel. (F. Gaebelein)

2 Tim. 2:8 Remember (μνημονεύω, PAImp.2S, Durative, Command; recall, keep in mind) **Jesus Christ** (Acc. Dir. Obj.), **Who was resurrected** (ἐγείρω, Perf.PPtc.AMS, Intensive, Substantival; raised) **out from deaths** (Abl. Separation; two deaths: spiritual then physical), **out from the ancestry** (Abl. Source; sperm) **of David** (Gen. Rel.; God’s promises to Israel will be fulfilled), **according to my** (Poss. Gen.) **gospel** (Acc. Gen. Ref.; message, God’s promises to the church will be fulfilled),

^{BGT} **2 Timothy 2:8** Μνημόνευε Ἰησοῦν Χριστὸν ἐγγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέλιόν μου,

^{VUL} **2 Timothy 2:8** memor esto Iesu Christum resurrexisse a mortuis ex semine David secundum evangelium meum

LWB 2 Tim. 2:9 Concerning which [Paul’s gospel] I suffer hardship as a criminal to the point of imprisonment [chained in the Mamertine dungeon], but the Word of God has not been incarcerated [doctrine will advance in spite of his imprisonment].

^{KW} **2 Tim. 2:9** In which sphere of action I am suffering hardship to the extent of bonds as a malefactor. But the word of God has not been bound, with the present result that it is not shackled.

^{KJV} **2 Timothy 2:9** Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

TRANSLATION HIGHLIGHTS

Paul is suffering hardship (Pictorial Present tense) as a criminal in the Mamertine dungeon because of the gospel which he preached. Those who put him in prison hoped to end the spread of the gospel, but there was no chance in that happening. Even though the apostle was in prison waiting for his trial and eventual execution, the Word of God was not incarcerated (Intensive Perfect tense). The gospel of Jesus Christ continued to be advanced even while Paul and other Christians were in prison.

RELEVANT OPINIONS

While I am here, shut up in prison, the Word of God, preached by a thousand tongues, is giving life and liberty to myriads of my brethren of the human race. The tyrant can silence my voice and confine it within the walls of my dungeon; but all the while the sound of the gospel is going through all the earth, its saving words to the ends of the world. (A. Hervey) The word is what matters; the preachers and their fate are comparatively insignificant. God Himself takes responsibility for the progress of the Gospel. (C. Barrett) The enemies of the gospel could not destroy its facts or answer its arguments: they took their revenge on its propagators, whose only fault was that they spoke the truth. (G. Barlow)

2 Tim. 2:9 Concerning which (Dat. Ref.; Paul's gospel) **I suffer hardship** (κακοπαθῶ, PA1S, Pictorial; bear misfortune) **as** (comparative) **a criminal** (Pred. Nom.) **to the point of** (Adv. Measure) **imprisonment** (Gen. Disadv.; chained like a criminal in the Mamertine dungeon), **but** (adversative) **the Word** (Subj. Nom.) **of God** (Poss. Gen.) **has not** (neg. adv.) **been incarcerated** (δέω, Perf.PI3S, Intensive; bound, hindered; doctrine will be advanced regardless of what happens to the believer).

^{BGT} **2 Timothy 2:9** ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται.

^{VUL} **2 Timothy 2:9** in quo laboro usque ad vincula quasi male operans sed verbum Dei non est alligatum

LWB 2 Tim. 2:10 For this reason, I am enduring [holding up under continual pressure] all kind of things [suffering] for the sake of the elect [those who are elect but have not yet believed], in order that they may obtain the deliverance [salvation] which is in Christ Jesus along with eternal glory [invisible resurrection body].

^{KW} **2 Tim. 2:10** Because of this I am enduring all things for the sake of the selected-out ones [those sovereignly selected from mankind for salvation], in order that they themselves also may obtain salvation which is in Christ Jesus, together with everlasting glory.

^{KJV} **2 Timothy 2:10** Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

TRANSLATION HIGHLIGHTS

Paul is holding up in prison under all kinds of pressure (Durative Present tense). He is enduring all kinds of suffering on behalf of God's elect – those who have not yet believed and those who need doctrine for spiritual growth. Even while in prison, Paul is concerned that God's elect might obtain salvation (Culminative Aorist tense) through the gospel. Paul never stopped being an apostle and an evangelist. He wanted all of God's elect to obtain the salvation which is in Christ Jesus along with their invisible resurrection body in the future. I interpret this passage in a positional sanctification framework, as a reference to the elect who have not yet believed and become Christians. That means the subjunctive mood is a result, the salvation or deliverance is an objective genitive, and the eternal glory is our resurrection body. There is also merit in interpreting it as an experiential sanctification passage, which would make these references apply to Christians who are attempting to grow in grace. That would make the subjunctive mood a potential, the deliverance a function of the grace apparatus for perception, and the eternal glory escrow blessings and decorations.

RELEVANT OPINIONS

In every usage of the term “elect” applied to men, in the NT it *always* refers to a justified saint. Conversely, it *never* refers to someone who was elect in eternity past but who has not yet entered into the purpose of their election, justification. (T. Constable) The sovereign grace ambassador of Christ knows that God will make “known the riches of His glory on the vessels of mercy” by calling them out “not of the Jews only, but also of the Gentiles” (Rom. 9:23-24). Therefore, he carries out the great commission with full assurance and much boldness, enduring “all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.” (G. Long) The word “salvation” does not necessarily mean “final deliverance from hell.” (J. Dillow) There is no such thing as God eternally electing some to be His own and not determining who they will be. The Lord knows those that are His. The first instinct of depraved man is to rebel against God's sovereignty. Spiritual seed is not of the will of man. (W. Best) Paul believes that God has chosen from the generality of mankind some whom He will draw to Himself, therefore, he is willing to give himself to be the instrument through whom they hear the gospel, are so drawn to God, and obtain salvation. (G. Knight, III)

The word of God is not imprisoned on account of the fact that its preachers are imprisoned. (C. Barrett) Here then are saved people in need of salvation! The salvation in view is necessarily sanctification or, perhaps more precisely, victorious perseverance through trials. (T. Constable) While the majority of the commentators understand the “elect” to refer to the unregenerate who have not yet believed (but certainly will), there is good reason to understand the term in this context as a virtual synonym for a regenerate saint ... The “eklektoi” are persons who not only are “in thesi” the objects of the divine election, but who are so in fact, i.e., those who have entered upon the state of reconciliation. (J. Dillow) Fulfilling the responsibilities that accompany independence, the believer exercises self-control, self-restraint, poise, and self-regulation. (R.B. Thieme,

Jr.) These elect are those on whom God has set His peculiar love from eternity. They are the object of His sovereign good pleasure, chosen not because of their foreseen goodness or faith, but because God so willed. It was not man's faith which caused election; but election which caused man's faith ... The decree of election includes the means as well as the end. (W. Hendriksen)

We believe that in spiritual and divine things the intellect, heart, and will of unregenerate man cannot by any native or natural powers in any way understand, believe, accept, imagine, will, begin, accomplish, do, effect, or cooperate, but that man is entirely and completely dead and corrupted as far as anything good is concerned. Accordingly, we believe that after the Fall and prior to his conversion, not a spark of spiritual powers has remained or exists in man by which he could make himself ready for the grace of God or to accept the proffered grace, nor that he has any capacity for grace by and for himself or can apply himself to it or prepare himself for it, or help, do, effect, or cooperate towards his conversion by his own powers either altogether or halfway or in the tiniest or smallest degree, of himself as coming from himself, but is a slave of sin, the captive of the devil who drives him. Hence according to its perverse disposition and nature, the natural free will is mighty and active only in the direction of that which is displeasing and contrary to God. (A. Custance)

2 Tim. 2:10 For this reason (Acc. Purpose), I am enduring (ὑπομένω, PAIS, Durative; holding up under continual pressure) all kinds of (Acc. Spec.; categories) things (Acc. Dir. Obj.; suffering) for the sake of the elect (Acc. Purpose; seed of the woman only: those who are elect but have not believed yet), in order that (purpose/result) they (Subj. Nom.) may obtain (τυγχάνω, AASubj.3P, Culminative, Potential: experiential, Result: Positional) the deliverance (Obj. Gen.; Positional: through the grace of God, Experiential: through the daily function of the grace apparatus for perception) which (Adv. Gen. Ref.) is (ellipsis) in Christ Jesus (Loc. Sph.) along with eternal (Positional: Gen. Extent of Time, Experiential: Qualitative Gen.) glory (Gen. Accompaniment; Positional: invisible resurrection body, Experiential: escrow blessings and decorations).

^{BGT} **2 Timothy 2:10** διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου.

^{VUL} **2 Timothy 2:10** ideo omnia sustineo propter electos ut et ipsi salutem consequantur quae est in Christo Iesu cum gloria caelesti

LWB 2 Tim. 2:11 "Faithful is the Word. For if we died with Him [as part of His elect], then we shall live with Him [sharing His eternal life as joint heirs in eternity].

^{KW} **2 Tim. 2:11** Trustworthy is the word. For in view of the fact that we died with Him, we shall also live by means of Him.

^{KJV} **2 Timothy 2:11** *It is a faithful saying: For if we be dead with him, we shall also live with him:*

TRANSLATION HIGHLIGHTS

Paul quotes a few lines from his favorite hymn, beginning here and ending with verse 13. The first phrase begins with: Faithful is the Word. If we died with Him (Culminative Aorist tense), and since we are part of His elect we indeed did, then we shall live with Him (Predictive Future tense). We were chosen in Him in eternity past to be one of His elect. In time, the baptism of the Holy Spirit identifies us with Christ in His death. This is positional truth, reserved for believers only. As believers, we will be His joint heirs in eternity. This positional passage, pointing to eternity past (aorist) and eternity future (future), is one contextual reason why I interpreted the prior passage in positional terms. If the context was experiential, I would anticipate this passage to include something in the present tense. Paul's lines from his favorite hymn join two eternities, both of which are spoken of in positional terms. The next passage, however, deals with experiential sanctification and rewards. That is why I mentioned the possibility in verse 10 that an experiential interpretation is possible.

RELEVANT OPINIONS

This faithful saying shows that our life and all that comes to us by His grace is immutable – it depends on His faithfulness. Service, however, has two sides, reward and loss. Endurance will be recognized by a place of authority in His celestial realm. If we disown Him we cannot expect Him to give us a public place of power in the future. This does not infringe in the least degree on our salvation or life or anything which is ours by His grace. (A. Knoch) Most scholars agree that the words here are derived from a Christian hymn. (D. Guthrie)

2 Tim. 2:11 "Faithful (Subj. Nom.) is (ellipsis) the Word (Pred. Nom.; a few lines from Paul's favorite hymn). For (explanatory) if (protasis, 1st class condition, "and we did") we died with Him (συναποθνήσκω, AAI1P, Culminative; as part of His elect), then (Result, apodosis) we shall live with Him (συζάω, FAI1P, Predictive; sharing His eternal life as joint-heirs in eternity).

^{BGM} **2 Timothy 2:11** πιστός@annmsn ὁ@dnms λόγος@nnmsc εἰ@cs γάρ@cc
συναποθνήσκω@viaa1p καὶ@b συζάω@vifa1p

^{BGT} **2 Timothy 2:11** πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

^{VUL} **2 Timothy 2:11** fidelis sermo nam si conmortui sumus et convivemus

LWB 2 Tim. 2:12 **If we persevere [living the majority of our Christian life in the filling of the Holy Spirit and enduring suffering], then we will rule with Him [reigning as an eternal reward]. If we keep on repudiating Him [refusing to use our divine assets], He will repudiate us [no eternal rewards] to our detriment.**

^{KW} **2 Tim. 2:12** If we are persevering, we shall also reign as kings with Him. If we shall deny Him, that One also will deny us.

^{KJV} **2 Timothy 2:12** If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

TRANSLATION HIGHLIGHTS

Paul uses three “if” statements, each referring to experiential sanctification. The first two are in this verse and are 3rd class conditions, which means “maybe we will, and maybe we won’t.” The answer is uncertain from our viewpoint (Potential Indicative mood), because it requires continual positive volition towards Bible doctrine and the mechanics of the spiritual life. If we persevere (Latin: sustain) by living the majority of our Christian life in the filling of the Spirit (Durative Present tense), we will rule with Him throughout eternity (Predictive Future tense). Reigning or ruling with Him is an eternal reward. It is reserved for winner believers, not loser believers. Ruling assumes a degree of authority and is much greater than mere residence. All believers will be resident in eternity future, but only winner believers will rule with Him in eternity future.

If we keep on repudiating Him (Progressive Future tense) by refusing to use our divine assets (Potential Indicative mood), He will repudiate us (Predictive Future tense). Repudiating us does not mean we lose our salvation. This is a passage on experiential sanctification, not positional sanctification. “Repudiating us” means if we don’t use His divine assets while on earth, He will not distribute (Latin: negate) our eternal rewards which are currently being held in escrow in heaven. As R.B. Thieme, Jr. often says: “Our unearned eternal rewards will remain on deposit forever in heaven, as a testimony to our lost opportunity on earth.” Experiential sanctification is a reciprocal process; we do our part and He rewards us as His part. This two-sided relationship is the opposite of positional sanctification, which depends solely on sovereign grace.

RELEVANT OPINIONS

The theory that Christ and the saints are now reigning and in a present kingdom of God on earth, is specifically refuted by the apostle Paul. Paul is not claiming the fulfillment of that prophecy now. (C. Feinberg) The possibility of being “disowned” does not refer to loss of salvation, because the apostle clarifies that, even when we are “faithless,” He will remain faithful to us. But it does mean that we may be “disqualified for the prize” and stand ashamed at His coming ... Many expositors interpret the reign in life not just with regenerate life but with the rulership in the future age, the consummation of our redemption in the Messianic kingdom in the world to come. (J. Dillow) If resurrected saints are to reign with Christ over the millennial earth, it would seem evident that there must be at least a limited amount of communication and association between resurrected saints and those in their natural bodies. (J. Walvoord)

If the believer endures temptations to apostatize, he or she will one day reign with Christ. While all Christians will reign with Christ in the sense that we will be with Him when He reigns, the faithful will reign with Christ in a more active sense. The Bible seems to teach

that there are degrees of reigning. The idea that all Christians will remain faithful is true to neither revelation nor reality ... The unfaithful believer will not lose his salvation or all of his reward, but he will lose some of his reward. (T. Constable) There is an inheritance in the NT, an inheritance which, like that of the Israelites, is merited. They are also heirs of the kingdom and joint-heirs with the Messiah ... This inheritance is a reward which is received as wages for work done ... Co-heirship is always presented as conditional on the believer's faithfulness. (J. Dillow) The priesthood of which every child of God is a member is a holy priesthood, a royal priesthood. (J. Lightner)

There is nothing in the context or anywhere else in the NT which establishes that his denial of us refers to being excluded from heaven ... Christ will deny the unfaithful Christian the reward of reigning with Him. Nothing is said here about loss of salvation ... Those who are victorious in suffering, who persevere to the end will enjoy a joint participation with Christ in the future reign of the servant kings ... That there is something conditional in the believer's future and that he faces a danger of not persevering necessarily and inevitably to the end of life could hardly be made plainer that it is in the verses of this song ... The possibilities of failure to endure, of disowning Christ, and of being faithless are stark realities. To say that true Christians do not face these dangers seems contradictory to passages such as this ... There are two heirships. The inheritance is usually conditioned upon obedience, but salvation from hell is always by faith alone. In order to become a joint heir with Christ, one of His metachoi, we must faithfully endure our sufferings to the end. (J. Dillow)

Suffering here does not imply happiness hereafter. It is only a certain order of suffering to which a reward is promised - the suffering which comes to us from fellowship with the Lord Jesus and conformity to His image. A few words here, by way of aiding you in making the distinction. We must not imagine that we are suffering *for* Christ and *with* Christ if we are not *in* Christ. If a man is not a branch of the Living Vine, you may prune and cut until the sap flows and the branch bleeds but he will never bring forth heavenly fruit. Prune the bramble as long as ever you like. Use the knife until the edge is worn away - the brier will be as sharp and fruitless as ever! (C. Spurgeon) I'd be embarrassed if I were put on the same par with the apostle Paul in heaven, because I haven't suffered as he did. I would be apologizing to him constantly for being placed beside him. (J. McGee)

2 Tim. 2:12 If (protasis, 3rd class condition, "maybe we will, maybe we won't") we persevere (ὑπομένω, PAI1P, Durative, Potential; living the majority of our Christian life in the royal palace while on earth), then (result, apodosis) we will rule with Him (FAI1P, Predictive; reigning as an eternal reward; *ruling*, which assumes authority, is something much greater than mere *residence*). If (protasis, 3rd class condition, "maybe we will, maybe we won't") we keep on repudiating (ἀρνέομαι, FMI1P, Progressive, Potential, Deponent; denying) Him (ellipsis; refusing to use our divine assets), He will repudiate (ἀρνέομαι, FMI3S, Predictive, Deponent; deny) us (Acc. Dir. Obj.; no eternal rewards) to our detriment (Adv. Manner; in reciprocal fashion).

^{BGT} **2 Timothy 2:12** εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, κάκεινος ἀρνήσεται ἡμᾶς·

^{VUL} **2 Timothy 2:12** si sustinemus et conregnabimus si negabimus et ille negabit nos

LWB 2 Tim. 2:13 **If we are faithless [ignoring Bible doctrine and spending our lives in the cosmic system as reversionists], He remains faithful [we are still positionally saved], for He [Jesus Christ] is not able to deny Himself.”**

^{KW} **2 Tim. 2:13** If we are unfaithful, that One remains faithful, for to deny Himself He is not able.

^{KJV} **2 Timothy 2:13** If we believe not, yet he abideth faithful: he cannot deny himself.

TRANSLATION HIGHLIGHTS

Paul uses another “if” statement, but this time it is a protasis of a 1st class condition, which assumes the statement is true. If we ignore Bible doctrine and spend our lives in the cosmic system as reversionists (Pictorial Present tense), He remains true to us (Durative Present tense). In other words, if we are faithless in the spiritual life, He remains faithful to us. We still go to heaven; we are still positionally saved. Jesus Christ cannot deny Himself (Culminative Aorist tense). Deity does not have the capability (Gnomic Present tense) of breaking His word or reversing the benefits of salvation that He already bestowed on one of His elect. Our experiential spiritual state may be pathetic, but we are eternally secure in spite of our behavior. That is grace in action.

RELEVANT OPINIONS

In 2 Timothy 2:11-13, each protasis (“if” clause) deals with the believer’s actions (all in the first person plural, the language of confession); each apodosis (“then” clause) give the results in terms of Christ, with the final apodosis having an additional explanatory coda. (G. Fee) Experiential sanctification is potential for the believer, commanded but not guaranteed. God provides the resources, opportunities, instructions, encouragement, and even the divine discipline, but the believer himself chooses to execute the protocol plan of God or not ... The believer’s failure to live by the mandates of experiential sanctification never cancels positional or ultimate sanctification, which are guaranteed by the very essence of God. (R.B. Thieme, Jr.)

Public opinion is not the test and gauge of the Truth of God, for public opinion has continually altered and it will continue to alter. The aggregate thinking of fallible men is less than nothing when set against the one solitary mind of God, who is Infallible, as He reveals it to us by the Holy Spirit in the Words of Truth in the Scriptures ... The world lies in the Wicked One and its judgment is under his sway. What are multitudes when they are all under the influence of the Father of Lies? The greatest majority in the world is a minority of one when that man is on God’s side. Count heads, do you? Well, count by the millions if you like, but I shall rather weigh, than count - and if I speak the Truth

of God - I have more weight on my side than can be found in a million who believe not! You must learn to stand alone! When you know that you have a grip on revealed Truth, you may not set all the judgments of men in comparison with the eternal and Infallible judgment of the mighty God! No, though we believe not, that is, the mass of us and nations of us, "yet He abides faithful: He cannot deny Himself." (C. Spurgeon)

Christ cannot disown Himself; therefore He will not deny even unprofitable members of His own body. True children of God cannot become something other than children, even when disobedient and weak. Christ's faithfulness to Christians is not contingent on their faithfulness to Him. (A. Litfin) Because of what God is doing in grace, even the most legalistic, the most indifferent, and the most antagonistic believers have an overriding security. Despite their various brands of negative volition toward Bible doctrine, they will all receive ultimate sanctification as certainly as will the mature believer. Possessing the same eternal life, all believers have the same guarantee. Ultimate sanctification is the minimum; it includes no special blessings, no special rewards. (R.B. Thieme, Jr.)

Well, now, it comes to pass, sometimes, according to this type, that the visible Church of God apostatizes from the Truth of God. The Doctrines of Grace, the Truths of the Gospel are obscured, beclouded, scarcely preached - preached with gaudy words or hid behind ceremonies and rites and all sorts of things. And what happens? Are the foundation Truths removed? Is the eternal verity reversed? Has God recalled His promises? Oh no! "He abides faithful: He cannot deny Himself." Alas, the Church of God seems to lose, sometimes, her faith in prayer! Her pleading assemblies become scarce. Her prayer for men's conversion is scarcely raised. Few come together to supplicate the Lord and besiege the Mercy Seat. But what then? Does God change? Does He forsake His cause? Oh, no: "He abides faithful: He cannot deny Himself." (C. Spurgeon)

2 Tim. 2:13 **If** (protasis, 1st class condition, "assumes we are") **we are faithless** (ἀπιστέω, PAI1P, Pictorial; ignoring Bible doctrine and spending our lives in the cosmic system as reversionists), **He** (Subj. Nom.; Jesus Christ) **remains** (μένω, PAI3S, Durative) **faithful** (Pred. Nom.; deity cannot perform in any other manner; we are still positionally saved), **for** (explanatory) **He is not** (neg. adv.) **able** (δύναμαι, PMI3S, Gnostic, Deponent; doesn't have the inherent power or ability) **to deny** (ἀρνέομαι, AMInf., Culminative, Inf. As Dir. Obj. of Verb, Deponent; repudiate) **Himself** (Acc. Dir. Obj.)."

^{BGT} **2 Timothy 2:13** εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

^{VUL} **2 Timothy 2:13** si non credimus ille fidelis manet negare se ipsum non potest

LWB 2 Tim. 2:14 **Keep on reminding them [reversionists living in cosmic I: the arrogance complex of sins] about these things [encourage them to return to doctrine so he may receive rewards and rule with Christ in eternity], warning others [reversionists living in cosmic II: the hatred complex of sins] in the presence of God**

[in the classroom or local assembly] to stop resisting doctrine [jeopardizing their growth in grace], which is not beneficial, serving as a base of operations for the destruction [subversion] of others [especially new believers] who are listening [those who are eager to learn the Word of God].

^{KW} **2 Tim. 2:14** These things constantly be reminding them, charging them in the presence of God not to be continually wrangling about empty and trifling matters, which results in not even one useful thing, since it ruins those who hear.

^{KJV} **2 Timothy 2:14** Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

TRANSLATION HIGHLIGHTS

Paul commands Timothy (Imperative mood) to keep on reminding reversionists who are living in cosmic I (Iterative Present tense) about the possibility of receiving rewards and ruling with Christ in eternity. Timothy is to do his best to inculcate those who are wandering from doctrine to return from the error of their ways. He is also to warn reversionists who are living in cosmic II (Iterative Present tense) to stop resisting Bible doctrine (Iterative Present tense). Notice that those who are in cosmic I are reminded while those in cosmic II are warned. Believers in cosmic II require harsher measures to get their attention. Paul cares about believers who are involved in Satan's cosmic system, whether it is involvement in the arrogance complex of sins (cosmic I) or the hatred complex of sins (cosmic II). He uses the iterative present tense to encourage Timothy to remind and warn over-and-over again.

When a warning is required, he is to do this in the presence of God. This could be publicly in the classroom or local assembly, or privately if another witness is not available. Resisting doctrine is destroying the contents of their soul. Their rejection of truth erodes the genuine humility and teachability required to learn and grow according to God's plan. Their resistance, hair-splitting and verbal disputes are not good for anyone. Such activity serves as a base of operations for Satan to destroy the spiritual life of others (Gk: catastrophe, Latin: subversion). The phrase "upon which rests" is an idiom for a "base of operations." The havoc which this negativity creates is particularly harmful to new believers who are eager to listen and learn (Iterative Present tense). If new believers hang around reversionists for long, their bad example will eventually bring cursing by association upon those who do not have enough doctrinal muscle.

RELEVANT OPINIONS

The minister of Christ who wastes his time, and spends his strength in foolish and unlearned questions and profane babblings, who strives about words to no profit, who dabbles with philosophy and vain deceit, after the traditions of men, and not after Christ, who intrudes into things which he has not seen, bringing in strange doctrines and carnal ordinances, and laying burdens upon the consciences of his hearers, which God has not laid – however earnest he may be, and however willing he may be to endure trouble in defense of his teaching, is not a workman approved unto God, or one that needs not to be

ashamed of his work. He builds upon the foundation hay and stubble, instead of gold and costly stones. But the skilful workman shuns this. He will not allow himself to be enticed into unprofitable controversies, or fritter away his zeal upon things of no moment. But he bends all the powers of his mind to divide rightly the Word of Truth. Holy Scripture is his model. What is made much of in Scripture he makes much of in his teaching. (A. Hervey)

Christian people need to be reminded of the truth in all its aspects. We are apt to forget the consolatory aspect of truth under the pressure of present trial. The Lord has made provision to put us in remembrance, through the ministry and through the Word of God, to which we do well to take heed as to a light shining in a dark place ... The apostle condemns a wrangling about terms which brings no advantage to truth, but rather tends to the subversion of the hearers, misleading their judgments and overturning their faith. Simple-minded people might begin to doubt the truth of a gospel about which contending controversialists were so much at variance. Unsettlement of mind is dangerous, while it lays an arrest on all earnest work. (T. Croskery) The chief Pastor is first dealt with, as to the state and history of his own soul, his own proficiency in the school of the Cross. Then, and only then, as one who can indeed hand on that truth “through personality,” he is to press a genuine conformity to the Cross upon his brethren in the work. (H. Moule)

The word “subverting” means turning upside down. From it comes our English word “catastrophe.” Many a religious debate has been a real catastrophe, as church history amply confirms. Such debates increase rather than remove doubts and stir up the bitterest passions ... To seek to answer them would be to give them a greater importance than they deserve. (D. Hiebert) Word fights seem so intellectual. Such arguing can be so nuanced and ego-puffing with its tangled subtleties. It can foster a kind of “theological discussion which is in the end purely verbal, having nothing to do with the realities of the Christian religion. Word fights are the feast of dilettantes. Hassle follows hassle, producing perpetual ruinous conflict. (R. Hughes) Written language, above all forms of communication, can convey the greatest content. Abstract markings (letters), grouped together in various combinations, create abstract concepts ... Any student of Scripture must try to discover the intention of the original writers. (M. Anders)

The mature believer will be rewarded with tremendous eternal blessings, while the immature believer will be admitted to heaven “as if by fire” without rewards of any kind. (R.B. Thieme, Jr.) I think we waste a lot of time in a negative approach and trying to correct other believers. Instead of doing that, let’s try to stay on the positive side and enjoy each other’s fellowship in the gospel. (J. McGee) Like all effective organizations the local church has purpose, policy, and authority. Its purpose is the communication and inculcation of Bible doctrine. Local church policy is derived from the doctrine taught by the pastor, and all policy and enforcement of policy must support objective Bible teaching. The pastor insists on good manners and restricts activities that would distract serious students from concentrating on the Word of God. (R.B. Thieme, Jr.) The efforts of a controversialist are usually directed more to gaining a victory over his opponent than to secure the triumph of the truth: the contest is apt to degenerate into personalities, and

the truth is clouded with the mists of human passions ... Much talking does not build up, but pulls down. (G. Barlow)

Even from a human perspective, it is obvious that no debate can be carried on effectively when the two sides argue from completely opposite and contradictory presuppositions. Unbelievers put no stock in the divine authority of God's Word, and believers should put no stock in the presumed authority of men's words. No matter how biblically sound their arguments may be in themselves, Christians who debate with unbelievers inadvertently allow Scripture to be considered on the same level as human wisdom ... The sinful pride of man is nowhere more clearly seen than in exalting his own intellect over Scripture and in considering such utter foolishness to be scholarship. Many undiscerning students line up to learn from these pseudo-scholars and have the strength of any remaining convictions turned into weakness ... As Christians become less and less familiar with Scripture and sound doctrine on a firsthand, regular basis, they become easy prey for jargon that sounds Christian but strongly mitigates against God's truth. (J. MacArthur)

2 Tim. 2:14 **Keep on reminding** (ὑπομνήσκω, PAImp.2S, Iterative, Command; inculcating, bringing to remembrance) **them** (ellipsis; reversionists living in cosmic I: the arrogance complex of sins) **about these things** (Acc. Dir. Obj.; encourage the reversionist to return to doctrine so he may receive rewards and rule with Christ in eternity), **warning** (διαμαρτύρομαι, PMPTc.NSM, Iterative, Circumstantial, Deponent; commanding solemnly as if under an oath or penalty of a curse) **others** (ellipsis; reversionists living in cosmic II: the hatred complex of sins) **in the presence of God** (Prep. Gen.; in the local assembly or classroom) **to stop** (neg. particle) **resisting doctrine** (λογομαχέω, PAInf., Iterative, Inf. As Dir. Obj. of Verb; jeopardizing the teachability and genuine humility needed for their growth in grace; splitting hairs, disputing every word), **which is** (ellipsis) **not beneficial** (Noncompl. Acc.; not profitable, useless), **serving as a base of operations for** (idiom for "upon which rests") **the destruction** (Dat. Disadv.; catastrophe, ruin, subversion, turning upside down) **of others** (Gen. Disadv.; especially new believers) **who are listening** (ἀκούω, PAPtc.GMP, Iterative, Substantival; an observant audience, setting a bad example, cursing by association).

^{BGT} **2 Timothy 2:14** Ταῦτα ὑπομνήσκει διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ μὴ λογομαχεῖν, ἐπ' οὐδέν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκούοντων.

^{VUL} **2 Timothy 2:14** haec commune testificans coram Domino noli verbis contendere in nihil utile ad subversionem audientium

LWB 2 Tim. 2:15 **Be diligent to present yourself [make your study of doctrine an exhibit] approved to God, an unashamed workman [a studious pastor], correctly dividing [according to its proper dispensations] the Word with reference to its doctrinal content [communicating accurate principles of truth].**

^{KW} **2 Tim. 2:15** Bend your every effort to present yourself to God, approved, a workman unashamed, expounding soundly the word of the truth.

^{KJV} **2 Timothy 2:15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

TRANSLATION HIGHLIGHTS

Paul commands Timothy to be diligent in his studies (Imperative mood). This is a command not just to Timothy, but to all pastors and teachers throughout history. They are to make every effort to study doctrine and present their efforts as an exhibit to God (Constatative Aorist tense). This command is the antithesis of self-neglect. If you are a pastor or teacher, your studies should go beyond what is normally expected. If your efforts are to be “approved” by God, they must be tried and true. You know whether you are doing this; you can’t hide your efforts from the Lord. Paul does not want Timothy or any other pastor to be an ashamed workman. He wants every communicator of the truth to be a studious exegete, not an incompetent or shoddy laborer in the Word of God.

He also sets a high standard for “cutting the Word straight.” This is a reference to “rightly dividing the Word of Truth” into its proper dispensations. If you do not recognize a few dispensations at minimum in the Word of God, you are not skillfully examining the truth. If you confuse the unconditional promises to the nation Israel with those given to the Church, you are not accurately interpreting the Word. If you are not trained in dispensational theology, do us all a favor: either get trained or get out of the pulpit. You cannot correctly divide, skillfully examine, or accurately interpret the Word of God without some background in dispensational theology. It encompasses exegesis, hermeneutics, and systematic theology. Find some church or seminary and start learning this before communicating anything further to your listeners or readers.

RELEVANT OPINIONS

The expression is generally applied to a straight-forward exegesis ... and correct analysis of the Word of Truth. (D. Guthrie) We must rightly divide the Word of Truth: (a) as to its literary form, (b) as to its subject matter, (c) as to its times and dispensations, and (d) as to its dispensational truth and teaching. (E. Bullinger) The workman’s skill consists in cutting straight: why not his own trade, in which it was all-important to cut the pieces straight that were afterwards to be joined to each other. Hence, by an easy metaphor, “divide rightly,” or “handle rightly,” the Word of Truth, preserving the true measure of the different portions of Divine truth. (A. Hervey) Remember that the gifts of the Spirit are not the invention of the charismatic movement, or of any other interpretation of them might be, but that they are the gracious revelation of God’s Word concerning equipment for service. If you are approved of God in your study and understanding of the Word of God, you need not fear that your gifts will remain a mystery to you, or be misinterpreted by you ... A pastor who does not spend time studying the Bible will never be able to teach the Bible. (R. Baxter) Every man without exception became enslaved. Does man have the ability to choose? Yes! However, he freely chooses evil in the same manner that

a motorless vehicle chooses to run downhill or Niagara Falls chooses to go only in one direction – down. (W. Best)

The negligent, or unskilled, or ignorant workman loves to produce work which will put him to shame. But the true workman loves to produce good and abiding work, such as will stand the fiery test of the last day. He may often feel his insufficiency; but he will never be ashamed of the gospel, nor of his sufferings, nor of his faithful ministrations of the Word. He must have skill in the use of the Word of God. His one book, his one weapon, his one interest, is the Divine Word. His mind, his heart, his will, must be concentrated upon this Word. It must form the matter of his preaching, the mould of his thoughts, the inspiration of his imagination. He must be able to divide it aright, distributing to babes in Christ and to full-grown men according to their capacities and their circumstances; he must not pervert it or wrest it from its true sense; he must not keep back anything that is profitable, but declare the whole counsel of God. (T. Croskery) It is deplorable that Christian sentiment is not aroused to greater appreciation of the responsibility which is assumed by those who dare to preach, or to direct the steps of the lost. Good intentions and zeal cannot be substituted for the accurate knowledge of the exact facts which enter into the divine way of salvation by grace alone. (J. Pentecost)

The workman here is evidently a teacher, which means he is to be a diligent student of the Word of God. (J. McGee) Hymenaeus and Philetus did not deny the resurrection, like the Corinthians, but they misplaced it. They made it *past*, when it was *future*. So all truth has its appropriate place, out of which truth itself becomes the most insidious error, because it *seems* to have the support of Scripture. We must not transfer the truth of one eon into another, nor of one economy into another. We should leave truth concerning Israel to them and that for us should not be mixed with it. In no other way can we really have the truth. (A. Knoch) God can approve only those who have proved themselves true in the tests of life. (R. Earle) Timothy was commissioned to handle the words of God correctly. All preaching should present the truth clearly, cutting through erroneous ideas or inaccurate opinions. The pastor or teacher must acquaint himself thoroughly with Scripture. He should familiarize himself with historical information and the context of the passage, especially when trying to reach back through the centuries to gain an accurate understanding of God's revelation. (M. Anders) The Holy Spirit's communication ministry is powerful but deliberately invisible. The teaching is spotlighted, not the Teacher. He operates in silent support of the normal, human learning process. (R.B. Thieme, Jr.)

The student of the Word must understand that the Word of God is one great bundle of truth and that it has certain right divisions. You can't just lift a verse here and a verse there and choose to ignore a passage here and a passage there ... There are certain dispensations in the Word of God, different methods whereby God dealt with man. The basis of salvation always remains the same ... When I began my study for the ministry, I attended a denominational school, and I confess that the Bible was utter confusion to me. At that point I would have agreed with the author of this article. Then there was placed in my hands a *Scofield Reference Bible*, and I sat under the teaching of a wonderful pastor who led me to listen to men like Dr. Harry Ironside, Dr. Lewis Sperry Chafer, and Dr.

Arthur I. Brown. Those men blessed my soul, and the Bible became a new Book to me. It started making sense because it was being rightly divided, according to dispensations which exhibit the progressive order of God's dealings with humanity. For instance, to recognize the distinction between law and grace is basic to the understanding of the Scriptures. And Paul is telling Timothy to study, to be diligent in his study of the Word, so that he may be a teacher who rightly divides the Word of truth. (J. McGee)

Personal interest in the Word of God usually begins with the first understanding of its real divisions, and no one is prepared to understand the providence of God who does not first come to know something of the purpose of God as marked off by these divisions. Especially is this necessary for a clear understanding of the present age. (L. Chafer) Because this is the Word of truth, its paths must be well noted, the sign-posts must be observed, the directions and guides which are in the Word itself must be followed. There are many who make light of our insistence on obedience to this precept. (E. Bullinger) Every member of the royal family of God wears two hats – he is both a royal priest and a royal ambassador – and he must know when to wear which hat. Confusion on this elementary issue leads to a false *modus operandi* that makes spiritual advance impossible and blasphemy a way of life ... To be right with man does not mean that we are right with God. Unbelievers can have honorable relationships with other people, proving that human relationships are not at the heart of the Christian way of life. What the unbeliever can do is not the Christian life. In the protocol plan of God, relationship with God comes first and has a positive impact on relationships with people. (R.B. Thieme, Jr.)

It is presumption to expect the help of the Spirit without earnest study and prayer. Patient and sustained investigation will lead to rare discoveries of truth. In all our studies we should seek not our own intellectual gratification, but the Divine approval. (G. Barlow) Studying the Bible means more than just reading it casually. It means giving it our careful attention; comparing one scripture with another, weighing the words in every chapter and every verse ... Many of us are very, very busy in what we call Christian service, but we are not working in accordance with the Word. And some day we will stand ashamed before God because of the wasted years that we have spent following our own ideas instead of being guided by His instruction ... We also need to learn how to distinguish between salvation by grace and reward for service. We cannot lose our salvation, but we are ever in grave danger of losing the reward which the Lord will give to all those who are faithful to Him. (H. Ironside) A minister who spends more time playing than studying, more time in fellowship with the brethren than in his study with an open Bible, is not fit to pastor the church over which he was appointed. (O. Greene)

It is always well for Christian men to be able to distinguish one Truth of God from another. Let the knife penetrate between the joints of the work of Christ *for* us and the work of the Holy Spirit *in* us. Justification, by which the Righteousness of Christ is imputed to us, is one blessing. Sanctification, by which we, ourselves, are made personally righteous, is another blessing. I have known some describe Sanctification as a sort of foundation, or at least a buttress for the work of Justification. Now, no man is justified because he is sanctified - he is justified because he believes in Him that justifies the ungodly. Sanctification *follows* Justification. It is the work of the Spirit of God in the

soul of a Believer, who, first of all, was justified by believing in Jesus while as yet he was unsanctified. Give Jesus Christ all the glory for His great and perfect work and remember that you are perfect in Christ Jesus and accepted in the Beloved. But, at the same time, give glory to the Holy Spirit and remember that you are not yet perfect in holiness, but that the Spirit's work is to be carried on and will be carried on all the days of your life. (C. Spurgeon)

2 Tim. 2:15 **Be diligent** (σπουδάζω, AAImp.2S, Constative, Command; strive, take pains, make every effort, the opposite of self-neglect) **to present** (παρίστημι, AAInf., Constative, Inf. As Dir. Obj. of Verb; make your study of doctrine an exhibit) **yourself** (Acc. Dir. Obj.) **approved** (Compl. Acc.; put to the test, beyond what is normally expected, tried and true) **to God** (Dat. Adv.; Who cares what other men think of you), **an unashamed** (Compl. Acc.; not incompetent or shoddy) **workman** (Acc. Appos.; studious pastor, exegete), **correctly dividing** (ὀρθοτομέω, PAPtc.AMS, Iterative, Modal; cutting it straight into its proper dispensations, skillfully examining, accurately interpreting) **the Word** (Acc. Dir. Obj.) **with reference to its doctrinal content** (Adv. Gen. Ref.; truth, accurate principles of truth communicated to your listeners or readers).

^{BGT} **2 Timothy 2:15** σπουδάσον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

^{VUL} **2 Timothy 2:15** sollicite cura te ipsum probabilem exhibere Deo operarium inconfusibilem recte tractantem verbum veritatis

LWB 2 Tim. 2:16 Moreover, keep on avoiding profane empty talk [sermons without doctrinal content], for they [the members of your congregation] will advance further towards reversionism [many categories of evil].

^{KW} **2 Tim. 2:16** But with reference to unhallowed and empty discussions, give them a wide berth, for they will progress to more impiety towards God,

^{KJV} **2 Timothy 2:16** But shun profane and vain babblings: for they will increase unto more ungodliness.

TRANSLATION HIGHLIGHTS

Paul now commands Timothy to avoid worldly, anti-doctrinal sermons (Imperative of Prohibition) when he addresses the members of his congregation. When he teaches the Word of God he should always stick to the text and make sure it has spiritual meat in it. If it doesn't, it won't be long before the weaker members of his assembly will starve spiritually and advance into many categories of evil thoughts and behavior (Predictive Future tense). Believers can either grow in grace and knowledge or they can digress further into reversionism (Latin: impiety). Even for believers, this downward progression can go beyond anyone's expectations. The cosmic system is strong enough to tempt even

the best of believers, so they don't need any help from a pastor who feeds them empty chatter from the pulpit.

RELEVANT OPINIONS

Error is a diffusive poison which, unless effectively checked, spreads rapidly through the whole body and leads to sure destruction. (D. Hiebert) Their doctrines may have been quite organized and intricate, but Paul labeled them “chatter” because they were without substance. (M. Anders) The proper handling of the word of truth implies the rejection of whatever is in conflict with its contents and meaning ... Engaging the errorists in debate will make them worse, for they will advance to more of ungodliness. Heresy, advertised by too much attention, will develop both extensively and intensively. (W. Hendriksen) The heretical nonsense threatens to bring the teaching of the church down to the level of base human teaching ... With their methods and doctrines, the opponents become increasingly depraved. (P. Towner)

With a fine piece of irony, Paul allows that they are “advancing” all right, but their advance will be “all the more in ungodliness.” (G. Fee) What appears indeed to be a single error will produce multiple evils, hence “advancing.” Paul does not discourage argumentation, nor is this a call for isolationism, but wisdom calls for avoidance of fruitless discussion that only produce envy and strife. (W. Mounce) Positively, Timothy is to “be diligent.” Negatively, he is to “avoid worldly and empty chatter.” This picks up Paul’s reprimand not to “wrangle about words.” Getting into arguments over words is “useless” and will result in “further ungodliness.” He does not mean that the definitions of words are unimportant; he is contending that neither side will be persuaded and that the animosity between the two parties will likely intensify. (C. Ray)

2 Tim. 2:16 Moreover (continuative), keep on avoiding (περίστημι, PMImp.2S, Iterative, Prohibition; stay away from) profane (Noncompl. Acc.; worldly, unreligious, anti-doctrinal) empty talk (Acc. Dir. Obj.; chatter, sermons without doctrinal content), for (explanatory) they will advance (προκόπτω, FAI3P, Predictive; make deeper progress, become proficient in) further towards (Acc. Measure; above and beyond anyone’s expectations) reversionism (Gen. Disadv.; godlessness, impiety, many categories of evil).

^{BGT} **2 Timothy 2:16** τὰς δὲ βεβήλους κενοφωνίας περιύστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας

^{VUL} **2 Timothy 2:16** profana autem inaniloquia devita multum enim proficient ad impietatem

LWB 2 Tim. 2:17 In fact, teaching from them [reversionistic pastors] will produce a spreading like gangrene [cancer], among whom are Hymenaeus and Philetus [two pastors who started splinter groups out of Timothy’s church],

^{KW} **2 Tim. 2:17** And their word will spread as does cancer, of whom are Hymenaeus and Philetus,

^{KJV} **2 Timothy 2:17** And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

TRANSLATION HIGHLIGHTS

Virtually any teaching (Latin: sermon) that comes from a reversionistic pastor will produce a spreading disease (Latin: cancer) in a congregation (Predictive Future tense). False teaching has a way of destroying believers one at a time until an entire congregation falls apart and splits into factions. False teaching and false teachers have a way of starting small, perhaps in a home-group meeting, but they have the potential to spread quickly. This gangrene-like spiritual death could come from the pastor or from elders or assistant pastors in an assembly. Paul had many personal experiences in this area. Timothy was in the midst of one, too. Hymenaeus and Philetus, two men that we might call elders or assistant pastors, split from Timothy's church and took many of his congregation with him.

I have attended two churches that had crippling splits. In both cases, men who were nobodies (elders with a complete lack of biblical training) took the pastor by surprise and wreaked havoc on many young believers. I attended another church in my early Christian days when the pastor actually claimed to have "seen Jesus" in person. Many young believers were destroyed spiritually by this man's bogus ministry. In both cases, the perpetrators of the split had been "recognized and ordained" before departing with their splinter groups. No doubt Hymenaeus and Philetus had the confidence of their followers. The type of church government and the system of authority in place in a church is not a guarantee that false teaching will not enter through some quarter and threaten the unsuspecting.

RELEVANT OPINIONS

He names these corrupt teachers, by which he sets a brand upon them, to their perpetual infamy, and warns all people against hearkening to them. They have erred concerning the truth, or concerning one of the fundamental articles of the Christian religion, which is truth ... Whatever takes away the doctrine of a future state overthrows the faith of Christians. (M. Henry) Once in a state of callousness and lacking any sensitivity to the will of God, the reversionist gravitates to the preferred trend of his sin nature now controlling his life. He may be guilty of blind arrogance accompanied by slander and blasphemy, as characterized by Hymenaeus and Philetus. (R.B. Thieme, Jr.)

There is something rather interesting about their very names, which suggest that these men were of agreeable and pleasant character; and yet they were using their natural charm to mislead God's people. Hymenaeus is really the singing man; the word means a wedding song. Philetus is the kissing man; the name means a lover. The two would make quite a combination! These two false teachers were seeking to mislead the churches. You can never be sure about a man just because he has a nice, attractive personality. Satan's ministers, like Satan himself, can appear in very persuasive roles. And so the apostle tells us to be on our guard. (H. Ironside)

A gangrene, a disease by which any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away the bones. (R. Earle) Here the focus changes slightly from the behavior of the false teachers to the effects of their doctrines. (P. Towner) Another awful consequence of these disputes is that “their talk will spread like gangrene.” What a vivid picture! Empty chatter is like a disease that gradually eats away at the church’s testimony and ministry until it is essentially gone. Unbiblical doctrine must be cut out of the body of Christ just as a diseased foot or hand is cut off from the body. (C. Ray)

2 Tim. 2:17 In fact (adjunctive), teaching (Subj. Nom.; instruction, sermon) from them (Abl. Source; reversionistic pastors) will produce (έχω, FAI3S, Predictive; bring about, cause) a spreading (Adv. Acc.; creeping, slowly crawling) like (comparative) gangrene (Acc. Dir. Obj.; cancer), among whom (Adv. Gen. Ref.) are (είμι, PAI3S, Descriptive) Hymenaeus (Pred. Nom.) and (connective) Philetus (Pred. Nom.; two pastors who started splinter groups out of Timothy’s church),

^{BGT} **2 Timothy 2:17** καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομῆν ἔξει. ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,

^{VUL} **2 Timothy 2:17** et sermo eorum ut cancer serpit ex quibus est Hymeneus et Philetus

LWB 2 Tim. 2:18 **Ones who have departed [deviated] concerning the Truth, communicating that the resurrection [rapture of Church Age believers] had already occurred [the post-tribulation rapture heresy] and are corrupting the doctrine of some [neophyte and other reversionistic believers].**

^{KW} **2 Tim. 2:18** The very ones who are of such a character as to have deviated from the truth, saying that the resurrection already has taken place, and are overthrowing the faith of certain ones.

^{KJV} **2 Timothy 2:18** Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

TRANSLATION HIGHLIGHTS

Hymenaeus and Philetus were of such a character as to have deviated concerning the Truth (Culminative Aorist tense). They were teaching (Iterative Present tense) the post-tribulation rapture heresy, telling many naïve believers that the rapture had already occurred (Historical Present tense). In the process, many young believers left Timothy’s church and followed them. Many neophyte Christians believed Nero’s reign of terror was the Great Tribulation. Once they accepted this false teaching, it didn’t take much coercion (in their misguided minds) to believe that since they were still alive, they had therefore missed the rapture of the Church.

Theirs was not a rejection of the resurrection of Christ Jesus, because the passage says they believed “the resurrection had already occurred.” The resurrection of Jesus Christ was common knowledge to all believers; that it had already occurred would only be a “big deal” to unbelievers who rejected it entirely. Nor was this a reference to the final resurrection, because there would have been no believers left on earth if that had already occurred. This was a very subtle deviation from the future resurrection at the rapture. Every time Hymenaeus and Philetus used the word resurrection, they got it wrong. This is what I’d call a minority viewpoint, so I have provided quotes from a number of other interpretive theories.

RELEVANT OPINIONS

By treating the resurrection as a spiritual experience, these teachers planned to dispose of it. (D. Guthrie) The heresy referred to in 2 Timothy 2:18 should be understood as a form of spiritualism, which believed that the transition from death to life and to the resurrection from the dead had already been completed through regeneration, particularly by way of association with baptism. (Berkouwer) The false teaching of these men concerned the resurrection. By claiming the resurrection had already taken place through the first fruits of Christ's resurrection (Matthew 27:51-53), they robbed Christianity of the joyful anticipation of a bodily resurrection at Christ's second coming (1 Thessalonians 4:13-18). (S. Cleveland) Hymenaeus and Philetus denied a future bodily resurrection and taught that the only resurrection there was had already occurred in the spiritual renewal of the believer in regeneration. They probably misapplied and allegorized Paul's teaching about the believer's spiritual union with Christ in death and resurrection and insisted that the doctrine of the resurrection had only a spiritual meaning and application. Accepting the current philosophy that matter is evil, they argued that a physical resurrection was unthinkable. (D. Hiebert)

Paul does not explain what resurrection they had in mind. Neither Jesus’ resurrection (Which had occurred) nor the physical resurrection of believers (Which had not yet occurred) makes sense in this context. It seems probable, therefore, that these men propounded some form of spiritual resurrection as the only resurrection. Perhaps they taught that the only resurrection was the spiritual union with Christ in His death and resurrection (cf. Ro 6:1-11). Such a view would have been based on pagan Greek philosophy, perhaps incipient Gnosticism, whose adherents believed that the body and all other material things are intrinsically evil. Some of the Greeks of Athens who sneered “when they heard [Paul speak] of the resurrection of the dead” (Acts 17:32) were doubtless into such philosophical dualism and were horrified at the idea of the body’s being restored in the afterlife. Hymenaeus and Philetus possibly held the belief of many pagans that the only immortality is in life carried on through one’s progeny. By denying bodily resurrection, they were destroying the very foundation of the Christian faith - denying both the reality and the implications of Christ’s resurrection. (J. MacArthur)

It was claimed that the real resurrection of the Christian took place at baptism. It is true that in Romans 6 Paul had written vividly about how the Christian dies in the moment of baptism and rises to life anew. There were those who taught that the resurrection happened in that moment of baptism and that it was resurrection to new life in Christ here

and now, not after death. (W. Barclay) They allegorized away the doctrine, and turned all into figure and metaphor. (D. Hiebert) We must not confuse the future resurrection of the body with the spiritual resurrection of the soul from the death of sin. (G. Barlow) Paul, too, believed in a spiritual resurrection, the act of God whereby He imparts the new life to those who are dead in sins and trespasses. But the apostle also most definitely taught the resurrection of the body, just as Jesus had done. (W. Hendriksen)

2 Tim. 2:18 Ones who (Subj. Nom.; were of such a character as to) have departed (ἀστοχέω, AAI3P, Culminative; deviated, missed the mark, disappeared from) concerning the Truth (Prep. Acc.; taking some members of Timothy's congregation with them), communicating (λέγω, PAPtc.NMP, Iterative, Circumstantial) that (Acc. Gen. Ref.) the resurrection (Subj. Acc.; rapture of Church Age believers) had already (temporal adv.) occurred (γίνομαι, PAInf., Historical, Subsequent Time, Deponent; teaching the post-tribulation rapture heresy) and (continuative) are corrupting (ἀνατρέπω, PAI3P, Iterative; subverting) the doctrine (Acc. Dir. Obj.) of some (Poss. Gen.; neophyte believers and certain reversionistic believers who can't stand to hear the truth).

^{BGT} **2 Timothy 2:18** οἷτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες [τὴν] ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τιῶν πίστιν.

^{VUL} **2 Timothy 2:18** qui a veritate exciderunt dicentes resurrectionem iam factam et subvertunt quorundam fidem

LWB 2 Tim. 2:19 However, the solid foundation from God [the completed canon of Scripture, faithful pastors, and positive believers comprise the local church] is standing fast, having this seal: The Lord has acknowledged [personal affection for] those [the elect] whom are His. Therefore, let everyone who has named the name of the Lord [positional sanctification] withdraw from [as a function of experiential sanctification] wickedness [the cosmic system].

^{KW} **2 Tim. 2:19** However, the immovable foundation of God has stood and at present stands, having this seal, The Lord knows those who are His, and Let those who name the Name of the Lord depart from every wickedness.

^{KJV} **2 Timothy 2:19** Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

TRANSLATION HIGHLIGHTS

In direct opposition to the false teachers and their splinter groups, there is a solid foundation from God which is standing fast (Gnomic Perfect tense) at this very moment. This solid foundation is comprised of three elements: the completed canon of Scripture, a faithful pastor, and a group of positive believers who are eager to learn doctrine. This church foundation has a seal or guarantee from the Lord (Static Present tense). This seal

or inscription reads as follows. The Lord has acknowledged (Constative Aorist tense) those whom are His. This seal is a metonym, where the verb of knowing (acknowledged) is sometimes used to represent caring or affection towards some one. The Lord placed His affection, His love, upon His sheep in eternity past and calls them in time.

Let everyone who has named the name of the Lord withdraw from wickedness (Imperative of Prohibition). This is a substantival participle, but it functions as an entreaty. Naming or calling upon the name of the Lord is a reference to positional sanctification, as is attested by the Historical Present tense. Withdrawing from the wickedness of the cosmic system (Latin: iniquity) is a reference to experiential sanctification – specifically, not becoming an apostate or reversionist. The first part of the seal is therefore related to becoming a believer, while the second part of the seal is about living the Christian way of life after becoming a believer.

RELEVANT OPINIONS

The foundation may here be the Church as a whole, or the Ephesian community in particular, or the Truth of God, or the deposit of faith. The word seems to be used to represent the whole structure. (D. Guthrie) The Lord knows those who are His. He is the One who grants repentance. He will call His own sheep by name and they will hear and come. (J. Piper) The Lord Himself is never at a loss to recognize His own. (A. Knoch) This regards the everlasting love of God to His own people, His delight in them; in this sense He knew them, He foreknew them from everlasting, affectionately loved them, and took infinite delight and pleasure in them. (T. Schreiner) Self-determination is not the decisive factor in repenting and coming to a knowledge of the truth. (J. Piper) In the end men are saved, not because of any merit or deed or attitude of their own, but because God chooses to save them. (L. Morris) No one should be taken aback that the church should contain both good and bad Christians. (J. Kelly)

God wills for the “all” to come to repentance, and of course, this is quite true. And since God *grants* repentance, God’s purpose *will* be accomplished, and *is* accomplished in the elect. They all, as a group, *do* repent. Why anyone would wish to say “It is God’s will that every single individual repent, but, alas, His will is constantly thwarted and refuted by the will of the creature” is hard to say. (J. White) While the phrase about repentance leading to a “knowledge of the truth” certainly could refer to the conversion of non-Christians, the parallel usage (Ti. 1:1) refers to the knowledge necessary for those who are already Christians, so that they can live godly lives. (J. Dillow) In soteriology, the doctrine of irresistible grace refers to the Spirit’s work to overcome all sin-induced resistance and rebellion, opening blind eyes and enlivening hardened hearts so that sinners understand and embrace the gospel of salvation through faith in Christ. Such is the grace by which we are saved ... People resist the Holy Spirit because of their bondage to sin. Scripture teaches that for the elect God graciously overcomes their resistance and brings them to repentance. (T. Schreiner)

Self-determination is not the decisive factor in repenting and coming to a knowledge of the truth ... Scripture teaches that for the elect God graciously overcomes their resistance

and brings them to repentance ... There is no mention here of free will. When free will is found in this verse, it is a philosophical, metaphysical assumption, not an exegetical conclusion ... What did He foresee about my faith? Did He foresee that I should get that faith myself, and that I should believe on Him of myself? No; Christ could not foresee that, because no Christian man will every say that faith came of itself without the gift and without the working of the Holy Spirit. I have met with a great many believers, and talked with them about this matter; but I never knew one who could put his hand on his heart and say, "I believed in Jesus without the assistance of the Holy Spirit." (T. Schreiner)

A compact army of brave spirits, every man in health and every man a hero, can march across a continent and strike at the foe, time after time - and every stroke shall fall as from the hammer of Thor. But if you have the leadership of a great and motley host - and there are many sick folk to be carried in the ambulances, while others are faint-hearted, cowardly and cold in the cause and, yet another company are half suspected of a design to go over to the adversary - then the captain's hair may well turn gray in a night at the thought of what may be the result of a battle! Paul was full of somewhat similar anxieties when about to leave the field of conduct to receive his crown. He was handing over his commission of Watchman of the Churches to Timothy and, as he did so, it was with a trembling hand, as he thought of the evil influences which were at work within the Church, itself. Outside persecution seemed light enough to him, but internal dissension, heresy and ungodliness weighed upon his spirit. (C. Spurgeon)

The Apostle observed with sorrow a general coldness. It was, in some respects, coldness towards himself, but in reality it was a turning away from the simplicity of the Doctrine of Salvation by Grace through faith ... A great lack of spiritual life and zeal for the Truth of God is our trial, today. Laodicea is not the only Church that is neither cold nor hot. I am, at this moment, unwillingly compelled to believe that a very serious blight is upon many of our Churches. From a wide correspondence, I gather that a wintry chill is just now upon the Church - possibly it is not to such an extent as in certain terrible periods - but still to a very saddening degree. There is not that firmness in the faith, that holiness of life and that enthusiasm for the Cross of Christ that one would wish to see. I view the immediate prospect with serious anxiety ... The Apostle saw with much alarm that teachers were erring. He names two especially, Hymenaeus and Philetus, and he mentions the doctrine that they taught ... You need not that I go into particulars, for all around us men are dealing craftily with the Truth of God - adulterating it and in heart denying it. These are, by no means, persons to be trifled with - many of them are keen, acute, and thoughtful - and it is the great peril of the Church, at this moment, that she numbers such among her teachers. These can stab under the shield. We care not for the besiegers outside, but we are distressed because of the traitors within! God grant that this thing may go no further, but may His people become alarmed by the growing decline of the Church and resolve to be rid of this destructive influence which eats as does a canker. (C. Spurgeon)

2 Tim. 2:19 **However** (adversative; nevertheless), **the solid** (Descr. Nom.; firm, strong) **foundation** (Subj. Nom.; as

opposed to the insecurity of the false teachings) **from God** (Abl. Source; the completed canon of Scripture, faithful pastors and positive believers which comprise the local church) **is standing fast** (ἵστημι, Perf.AI3S, Gnostic), **having** (ἔχω, PAPtc.NMS, Static, Circumstantial) **this** (Acc. Spec.) **seal** (Acc. Dir. Obj.; inscription, guarantee): **The Lord** (Subj. Nom.) **has acknowledged** (γινώσκω, AAI3S, Constativ; knows, recognized and chose in eternity past; metonymy: where verbs of knowing are sometimes put for caring or manifesting affection for) **those** (Acc. Dir. Obj.; the elect) **whom are** (εἰμί, PAPtc.AMP, Descriptive, Substantival) **His** (Gen. Rel.). **Therefore** (inferential), **let everyone** (Subj. Nom.) **who has named** (ονομάζω, PAPtc.NMS, Historical, Substantival, Articular; for salvation: positional sanctification use) **the name** (Cognate Acc.; person) **of the Lord** (Poss. Gen.) **withdraw** (ἀφίστημι, AAImp.3S, Constativ, Prohibition; one of the functions of experiential sanctification) **from wickedness** (Abl. Separation; the cosmic system).

^{BGT} **2 Timothy 2:19** ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην· ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καί· ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.

^{VUL} **2 Timothy 2:19** sed firmum fundamentum Dei stetit habens signaculum hoc cognovit Dominus qui sunt eius et discedat ab iniquitate omnis qui nominat nomen Domini

LWB 2 Tim. 2:20 Now, in a large house [local church], there are not only gold [supergrace believers] and silver [positive believers who have not yet reached supergrace status] vessels, but also wood [carnal believers in the arrogance complex of sins] and clay [reversionists in the hatred complex of sins]. In fact, on the one hand, certain ones with reference to honor [positive believers]; on the other hand, certain ones with reference to dishonor [negative believers].

^{KW} **2 Tim. 2:20** Now, in a great house there are not only utensils of gold and of silver, but also of wood and of baked clay, also some which are highly prized and others which are treated with contempt.

^{KJV} **2 Timothy 2:20** But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

TRANSLATION HIGHLIGHTS

Both honorable and dishonorable Christians (positive and negative believers) are in the house. This is not a distinction between believers and unbelievers, because obviously unbelievers are not in the house. It is assumed that in a properly functioning church, that is, one that teaches the Bible verse-by-verse, there are no unbelievers “hanging around.” Unbelievers would only continue to attend a church where something other than Bible teaching is going on. They aren’t interested in the Bible, but they might be interested in music, or food, or perhaps dating someone in the assembly. But they won’t last long in a

church that sticks to the teaching of the Word on a regular basis. They will be bored or offended quite quickly. So the only vessels in the house are believers. What kind of believers or vessels are in the house? That is determined by how big the local assembly is. In this comprehensive example, Paul is describing a large assembly.

In this metaphor, Paul distinguishes (Pictorial Present tense) between four kinds of vessels or believers in the local church: gold, silver, wood and clay. Each vessel mentioned is different and on a descending qualitative scale. Gold represents the supergrace believer, silver represents the positive believer who has not yet reached supergrace status, wood represents the carnal Christian lost in the arrogance complex of sins, and clay is the reversionistic believer who is lost in the hatred complex of sins. These four types of vessels or believers are categorized by Paul as either of honorable or dishonorable use. Honorable (gold & silver) vessels were used for eating and drinking. Before indoor plumbing, dishonorable (wood & clay) vessels were used for transporting garbage and excrement. There are believers of all kinds in the local church, fitting into one or another of these metaphorical categories.

RELEVANT OPINIONS

The Church visible appears, like a great house with two distinct kinds of vessels – some very precious and durable, others comparatively valueless, easily and soon broken. There are vessels for honor and vessels for dishonor. (T. Croskery) In any great house a great variety of utensils is to be found, some valued, others held cheap ... In a house, utensils made of wood or earthenware may well be of use to the Master of the house, notwithstanding their cheap quality. (C. Barrett) Timothy's aim must be to attain the most honorable usefulness, of which there are varying degrees. (D. Guthrie) Though of differing kinds and uses, both vessels are useful to the master of the house. (G. Fee) The last clause of this verse is best translated, "some for great occasions and some for ordinary use." (Goodspeed) Paul was speaking of faithful and unfaithful Christians. (T. Constable)

The honored utensil must purge himself from other utensils. The contamination that clings to the dishonored vessels must not be allowed to infect the honored ones. Therefore, the true servant of God must purge himself from the company of the valueless ones. The honored utensil maintains his value by avoiding contamination and following godliness. (H. Kent, Jr.) Honor and dishonor do not refer to true and false Christians, respectively ... The honorable vessels represent believers who are faithful and useful to the Lord. They are the good soldiers, the competitive athletes, and the hard-working farmers in verse 3-6. By contrast, the dishonorable vessels are the cowardly soldiers, the lazy athletes, and the slothful farmers, defiled people fit only for the most menial, undistinguished purposes. In this sense, all believers should be, but are not always, vessels of honor. (J. MacArthur) A pot used to remove waste (dishonorable task) will not be used to cook a meal (honorable task). (C. Ray)

The Apostle, under a certain metaphor, says that in a great house there will naturally be varieties of furniture. And there will be vessels and utensils of many kinds - some of

them will be of wood and of earthenware, for meaner purposes - but others of gold and silver, for state occasions - when the honor and glory of the great proprietor are to be displayed. There are vessels of precious metal in a great house and these are its honor, decking the tables on high festivals when the Master is at home. But there are others of baser stuff kept in the background, never displayed at times of rejoicing, but meant for common drudgery. There are cups and flagons of solid silver prized as perpetual heirlooms of the family which are carefully preserved. And there are plates and pots which are soon worn out and are only of temporary use. There are many sets of them being broken up in the lifetime of a family. The same is true in the Church of God which, being in the world, has its common side and its common vessels. But being, also, a heavenly house, the Church has its nobler furniture, far more precious than gold which perishes though it is tried with fire. (C. Spurgeon)

2 Tim. 2:20 Now (transitional), in a large (Dat. Measure) house (Loc. Sph.; the local church), there are (εἰμί, ΠΑΙΣ, Pictorial) not (neg. adv.) only (Acc. Spec.) gold (Descr. Nom.; supergrace believers) and (connective) silver (Descr. Nom.; positive believers who haven't attained supergrace status) vessels (Pred. Nom.; furniture, vase), but (contrast) also (adjunctive) wood (Descr. Nom.; carnal believers in cosmic I, the arrogance complex of sins) and (connective) clay (Descr. Nom.; reversionists in cosmic II, the hatred complex of sins). In fact (ascensive), on the one hand (correlative), certain ones (Subj. Nom.) with reference to honor (Acc. Gen. Ref.; positive believers); on the other hand (correlative), certain ones (Subj. Nom.) with reference to dishonor (Acc. Gen. Ref.; negative believers, perhaps even evil believers in the Church; outrage, insulting).

^{BGT} **2 Timothy 2:20** Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκιννα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν·

^{VUL} **2 Timothy 2:20** in magna autem domo non solum sunt vasa aurea et argentea sed et lignea et fictilia et quaedam quidem in honorem quaedam autem in contumeliam

LWB 2 Tim. 2:21 **If, therefore, anyone has purged himself [separated] from these things [categories of wickedness engaged in by vessels of dishonor], he shall become [through reversion recovery] a vessel with reference to honor [doctrine corrects evil in the soul], because he has been sanctified – useful to the Master – having been prepared for every good work.**

^{KW} **2 Tim. 2:21** If, therefore, a person separates himself from these [the utensils held in contempt], he shall be a utensil highly prized, in a state of permanent separation, useful to the master, for every good work equipped.

^{KJV} **2 Timothy 2:21** If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

TRANSLATION HIGHLIGHTS

After showing us that a large local church has four types of believers in it, Paul directs a believer who has been engaged in Satan's cosmic system to recover from reversionism. If anyone purges himself from the evil of the cosmic system, or separates himself from believers who are engaged in the cosmic system, he shall become (Predictive Future tense) a vessel of honor. The protasis of a 3rd class condition means: maybe this hypothetical person will purge himself from evil (Constative Aorist tense) and maybe he will not. It is up to him (Potential Subjunctive mood). If he returns to doctrine, he has the potential of cleaning the evil out of his soul (Latin: sanctification).

Doctrine pushes out and replaces cosmic activity and scar tissue from the soul. This recovery from reversionism is a positive part of experiential sanctification (Dramatic Aorist tense). The believer who recovers and engages in the protocol plan of God again may eventually change his status from one of dishonor to one of honor. Once doctrine is permeating his soul, he becomes useful to the Master once more. "Master" comes from the word "despotes," which refers to the absolute sovereignty of God. The believer who returns to doctrine and the filling of the Spirit will be prepared once again (Culminative Aorist tense) to engage in every type of good work, i.e., spiritual production.

RELEVANT OPINIONS

The separation may take place by the heretic being cast out of communion, or avoided in the intercourse of life, on in the last resort, the believer may withdraw himself from the society which fails to cast him out. Or the believer may be called upon to purge himself – terms which seem to imply personal defilement in a separate walk of holiness and purity. (T. Croskery) The word "master" is "despotes" and means one who has undisputed ownership and control; it speaks of our sovereign Lord who has final ownership of and alone determines the use of His vessels. (D. Hiebert) Let this short warning suffice against those who bid a man cause himself to be predestinated; as if Paul enjoined men to do what they must have done before they were born, and even before the foundations of the world were laid. (J. Calvin) Sin is contagious, and association with openly sinful and shameless people is morally and spiritually dangerous ... An immoral and/or doctrinally corrupt believer, especially a leader who is influential, is more dangerous than a pagan or atheist, because weak or careless brothers or sisters may assume, or rationalize, that certain ideas or practices are permissible simply because they are practiced and taught by some church leaders. (J. MacArthur)

Some, like gold and silver plate, are fit for honorable uses; others, like the pots and buckets of the scullery, are for degraded service. The method of transforming ourselves into holy and desirable utensils, fit for honorable uses, is very simple. We are to purge *ourselves* from the unclean utensils. (A. Knoch) One must expect the Church to be a mixed community; but faithful members of it can and must separate themselves from the unworthy in order to be useful servants of the Church's Lord. (C. Barrett) The reference is not merely to an inner moral separation, but also to an outward separation. Involved is the obligation to refuse to fellowship with such enemies of the fundamentals of the faith. (D. Hiebert) Fellowship with defiled church members develops tolerance for their

defilement. Faithful service of the Lord requires separation from those who can contaminate you. (J. MacArthur) Experiential sanctification is residence, function, and spiritual momentum in the sphere of divine power (divine dynasphere) during the believer's life on earth. Living in this sphere, which the Holy Spirit energizes, fulfills the protocol plan of God. (R.B. Thieme, Jr.)

2 Tim. 2:21 If (protasis, 3rd class condition, "maybe yes, maybe no"), therefore (inferential), anyone (Subj. Nom.) has purged (ἐκκαθαίρω, AASubj.3S, Constative, Potential; separated, cleansed) himself (Acc. Dir. Obj.) from these things (Abl. Separation; from vessels of dishonor, reversion recovery), he shall become (εἰμί, FMI3S, Predictive) a vessel (Pred. Nom.) with reference to honor (Acc. Gen. Ref.; doctrine pushes out and replaces evil in the soul), because he has been sanctified (ἀγιάζω, Perf.PPtc.NNS, Dramatic, Causal; set apart) - useful (Pred. Nom.) to the Master (Dat. Adv.; absolute sovereignty of God) - having been prepared (ἐτοιμάζω, Perf.PPtc.NNS, Culminative, Circumstantial; equipped) for every (Acc. Measure) good (Compl. Acc.) work (Acc. Purpose).

^{BGT} **2 Timothy 2:21** ἐὰν οὖν τις ἐκκαθήρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

^{VUL} **2 Timothy 2:21** si quis ergo emundaverit se ab istis erit vas in honorem sanctificatum et utile Domino ad omne opus bonum paratum

LWB 2 Tim. 2:22 Therefore, keep on fleeing from those youthful lusts [distractions from the spiritual life], and rather keep on pursuing righteousness [studying in order to grow to supergrace], doctrine [resident in the soul], virtue love [from the filling of the Spirit] and prosperity [supergrace blessings] with those [positive believers] who keep on calling upon the Lord [by their daily intake of doctrine] out of a pure mentality of the soul [necessity of being filled with the Spirit].

^{KW} **2 Tim. 2:22** The passions of youth be constantly fleeing from, but be pursuing as constantly righteousness, faithfulness, divine and self-sacrificial love, peace, in company with those who are calling upon the Lord out of a pure heart.

^{KJV} **2 Timothy 2:22** Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

TRANSLATION HIGHLIGHTS

Paul commands Timothy (Imperative mood) to keep on fleeing from those youthful lusts that prevent him from making progress in the spiritual life (Iterative Present tense). This is a reference to any form of distraction that might come along, or any trend in his old sin nature that might exert itself to his detriment. This is not necessarily a sexual reference, but that could be contained within the overall concept of distractions to the spiritual life. There are a lot of possible lusts or distractions when you are young: members of the

opposite sex, the acquisition of money and power, extensive opportunities to travel, the trend towards workaholicism in order to climb the ladder, etc. Instead of spending a lot of time and energy on these things, Paul commands Timothy (Imperative mood) to keep on pursuing things related to the spiritual as opposed to material life (Iterative Present tense).

What kind of things are these? He is told to pursue righteousness, which is the principle of studying the Word of God so he may grow to supergrace. He is told to pursue doctrine, making it resident in his soul for application in daily life. He is to pursue virtue love, which means He must be continually filled with the Holy Spirit. He is also told to pursue prosperity, which means supergrace blessings in time and for eternity. If Timothy is fulfilling his pastoral ministry, he will not be alone in these pursuits. There will be other positive believers who will be calling on the Lord by their daily intake of doctrine as well (Iterative Present tense). The added phrase “out of a pure mentality of the soul” means the filling of the Holy Spirit is an absolute necessity for the intake, metabolization and application of doctrine in the spiritual life.

RELEVANT OPINIONS

Paul is not so much speaking of sensual passions as he is those kinds of headstrong passions of youth, who sometimes love novelties, foolish discussions, and arguments that all too often lead to quarrels. (G. Fee) The person who has been properly educated in God’s redemptive truth is able to distinguish between the worth-while and the worthless, and does not conduct such worse than useless enquiries. (W. Hendriksen) Together these sum up the Christian life in terms of the “vertical” or mystical faith relationship with God and the “horizontal” or relational outworking of that faith in other-oriented service. (P. Towner) Christians have a duty not to associate with the ungodly aspects of our society ... anything that would contaminate one’s soul. (C. Ray)

2 Tim. 2:22 **Therefore** (inferential), **keep on fleeing from** (φεύγω, PAImp.2S, Iterative, Command; escape, desert) **those** (Acc. Spec.) **youthful** (Acc. Gen. Ref.; immature, juvenile) **lusts** (Acc. Dir. Obj.; desires, cravings, addressed to young pastors), **and rather** (contrast) **keep on pursuing** (διώκω, PAImp.2S, Iterative, Command) **righteousness** (Acc. Dir. Obj; the divine principle of studying and growing to supergrace), **doctrine** (Acc. Dir. Obj.; resident in the soul), **virtue love** (Acc. Dir. Obj.; filling of the Spirit) **and** (ellipsis) **prosperity** (Acc. Dir. Obj.; supergrace blessings) **with those** (Gen. Accompaniment; positive believers) **who keep on calling upon** (ἐπικαλέω, PMPTc.GMP, Iterative, Substantial) **the Lord** (Acc. Dir. Obj.; by their daily intake of doctrine) **out of a pure** (Descr. Gen.) **mentality of the soul** (Abl. Source; the necessity of being filled with the Spirit, right lobe).

^{BGT} **2 Timothy 2:22** Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.

^{VUL} **2 Timothy 2:22** iuvenilia autem desideria fuge sectare vero iustitiam fidem caritatem pacem cum his qui invocant Dominum de corde puro

^{LWB} **2 Tim. 2:23** Moverover, keep on avoiding foolish [moronic] and uneducated [childish] controversies, knowing that they always give birth to useless conflicts.

^{KW} **2 Tim. 2:23** But stupid questionings, and questionings that come from an uninstructed and undisciplined mind be refusing, knowing that they constantly beget contentions.

^{KJV} **2 Timothy 2:23** But foolish and unlearned questions avoid, knowing that they do gender strifes.

TRANSLATION HIGHLIGHTS

Paul then commands Timothy (Imperative mood) to keep on avoiding foolish and uneducated controversies (Iterative Present tense). There is no end to these controversies if you open up your Bible class to questions and answers. I've been in these verbal forums; in every case they were a disaster. Every kind of idiotic (Gk: moronic) question came from young believers who should have been sitting down, shutting up, and paying attention to the teaching of the Word verse-by-verse. The arrogant sin nature, however, wants to exert itself. Most young believers are undisciplined. They do not want to come to Bible class day after day. They do not want to punch-in a tape and take notes. They want answers to their often ridiculous questions right now, this minute. And inevitably what happens next is that they will not like the answer to their questions, because they conflict with their presuppositions. One of the remarks I heard most often in seminary was "Well, that's not what our church believes," or "That's not what I learned in school."

The best advice Paul has for Timothy and other pastors is to stick to what the Bible says in the passage or passages being taught. If possible, avoid bunny paths which often develop because of some irrelevant question. I know what you're thinking. "But Ben, some of my questions are really legitimate. I truly want to know how to recognize the girl or boy I'm supposed to marry. I really want to know what my spiritual gift is. I'm in a bind financially and I want to know how to get that part of my life under control in a responsible, Christian manner. What is the best way to witness to my friends at work? How do I understand the creation event taught in Genesis when my biology professor says the earth is 20 billion years old?" Paul's advice to Timothy - using the intensive perfect tense to mean this always happens in the end - is that he should know that these kind of ad-hoc questions give birth to (Gnomic Present tense) useless conflicts, disputes, and sometimes fights among friends. Pastors are commanded to avoid them. Stick to the text.

RELEVANT OPINIONS

Unlearned is quite as good a rendering as ignorant. It is a term applied properly to ill-educated, ill-disciplined people, and thence, by an easy metonymy, to the questions such persons delight in. (A. Hervey) The false teachers wasted their energies upon questions of this class, because they had no just idea of the relative importance of truth, taking

small things for great and great things for small. The matters in dispute were useless and unedifying, being foreign to the true wisdom of the gospel. The tendency of such discussions is to break the peace of churches, alienate the hearts of ministers, and impede the progress of the gospel. (T. Croskery) In some circumstances it is possible for the orthodox to become as foolish as their opponents. And arguments breed quarrels, in which personal animosity drives out any desire to find the truth. (C. Barrett)

Timothy is to decline taking these problems up as a mere disputant. He may be right to inform himself as to opinion, but he is not to fight the inquirers in their own arena. For he, the Lord's bond-servant, is not a philosopher but a messenger, not a theorist but an ambassador, carrying a commission holy, unalterable, divine. In his relations with alien thought he is bound therefore, most and always, to keep true in spirit to his Master ... He is not indeed to make a virtue of ignorance, or a merit of unintelligence. He is to be explanatory, apt to teach; to take care that his holy message is delivered with all the reasonableness of one who has really learned at the feet of Christ, and who can sympathize with perplexity, and who understands something of his own limitations. But above all he is not to be a fighter, in the sense of loving a mere mental duel for its own sake, or in the yet worse sense of loving his own way and will in the world of thought for his own sake. (H. Moule)

Paul does not mean speculations in general, but the ones the opponents are spewing. Those are characterized as being "foolish and ignorant." Their teachings are not based on the Bible, but are drawn from their corrupt minds ... How then, is Timothy to handle all this? By politely listening to the speculations? No! He is to refuse them, have nothing to do with them. (C. Ray) Something more than evasive action was required to deal with these foolish and stupid arguments. Timothy should know that these questionings produce quarrels, and the only sane approach is to refuse to have anything to do with them. (D. Guthrie)

2 Tim. 2:23 Moreover (continuative), keep on avoiding (παραιτέομαι, PMImp.2S, Iterative, Command, Deponent) foolish (Noncompl. Acc.; moronic, half-educated) and (connective) uneducated (Noncompl. Acc.; undisciplined, stupid, childish) controversies (Acc. Dir. Obj.; meaningless discussions, irrelevant questions, debates; stick to what the passage is saying), knowing (οἶδα, Perf.APtc.NMS, Intensive, Circumstantial) that (introductory) they always give birth to (γεννάω, PAI3P, Gnostic; generate) useless conflicts (Acc. Dir. Obj.; battles, fights, disputes).

^{BGT} **2 Timothy 2:23** τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραίτου, εἰδὼς ὅτι γεννώσιν μάχας·

^{VUL} **2 Timothy 2:23** stultas autem et sine disciplina quaestiones devita scis quia generant lites

LWB 2 Tim. 2:24 In addition, a slave of the Lord [pastors and teachers] must not be belligerent [no personal antagonisms toward other members of the church], but he

must keep on being gracious in his mental attitude face-to-face with the entire [congregation], a skillful teacher, bearing evil without resentment.

^{KW} **2 Tim. 2:24** And the Lord's bondservant must not in the nature of the case quarrel but be gentle to all, skillful in teaching, forbearing,

^{KJV} **2 Timothy 2:24** And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

TRANSLATION HIGHLIGHTS

Paul addresses Timothy in particular and pastors and teachers in general by calling them slaves of the Lord. In such a subordinate role, they must not be belligerent towards any members of the congregation (Gnomic Present tense). Neither should the pastor be quarrelsome or litigious. Instead, he must keep on being (Imperative of Command) gracious in his mental attitude toward everyone in his congregation. In order to accomplish this, he must be a skilled teacher who is patient with both himself and his listeners. He is going to make mistakes and have off-days. So are his listeners. Nobody knows for certain what trials and tests other believers are going through. An objective, kind attitude is the best *modus operandi*.

RELEVANT OPINIONS

In some relationships the servant of the Lord must in patience and gentleness seek to win the apostate from his error back to the truth. In other cases apparently, apostates can go so far down the wrong road that the believer must avoid all contact with them. (C. Ryrie) It would be difficult to exaggerate the debt we owe to the great champions of the Christian Faith, who by word and pen and life prevented the Church from being led away by the plausible inventions of heretics. (D. Hiebert) The simplest statement of truth will sometimes raise opposition. (G. Barlow)

Certainly, however, there are times when being faithful to the Truth involves contending for it (Jude 3), but the general principle of gentleness is here emphasized ... This is not always easy to do, but the responsibility is clear. (H. Kent, Jr.) This attitude gathers together the qualities of gentleness and tolerance into a disposition of patient openness that is particularly necessary for the Christian response in confrontational situations. (P. Towner) We are responsible to develop the skills we do have and to increase our knowledge of the Word as far as our mental capacities allow. (C. Ray)

2 Tim. 2:24 In addition (continuative), a slave (Subj. Nom.; still addressing pastors and teachers) of the Lord (Poss. Gen.) must (δεῖ, PAI3S, Gnomic) not (neg. adv.) be belligerent (μάχομαι, PMInf., Gnomic, Inf. As Dir. Obj. of Verb, Deponent; quarrelsome, litigious; no personal antagonism towards other members of the church), but (adversative) he must keep on being (εἰμί, PAInf., Iterative, Command) gracious in his mental attitude (Compl. Acc.; kind) face-to-face with the entire (Prep. Acc.; congregation), a

skillful teacher (Acc. Appos., Complementary), **bearing evil without resentment** (Adv. Acc.; patient with both yourself and the listeners).

^{BGT} **2 Timothy 2:24** δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι ἀλλὰ ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,

^{VUL} **2 Timothy 2:24** servum autem Domini non oportet litigare sed mansuetum esse ad omnes docibilem patientem

LWB 2 Tim. 2:25 In genuine humility [grace orientation] keep on teaching by correction [disciplinary remediation] those who are in opposition [to you or the doctrine you teach], so that perhaps God may give to them [reversionistic believers] a change of mind [many decisions, not just one] for the purpose of acquiring a full knowledge of the Truth [maximum Bible doctrine in the soul].

^{KW} **2 Tim. 2:25** In meekness correcting those who set themselves in opposition, if perchance God may grant them repentance resulting in a precise, experiential knowledge of the truth,

^{KJV} **2 Timothy 2:25** In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

TRANSLATION HIGHLIGHTS

Paul commands Timothy (Imperative Participle) to exercise genuine humility in grace orientation when dealing with reversionistic believers in his congregation. He is to keep on correcting them (Iterative Present tense) by calm, objective teaching even when they are opposed (Latin: resistant) to him personally as well as the doctrine he teaches. In this case, some of them may have been involved in his trial, since the verb is often used of legal action. The idea is that just because some believer treats him poorly, even opposing what he has to say, he should still have a relaxed mental attitude towards them. By doing so, there is a possibility (Potential Subjunctive mood) that God may give them a change of mind (Latin: cognizance) both about Paul and the things he teaches.

They are believers and there is always a chance that they might recover from reversionism and resume their spiritual progress in the Word. The ultimate purpose in this form of regularly occurring repentance is so they might acquire a full knowledge of the Truth in Scripture - the opposite of the erroneous knowledge they currently have in some areas of theology. This means, of course, that this is an experiential sanctification passage - not a positional sanctification verse. "Epignosis" is maximum saturation of the soul with Bible doctrine. These false teachers do not need to come to Christ for the first time, because they are already believers. They are to return to His Truth, to a full knowledge of His Truth - rather than a superficial understanding of His Truth. This is experiential.

RELEVANT OPINIONS

A regenerate man can get into such a psychological and spiritual state that he is hardened; his perspective cannot be renewed and, as a result, he cannot confess his sin or repent. This is not a renewal to salvation from sin's penalty, hell, but a salvation from sin's power. The renewal is a restoration to the state of mind that feels regret and sorrow for sin. When the state of mind called "godly sorrow" is achieved, a man can repent, change his mind about sin, and confess it. The salvation here is equivalent to sanctification, moral victory, deliverance from sin's power ... Repentance here is not saving faith but confession of sin by the Christian. (J. Dillow) Reformation theology did not deny human responsibility or an objective choice set before sinners through the preaching of the cross. They are simply pointing out that both faith and repentance are the gifts of God, not the contributions of man. (R. Morey) Unless God intervenes sinful men will continue on in their sin. But when He gives men the gift, they turn away from their sin and experience repentance. (L. Morris)

Man as a fallen creature cannot obey this command unless God in His mercy first of all undoes some of the spiritual damage of the Fall. Where salvation is the end in view, repentance is a divine gift, not a natural capacity of man. As Romans 2:4 assures us, it is the goodness of God, not the goodness of man, that leads to repentance. In spite of His command to do so, we do not turn ourselves to God unless He first turns us. Even in such a basic thing as repentance, God's command is not predicated on man's assumed capability of obedience, but is an expression of what God requires of man. (A. Custance) There are many texts in Scripture that suggest that God's plans will stand and that His counsel cannot fail ... God's pleasure in the good of His people is inseparably connected with His pleasure in a certain kind of response that defines who His people are. The truth of the pleasure of God in election does not nullify the teaching of Scripture that no one is saved who does not respond to the invitations and commands of the gospel. God will see to it that His elect hear the invitation and respond the way they should. (J. Piper)

An unregenerate man can choose not to commit a particular sin: what he cannot do is choose to do that which is spiritually pleasing to God. (J. White) It is the goodness of God and not the goodness of man that effects this fundamental reorientation. For this reason we are to be patient with those who seem unable or unwilling to understand. They are only acting according to their nature as we too acted accordingly to ours until the Lord intervened. (A. Custance) There are men who profess to have knowledge (gnosis) of the truth; it is to be hoped that they may repent and so gain real knowledge (epignosis) of the truth. (C. Barrett) Those who oppose themselves to the truth are to be instructed; for instruction is the scripture-method of dealing with the erroneous, which is more likely to convince them of their errors than fire and faggot: he does not bid us kill their bodies, under pretence of saving their souls. (M. Henry) Note that heresy is not to be tolerated. Paul wasn't encouraging Timothy to put up with it, but to correct it with truth from God's Word. (C. Ray)

2 Tim. 2:25 In genuine humility (Loc. Sph.; grace orientation as opposed to pride) keep on teaching by correction (παιδεύω, PAPTc.AMS, Iterative, Imperative; disciplinary action, child trainer, penitentiary) those (Acc. Dir. Obj.) who are in opposition to you (ἀντιδιατίθημι,

PMptc.AMP, Iterative, Substantival; resistant, negative towards you or the doctrine you teach, especially pertains to lawsuits), so that perhaps (purpose, conjecture) God (Subj. Nom.) may give (δίδωμι, AASubj.3S, Constatative, Potential) to them (Dat. Adv.; reversionists) a change of mind (Acc. Dir. Obj.; a series of decisions, not just one) for the purpose of acquiring (Acc. Purpose, ellipsis) a full knowledge (Acc. Dir. Obj.) of the Truth (Adv. Gen. Ref.; Bible doctrine),

^{BGT} **2 Timothy 2:25** ἐν πραΰτητι παιδεύονται τοὺς ἀντιδιατιθεμένους, μήποτε δώη αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας

^{VUL} **2 Timothy 2:25** cum modestia corripientem eos qui resistunt nequando det illis Deus paenitentiam ad cognoscendam veritatem

LWB **2 Tim. 2:26** And so they may regain their senses and escape [reversion recovery through epistemological rehabilitation] from the devil's trap [his intoxicating and captivating bait], having been held captive [taken alive] by him with reference to his [Satan's] plan [cosmos diabolicos].

^{KW} **2 Tim. 2:26** And that they may return to soberness out of the snare of the devil, having been held captive by him, [returning to soberness so as to serve] the will of the One [God].

^{KJV} **2 Timothy 2:26** And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

TRANSLATION HIGHLIGHTS

The purpose of teaching these reversionists in a calm, objective manner is so the Lord might allow them to recover from reversionism and get back into the spiritual program. Paul calls this “regaining their senses and escaping the devil’s trap.” They are given the opportunity (Potential Subjunctive mood) to listen to the truth again and to decide this time (Culminative Aorist tense) to replace the corruptness in their soul with Bible doctrine. This is called post-salvation epistemological rehabilitation. Their minds must be rehabilitated from the garbage they put into it. The evil they allowed in their soul must be eliminated in order for recovery to occur.

This does not happen over night. It took months, maybe years, for so many lies and false concepts to infiltrate the soul. Satan is a formidable opponent of man. He is an expert at intoxicating and captivating believers. He has a snare or trap for everyone, and his bait is fresh and picked out individually. He takes his captives alive (Dramatic Present tense) and gets them involved in his plan (cosmos diabolicos) instead of God’s protocol plan for the Church Age believer. Only the Holy Spirit, in conjunction with the believer’s consistent positive volition towards doctrine, can reverse this damage.

RELEVANT OPINIONS

We are Satan's playthings, and never so much as when we are unaware of his presence. Paul wrote to Timothy that sinners are taken captive by Satan to do his will. (J. Boice) The devil is portrayed in a double role. He is both intoxicator and captivator of men's minds. (D. Guthrie) The devil's method of taking men captive is to benumb the conscience, confuse the senses, and paralyze the will. (D. Hiebert) Satan traps people into his service through clever arguments, fear, and appeals to selfish pride and ambition. Christians should exercise a healthy awareness of the participation of Satan in the thinking of unbelievers. Contending for truth involves contending with spiritual powers; we must not be so naïve as to think we confront on purely human terms. (M. Anders) When doctrine merges into the Christian walk, the growing believer immediately encounters struggling with the forces of evil. (W. Best) No one in the human family, whether saint or sinner, is exempt from Satan's incessant attacks. (M. Unger)

2 Tim. 2:26 And so (result) they may regain their senses and escape (ἀνανήψω, AASubj.3P, Culminative, Potential; return to soberness, reversion recovery; evil in the soul must be replaced by doctrine through epistemological rehabilitation) from the devil's (Poss. Gen.) trap (Abl. Separation; duel role: Satan both intoxicates and captivates men's minds), having been held captive (ζωγρέω, Perf.PPtc.NMP, Dramatic, Circumstantial; taken alive) by him (Abl. Agency) with reference to his (Poss. Gen.; Satan's) plan (Adv. Gen. Ref.; will, the cosmic system).

^{BGT} **2 Timothy 2:26** καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

^{VUL} **2 Timothy 2:26** et respiscant a diaboli laqueis a quo capti tenentur ad ipsius voluntatem

CHAPTER 3

LWB 2 Tim. 3:1 Now understand this: that in the last days [near the end of the Church Age], difficult times will come [impending stress],

^{KW} **2 Tim. 3:1** This be constantly knowing, that in the last days difficult times will set in,

^{KJV} **2 Timothy 3:1** This know also, that in the last days perilous times shall come.

TRANSLATION HIGHLIGHTS

Paul changes topic from the problems Timothy is going to have dealing with false teachers to a time in the future (Predictive Future tense) when even greater trouble will arise. This is sometimes called the prophetic perspective or framework. Because Paul uses the imperative of command, this is not a mere FYI for Timothy. He is to listen closely so he understands what is coming for he and his followers, all the way to the end

of the Church Age. There always have been, and there always will be, people who distort and oppose the truth. The phrase “last days” can refer to either the last days of a nation (i.e., Israel), or the last days of a particular dispensation (i.e., the Church Age). When the Church Age closes at the rapture, the tribulation or Jacob’s Trouble begins. That is Paul’s reference here. Reversionism will be rampant; the times will be stressful and dangerous for the nation Israel and new believers.

RELEVANT OPINIONS

These grievous seasons will “set in,” approaching like a thunder-storm, until fully present. (W. Hendriksen) Timothy needs to recognize that he can’t do it all. In other words, don’t be discouraged if it looks like you’re not making much progress. People will be rebellious and evil until Christ returns. He should take heart because things could be worse; in fact, they will be as we approach the end. (C. Ray) A loose faith, a loose practice, an easy law, an easy gospel, all the worst forms of a numbing latitudinarianism will prevail. (G. Barlow) Under sacramentalism, the church replaced God; under rationalism, reason was god; under orthodoxism, god was sterile, impersonal orthodoxy; under politicism, god was the state; under ecumenism, god was uncritical fellowship and cooperation among nominal Christians; under experientialism, god became personal experience; and under subjectivism, which still reigns in much of Christendom, self has become god ... Under mysticism - intuition, feeling, and pragmatism attempts to determine what is true by what produces desired effects. (J. MacArthur)

These evil teachers are a necessary part of the unfolding scheme of this wicked world. This does not make them any the less wicked. (F. Gealy) There are times when a Christian hardly knows which way to turn or what to do. He has to live under a constant sense of hindrance and difficulty of one sort or another. (A. Hervey) The evil had begun to work in the age of Timothy, but the worst development of anti-Christian apostasy will be in the closing days of the dispensation. (T. Croskery) The expression “in the last days” refer to the time immediately preceding the Rapture of the Church and the 2nd advent of the Lord Jesus. (K. Wuest) There is a kind of progression in those warnings. First, Paul said a time was coming when people would depart from the faith. Then he warned Timothy that dangerous times were coming for the church. Here he suggests that a time would come when even people in the church would not endure sound doctrine, but desire instead to have their ears tickled. (J. MacArthur) These are the great outstanding features of the “last days” closing the Church dispensation. (H. Ironside)

There have been repeated incipient fulfillments when believers felt that the prophecy was a description of their own times. Every informed believer is painfully aware of the fearful apostasy that is sweeping over Christendom in our own times. (D. Hiebert) In the last days there will be embarrassing times in which it is difficult to know how to meet the dangers, spiritual and temporal. (R. Jamieson) In this chapter Paul warns of the apostasy that will come in the last days. He also gives us the antidote for that apostasy, which is the Word of God ... The last days is a technical term used in several places in the NT; it speaks of the last days of the church, which precede the rapture ... Notice what will be

coming in the last days. It is an ugly brood, but we want to look at them because they present the scriptural picture of what is happening today. We are, I believe, moving into the last days of the church. (J. McGee) They are “last” not because they are few but because they are the final days of the present age. (T. Constable) Timothy was already in the last days, but they would continue and grow worse. (T. Constable)

2 Tim. 3:1 **Now** (transitional) **understand** (γινώσκω, PAImp.2S, Static, Command; keep this in mind) **this** (Acc. Dir. Obj.): **that** (introductory) **in the last** (Dat. Measure) **days** (Loc. Time; near the end of a nation or dispensation), **difficult** (Descr. Nom.; stressful, trying dangerous, harsh, social degeneration) **times** (Subj. Nom.; due to reversionism) **will come** (ένίστημι, FMI3P, Predictive; threatening, arrive, impending) ,

^{BGT} **2 Timothy 3:1** Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί.

^{VUL} **2 Timothy 3:1** hoc autem scito quod in novissimis diebus instabunt tempora periculosa

LWB 2 Tim. 3:2 **For men [reversionists and unbelievers] will be selfish [preoccupied with themselves], avaricious [money and career is more important than Bible doctrine], arrogant [braggarts], haughty [visible pride], slanderers [out of control verbal sins], disobedient to parents [rejection of authority], ungrateful [no capacity for life], wicked [vicious & criminal behavior],**

^{KW} **2 Tim. 3:2** For men shall be fond of themselves, fond of money, swaggerers, haughty, revilers, disobedient to parents, unthankful, unholy,

^{KJV} **2 Timothy 3:2** For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

TRANSLATION HIGHLIGHTS

Paul explains his dire prediction in the previous verse with a long list of sinful thoughts and behaviors. Believers who are enslaved to Satan’s cosmic system and unbelievers in general will be (Predictive Future tense) totally preoccupied with themselves. [The narcissistic “me” generation of the 1960’s and 1970’s could be the very people Paul was referring to.] They will also love money and their careers more than the Word of God. Their priorities are all messed-up. They will be arrogant and haughty, one an inner expression of pride and the other an external expression complete with empty boasting, bragging, pretending, and posing. Verbal sins will be out of control, as everyone badmouths their friends and neighbors. Slanders and character assassination will be the order of the day. Children will be disobedient to their parents, which is only the first step in rejecting all legitimate authority. Material things will be so abundant that men will consider them a “given,” not being grateful to God for His logistical grace blessings. They will have no capacity for life. Wicked, vicious, even criminal behavior will abound. The list is just beginning.

RELEVANT OPINIONS

The seasons will be so grievous because of “the people” that live in them; their presence causes all this grievousness. By calling them “human beings” Paul refers to the people generally; the world is full of these vicious people, the church is surrounded by them, often invaded by them, and has a hard time of it because of them. (R. Lenski) Although “men” is vague and could refer to people in general, it must refer to nominal Christians in view of the description in verse 5. The list is basically descriptive of godlessness in general, but is applied to the heretics. The problem described is apostasy in the church. (I. Marshall) We ought to take special note of this passive sin – the not being thankful for good received from God and man. (A. Hervey) The fascination with the self and human subjectivity has then become a well-established cultural feature of Evangelicalism generally in the latter part of the 20th century, not simply an ephemeral fashion among the younger generations. (R. Hughes) As people neglect the spiritual dimension of life, they turn in upon themselves to find meaning and consolation in the face of life’s absurdity. Paul penned a list of characteristics of false teachers and all those who turn from truth. (M. Anders)

Those who are allowed to have their own way in early life are not likely to grow up to show gratitude to parents for what they have sacrificed for them, nor are they likely to show gratitude in the ordinary intercourse of life, nor can we think of them showing gratitude to God for His mercies. Ingratitude is to be a striking feature of the grievous times. (R. Finlayson) The world hates Jesus Christ and His people. Its sight is wrong. There is selfishness within and materialism without. The nonchristian cares nothing about God or others. He is self-centered. The world’s slogan is wrong. Human attainment and not Divine atonement is the slogan of the world. The world’s spirit is wrong. It is antigod and antichrist. This world system is against everything of value. The world’s service is wrong. People of the world work diligently to save the surface and are unconcerned about anything beneath the surface. The world’s head is wrong. Its head is Satan who is the god of this world system. The world’s supporters are wrong. The unregenerate are supporting the world. (L. Chafer) The apostle then lists nineteen traits that will mark people in the end times, none of which are flattering. This is not to say that these wicked attitudes and actions are not present today. (C. Ray)

Another system of thought called “new” but which is as old as human philosophy, appropriates every phase of metaphysical belief. The central idea of “new thought” is the complete development of man – body, soul, and spirit. Every possible human power is utilized; there is recognition of the Creator; the Word of God is appropriated in convenient texts; and Christ is claimed by its followers to be the complete example and embodiment of all their ideals. Newly stated theories of psychology are included in this system, and the whole teaching stands as the embodiment of all the ideals of the one who first suggested to humanity that they, by their own efforts, become as gods. The system wholly denies scriptural regeneration, both as to its necessity and as a fact; and is a veritable worship of self, as predicted for the last days. It substitutes the development of the will as a power for victory in the life, in place of the God-provided victory over sin

by the Spirit. Its followers seem to be utterly blind to the plainest truths of the Scriptures. (L. Chafer) Puffed-up means no one can tell them anything, for they know it all. (D. Hiebert) The “last days” are highlighted because the world will become more and more corrupt as the time of the Lord’s return approaches. (C. Ray)

Believers in reversionism will not agree with sound doctrine; that is precisely why they are in reversionism. Without divine viewpoint, they inevitably lapse into blind arrogance. The arrogant believer imagines he can survive without the daily spiritual food God has provided or that he is qualified to feed himself without a pastor-teacher. Under this thin veneer of vanity lurks a multiplicity of mental sins. Once these latent antagonisms are brought to the surface, they become verbal or overt sins. The reversionist’s arrogance is now exposed in the emergence of these counterparts; he retaliates against anyone who poses a threat to his fabricated self-image with slander, maligning, gossip, judging, vengeance. The arrogant individual will exhibit different counterpart sins at different times in reaction to different challenges to his bloated opinion of himself. The pressure of arrogance causes one sin to submerge, and its counterpart becomes evident. A mental attitude sin of resentment gives way to anger, deceit, or open defiance. Arrogance is always a contributing factor to disobedience and rebellion. The malady is not limited to adults. What began as a child’s disrespect for parents, may later escalate into disobedience to all authority and the destructive use of drugs and alcohol ... The solution to the vascillation of arrogance and its counterparts is always positive volition toward Bible doctrine. (R.B. Thieme, Jr.)

2 Tim. 3:2 **For** (explanatory) **men** (Subj. Nom.; reversionistic believers and unbelievers) **will be** (είμι, FMI3P, Predictive) **selfish** (Pred. Nom.; preoccupied and in love with themselves), **avaricious** (Pred. Nom.; lovers of money, their career is more important than Bible doctrine), **arrogant** (Pred. Nom.; filled with pride on the inside, empty pretenders, posers, boasters, braggarts), **haughty** (Pred. Nom.; overbearing, expressing their arrogance on the outside), **slanderers** (Pred. Nom.; character assassination, verbal sins), **disobedient** (Pred. Nom.) **to parents** (Dat. Disadv.; rejection of authority), **ungrateful** (Pred. Nom.; no capacity for life), **wicked** (Pred. Nom.; vicious, criminal behavior),

^{BGT} **2 Timothy 3:2** ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι φιλάργυροι ἀλαζόνες ὑπερήφανοι βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι ἀνόσιοι

^{VUL} **2 Timothy 3:2** et erunt homines se ipsos amantes cupidi elati superbi blasphemi parentibus inoboedientes ingrati scelesti

LWB 2 Tim. 3:3 **Unloving [without capacity for affection], implacable [irreconcilable], malicious gossips, without self-control, violent [savage], haters of divine good [moral relativists, humanists],**

^{KW} **2 Tim. 3:3** Without natural affection, implacable, slanderers, lacking self-control, savage, haters of that which is good,

^{KJV} **2 Timothy 3:3** Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

TRANSLATION HIGHLIGHTS

Paul continues his list of sinful thoughts and behaviors that will run rampant during the last days of the Church Age. Men will be unloving, without the capacity for normal affection. They will be implacable and irreconcilable; their word means nothing. They break promises and truces as if they were nothing. They will be malicious gossips, accusing people of things with absolutely no proof. They create dots where they do not exist, and they connect these fictitious dots with all kinds of derogatory remarks and scenarios. They will be totally undisciplined and without self-control. The order of the day will be “party-on.” They will be violent – savage and brutal to others, both physically and verbally. They will be completely uncivilized. They will hate divine standards and activity of all kinds. They will embrace moral relativism and humanism, which allows them to “do as they please” with no concern about repercussions.

RELEVANT OPINIONS

They are implacable, irreconcilable. Their feuds never end. In their camp no libation is ever poured out to signify that those who had been at variance with each other have consented to a truce. (W. Hendriksen) “Implacable” also meant an internecine war admitting of no truce. (A. Hervey) They are not to be content with pouring contempt and bitterness on one another in ordinary evil-speaking, but they are to attack one another with falsehoods. Thus the diabolic character is to be developed in the grievous times. (R. Finlayson) Paul is not here describing unbelievers. He is describing what people will be like in the last days. This surely could include born-again people if they fail to take heed to what they hear. (R. Wilkin)

2 Tim. 3:3 **Unloving** (Pred. Nom.; without the capacity for normal love or affection), **implacable** (Pred. Nom.; irreconcilable, truce breakers), **malicious gossips** (Pred. Nom.; accusers), **without self-control** (Pred. Nom.; dissolute, no self-discipline), **violent** (Pred. Nom.; savage, brutal: both physically and verbally), **haters of divine good** (Pred. Nom.; moral relativism, unethical, rejects all standards, intolerant),

^{BGT} **2 Timothy 3:3** ἄστοργοι ἄσπονδοὶ διάβολοι ἀκρατεῖς ἀνήμεροι ἀφιλόγαθοι

^{VUL} **2 Timothy 3:3** sine affectione sine pace crinimatores incontinentes inimicos sine benigntate

LWB 2 Tim. 3:4 **Traitors [betrayers], reckless [rash, thoughtless behavior], conceited [blind to their own faults], loving pleasure [hedonists] rather than loving God,**

^{KW} **2 Tim. 3:4** Betrayers, headstrong, besotted with pride, fond of pleasure rather than having an affection for God,

^{KJV} **2 Timothy 3:4** Traitors, heady, highminded, lovers of pleasures more than lovers of God;

TRANSLATION HIGHLIGHTS

Paul continues his list of sinful thoughts and behaviors that will run rampant during the last days of the Church Age. Men will be traitors. I could write an entire diatribe on this sin. The United States is being overrun with traitors. Any politician or voter who pledges allegiance to internationalism, refuses to support our troops in time of war, adheres to socialism and the welfare state instead of free enterprise capitalism, or compromises the security of fellow citizens by divulging trade secrets and opening our borders up to illegal immigration is a traitor. We have laws against treason; they should be enforced. It is a sign of degeneration when they are ignored at our peril.

Men will also be reckless, exhibiting rash behavior without calmly and objectively thinking through the possible results of their actions. Men will have such an inflated opinion of themselves, that they will say and do foolish things. There is no limit to the self-delusion that is shown on the nightly news from blind arrogance. Men will be so full of their material possessions and the life of luxury they are able to live, that they will completely forget that God gave them these blessings from His fountain of grace. The deceitful cradle-to-grace promises of socialism and the welfare state fit into this category of consumption off the government dole without working for a living (i.e., users).

RELEVANT OPINIONS

Demonic influence may assume a great variety of forms. Its sign is always departure from the faith, or the body of revealed truth, and may manifest itself in open apostasy (1 Tim. 4:1), or in doctrinal corruption and perversion of the truth, evident in a multiplicity of cults and sects, producing Christian disunity (1 John 4:1-20). If an orthodox creed is adhered to, it may show itself in ritualistic formalism, or empty adherence to the letter without the Spirit (2 Tim. 3:5), or in hypocrisy (1 Tim. 4:2-3). Demon influence in doctrine leads to corrupt conduct and practice (1 Cor. 10:16-22), resulting in worldliness (2 Tim. 3:4) and uncleanness (2 Peter 2:10-12). The panoply of prayer, faith, and the Word of God, combined with a knowledge of Satanic devices, are the Christian's resources for triumph. (M. Unger) Add the filling of the Spirit to this list. (LWB)

Contentment, tranquility, and capacity for life can only be obtained from Bible doctrine (Heb. 13:5). When you reject Bible doctrine, you will seek another antidote to the reactor factors – the frantic search for happiness. Compensation and sublimation are the accepted solutions for the problems of frustration, discouragement, and loneliness. Your pursuit can take many directions: power, pleasure, influence, approbation, success, status symbols, social life, sex, materialism. Your lust for happiness supercedes your hunger for spiritual nourishment. You become a lover of pleasure rather than a lover of God. Your lust for happiness guarantees a frantic search for happiness, but your frantic search only guarantees the loss of happiness. The frantic search stimulates a trend of the sin nature, either the self-righteousness of legalism or the self-gratification of antinomianism. Although one trend may appear more respectable than the other, both are equally devastating to advance in your spiritual life. (R.B. Thieme, Jr.)

“Traitors” means generally betrayers of the persons who trust in them, and of the cause of the trust committed to them ... “Headstrong” is the person who acts from impulse, without considering consequences, or weighing principles. (A. Hervey) Reckless describes a person who rashly rushes headlong through life, caring little about the consequences ... [Loving pleasure] means we want to be entertained rather than educated; we want to be fed by a spoon rather than dig with a spade; we want to ease our pain rather than evangelize the unsaved. (C. Ray)

2 Tim. 3:4 **Traitors** (Pred. Nom.; disloyal, betrayers), **reckless** (Pred. Nom.; rash, thoughtless, headstrong, impulsive), **conceited** (Pred. Nom.; puffed-up, blinded, foolish, full of hot air), **loving pleasure** (Descr. Nom.) **rather than** (comparative, contrast; to a greater degree than) **loving God** (Descr. Nom.; has mixed-up values and priorities),

^{BNM} **2 Timothy 3:4** προδότης@nnmpc προπετής@annmpn τυφώ@vpxpmp
φιλήδονος@annmpn μάλλον@b ἢ@cc φιλόθεος@annmpn

^{VUL} **2 Timothy 3:4** proditores protervi tumidi voluptatium amatores magis quam Dei

LWB 2 Tim. 3:5 **Maintaining an appearance [outward form] of spirituality, but disregarding the power [inner reality, spiritual resources] itself. And so, make it a practice to avoid these [sinful individuals].**

^{KW} **2 Tim. 3:5** Having a mere outward semblance of piety toward God but denying the power of the same. And these be constantly shunning.

^{KJV} **2 Timothy 3:5** Having a form of godliness, but denying the power thereof: from such turn away.

TRANSLATION HIGHLIGHTS

Paul completes his list of sinful thoughts and behaviors with that of the phony Christian. This is not an unbeliever who is pretending to be a believer, but a believer pretending to be spiritually mature when he/she is really a reversionist. The *modus operandi* of this believer is to put on a show to impress others; unfortunately the impression they give is false. They have a polished appearance (Attributive Participle) according to some human standard that makes them act and sound like a supergrace believer, but there is no reality behind the façade. They have denied the power of a spiritual life by rejecting Bible doctrine (Intensive Perfect tense) day after day after day. The resources for a spiritual life are available to them, but they are not truly interested in God’s truth. Paul commands us (Imperative mood) to stay away from such believers (Iterative Present tense). If you are strong, this separation from sinful believers can be mental. If you are weak, this separation must be physical. Paul is issuing this warning to protect those who are alive during the last days from associating with phony Christians who will distract them from

the true spiritual life. What is the true spiritual life? It is the intake, metabolization and application of Bible doctrine in the filling of the Holy Spirit.

RELEVANT OPINIONS

He tells his dearly beloved representative that he must constantly turn away from the kind of people who will make these seasons so grievous. (W. Hendriksen) The verb is a strong one, implying that Timothy is to avoid them with horror. The reference is not so much to his personal relations with them as to his official attitude. (J. Kelly) Vice is only aggravated when it is practiced under the garb of religion; its assumed guise renders it not less but more detestable: it is a daring attempt to drag God down to the level of our sins. (G. Barlow) The verb may simply mean that one should avoid contact with such people, but the force is surely stronger. (I. Marshall) The external form of piety is to exist under the apostasy. The picture is that of a Christianized paganism in the Church. There was to be a scrupulous regard for all ritualistic regularity; an outward show of devoutness under strict forms, and the mask of godliness over all to cover a heart in secret enslaved by sin. (T. Croskery) The present tense command to separate from those indicted (have nothing to do with such people) reflects the actual situation. (P. Towner)

Whether their heresy is sacramentalism, rationalism, ecumenism, subjectivism, experientialism, mysticism, pragmatism, or any of countless others, both they and their ungodly ideas are to be rejected. As with counterfeit money, it is not necessary to recognize that it does not match the real thing, namely, God's Word. Whether a counterfeit is a well-done fraud or a shoddy fake, is it equally worthless. (J. MacArthur) We ought to withdraw from their fellowship, avoid all familiarity with them, hold no terms with the enemies of Christ and His kingdom. (T. Croskery) There is no pulsing heart of life in it. Its appearance is only like phosphorus on the face of the dead; its activity is only the galvanized motion of a corpse. (W. Statham) Paul would have things put on a basis of reality. Between Timothy and such men there could be no sympathy. Why keep up a semblance of fellowship? Both for them and for him it was better that the line of demarcation should be drawn, and that all further intercourse should proceed on the footing that they did not belong to the same Christian society. (R. Finlayson)

Satan's most insidious ploy against the human race is religion. Christianity is not a religion. Religion is man by man's efforts striving to gain the approbation of God. Christianity is man's relationship with God through faith in Jesus Christ. (R.B. Thieme, Jr.) Apparently apostates can go so far down the wrong road that the believer must avoid all contact with them. To keep on realizing and turning away from such apostates, Paul says, is the only safe course of action. In other words, in some cases contact should be kept; in others, it should be broken. To be an ecclesiastical isolationist is wrong; never to be a separatist may be equally wrong. (C. Ryrie) The force of the original means that Timothy must habitually turn himself away from people like this. (D. Hiebert) These are apparently to be regarded as past redemption, and capable of doing only harm. (A. Stibbs) Where religious life consists in externals only, knowing no spiritual dynamic, the door is wide open to the entrance of such sins as these. (A. Nute) In the situation at

Ephesus, the opponents masquerade as very spiritual people and do it well enough to attract a following. (C. Ray)

Impersonal love, which depends on the subject, never the object, is the requisite attitude toward anyone or anything that would prevent us from fulfilling our spiritual destiny. Impersonal love obeys the divine command to avoid reversionism. We must separate ourselves from Satan's nefarious, multifaceted systems, but always our emphasis must be separation unto God, not separation from the world. Each believer must stress the function of Bible doctrine in his own soul and his own Christian integrity, not the object he wishes to avoid. We must focus on doctrine, not on the evils we purport to leave behind. The proper spiritual priority places doctrine before the influence of any personal relationships built on doctrine. As a result of spiritual growth, we leave behind the entanglements that would impede our continued advance. Loyalty to the truth supercedes but does not eliminate loyalty to people and organizations. (R.B. Thieme, Jr.) We are not asked to correct this condition, but to shun those who are involved in it. (A. Knoch)

Separation means, first, to avoid distractions by switching from personal to impersonal love in mental separation. Then, only if necessary and if possible, physical separation is a drastic measure to avoid satanic influence by removing yourself from a relationship. In most cases mental separation is sufficient without the unwarranted major surgery of abruptly removing yourself from those who were once close friends, loved ones, or associates. If you retreat from every situation that puts pressure on you, you will be continually running from one problem to another without making any progress in the Christian life. Often pressure is designed to teach, and you accelerate your spiritual growth by remaining under pressure, exercising impersonal love, and waiting on the Lord. Impersonal love insulates you from false influences, even when you are in their presence, while also eliminating instability, bitterness, hostility, malice, subjectivity, revenge, and arrogance. (R.B. Thieme, Jr.)

Paul does not paint the future with rose-colored glasses - he is no smooth-tongued Prophet of a golden age into which this dull earth may be imagined to be glowing. There are sanguine Brothers and Sisters who are looking forward to everything growing better and better and better, until, at last, this present age ripens into a millennium. They will not be able to sustain their hopes, for Scripture gives them no solid basis to rest upon. We who believe that there will be no millennial reign without the King and who expect no rule of righteousness except from the appearing of the righteous Lord, are nearer the mark. Apart from the second Advent of our Lord, the world is more likely to sink into a pandemonium than to rise into a millennium. A Divine interposition seems to me the hope set before us in Scripture and, indeed, to be the only hope adequate to the occasion. We look to the darkening down of things. The state of mankind, however improved politically, may yet grow worse and worse spiritually. Certainly, we are assured in verse 13 that "evil men and seducers shall wax worse and worse, deceiving and being deceived." There will spring up in the Christian Church and round about it, a body of faithless men who profess to have faith - ungodly men who will unite with the saints - men having the form of godliness but denying the power. We may call these hard times, if we will, but we have hardly yet come to the border of those truly harder times when

it will go hard with the Church and she shall need, even more than today, to cry mightily unto the Lord to keep her alive. (C. Spurgeon)

2 Tim. 3:5 **Maintaining** (ἔχω, PAptc.NMP, Descriptive, Attributive) **an appearance** (Acc. Dir. Obj.; outward form without the reality) **of spirituality** (Adv. Gen. Ref.; holiness, piety, trying to gain the approbation of men), **but** (adversative) **disregarding** (ἀρνέομαι, Perf.MPtc.NMP, Intensive, Circumstantial, Deponent; repudiating, disowning, renouncing) **the power** (Acc. Dir. Obj.; ability, Bible doctrine in the soul) **itself** (Adv. Gen. Ref.; the resources, true godliness from doctrine as opposed to the trappings of religion). **And so** (conclusive), **make it a practice to avoid** (ἀποτρέπω, PMImp.2S, Iterative, Command; turn away from) **these** (Acc. Dir. Obj.; sinful individuals, separate from reversionistic evangelists of evil).

^{BGT} **2 Timothy 3:5** ἔχοντες μὀρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἠρηνημένοι· καὶ τοὺτους ἀποτρέπου.

^{VUL} **2 Timothy 3:5** habentes speciem quidem pietatis virtutem autem eius abnegantes et hos devita

LWB 2 Tim. 3:6 For you see, from this type [of sin] come those [phony, reversionistic Christians pretending to be spiritually mature believers] who slip into houses and captivate vulnerable women who are weighed down [piled high] with sins, being strung along by various kinds of defiling passions,

^{KW} **2 Tim. 3:6** For of these are those who by means of insinuation slink into houses and take captive the minds of silly women who have been in times past heavily laden with sins, and who are at present heavily loaded down with them, who are under the impelling urge of varietaged, passionate desires,

^{KJV} **2 Timothy 3:6** For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

TRANSLATION HIGHLIGHTS

Paul considers the phony Christian who pretends to be spiritual to be a dangerous person. He explains that the arrogance complex of sins produces the kind of individual (Customary Present tense) who slips (Latin: penetrates) into the houses of vulnerable women by captivating them. Quite often this is the man who thinks he is too spiritual, too special, to work for a living. His *modus operandi* is to find a wealthy benefactor that he can take advantage of. A spiritually mature women will not be fooled by such deceptive practices; she will see through the phony façade and avoid this reversionistic rascal at all costs. But a reversionistic woman who is living a riotous or promiscuous lifestyle is piling high her sins and is easily fooled (secretive infiltration) by the Christian wolf.

It can be easy for a woman who is captivated by a “smooth operator” to be strung along by all kinds of defiling passions. They could be sexual sins, pharmaceutical sins, party animal sins – whatever categories of sins are her particular weakness. I should add, that although this passage addresses the spiritually phony Christian man captivating the reversionistic Christian woman, the reverse is often true. The landscape is littered with Christian men who later found themselves married to a Christian woman who had little true interest in him and no interest in doctrine whatsoever. The hunt for a temporary or permanent meal ticket is not restricted to one sex. You single men who think you are called into the ministry – beware of the reversionistic girl who is looking for her MRS degree.

So far, I’ve just described the one-on-one situation. More often than not, these are group activities, what we call today “home group meetings.” In this setting, one or more self-appointed, self-annointed believers start an evening “Bible study” in someone’s home and a lot of new believers attend. For some reason, women seemed to enjoy this sort of thing more than men in Paul’s day. Perhaps the men were at war or hanging out at the nearest pub, I don’t know. In any case, they were spiritually naïve and did not realize that the phony Christian who was running the show was a cosmic evangelist. He was probably a Christian, but one who did not understand rebound (confession of sin) and was not trained to provide accurate Bible teaching. He was, however, able to spread his subtle propaganda by way of his “program,” which was designed to “meet the needs of the modern working woman” or the “harried housewife.” The women who attended ended up wallowing in sin, both covert and overt categories.

RELEVANT OPINIONS

Probably when their husbands are not at home, the women are visited by these peddlers of strange doctrines ... We of the twentieth century know that exactly this practice is going on today, and that the false prophets who engage in it show a close resemblance to those of Paul’s day and age ... What these evil incentives are is not stated. Perhaps we may think of such things as the following: the desire to find an easy way out of their guilt-complex, the desire to gain recognition, to be considered “well-informed,” to satisfy their curiosity, to have attention bestowed upon them by “prominent” representatives of the opposite sex, etc. (W. Hendriksen)

They teach that “sexual behavior has nothing to do with spiritual status.” (L. Johnson) Cults not only are often spawned by women, but women are the most numerous and devout adherents. (J. MacArthur) Such women would welcome a short cut to peace, or any reconciliation between religion and worldliness that could be devised by the arts of apostasy. (T. Croskery) Two traitors within the garrison may do more hurt to it than two thousand besiegers without. (M. Henry) These women are uneasy about many kinds of sins; they have a religious bent and are thus susceptible to quacks who come to them with their panacea. (R. Lenski)

2 Tim. 3:6 For you see (explanatory), from this type (Abl. Source; of sin) come those (εἰμί, PAI3P, Customary; phony Christians, cosmic evangelists) who (Subj. Nom.) slip

(ἐνδύνω, PAptc.NMP, Descriptive, Substantival; creep, worm their way, stealth attack, false pretenses) into houses (Acc. Place; home groups) and (conintuative) captivate (αἰχμαλωτίζω, PAptc.NMP, Customary, Circumstantial; subdue, capture as POW's) vulnerable women (Noncompl. Acc.; weak, foolish, gullible, saucy, dupes, idle hussy, brazen, mischievous) who are weighed down with (σωρεύω, Perf.PPtc.ANP, Descriptive, Substantival; filled with, piled high with, overloaded) sins (Dat. Accompaniment, Association; neglect of rebound and doctrinal metabolism which leads to *matiotēs* and eventually evil), being strung along by (ἄγω, PPtc.ANP, Descriptive, Circumstantial; led astray) various kinds of (Dat. Spec.; diversified) defiling passions (Instr. Means; eager desires, cravings),

^{BGT} **2 Timothy 3:6** ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,

^{VUL} **2 Timothy 3:6** ex his enim sunt qui penetrant domos et captivas ducunt mulierculas oneratas peccatis quae ducuntur variis desideriis

LWB 2 Tim. 3:7 Ever learning [listening], but never able to arrive at a full knowledge [epignosis] of the truth.

^{KW} **2 Tim. 3:7** Ever learning and never able to come to a precise and experiential knowledge of the truth.

^{KJV} **2 Timothy 3:7** Ever learning, and never able to come to the knowledge of the truth.

TRANSLATION HIGHLIGHTS

I have had some experience with home-group meetings, and in every single case they were negative experiences. The people were nice, the music was fine, and the social intercourse was definitely better than hanging around with most unbelievers. However, there were two things that made these meetings detrimental. First, there was no pastor or teacher present who had a clue as to what the Bible was teaching on the topic or passages of the evening. The so-called “Bible study” was essentially a free-for-all, with every nonsensical opinion brought forward that you can imagine. The doctrine was false, there was little or no filling of the Spirit, and virtually no epignosis (full knowledge) of the truth. This factor alone ruined the spiritual life (intake, metabolization and application of Bible doctrine) of the majority of those believers who attended.

Second, there were some in the home-group meetings who eventually appointed themselves “disciples” over the new Christians. In every single case, these “disciples” were spiritual morons who didn’t possess an elementary school level of understanding of the Bible. Without exception, they were psychological misfits. Some of them were in a state of perpetual sin due to holyroller activity, a version of emotional revolt of the soul. Others were involved in secret sexual sins, drug abuse, and heretical notions of how to live like a Christian. The worst version of this which I encountered was a case where

dozens of new believers were “paired off” by “the older, wiser Christians” as being perfect Christian couples. The majority of the victims were college students, who unfortunately married and eventually divorced. I classify this pseudo-spiritual activity, often called discipleship, as a Christian cult.

The same type of activity existed in Paul’s day. Some believers with a paltry ounce of doctrine pawned themselves off as spiritual teachers. Most of them were involved in some form of what we today call “pop psychology” or counseling. It was satanic to the core. They held meetings in the houses of other believers and spread their gutter nonsense to anyone who would listen, in this context primarily women. Those who attended these home-group meetings listened to the cosmic evangelists (Iterative Present tense) with rapt attention. They asked question after question. They truly wanted to learn the Bible. They were keen, but unfortunately clueless. They did not realize at the time that they were being duped by self-appointed cosmic evangelists. The entire *grace apparatus for perception* was circumvented, therefore nobody was able (Gnomic Present tense) to come to an *epignosis* knowledge of true Bible doctrine.

There is a precisely correct protocol for growing in the spiritual life. There are no substitutes. You can’t digest two helpings of music and a helping of prayer and no helping of doctrinal teaching and expect to grow spiritually. There must be a qualified, trained Bible teacher doing the talking. He needs to be filled with the Spirit. All the listeners must be filled with the Spirit. This, of course, means that the private confession of sin (rebound) must have occurred at the outset. The doctrinal teaching must be understood, categorized and stored in the soul. In other words, it must be metabolized. It must be combined with other doctrines in the soul for clear understanding on how it fits in with overall truth. Then it must be applied in daily life – not necessarily on the day it was learned, but sometime in the near future before it is forgotten. And this whole process must be repeated over-and-over again, preferably daily.

RELEVANT OPINIONS

By making propaganda for their nefarious doctrines, going from home to home in order to enlist women-disciples and women-helpers, these false teachers become manifest to all true believers as adversaries of God and of truth. (W. Hendriksen) Their lives are a round of study-groups and projects, but however seriously they take themselves and their endeavors, they always appear to male observers as somewhat silly. (L. Johnson) Because legalism deals only in outward performance, it is very attractive. Many such women, and men as well, are glad to find a way that promises to make them right with God simply by adhering to certain outward forms and conforming to certain behavioral standards ... Epignosis knowledge refers to deep understanding, comprehension, and discernment, not mere awareness of factual truths. (J. MacArthur)

The picture drawn depicts them as constantly seeking out every kind of teaching (or of listening patiently to nonsense), to grasping at any and all teaching, with no discernment, in hopes of finding something of meaning. (P. Towner) It is a graphic picture of a large class, by no means extinct, who are caught and led by the instructions of itinerant

religious quacks. (M. Vincent) The false teachers and these women feed on one another. The women are given “religious training” – of the worst kind – and they in turn undoubtedly pay the false teachers handsomely. (G. Fee)

Gen. 3:7 Ever (adv.; always) learning (μανθάνω, PAPtc.ANP, Iterative, Modal; hearing, inquiring, false doctrine from the cosmic evangelists), but (adversative) never (adv.) able (δύναμαι, PMPTc.ANP, Gnostic, Modal, Deponent) to arrive (έρχομαι, AAInf., Culminative, Result, Deponent; come) at a full knowledge (Acc. Measure; epignosis) of the truth (Adv. Gen. Ref.).

^{BGT} **2 Timothy 3:7** πάντοτε μαθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

^{VUL} **2 Timothy 3:7** semper discentes et numquam ad scientiam veritatis pervenientes

LWB 2 Tim. 3:8 Moreover, in the same manner that Jannes and Jambres [two Egyptian wise men in Ex. 7:11] opposed Moses [the supergrace hero of his day], so also [in Paul’s generation] these [cosmic evangelists] reject the Truth [Bible doctrine] who have a corrupt mentality, disqualified ones [reversionists] with regard to doctrine [no supergrace blessings in time or eternity].

^{KW} **2 Tim. 3:8** Now, in the same manner as Jannes and Jambres set themselves against Moses, so also these set themselves against the truth, men corrupted in mind; After having been put to the test, disapproved concerning the Faith.

^{KJV} **2 Timothy 3:8** Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

TRANSLATION HIGHLIGHTS

These reversionistic quacks that Paul has been describing reject Bible doctrine (Dramatic Aorist tense) just like Jannes and Jambres rejected (Latin: resistant) doctrine in the day of Moses – according to the Targum of Jonathan. In the same manner as these two Egyptian “wise men,” the cosmic evangelists in Paul’s generation opposed God’s man of the hour. Jannes and Jambres stood against Moses; these false traveling men stood against Paul. All of them, regardless of generation, had a corrupt way of thinking (Intensive Perfect tense) in stark contrast to the spiritual mentality of the supergrace believer. They are reprobates, reversionists when it comes to doctrinal truth. They will receive no supergrace blessings in time or eternity.

RELEVANT OPINIONS

Their names do not appear in the O.T., nor are they mentioned by Philo or Josephus, but there are references to them in the Qumran documents as well as in late Jewish, pagan, and early Christian literature. (J. Kelly) According to tradition, these were the names of the chiefs of the magicians who opposed Moses in Exodus 7:11, 22. (M. Vincent) Ultra-

supergrace is the advanced stage of spiritual maturity, attained by the believer who continues and even intensifies his intake of doctrine after reaching supergrace. Maximum doctrine in the soul gives the OT ultramature believer, Jeshurun, and the Church Age ultramature believer, Pleroma, the capacity for blessings even under concentrated satanic opposition. (R.B. Thieme, Jr.)

The apostle Paul, warned of the grievous times of the last days when erroneous doctrine and occultism would abound and false teachers would resent and oppose the truth, as Jannes and Jambres, the magicians of Egypt, withstood Moses. (M Unger) No doubt Satan was the one behind this corrupting influence. One of his favorite tractics is counterfeiting. He likes to spread ideas that seem to match up with the truth but, in reality, are false. (C. Ray) Because Jannes perhaps means “he who seduces” and Jambres “he who makes rebellion,” those may have been symbolic names given to these men at a later time. (J. MacArthur)

2 Tim. 3:8 Moreover (transitional), in the same manner (Acc. Manner; conduct, behavior: two itinerant religious quacks) that (Acc. Spec.) Jannes (Subj. Nom.) and (connective) Jambres (Subj. Nom.; two Egyptian wise men from Exodus 7:11) opposed (ἀντίστημι, AAI3P, Culminative; stood against) Moses (Dat. Ind. Obj.; who as an USG believer functioned as a stabilizing rod in history), so (inferential) also (adjunctive; in Paul’s generation) these (Subj. Nom.; cosmic evangelists) reject (ἀντίστημι, PMI3P, Dramatic; resist) the Truth (Dat. Disadv.; Bible doctrine), men (Nom. Appos.) who have a corrupt (καταφθείρω, Perf.PPtc.NMP, Intensive, Substantival; reversionistic, depraved) mentality (Acc. Dir. Obj.; mind, way of thinking), disqualified ones (Nom. Appos.; reprobate, unworthy, useless) with regard to doctrine (Acc. Gen. Ref.; no SG blessings in time or eternity).

^{BGT} **2 Timothy 3:8** ὃν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσῆι, οὕτως καὶ οἱ τοὶ ἀντίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.

^{VUL} **2 Timothy 3:8** quemadmodum autem Iannes et Mambres restiterunt Mosi ita et hii resistent veritati homines corrupti mente reprobi circa fidem

LWB 2 Tim. 3:9 **But they shall make no further progress [spiritual advance], for their madness [divorcement from reality] will become obvious to everyone, just as that [madness] of those [Jannes and Jambres] also came to be.**

^{KW} **2 Tim. 3:9** But they shall make no further progress, for their insane folly shall become evident to them all, as also their folly [namely, that of Jannes and Jambres] became evident.

^{KJV} **2 Timothy 3:9** But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

TRANSLATION HIGHLIGHTS

These reversionistic quacks are Christians, but they will not make any advance (Latin: proficiency) in the spiritual life (Predictive Future tense). Their madness, their divorcement from reality which comes from lack of doctrinal truth, will become quite evident (Predictive Future tense) to everyone. This will happen just as it did with Jannes and Jambres in the days of Moses. Eventually, their lack of spiritual common sense came to be known (Culminative Aorist tense) by others.

RELEVANT OPINIONS

They cannot teach truth, for their minds themselves cannot contain it, so ruined are they ... The distinction is between their moral progression, which is in fact a regression, and their external success. (L. Johnson) Their success will be short-lived. (C. Barrett) We have worse specimens of withstanders of the truth than Jannes and Jambres were, or their successors in the early times of Christianity. Infidels are a worse class of men now than they were half a century ago. The incantations used in the free-thinking press are of a more dangerous nature than any potions or howlings that were resorted to by magicians of old. Our free-thinkers are deceivers; they habitually subject Scripture to the most unfair treatment. (R. Finlayson)

While the apostle is speaking of an immediate spread of error, here he is looking to its ultimate defeat and extinction. (H. Alford) Here there is a denial of its successful advance without exposure. The evil would advance, but only to a certain point. (T. Croskery) Their object was not to advance the truth, or to benefit those whom they taught, but to advance themselves and to obtain their own ends with their female converts. (R. Finlayson) Absurdity and fraud eventually overstep their bounds and thus expose their folly. (D. Hiebert) The malfunctioning of their mental processes has yielded error in thought and action for which they are culpable. (P. Towner)

2 Tim. 3:9 But (adversative) they shall make no (neg. adv.) further (Acc. Measure) progress (προκόπτω, FAI3P, Predictive; spiritual advance), for (explanatory) their (Poss. Gen.) madness (foolishness, fury, divorcement from reality, lack of sense) will become (είμι, FMI3S, Predictive) obvious (Pred. Nom.; manifest, quite evident, plain) to everyone (Dat. Adv.), just as (comparative) that (Nom. Appos.; madness) of those (Adv. Gen. Ref.; Jannes and Jambres) also (adjunctive) came to be (γίνομαι, AMI3S, Culminative, Deponent) .

^{BGT} **2 Timothy 3:9** ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

^{VUL} **2 Timothy 3:9** sed ultra non proficient insipientia enim eorum manifesta erit omnibus sicut et illorum fuit

LWB 2 Tim. 3:10 But you [Timothy] have faithfully followed my teaching [doctrine], my spiritual way of life, my presentation of the truth [lesson plan], my reliability [faithfulness to the Word], my steadfastness, my virtue love, my endurance through hardships,

^{KW} **2 Tim. 3:10** But as for you, you were attracted as a disciple to me because of my teaching, conduct, purpose, faith, longsuffering, divine and self-sacrificial love, patience,

^{KJV} **2 Timothy 3:10** But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

TRANSLATION HIGHLIGHTS

Paul contrasts the magnificent behavior of Timothy with that of the cosmic evangelists. Timothy has faithfully followed Paul's teaching, behavior, and overall Christian character (Culminative Aorist tense). He has investigated the things Paul taught, understood them quite well, and was now practicing them as a way of life. He followed Paul's lead in the spiritual way of life by strict academic discipline in his traveling seminary. He studied Paul's lesson plans and how he presented the truth. He observed his faithfulness to the Word. He noticed that Paul put up with a lot of pettiness from new believers, but did not become bitter towards them. He exercised impersonal love as a problem-solving device and he endured many hardships (Latin: patience) by using the faith rest drill. Timothy followed him in all these things - and more in the next verse. Also note that the definite article could be translated as "my" in all of Paul's examples. This isn't necessary in the translation, but it should be understood that Paul exhibited all these things.

RELEVANT OPINIONS

It is a technical term defining the relation of a disciple to his master, and can be paraphrased "study at close quarters," or "carefully note with a view to reproducing." (J. Kelly) The apostle's clear setting-forth of Christian doctrine constituted his chief contribution to the life of the Church. (A. Nute) The root word for "teaching" is encountered fifteen times in the Pastoral Epistles and means "instruction, doctrine." That Paul brought up this word this often clearly suggests it is an important matter. (C. Ray)

Maturity is inseparably united to knowledge of divine truth. It is impossible for a man to be mature who does not know the truth of the Scriptures. Apart from a knowledge of the Word, one will remain in spiritual babyhood, no matter how long he has been saved ... It is our earnest conviction that apart from being steeped in the Word of God, a person cannot go on to maturity in the Christian life. When a Christian so saturates himself with the Word that a pertinent verse of Scripture flashes into his mind in any situation, he is in the process of growing out of infancy into maturity ... The key is to study the Word yourself, to digest it, to assimilate it for yourself. If you would come to maturity in the things of Christ, you must follow some plan of systematic Bible study. (J. Pentecost)

2 Tim. 3:10 **But** (contrast) **you** (Subj. Nom.; Timothy) **have faithfully followed** (παρακολουθέω, AAI2S, Culminative; investigated, attended to, understood) **my teaching** (Assoc. Instr.; doctrine), **my spiritual way of life** (Assoc. Instr.; conduct, academic discipline), **my presentation of the truth** (Assoc. Instr.; lesson plan), **my reliability** (Assoc. Instr.; faithfulness to the Word), **my steadfastness** (Assoc. Instr.; endurance, lack of bitterness towards new believers learning basic doctrine), **my virtue love** (Assoc. Instr.; impersonal), **my endurance through hardships** (Assoc. Instr.),

^{BGT} **2 Timothy 3:10** Σὺ δὲ παρακολουθήσάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

^{VUL} **2 Timothy 3:10** tu autem adsecutus es meam doctrinam institutionem propositum fidem longanimitatem dilectionem patientiam

LWB 2 Tim. 3:11 **My persecutions, my sufferings, such as happened to me [for my advantage] at Antioch [where Paul escaped unharmed], at Iconium [where Paul was warned and subsequently escaped], at Lystra [where Paul was stoned to death, but was then resuscitated], which persecutions I endured [by exercising the faith rest technique], and yet the Lord Himself delivered me out from them all [maximum opposition from Satan leading to ultra-supergrace status].**

^{KW} **2 Tim. 3:11** Persecutions, afflictions such as came to me in Antioch, in Iconium, in Lystra, what manner of persecutions I endured; and out of them all the Lord delivered me.

^{KJV} **2 Timothy 3:11** Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

TRANSLATION HIGHLIGHTS

Paul's list actually continues from the previous verse, adding persecutions and sufferings to His credit and to his advantage. How could these happen to Paul (Dramatic Aorist tense) and be to his advantage? Suffering for blessing is required for spiritual momentum. Paul lists a few places where he met with such persecutions and suffering. At Antioch, he escaped unharmed. At Iconium, he was warned and subsequently escaped. At Lystra, he was stoned to death, but was then resuscitated by the Lord. Paul endured them all by exercising the faith rest technique (Culminative Aorist tense). And yet he does not take the credit for enduring these persecutions and sufferings as entirely due to his positive volition. The Lord Himself delivered him (Culminative Aorist tense) out from them all. These maximum oppositions from Satan ultimately led to Paul's growth to ultra-supergrace status.

RELEVANT OPINIONS

Paul mentions these earliest persecutions rather than the later ones, probably because he wants to remind Timothy of his commitment to the apostle and his ministry from the very beginning and that from the very beginning that ministry has involved persecutions. (G. Knight, III) At Antioch he suffered expulsion. At Iconium he had to flee from maltreatment, particularly stoning. At Lystra, under Jewish instigation, the mob stoned Paul and dragged him out of the city, supposing that he was dead. (R. Finlayson)

2 Tim. 3:11 My persecutions (Assoc. Instr.; pressures), my sufferings (Assoc. Instr.; for blessing), such as (Subj. Nom.; qualitative) happened (γίνομαι, AMI3S, Dramatic, Deponent) to me (Dat. Adv.; for my advantage) at Antioch (Loc. Place; where Paul escaped unharmed), at Iconium (Loc. Place; where Paul was warned and subsequently escaped), at Lystra (Loc. Place; where Paul was stoned to death, but was then resuscitated), which (Acc. Gen. Ref.) persecutions (Acc. Dir. Obj.) I endured (ὑποφέρω, AAI1S, Culminative; sustained himself by the faith rest drill), and yet (explanatory) the Lord (Subj. Nom.) Himself delivered (ῥύομαι, AMI3S, Culminative, Deponent) me (Acc. Dir. Obj.) out from them all (Abl. Separation; maximum opposition from Satan leading to USG status).

^{BGT} **2 Timothy 3:11** τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.

^{VUL} **2 Timothy 3:11** persecutiones passiones qualia mihi facta sunt Antiochiae Iconii Lystris quales persecutiones sustinui et ex omnibus me eripuit Dominus

LWB 2 Tim. 3:12 Furthermore, also, all [SG2 believers] who keep desiring to live in a godly manner [ultra-supergrace status] in Christ Jesus will suffer persecution [evidence testing].

^{KW} **2 Tim. 3:12** And all indeed who desire to be living a life of piety towards God in Christ Jesus shall be persecuted.

^{KJV} **2 Timothy 3:12** Yea, and all that will live godly in Christ Jesus shall suffer persecution.

TRANSLATION HIGHLIGHTS

It is a fact that every believer who wants to live the spiritual life (Iterative Present tense) in Christ Jesus will eventually suffer persecution of some kind or another (Predictive Future tense). There are different types and degrees of pressure and suffering provided by the Lord to assist you in spiritual growth. In this case, Paul is encouraging Timothy in his current stage of spiritual growth to keep on making progress in the spiritual life. Timothy was probably in supergrace already, and more than likely the 2nd stage of supergrace (SG2). The next stage for Timothy would be ultra-supergrace, where Paul himself resided and encourages us all to do likewise. Reaching this stage in the spiritual life requires an advanced allotment of pressures and persecutions called evidence testing. “Dioko” means to be hunted after or pursued like a wild beast. The believer who wants to attain the

spiritual life exhibited in ultra-supergrace will be hunted down by these divinely ordained pressures and persecutions like a wild beast during a hunt.

RELEVANT OPINIONS

Now the apostle makes the definitive statement that all those who desire to live devoutly in Christ Jesus will be persecuted. (W. Hendriksen) The world is essentially at war with the kingdom of God. (T. Croskery) Timothy needed to realize, as all Christians do, especially those to whom “prosperity theology” appeals, that when a person determines to live a godly life he or she will suffer persecution. (T. Constable) The world is the Christian’s enemy because it represents a philosophy diametrically opposed to the will and ways of God. It is a system headed by the devil and at odds with God. The world hates the believer who lives for Christ. Satan’s anti-God philosophy is evident in every phase of modern education. Hatred makes itself known in the business world, social life, the entertainment world, and even in religion. (R. Lightner)

Every now and then, one of these young men tells me he hopes to find a church without significant problems – a ministry where he can preach and minister without opposition. The desire is understandable, but there is no such place for the faithful preacher of the Word. Ministry cannot be both effective and painless. Those who preach the Word faithfully must expect to encounter hardship, and they have to be willing to endure such trials, or they will be seized by fear and be unable to minister effectively. Hardship, an inevitable part of every faithful preacher’s life, must be embraced along with every other aspect of our calling. (J. MacArthur) With his or her commitment to follow Christ faithfully the Christian sets the course of his or her life directly opposite to the course of the world system. Confrontation and conflict become inevitable. (T. Constable)

2 Tim. 3:12 Furthermore (continuative), also (adjunctive), all (Subj. Nom.; SG2 believers) who keep desiring (θέλω, PAptc.NMP, Descriptive, Substantival; wanting) to live (ζάω, PAInf., Iterative, Inf. As Dir. Obj. of Verb) in a godly manner (Adv. Manner; ultra-supergrace status) in Christ Jesus (Loc. Sph.) will suffer persecution (διώκω, FPI3P, Predictive; evidence testing, hunted as wild beasts).

^{BGT} **2 Timothy 3:12** καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται.

^{VUL} **2 Timothy 3:12** et omnes qui volunt pie vivere in Christo Iesu persecutionem patientur

LWB 2 Tim. 3:13 **Meanwhile, evil men, even imposters, will advance into things [through the interlocking gates of the cosmic system] far worse [reversionism], making it a practice to deceive even while they are being deceived.**

^{KW} **2 Tim. 3:13** But pernicious men and imposters shall go on from bad to worse, leading astray and being led astray.

^{KJV} **2 Timothy 3:13** But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

TRANSLATION HIGHLIGHTS

At the same time that the supergrace believer is striving to make progress in the spiritual life, there are evil men (Latin: seducers) who are advancing in the opposite direction. There are stages of advanced degeneracy just as there are stages of advanced spiritual growth. A positive believer can continue to grow spiritually without end, while a negative believer can continue to degenerate without end – becoming quite ‘good’ (Latin: proficient) at being degenerate. The believer who refuses to acknowledge his sins, refuses to be filled with the Spirit, and who rejects Bible doctrine, will ultimately advance into the interlocking gates of the cosmic system (Predictive Future tense) that were made to precisely match his weaknesses. The ironic thing about the reversionistic believer is that he is in the process of being deceived (Iterative Present tense) at the same time he is engaged in deceiving others. This is called a state of blind arrogance. This believer has toyed with evil so many times that it has entered his soul and now controls his behavior.

RELEVANT OPINIONS

It would be safe to prophesy that if men ever do land on the moon and establish themselves there, new sins will arise ... “Advance to the worse” may include new heresies, new methods of fostering unbelief, new tools and outlets for old sins, new hypocrisies and wider propaganda. In our own day we have seen the rise of radio followed by that of television. Is it always pure truth that is broadcast? (R. Ward) There is nothing to arrest their downward course; there is no grace in the heart; the principles of evil will work with unchecked energy in their natures ... Let men repeat falsities with sufficient frequency and deliberateness, and they will come by-and-by to believe them themselves. Such deceivers have become sincere in their error, because they have blinded their spiritual eyesight; but now they see truth as error, and error as truth. (T. Croskery) This warning is not given to dishearten us but to help us. We need to face the fact that religious charlatans “will proceed from bad to worse,” and to be forewarned is to be forearmed. (C. Ray)

Godliness elicits a strong reaction from unbelievers. The reaction becomes all the more intense and violent when Christians live out their godliness because it convicts others of their sin. Those who neglect the truth of God become enmeshed in a confusing web of deception. Their consciences and reasoning capabilities suffer damage through sin, and they become incapable of extricating themselves from Satan’s delusions. Only God’s truth possesses the power to free such persons. (M. Anders) “Imposters” is employed of a class of magicians who chanted magical formulas in a strange guttural voice. Herodotus mentions them as being in Egypt, and elsewhere. They are also referred to by Euripedes, Plato, and subsequent writers. Sorcerers would, perhaps, be the nearest English equivalent, and points to the subtle magical occultism to be encountered in the closing days of this age. (M. Unger)

2 Tim. 3:13 Meanwhile (constast), evil (Descr. Nom.) men (Subj. Nom.), even (ascensive) imposters (Nom. Appos. ; deceivers, seducers, enchanters, professional mourners, swindlers), will advance into things (προκόπτω, FAI3P, Predictive; proceed, interlocking gates of the cosmic system) far worse (Acc. Degree; quite evil, worse and worse), making it a practice to deceive (πλανάω, PAPtc.NMP, Iterative, Modal; mislead) even (ascensive) while they are being deceived (πλανάω, PPpTc.NMP, Iterative, Temporal; intrusion of evil into the frontal lobes of their souls).

^{BGT} **2 Timothy 3:13** πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον πλανῶντες καὶ πλανώμενοι.

^{VUL} **2 Timothy 3:13** mali autem homines et seductores proficient in peius errantes et in errorem mittentes

LWB 2 Tim. 3:14 Nevertheless, you [Timothy] continue to abide by means of those [doctrines in your soul] you have learned [through the function of the grace apparatus of perception] and have received confidence from [as a result of applying these doctrines], knowing from whom you have learned [your pastor-teacher and the Holy Spirit],

^{KW} **2 Tim. 3:14** But, as for you, be remaining as you are in the things which you learned and have been assured of, knowing the persons from whom you personally learned them,

^{KJV} **2 Timothy 3:14** But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

TRANSLATION HIGHLIGHTS

There is a precisely correct plan for executing the spiritual life. There are no substitutes. Paul commands Timothy (Imperative mood) to keep on abiding in this spiritual life (Iterative Present tense) by means of the doctrine resident in his soul. He learned these doctrines through the function of the grace apparatus for perception. He received confidence from them after applying them to daily life (Culminative Aorist tense). In stark contrast to those who are advancing in evil without even knowing it, Timothy is advancing in the spiritual life consciously, knowing that he is able to do so (Intensive Perfect tense) by the teaching of his pastor-teacher (the apostle Paul) and the ministry of the Holy Spirit.

RELEVANT OPINIONS

He is not to “hold” them as opinions. Only too often the “holding of views” means a very poor thing indeed, a mental and spiritual state in which nothing better than a thin thread of sentiment, or a languid conservation of what has become habitual, attaches the man to the belief. He “holds,” but he is not “held;” nothing in his opinion grasps him with a living force ... Instead, he is to move and breathe among “the things” which make up the

sphere of faith. (H. Moule) Jewish parents were expected to teach their children the Law from the age of five onwards. (T. Constable)

2 Tim. 3:14 **Nevertheless** (emphatic contrast), **you** (Subj. Nom.; Timothy) **continue to abide** (μένω, PAImp.2S, Durative, Command; establish yourself) **by means of those** (Instr. Means; doctrines resident in your soul) **you have learned** (μανθάνω, AAI2S, Culminative; through the function of GAP) **and** (continuative) **have received confidence from** (πιστώ, API2S, Culminative; as a result of applying these doctrines), **knowing** (οἶδα, Perf.APtc.NMS, Intensive, Modal) **from whom** (Abl. Source) **you have learned** (μανθάνω, AAI2S, Culminative; your right pastor-teacher and the Holy Spirit),

^{BGT} **2 Timothy 3:14** Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνων ἔμαθες,

^{VUL} **2 Timothy 3:14** tu vero permane in his quae didicisti et credita sunt tibi sciens a quo didiceris

LWB 2 Tim. 3:15 **And that from childhood you have known the sacred writings [the OT canon and part of the NT], which are able to teach you with reference to salvation [experiential sanctification] by means of doctrine in the sphere of Christ Jesus.**

^{KW} **2 Tim. 3:15** And that from a very young child you know the sacred scriptures which are able to make you wise with respect to salvation through faith, that faith which is in Christ Jesus.

^{KJV} **2 Timothy 3:15** And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

TRANSLATION HIGHLIGHTS

Paul reminds Timothy that he has known the sacred writings since childhood. The progressive perfect tense means he began learning them as a toddler (Latin: infancy) and his progress in doctrine is continuing to this very moment. The sacred writings are the canon of the Old Testament and part of the New Testament that had been written at the time Timothy read this letter. These sacred writings were more than enough to instruct Timothy (Constative Aorist tense) with reference to salvation by faith in Christ Jesus. This could be a reference to positional truth, when Timothy initially became a Christian, but that is a highly unlikely scenario in this context.

It is actually a reference to experiential truth, so “salvation” is experiential sanctification salvation. Don’t forget that salvation is in three stages: justification salvation, sanctification salvation, and glorification salvation. “Faith” is objective truth or Bible doctrine. This doctrine is only that doctrine which is in the sphere of Christ Jesus, not some man-made doctrines like those invented by the seducer-deceivers. The raw materials for the spiritual life have been there for Timothy ever since he was a little kid; most likely he learned them from his mother and grandmother. And later he entered “grad

schools” to learn divine protocol from Paul. It is a lifelong process, not an instantaneous enlightenment.

RELEVANT OPINIONS

The Scriptures must be read or taught or preached before they begin to operate ... They do not work mechanically or automatically. It is not enough to possess a Bible or to hold it in the hand ... They show a believer how he is to enjoy salvation here and now, how he is to behave in accordance with his salvation, and what he is to expect in heaven. (R. Ward) He was no novice in the Scriptures. His mother and grandmother had been careful to imbue him with that sacred literature which should make him wise unto salvation through faith in Jesus Christ, from his very earliest years. (A. Hervey) It was a right thing for him to be instructed in the OT, since it was all the Scripture he could have had in his childhood. (T. Croskery)

What kind of salvation is he talking about? After all, Timothy was already saved. Well, salvation occurs in three tenses. There is the past tense: I have been saved from sin. The present tense is: I am being saved from sin. The third tense is: I shall be saved from sin ... Paul is saying that the Scriptures not only give us the *modus operandi* of being saved (that is, passing from death to life and having eternal life and becoming a child of God), but it saves us in this present evil world – enables us to grow and gives us deliverance down here. It is my contention that the constant study of the Word of God is the only help that any of us has. (J. McGee)

2 Tim. 3:15 **And** (continuative, causal) **that** (conj. As Dir. Obj.) **from childhood** (Prep. Abl.; infancy) **you have known** (οἶδα, Perf.AI2S, Progressive, past action still in progress) **the sacred** (Compl. Acc.) **writings** (Acc. Dir. Obj.; the OT canon and part of the NT), **which are able** (δύναμαι, PMptc.ANP, Descriptive, Attributive, Deponent) **to teach** (σοφίζω, AAInf., Constativ, Inf. As Dir. Obj. of Verb; instruct) **you** (Acc. Dir. Obj.; make you wise) **with reference to salvation** (Acc. Gen. Ref.; experiential sanctification, deliverance) **by means of doctrine** (Instr. Means; doctrine) **in the sphere of Christ Jesus** (Loc. Sph.).

^{BGT} **2 Timothy 3:15** καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

^{VUL} **2 Timothy 3:15** et quia ab infantia sacras litteras nosti quae te possint instruere ad salutem per fidem quae est in Christo Iesu

LWB 2 Tim. 3:16 All Scripture [every single word and passage as a unit] is God-breathed and is profitable for doctrine, for reproof [conviction of carnality], for correction [restoration from reversionism], for instruction in righteousness [forward momentum in the spiritual life],

^{KW} **2 Tim. 3:16** Every scripture is God-breathed, and is profitable for teaching, for conviction, for improvement, for training with respect to righteousness,

^{KJV} **2 Timothy 3:16** All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

TRANSLATION HIGHLIGHTS

Every single passage, every single word in the Bible is God-breathed. This is the doctrine of verbal plenary inspiration. It includes all the of OT and NT, even though part of the NT had not been written when Paul wrote this letter. The completed canon was in Paul's mind. Because God breathed every word of scripture through a human intermediary, every single passage is profitable (Latin: utilitarian) to the believer in Jesus Christ. A particular passage may not seem important at this time, but it might be crucial when the next trial or test comes your way. Scripture is profitable for four things, the first of which is doctrine (what is right). There is nothing in the Bible that should not be taught; there is nothing in the Bible that is unimportant. In the prior verse, which is also an experiential sanctification passage, doctrine is crucial for your spiritual growth. Nothing else is as important; it is *the* primary ingredient.

Scripture is also beneficial for convicting a believer of carnality (what is not right). Some passages in the Bible address sin; these passages are meant to be a rebuke to those who are involved in such thoughts, words or activities. If you don't know there is a problem, you don't know how to fix it. Some passages in the Bible are even more to the point, slamming home the fact that some believers have digressed into reversionism. These passages not only name the problem, they also outline the solution (how to get right). There is nothing left to chance in divine protocol. Other passages in the Bible instruct believers in how to live the Christian way of life (how to stay right). There are divine objectives in God's plan for all of us to follow. Some passages teach us how to begin, others how to move forward, and still others that enable us to reach a blessed spiritual status. The form of this passage is elaborated on in 4:2.

RELEVANT OPINIONS

This is the first half of an extended alternation (W. Bullinger):

All Scripture is God-breathed and is profitable for

- (a) doctrine
 - (b) reproof
 - (c) correction
 - (d) instruction

Therefore in 2 Tim. 4:2

- (a) preach the Word
 - (b) reprove
 - (c) rebuke
 - (d) exhort

Scripture provides the truths that build the world view of the believer and prepare him to reject, reprove, and expose erroneous teaching. (T. Nettles) Scripture is useful for restoring the sinner to an upright position from his fallen state, the believer who has fallen back into sin and guilt. (R. Lenski) All of this emphasis on doctrine and teaching was not a late invention of some evangelical movement, for the same emphasis on teaching marked our Lord's own ministry. Therefore, the doctrinal use of the Bible cannot be set aside lightly or played down. It is, instead, that which gives substance and form to the whole of the Christian faith. Doctrine is possible only because God has spoken in the Scriptures. (W. Kaiser, Jr.) It may well be that in all these exceptions the "pas" draws attention to the partitive aspect of the expression, and, if that is so, the present phrase may mean Scripture as viewed in each separate part of it. (D. Guthrie) Personally, the writer would not take the trouble to walk into the next room to hear any person deliver a message which he claimed was inspired by the Holy Spirit; with the completed Scriptures in our possession, nothing more is required except for the Spirit to interpret and apply them. (A. Pink)

The Lord is the speaker, the prophet is His instrument or medium. (R. Lenski) This is verbal inspiration. It is before us on every written page of the Book. There is no other divine inspiration. The thought cannot be separated from the words which are its vehicle. To speak of an inspiration of thought that is not an inspiration of the words is to disregard what the Scriptures show us as a fact. (R. Lenski) The Word of God which we have in our hands is the result of the out-breathing of God. God used human instruments to bring the Scriptures to men, but they are authoritative because they are God-breathed. (J. Pentecost) The Greek word does not mean "inspired." It literally means "God-breathed." This word had never been correctly translated by any English version until publication in 1973 of the NIV. (J. Boice) Every single Scripture, because it is inspired of God, is also profitable; so none should be neglected. (A. Stibbs) We must not pick and cull the Scriptures to please our own fancy, but must receive the whole without exception. (J. Calvin) It does not merely *contain* the Word of God or *become* the Word of God under certain conditions. It *is* God's Word, the expression of His person – heart, mind, will, etc. (T. Constable)

The inspiration extends to words as well as thoughts – to the form as well as the substance of Scripture. So far as the record is inspired at all, infallible thought must be definite thought, and definite thought implies words. The apostle claimed that the Holy Spirit guaranteed his words as well as his thoughts (1 Cor. 2:13). Besides, Christ and the apostles argue from the very words of Scripture, i.e., Matt. 22:45, Gal. 3:16. (T. Croskery) Better, every Scripture, that is, every passage of Scripture. (M. Vincent) The command to the pastor-teacher is to communicate the *entire* realm of doctrine. (R.B. Thieme, Jr.) This is the principle that distinguishes our religion from all others, that we know that God hath spoken to us and are fully convinced that the prophets did not speak of themselves, but as organs of the Holy Spirit uttered only that which they had been commissioned from heaven to declare. All those who wish to profit from the Scriptures must first accept this as a settled principle, that the Law and the prophets are not

teachings handed on at the pleasure of men, or produced by men's minds as their source, but are dictated by the Holy Spirit. (J. Calvin)

Bible doctrine is teaching. It is the content of the Word of God, which God designed to be communicated to the believer so that it becomes the measure of his thinking and the source of his mental attitude. Doctrine is the body of orthodox teaching, which is drawn from Scripture and which serves as the standard for truth. Understanding God's Word is the root of all Christian virtues. Transformation of the believer's life occurs on the inside, in the inner person, in the soul Pastors have a spiritual gift for teaching Bible doctrine to their congregations. The pastor is responsible before God to diligently study the Bible in order to accurately handle the word of truth. Doctrine is determined by exegeting the Scriptures in their original languages, interpreting the text in its historical context, and comparing all pertinent passages in categorizing biblical subjects. (R.B. Thieme, Jr.) Some passages are particularly good for correcting mistakes and curbing distractions or passions. Or as Wiersbe summarizes, what is right (doctrine), what is not right (reproof), how to get right (correction), and how to stay right (instruction in righteousness). (LWB)

Rejecting the truth that "all Scripture is inspired by God" and consequently doubting and denying the authority of the Word, the supreme tragedy of our day is a far-reaching departure in the large evangelical denominations from the great doctrines of historical NT Christianity. The appalling result is a weakened, worldly Church impotent to regenerate, powerless to attract, and unable to answer the distressed cry of sinful humanity for spiritual reality. A prey to seducing spirits, only a sweeping revival of the Spirit of God can keep the professing Church from lapsing more and more into that lukewarm state, in which our Lord threatened He would "spew" Laodicean professors out of His mouth ... in the midst of this appalling confusion of modern cults and the innumerable sects of Christianity, the Bible, God's living Word of Truth, is the Christian's only sure protection against doctrinal deception and demonic despoilation – the Bible, rightly understood, however, and implicitly obeyed. Satan and his hosts can by-pass human opinions and men's interpretations, but they cannot penetrate the impregnable defense of God's Holy Word! (M. Unger)

2 Tim. 3:16 **All** (Nom. Measure; every) **Scripture** (Subj. Nom.; each word and passage considered as a unit, even though some of the NT hadn't been written yet) **is** (ellipsis) **God-breathed** (Pred. Nom., verbal noun, *hapax legomena*) **and** (continuative) **is** (ellipsis) **profitable** (Pred. Nom.; beneficial) **for doctrine** (Acc. Purpose; teaching, instruction), **for reproof** (Acc. Purpose; rebuke, conviction of carnality), **for correction** (Acc. Purpose; improvement, restoration from reversionism and the satanic trap), **for instruction** (Acc. Purpose; child training, discipline) **in righteousness** (Loc. Sph.; the fulfillment of divine objectives in the protocol plan of God),

^{BGT} **2 Timothy 3:16** *πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,*

^{VUL} **2 Timothy 3:16** omnis scriptura divinitus inspirata et utilis ad docendum ad arguendum ad corrigendum ad erudiendum in iustitia

LWB 2 Tim. 3:17 So that the man of God [pastor or teacher] might be proficient [capable of teaching others how to attain supergrace], having been well prepared [has a thorough knowledge of Bible doctrine and has cracked the maturity barrier] for every category of good [divine] production.

^{KW} **2 Tim. 3:17** In order that the man of God may be complete, fitted out for every good work.

^{KJV} **2 Timothy 3:17** That the man of God may be perfect, throughly furnished unto all good works.

TRANSLATION HIGHLIGHTS

The “man of God” in this passage is a pastor or teacher like Timothy. Yes, the Word of God was given to all men. But in this case Paul is explaining to Timothy that the Word was given to him so that he might be capable to instruct others on the means of attaining supergrace status. The potential subjunctive mood means it doesn’t happen automatically. The pastor or teacher must study diligently in order to be proficient in teaching. He needs to be fully prepared (Consummative Perfect tense) before launching into a ministry. He must have a thorough knowledge of doctrine and has cracked the maturity barrier himself. “Perfect” does not mean sinless; it means mature.

If he is not adequately prepared, he can actually inhibit or destroy the positive volition of new believers or those who are eager to progress in the spiritual life. If the pastor or teacher has not reached spiritual maturity, he will not know how to instruct somebody else on how to get there. Sure, he can point the way; but how can he help someone pass the different kinds of tests along the way if he has never passed them himself. God has furnished everything the pastor or teacher needs to help others grow spiritually. The Word of God and the filling of the Holy Spirit enables every believer to produce divine production in whatever field of endeavor he finds himself in.

RELEVANT OPINIONS

He has given Scripture to instruct them so that they may know in principle what God expects of them and thus be equipped to do that particular “good deed” called for in each situation. (G. Knight, III) The Christian minister has in his hands a God-given instrument designed to equip him completely for his work ... The phrase “man of God” appears to be applied specifically to the Christian teachers, rather than to Christians generally. (D. Guthrie) Paul is speaking here of Scripture’s special value for preachers, who are able, with the Spirit’s guidance, to understand and to proclaim the truths of God’s Word. The apostle is addressing “the man of God,” a technical phrase used only of Timothy in the New Testament. In the Old Testament it is frequently used as a title for one who proclaimed the Word of God. In this context, “man of God” refers most directly to Timothy and, by extension, to all preachers. (J. MacArthur) Whatever God has done

for us in Christ is perfect and complete; but such perfection should not be confused with the imperfect daily life. (L. Chafer)

Scripture comes from God and is true; therefore it provides the content and direction necessary for Timothy, Christian leaders, and by implication all Christians to be fully equipped, enabled to do every good work ... “Every” emphasizes the completeness of Scripture’s preparation. (W. Mounce) The Bible does not need psychology, philosophy, or sociology to help it prepare Christians for daily life. (LWB) The man of God here is the minister – the type or class (Timothy) for whom the letter is written ... The minister does not need to read other books or be concerned with religious speculation. He has work to do, and for this the Scriptures are sufficient. (F. Gealy) The “man of God” here is a special reference to the Christian minister who, like Timothy, has preaching and the pastoral responsibility. (A. Stibbs) There is now no need for such gifts as prophecy and tongues: we are thoroughly furnished by the now completed canon of Scripture. (A. Pink)

How shall the man of God maintain his integrity, abide in the true doctrine of God, and hold his own against the teachers of lies, and the seducers of weak and silly souls? God has provided him with an all-sufficient weapon of attack and defence. In those holy Scriptures which were given by inspiration of God, the man of God finds spiritual furniture suitable for every need. By the study of it he acquires fresh wisdom for his task, and by its spirit his own spirit is nourished and refreshed. In the light of its bright truth the pernicious errors of seducers are exposed. (A. Hervey) “Perfect” doesn’t mean that you and I will reach the kind of perfection where absolutely everything we do is right. Rather, it means we will attain full maturity. (There are a lot of baby Christians around today). We’ll be complete, full-grown people. (J. McGee) Our souls will deteriorate without ingesting the meat of His Word. (C. Ray)

2 Tim. 3:17 **So that** (purpose) **the man** (Subj. Nom.) **of God** (Gen. Rel.; referenced to the pastor-teacher) **might be** (εἰμί, PAsubj.3S, Descriptive, Potential) **proficient** (Pred. Nom.; complete, capable, able to instruct others on the means of attaining supergrace), **having been well prepared** (ἐξαρτίζω, Perf.PPtc.NMS, Consummative, Circumstantial; equipped, furnished, has a thorough knowledge of doctrine and has cracked the maturity barrier) **for every category of** (Acc. Spec.) **good** (Compl. Acc.; divine) **production** (Acc. Dir. Obj.; instruction).

^{BGT} **2 Timothy 3:17** ἵνα ἄρτιος ᾗ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

^{BNM} **2 Timothy 3:17** ἵνα@cs ἄρτιος@annmsn εἰμί@vspa3s ὁ@dnms ὁ@dgms θεός@ngmsc ἄνθρωπος@nmsc πρὸς@pa πᾶς@aiansn ἔργον@nansc ἀγαθός@anansn ἐξαρτίζω@vpxrnm

^{VUL} **2 Timothy 3:17** ut perfectus sit homo Dei ad omne opus bonum instructus

CHAPTER 4

LWB 2 Tim. 4:1 I give a solemn command in the presence of God [the Father] and Christ Jesus [changing of the guard, passing the baton from apostle to pastor-teacher], Who [Jesus Christ] is destined to evaluate the ones who are living [believers alive at the rapture] and the dead [believers who die before the rapture], i.e., with reference to His appearance [at the rapture] and His kingdom [the millennial reign of Christ]:

^{KW} **2 Tim. 4:1** I solemnly charge you as one who is living in the presence of our God, even Christ Jesus, the One who is on the point of judging the living and the dead, I solemnly charge you as not only living in His presence, but also by His appearing and His kingdom;

^{KJV} **2 Timothy 4:1** I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

TRANSLATION HIGHLIGHTS

Although no transitional particle is present, Paul is beginning his closing remarks of this epistle – and in a real way, the closing remarks of his life and ministry. He gives a solemn command (Static Present tense) to Timothy and all those pastors and teachers who will follow him throughout history. He gives this command in the presence of God the Father and Christ Jesus. The importance of this command is that as Paul approaches the end of his life, he is passing the baton as an apostle to pastors and teachers. This is a changing of the guard, so to speak. The church has been formed, along with the body of doctrine to assist Church Age believers to grow to supergrace. The office of apostle is coming to an end and with the completed canon of Scripture will no longer be needed. All future studying and teaching will be done by pastors and teachers. Note: The first “kai” could also be ascensive, translated “God, even Jesus Christ.”

He further defines Christ Jesus as being destined (Gnomic Present tense) to evaluate those who are alive (Latin: vivified) at the rapture as well as those believers who have already died (Latin: mortuary). The verses up to this command and those that follow are related to the responsibilities of the pastor to study and teach and bring his congregation to supergrace. This is related to experiential sanctification, not positional sanctification – so unbelievers are not in Paul’s mind. These passages are about taking care of His sheep. The time frame Paul refers to is in the future, from the appearance (Gk: epiphany) of Christ at the rapture to the coming of His kingdom during the Millennial Reign. The command in the following verse is for Timothy and all those future pastors and teachers up to the rapture, and those who become believers during the seven-year tribulation (Jacob’s Trouble) before His kingdom on earth begins.

RELEVANT OPINIONS

A preacher's ultimate accountability is not to a board, a local church, a denomination, or any other human institution, no matter how doctrinally sound and godly it may be, but to the Lord, who has called and empowered him and who one day will judge him. Paul both preached and lived in the light of that truth. (J. MacArthur, Jr.) Paul throws his whole soul into the task of urging Timothy to carry on the work of the ministry with a vigour equal to his own. (A. Hervey) The solemnity of the present charge is doubly impressive as the parting advice of the aged warrior to his younger and rather timid lieutenant. (D. Guthrie) Christ's appearing and His kingdom are not the same thing. His appearing is the epiphany, the Rapture of the church. His kingdom refers to the revelation of Christ when He returns to earth to establish His kingdom. (J. McGee) Paul stresses the certainty of His coming and its impending character, but does not fix any date. (W. Hendriksen) The charge has the weight of a legal affirmation. (R. Earle)

He does not for a moment intimate to the younger preacher that perhaps, after all, it would be better not to give oneself so drastically to the work of the Lord, not to be so self-sacrificing; that perhaps it would be better to compromise to some extent, and thus avoid persecution for Christ's name's sake. (H. Ironside) The aged warrior of the faith, whose godly life was totally committed to the service of Christ, again seeks to capture Timothy's undivided attention for what he is about to say ... This particular judgment will be the bema seat judgment of all believers, both the living and the dead, after Christ Jesus takes them to be with Himself at the Rapture ... This particular judgment also will have a special relation to Christ's earthly kingdom, His 1,000 year reign, which will begin after the Great Tribulation and the Battle of Armageddon and ultimately merge into the eternal state. (J. MacArthur, Jr.)

2 Tim. 4:1 I give a solemn command (διαμαρτύρομαι, PMI1S, Static, Deponent; adjure, charge) in the presence of God (Prep. Gen.; the Father) and (connective) Christ Jesus (Prep. Gen.; changing of the guard, passing the baton from apostle to pastor-teacher), Who is destined (μέλλω, PAPtc.GMS, Gnostic, Substantival; referring to Jesus Christ) to evaluate (κρίνω, PAInf., Pictorial, Inf. As Dir. Obj. of Verb; judge) the ones who are living (ζάω, PAPtc.AMP, Static, Substantival, Articular; believers alive at the rapture) and (connective) the dead (Acc. Dir. Obj.; believers who have died before the rapture), i.e. (conj.; specifically), with reference to His (Poss. Gen.) appearance (Acc. Gen. Ref.; at the rapture) and (connective) His (Poss. Gen.) kingdom (Acc. Gen. Ref.; judgment of the unbeliever is followed by the millennial reign of Christ):

^{BGT} **2 Timothy 4:1** Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

^{VUL} **2 Timothy 4:1** testificor coram Deo et Christo Iesu qui iudicaturus est vivos ac mortuos et adventum ipsius et regnum eius

LWB 2 Tim. 4:2 Proclaim the Word [Bible doctrine], stand by [studying and teaching] when it is convenient and when it is inconvenient, reprimand [chew-out], rebuke [scold, warn], urge [remind with doctrine], in everything [the function of your ministry] by means of steadfastness [fixed purpose] and by means of teaching [Bible doctrine].

^{KW} **2 Tim. 4:2** Make a public proclamation of the Word with such formality, gravity, and authority as must be heeded. Hold yourself in readiness for this proclamation when opportunity presents itself and when it does not; reprove so as to bring forth conviction and confession of guilt; rebuke sharply, severely, and with a suggestion of impending penalty. Pleadingly exhort, doing all this with that utmost self-restraint which does not hastily retaliate a wrong, and accompany this exhortation with the most painstaking instruction;

^{KJV} **2 Timothy 4:2** Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

TRANSLATION HIGHLIGHTS

Paul summarizes some of the main responsibilities of the pastor and teacher with “five brisk imperatives.” My initial question, though, is why are these Aorist imperatives rather than Present imperatives? My guess is that Paul used the Aorist tense because he was commanding Timothy to do these things with the idea of their termination in mind. He was about to be executed; his function in these five areas was coming to an end. The same would some day be true for Timothy. His ministry had a beginning (Ingressive Aorist) and an end (Culminative Aorist). Every thing in between would be normal daily activity in the ministry (Constative Aorist) or those activities that would cause him to suffer intensely (Dramatic Aorist), perhaps even to the point of death. With all this in mind, he commands Timothy (Imperative mood) and those pastors and teachers who follow after him to proclaim the Word of God, i.e., Bible doctrine.

He is told to stand by this continual practice of studying and teaching whether it is convenient or not (Constative Aorist tense). It is a duty and a privilege and should be pursued no matter how beneficial or detrimental the situation appears to be on the surface. Paul says, “Don’t let anything stop you.” When necessary, he must reprimand those who need chewing-out. Sometimes he will have to scold or warn others to prevent something terrible from happening. On occasion, he should urge others by appealing to Bible doctrine and regaining the filling of the Spirit. In every function of his ministry, he should be steadfast (Latin: patient) and he should have doctrinal instruction foremost in his mind. I translated none of these Aorist tenses as Ingressive, because I believe Timothy had already been fulfilling his ministry in these areas.

RELEVANT OPINIONS

The word is in a construction which makes it a summary command to be obeyed at once. It is a sharp command as in military language. This should be the pattern for the preacher today. It should be accompanied by that note of authority which will command the

respect, careful attention, and proper reaction of the listeners. (K. Wuest) Reprove men for their errors and heresies. Make use of convincing arguments taken out of the Scriptures, which are profitable for reproof of this kind; and which reproof sometimes is to be given with sharpness, as the case requires, that men may be sound in the faith ... Rebuke or chide for sin; some more gently, others more roughly, as is needful ... Exhort to hold fast to the profession of faith and walk as becomes the Gospel of Christ ... Teach doctrine in a way that is instructive and in agreement with the doctrine of the Scriptures. (J. Gill) No Christian minister must shirk his responsibility (to reprove or correct) in this respect. Christian discipline in our modern age is so generally lax that the moral status of many communities is greatly weakened. (D. Guthrie) Timothy is not to be too diplomatic in his ministrations. (E. Hastings) Christian maturity does not develop in a few days; it takes years. Keep that in mind the next time you become frustrated with a fellow believer. (C. Ray)

Timothy was to use the Word of God to reprove (convict) those in error (an appeal to the emotions). He was to use it to rebuke those in sin (an appeal to the mind). He was also to use it to encourage those living in harmony with God's will (an appeal to the will). He was to carry on all of these activities – conviction, warning, and appeal – very patiently and with careful instruction. (T. Constable) It is impossible to exaggerate the dignity and importance here given to preaching by its being made the subject of so solemn and awful an adjuration. (A. Hervey) The word is in a construction which makes it a summary command to be obeyed at once. It is a sharp command as in military language. This should be the pattern for the preacher today. His preaching should be characterized by that dignity which comes from the consciousness of the fact that he is an official herald of the King of kings. It should be accompanied by that note of authority which will command the respect, careful attention, and proper reaction of the listeners. (K. Wuest) To proclaim God's Word involves all the themes of Scripture, not picking out some and ignoring others. The Word of God in its entirety is the basic material of the preacher's message. (H. Kent, Jr.)

Those who are strong only in fervor and sharpness, but are not fortified with solid doctrine, weary themselves in their vigorous efforts, make a great noise, rave ... make no headway because they build without a foundation. (J. Calvin) While it is not necessary for a teacher to have all the qualities of a pastor, it is vital to the work of a true pastor that he teach his flock. It is obvious that a shepherd who did not feed his flock would not be worthy of the name. Likewise in the spiritual realm the first duty of a pastor is to feed his flock on the Word of God. (J. Walvoord) When your church is looking for a pastor, don't look for an administrator – look for a teacher. Do not look for a crowd-pleaser – look for a teacher. (R. Baxter) Faith is related to knowledge. Why was Timothy charged to preach the Word? Because the Word would bring these believers out of infancy to maturity in their Christian experience. (J. Pentecost) The preacher must always have the Bible as his subject matter. His purpose is to explain the truth of Scripture. The content of our preaching must be drawn exclusively from the Bible. (G. Johnson) The Word here refers to the whole body of revealed truth. (K. Wuest)

John Stott came to Christ as a boy through the ministry of a remarkable Church of England clergyman, E.J.H. Nash. Part of Nash's genius was that he was aggressive in his correction of his disciples. Stott writes: "His letters to me often contained rebuke, for I was a wayward young Christian and needed to be disciplined. In fact, so frequent were his admonitions at one period, that whenever I saw his familiar writing on an envelope, I needed to pray and prepare myself for half an hour before I felt ready to open it." (R. Hughes) We are not to be guided by our feelings as to the appropriateness or otherwise of the moment. There are undoubtedly times when we should remain silent, even as the Lord Jesus upon certain occasions did not allow men to give their testimony. The secret must surely be that we are to commune with the Lord continuously, seeking his instructions moment by moment so that we shall neither default nor presume. (A. Custance) The importance of this command cannot be overemphasized. God communicated the Bible to us to provide nourishment for the souls of His children (among other reasons). Nothing else will work (psychology, politics, emotional stories, etc.). The Bible is the only piece of literature in the world that can change people's lives. (C. Ray)

Reproof carries the idea of correcting misbehavior or false doctrine. Reproving may have more to do with affecting the mind, with helping a person understand that what he believes or is doing is wrong. Rebuke, on the other hand, may have to do with the heart, with bringing a person under conviction of guilt. To rebuke is to refute error and misconduct with careful biblical argument; to rebuke is to bring the erring person to repentance. The first discloses the sinfulness of sin, whereas the second discloses the sinfulness of the sinner. (J. MacArthur, Jr.) True preaching is the explanation and application of Bible doctrine. Anything else is just religious speechmaking. (W. Wiersbe) Timothy is advised to discharge his duty to those with whom he deals, whether it be welcome or not. (M. Vincent) When men will not endure sound doctrine, we are not to search for something to preach that they will endure, but all the more earnestly and persistently we are to preach the Word! (E. Bullinger) The pastor-teacher should be prepared at all times to give instruction from the Word – whether he feels like it, whether it's convenient, whether it's popular. To "be ready" actually means to stand by, to be at hand. (C. Ray)

2 Tim. 4:2 **Proclaim** (κηρύσσω, AAImp.2S, Constative, Command) **the Word** (Acc. Dir. Obj.; Bible doctrine), **stand by** (ἐπίστημι, AAImp.2S, Constative, Command; stick to it: studying and teaching) **when it is convenient** (Temporal Adv.; timely) **and** (connective) **when it is inconvenient** (Temporal Adv.; untimely), **reprimand** (ἐλέγχω, AAImp.2S, Constative, Command; chewing-out, expose, impeach, convict publicly and/or privately), **rebuke** (ἐπιτιμάω, AAImp.2S, Constative, Command, censure, scold, rattle, speak angrily, to thunder at, warn in order to prevent an action or bring one to an end), **urge** (παρακαλέω, AAImp.2S, Constative, Command; appeal, call alongside of, remind with doctrine), **in everything** (Loc. Sph.; in every function of your ecclesiastical ministry) **by means of steadfastness** (Instr. Means; fixity of purpose) **and**

(connective) **by means of teaching** (Instr. Means; Bible doctrine).

^{BGT} **2 Timothy 4:2** κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγχον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

^{VUL} **2 Timothy 4:2** praedica verbum insta oportune inoportune argue obsecra increpa in omni patientia et doctrina

LWB 2 Tim. 4:3 For the time will come when they [reversionistic believers] will not endure [not willing to listen to] doctrine [rebellion against their own pastor-teacher] which is sound [accurate and healthy], but according to their own [personalized] lusts [sinful desires], they shall accumulate to themselves teachers who have received a continual itch [for certain topics you are interested in at the moment] with reference to their preaching [malfunction in their teaching responsibility].

^{KW} **2 Tim. 4:3** For the time will come when they will not endure our wholesome doctrine in that they will hold themselves firmly against it, but, dominated by their own personal cravings, they, having ears that desire merely to be gratified, shall gather to themselves an accumulation of teachers.

^{KJV} **2 Timothy 4:3** For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

TRANSLATION HIGHLIGHTS

Paul predicts with absolute certainty that the time will come (Predictive Future tense) when reversionistic believers will not put up with a steady diet of sound, accurate Bible teaching. They will reject the authority of their pastor-teacher and toss strict academic discipline to the wind. They will roll their eyes and complain that he is not teaching them something that is useful to their daily lives. They will demand that he teach them more “practical” topics, things that meet their immediate problems in life. This is the first sign of a church or seminary that is on its way down the toilet. There is no way to sugar-coat arrogant rebellion against verse-by-verse exposition of the Scriptures. Rather than allowing the Lord to dictate which theological topics to teach and how often, they insist that their pastor jump onto some current event or trial in their life that they are unprepared to handle. This could be finding them a mate, or easing their financial burdens, or helping them cope with a tyrannical boss. It doesn’t matter what the topic is, as long as the people get to dictate what it is.

According to their own personalized lusts, they demand the pastor change directions in his teaching or they go elsewhere. The idea is for the pastor to drop everything and meet their needs or they are leaving. They might church hop or attend multiple ministries, searching and hoping for their pet topic to be covered. Their sinful desires are hidden under the façade of a special request. If they have several favorite topics, they will even accumulate a cadre of teachers to assist them in their selfish pursuits. They will look for that pastor who has received an itch just like theirs and who teaches on this topic constantly. They look for that pastor who searches the Scriptures continually (Iterative

Present tense) for any passages that might add to his highly specialized ministry. Every little tidbit of information is important, as long as it doesn't go too far afield from his special interest. This is a malfunction of the pastor's responsibility to teach the Word accurately and in its entirety. He is supposed to study and teach the Bible verse-by-verse, cutting it straight and moving on.

There are a lot of specialty pastors out there. There are men who teach nothing but Young-Earth Creationism. There are others who never veer from the latest interpretation of end-time events as they read the daily newspapers. There are those who preach money and how to make more of it, the "name it and claim it" crowd. There are pastors who preach family and morality, with everything coming from their pulpits related to patting the kids on the head and praising their musical or athletic ability. There are churches that have a special program for everything, and every category or age-group in the assembly. There are pastors who hold one marriage seminar after another after another. There are pastors who abandon the Word almost entirely and subject their people to the latest dose of psychology, philosophy or political activism. There are pastors who rarely leave the gospels, whose services are one ritual after another with no understanding of the filling of the Spirit. There are holyroller pastors who do nothing but focus on spiritual gifts which have already ceased due to the completed canon of Scripture. If you want a restricted diet that caters to your own lust of the moment, it's out there.

RELEVANT OPINIONS

It is the temptation of the popular preachers to furnish the latest "tickle" to the people. (A. Robertson) These teachers give people what they want, not what they need. (K. Wuest) Dispensationalism does NOT teach that the entire church in any century is apostate. It does teach that the last days of the church age will witness a great apostasy from the ranks of the church, and that is abundantly attested by Scripture. (J. Pentecost) What the Apostle Paul warned Timothy about is coming to pass virtually before our eyes. There is no shortage of teachers today. But the overwhelming mass of them cater to the tastes of their audience – precisely what Paul warned against. They want to minister to people's "felt needs." They are obsessed with being "relevant." They think too much doctrine, or too much Scripture, is a turn-off to the "unchurched" people they want to reach. They allow opinion polls to determine the content of their message. Their greatest fear is offending their hearers. This type of ministry is often labeled "seeker-sensitive" or "user-friendly," but Scripture calls it ear-tickling. (G. Johnson) Unregenerate man does not listen attentively to the Gospel, though he will listen to the preaching of what is not the Gospel. (A. Custance)

Timothy is to carry on Paul's ministry in a world in which there is no promise of eager response – even on the part of God's people. (G. Fee) What would he do when called upon to minister to people with no appetite for the Word and no tolerance for bold preaching? Would he accommodate his hearers' preferences, or be faithful to his calling? Clearly, "user friendliness" was the furthest thing from Paul's mind. He urged Timothy to preach the Word boldly, even if that is not what the crowds are clamoring for ... There is no place for timidity. There is no time for delay. There is no latitude for adjusting the

message to suit the spirit of the age. The preacher of the Word must be bold, thorough, unrelenting, persevering in the face of hardship and opposition – and above all, fearless ... This whole passage perfectly chronicles the course of the evangelical movement in the 20th century. Evangelicals have lost their tolerance for bold, confrontative, biblical preaching. People have demanded to be entertained. Pastors, fearful of turning people off, have acquiesced to public opinion. And now the church, on several fronts, is flirting with serious doctrinal error, unable to distinguish truth from falsehood. (G. Johnson)

This means that they will not only dislike and despise, but will even hate, sound doctrine ... Having been told that men will thus despise and even reject the Word of God, we ought not to stand amazed as if it were a new spectacle, when we see actually accomplished that which the Holy Spirit tells us will happen. And indeed, being by nature prone to vanity, it is no new or uncommon thing, if we lend an ear more willingly to fables than to truth. (J. Calvin) Although we are startled, amazed, and overwhelmed by the number of people today who are listening to the teaching of the Word, compared to the total population, that group is a very small percentage indeed. There are very few church members who will endure sound doctrine. They don't want to hear it. (J. McGee) Bible doctrines are the bones of revelation, and the attentive Bible student must be impressed with the NT emphasis on sound doctrine. (L. Chafer) Since healthy teaching is precisely what Paul and Timothy have to offer, they face continuing rejection, and will require all the patience and long-suffering they can muster. (L. Johnson)

The verb “accumulate” is in the active voice, meaning that the turncoats will aggressively pursue speakers who can satisfy their itching ears. How paradoxical that weak sheep should choose their own shepherds who cannot bring them along any further than they are at present in their spiritual condition. When a church slips away from the truth, the people will end up wanting to listen to teachers who will suit their own fancies. The mind thirsts for something to feed upon, but if the mind has been led astray, it will swallow and and all lies! The neglect of the Word of God brings on superstition and false doctrine. There is no end of heresy and the neglect of the true gospel ... Don't get all bent out of shape when the pressure builds. It indicates stability over against extreme. The point here is set in contrast to the fickleness of those who gravitate to that which is new or novel. (C. Ray)

2 Tim. 4:3 **For** (explanatory) **the time** (Subj. Nom.) **will come** (είμι, FMI3S, Predictive) **when** (temporal) **they** (reversionistic believers) **will not** (neg. adv.) **endure** (ἀνέχω, FMI3P, Predictive, Deponent; put up with, willing listen to) **doctrine** (Obj. Gen.; refusing to submit to their pastor-teacher in strict academic discipline) **which is sound** (ὕγιαίνω, PAPtc.GFS, Descriptive, Attributive; healthy, accurate, sane), **but** (adversative) **according to their own** (Acc. Poss.; personalized) **lusts** (Adv. Acc.; sinful desires, special requests, homesick for certain favorite topics), **they** (reversionists under the influence of evil) **shall accumulate** (ἐπισωρεύω, FAI3P, Predictive; heap up) **to themselves** (Dat. Disadv.) **teachers** (Acc. Dir. Obj.) **who have received a continual itch** (κνήθω, PPPTc.NMP, Iterative,

Substantival; searching the Word for interesting and spicy bits of information; too much emphasis on unusual topical studies while neglecting the remainder of the Word) **with reference to their preaching** (Acc. Gen. Ref.; reporting, accounting, malfunction in their responsibility in cutting the Word straight and teaching it verse-by-verse).

^{BGT} **2 Timothy 4:3** Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν

^{VUL} **2 Timothy 4:3** erit enim tempus cum sanam doctrinam non sustinebunt sed ad sua desideria coacervabunt sibi magistros prurientes auribus

LWB 2 Tim. 4:4 In fact, on the one hand, they will continue to turn their preaching away from the Truth [accurate Bible doctrine]; on the other hand, they shall be swerved out of control toward myths [all manner of false doctrines and concepts].

^{KW} **2 Tim. 4:4** In fact, from the truth they shall also avert the ear, and [as a result] they shall receive a moral twist which will cause them to believe that which is fictitious.

^{KJV} **2 Timothy 4:4** And they shall turn away *their* ears from the truth, and shall be turned unto fables.

TRANSLATION HIGHLIGHTS

Paul points to the future (Predictive Future tense) when reversionistic believers will turn away from the Truth and towards myths. This began in his own day and continues to this very moment, on an increasingly frequent basis. Believers by the millions have turned away from Bible doctrine today. In its place, they have swerved out of control towards false doctrine and all manner of satanic concepts. “Myths” are not necessarily primitive, superstitious, wife’s tales. They can be plausible stories, like God wants you to be rich, the rapture is going to occur in 7-days, etc. How many believers have turned from a children’s understanding of Genesis 1 to the plausible, but comic bookish, theory of evolution?

Their turning away is something they will do by their own negative volition (active voice). Their swerving out of control towards all manner of false doctrines and concepts is something that happens to them after the fact (passive voice). There is no such thing as “sitting on the fence” or “holding a middle ground” in the spiritual life. You are either moving forward or backward. If you turn away from accurate Bible doctrine, the “matiores” or vacuum in your soul will automatically imbibe all manner of false concepts. The soul must be fed something; either feed it Bible doctrine or it will take anything else that comes along without discrimination.

RELEVANT OPINIONS

They prefer “myths” to “the Truth” as some today turn away to humanism, bolshevism, new thought, or any other fad that will give a momentary thrill to their itching ears and

morbid minds. (A. Robertson) The sober, sound doctrine of the Word of God, teaching self-discipline, humility, and purity of heart and life, will not assuage their itching ears, and therefore they will turn away from it, and go after more congenial fables – those taught by the heretics. (A. Hervey) It is our earnest conviction that apart from being steeped in the Word of God, a person cannot go on to maturity in the Christian life. When a Christian so saturates himself with the Word that a pertinent verse of Scripture flashes into his mind in any situation, he is in the process of growing out of infancy into maturity ... If you would come to maturity in the things of Christ, you must follow some plan of systematic Bible study. (J. Pentecost)

The heart cannot long remain empty. Fables rush in to occupy the place which denies a footing to truth, just as infidelity has a vacuum-creating power, which superstition immediately rushes in to fill up. What a waste of soul – profitless fables taken in exchange for soul-saving truth! (T. Croskery) When people avert their ears from the truth, they are easily turned aside to error ... The word “fable” is from a Greek word which refers to fiction as opposed to fact. And surely, the teachings of Modernism are fictional as to their nature, for they have a theoretical basis, the unproved hypothesis of science, naturalism and evolution. (K. Wuest) The apostle implores Timothy to preach the Word because a time is hastening on for him when he will find it hard to get anyone to listen to him at all ... Not very long yet, and he will find his congregations dwindling. (H. Moule)

The church growth crowd, for the most part, has lost sight of the true purpose of worship. The purpose of worship is clearly to express the greatness of God and not simply to find release or, still less, amusement. Worship is theological rather than psychological. (D. Wells) The apostles obviously thought the church needed constantly to be reminded of the dangers of drifting, savage wolves, deceitful men, and of the need for sound doctrine in the midst of error. Evangelicals today are loath to accuse anyone of heresy, especially if that someone appears earnest and uses the name of Jesus in a passionate way. (G. Johnson) If you throw a stone into a pack of dogs and one of them yelps, you know who got hit ... Many will not like this kind of preaching, because they have itching ears; they want people to say nice things to them so that they can go away feeling good. (H. Ironside)

If people desire a calf to worship, a ministerial calf-maker is readily found. (M. Vincent) The impact of these words is more keenly felt when one recalls Paul is now speaking of followers of Christ, not of the false teachers. They won't want to hear about sin, judgment, and the holiness of God. They will turn from the truth and turn to popular and positive preachers in accordance to their own desires. All they will wish for is to listen to myths, stories, and tales. (C. Ray) They wander into counterfeits, with no awareness that truth has been left behind. (D. Guthrie) They would choose to believe myths (evolution, humanism, reincarnation, etc.) rather than the truth. (T. Constable)

2 Tim. 4:4 In fact (emphatic), on the one hand (correlative), they will continue to turn (ἀποστρέφω, FAI3P, Predictive; mislead, repudiate) their (Acc. Poss.) preaching

(Acc. Dir. Obj.; reporting, accounting) away from the Truth (Abl. Separation; accurate Bible doctrine); on the other hand (contrast), they shall be swerved out of control (ἐκτρέπω, FPI3P, Predictive; turned aside, dislocated) towards myths (Prep. Acc.; plausible stories, the vacuum brings in all manner of false doctrines and concepts).

^{BGT} **2 Timothy 4:4** καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

^{VUL} **2 Timothy 4:4** et a veritate quidem auditum avertent ad fabulas autem convertentur

LWB 2 Tim. 4:5 But [as opposed to the reversionistic teachers] you [Timothy]: Be well-balanced in all things [body, soul, spirit], endure opposition from evil, perform the work of a preacher of the gospel [traveling Bible teacher], fulfill your ministry.

^{KW} **2 Tim. 4:5** But as for you, you be constantly in a sober mood, calm, collected, wakeful, alert in all things. Endure hardships. Let your work [as a pastor] be evangelistic in character. Your work of ministering fully perform in every detail,

^{KJV} **2 Timothy 4:5** But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

TRANSLATION HIGHLIGHTS

Rather than rejecting Bible doctrine and swerving out of control toward some psychological or philosophical nonsense, Paul has several commands (Imperative mood) for Timothy as a pastor and teacher. He commands him to be well balanced at all times (Durative Present tense). This means he should be self-disciplined and free from any mental or spiritual aberration. But most it also means he should seek to have a well balanced body, soul and spirit. He should not neglect physical exercise or fitness or his unfit body will drag his soul and spirit down. He should not neglect his soul; he should keep his mind sharp on many topics so he will know where his congregation is coming from and how to help them if asked. He should feed on the Word of God in the filling of the Spirit on a continual basis. This is what Paul means by being well-balanced.

He should also endure opposition from evil people and evil systems. Timothy is going to be tested whether he likes it or not, especially during the transition between supergrace and ultra-supergrace. All manner of testings, trials, and tribulations will come his way as he progresses in the spiritual life. He is to bear them as patiently as possible, using spiritual problem-solving devices from the Word of God. He is to perform the work of announcing the good news (Constative Aorist tense). Whether he is a traveling Bible teacher, a seminary professor, an evangelist or a missionary – he is to fulfill that ministry to the best of his ability. This is his calling, his spiritual gift. He has to work at it (Latin: labor). It is not going to drop down out of heaven into his lap and become instant three-point sermon outlines. It requires continued performance on his part.

RELEVANT OPINIONS

He is to watch all things related to himself, his doctrine, and his conversation. He is also to watch over others, to feed the flock of God under his care, to know the state of them, and care for them, to give them the time of night, and notice of approaching danger. (J. Gill) If the minister fears the anger of men, he will not be faithful to God. (T. Croskery) What softies we sometimes are, afraid to come out clearly in our proclamation of the truth and our stand as to false doctrine, fearing the ostracism of our fellows, the ecclesiastical displeasure of our superiors, or the cutting off of our immediate financial income. I would rather walk a lonely road with Jesus than be without His fellowship in the crowd, wouldn't you? (K. Wuest) Every individual believer as a member of the Church Universal has a personal responsibility to evangelize those in his periphery. He is likewise responsible for supporting the domestic and foreign spread of the Gospel and accurate Bible teaching. (R.B. Thieme, Jr.) I do not think Timothy was an evangelist. I think, as I read over the passages of Scripture that give information regarding the character of his work, that he was a pastor. (H. Ironside)

In any case in which the evil does not lie in the body but in the mind, to say that it is "only disease or insanity" is merely to state the fact of the disorder, and make no attempt to name its cause ... Self-destruction seems far better explained, at least in the majority of cases, by demonic influence or possession ... It must not be expected that Satanic strategy should be the same in every locality. Demons, notoriously clever and intelligent themselves, have a superlatively wise and cunning leader. It is only reasonable to conclude that they are adapting their stratagems to the enlightenment of the age and locality. With the crude savage, Satan may best accomplish his purpose as a "roaring lion," inspiring dread and base fear, but with the cultured and educated, in a so-called Christian society, he can often work more effectively when disguised as "an angel of light." (M. Unger) It is important to note that Paul does not call Timothy an evangelist, but rather calls him to do the work of an evangelist. In other words, proclaiming the gospel of salvation was an important part of, but was not all of, Timothy's ministry. (J. MacArthur, Jr.)

Our commission is not only to preach the gospel which tells us how lost sinners may be saved, but we are to proclaim the whole truth of God which not only gives us the way of salvation, but also shows how we ought to live after we are redeemed. ... There are many ministers of Christ who have never learned that it is their business to preach the entire Word, and they are always trying to think up topics that may thrill, and charm, and entertain the people. But the servant of God is not called to do these things ... Note the emphasis put upon teaching sound doctrine. Some people say, "I am not interested in doctrine; I like practical teaching, not doctrine." But we need to know the great truths of Scripture in order that we may learn how to behave in accordance with the revelation God has given. Sincerity of purpose is not enough. We are to be sanctified by the truth. We must know the Word in order that our lives may be as God would have them. The servant of Christ is therefore responsible to give out sound teaching. (H. Ironside) The chief sense here is the figurative one of mental and spiritual alertness that comes from the practice of self-control. (P. Towner)

2 Tim. 4:5 **But** (contrast; as opposed to the reversionistic teachers) **you** (Subj. Nom.; Timothy): **Be well-balanced** (νήφω, PAImp.2S, Durative, Command; sober, self-disciplined, self-controlled, free from every form of mental and spiritual drunkenness, excess, passion, confusion) **in all things** (Loc. Sph.), **endure opposition from evil** (κακοπαθέω, AAImp.2S, Dramatic, Command; bear hardship patiently, particularly during the transition from supergrace to ultra-supergrace), **perform** (ποιέω, AAImp.2S, Constative, Command) **the work** (Acc. Dir. Obj.) **of a preacher of the gospel** (Adv. Gen. Ref.; traveling Bible teacher, seminary professor, evangelist, missionary), **fulfill** (πληροφορέω, AAImp.2S, Culminative, Command; completely carry out) **your** (Poss. Gen.) **ministry** (Acc. Dir. Obj.).

^{BGT} **2 Timothy 4:5** Σὺ δὲ νήφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

^{VUL} **2 Timothy 4:5** tu vero vigila in omnibus labora opus fac evangelistae ministerium tuum imple

LWB 2 Tim. 4:6 **For even now, I am being poured out as a libation [offered up], and the time of my departure [from life on earth] is imminent [standing by].**

^{KW} **2 Tim. 4:6** For, as for myself, my life's blood is already being poured out as a libation, and the strategic time of my departure is already present.

^{KJV} **2 Timothy 4:6** For I am now ready to be offered, and the time of my departure is at hand.

TRANSLATION HIGHLIGHTS

Paul's life is like wine in a goblet which is slowly being poured out (Dramatic Present tense) on an altar. He is in prison, the sentence appears to be a foregone conclusion, and Paul is about to be executed. The imagery of a libation of red wine being poured out paint a picture of Paul's blood pouring out on the executioner's block. The time for his departure from life on earth has almost arrived (Intensive Perfect tense). He is accepting of his situation, though, because he knows it is God's perfect timing for him to leave the earth to join Him in heaven. He also knows that this is not the end of Paul, just the end of Paul in his present body. He calls this separation from his physical body a "departure" because he knows his soul and spirit are heaven bound. The word "departure" had many meanings in Paul's days that expressed death: breaking camp, striking the tent, hoisting anchor, casting-off the ship, etc.

RELEVANT OPINIONS

Paul had had his preliminary hearing before Nero, and was expecting the final one, and death. He knew it would not be crucifixion, for a citizen of the Roman Empire was not crucified. If the death penalty as demanded by the State, it would be decapitation, hence the figurative reference to a libation. (K. Wuest) On the appointed day in the spring of A.D. 68, he was escorted through the gates of the Mamertine prison and out along the Via

Appia toward the coast. Stopping somewhere between Rome and the bustling seaport of Ostia, Paul watched the lector unbind the ax from the fasces. Then Paul knelt and was beheaded ... Decapitation is painless. The nerves are simply cut – cleanly, quickly. The only problem is mental anguish in anticipation, but that was no problem to Paul ... He departed from the body with highest honors to be face-to-face with the Lord. (R.B. Thieme, Jr.) This phrase, “a departure,” is an easy representation of death, and supposes an existence after it. (J. Gill)

The image of red wine splashing down upon the altar became an operative metaphor for how Paul regarded his life ... The last drops of Paul’s blood were in a sense beginning to fall. (R. Hughes) In all of Church history the number of believers who have been honored with martyrdom is much smaller than is commonly assumed. Paul was certainly one of that elite fraternity. From the day that he first realized that this time he would not be released from prison in Rome, he enjoyed the stimulation of knowing that he would soon be “absent from the body and at home face-to-face with the Lord. During those final few weeks of confident anticipation, he wrote his second epistle to Timothy, a great man’s last words. (R.B. Thieme, Jr.) It is very easy (especially in Western countries) for believers to forget we are in a spiritual battle against evil forces. And we should not look for any cease-fire until Christ returns. (C. Ray)

2 Tim. 4:6 **For** (transitional), **even now** (temporal; already), **I** (Subj. Nom.) **am being poured out as a libation** (σπένδω, PPI1S, Dramatic; offered up), **and** (continuative) **the time** (Subj. Nom.) **of my** (Poss. Gen.) **departure** (Adv. Gen. Ref.; from life, breaking camp, striking the tent, hoisting anchor) **is imminent** (ἐφίστημι, Perf.AI3S, Intensive; standing by, is approaching, almost arrived).

^{BGT} **2 Timothy 4:6** Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν.

^{VUL} **2 Timothy 4:6** ego enim iam delibor et tempus meae resolutionis instat

LWB 2 Tim. 4:7 **I have fought the honorable fight [advanced through the stages of spiritual growth], I have finished the course [attained ultra-supergrace], I have guarded [preserved and protected] the doctrine.**

^{KW} **2 Tim. 4:7** The desperate, straining, agonizing contest marked by its beauty of technique, I like a wrestler have fought to the finish, and at present am resting in victory. My race, I like a runner have finished, and at present am resting at the goal. The Faith committed to my care, I like a soldier have kept safely through everlasting vigilance, and have delivered it again to my Captain.

^{KJV} **2 Timothy 4:7** I have fought a good fight, I have finished *my* course, I have kept the faith:

TRANSLATION HIGHLIGHTS

Paul looks back over the course of his life since he became a believer and he concludes with confidence (Extensive) that he has fought the honorable fight. He was punched and

he punched back. He did not deliver low blows; he fought honorably. He advanced through all the stages of spiritual growth using precisely correct protocol. He finished the race that was set before him, the track which led to ultra-supergrace. He guarded the doctrine in his soul as well as preserved and protected the purity of the doctrine he taught to others (Intensive Perfect tense). He did not run out of bounds in the spiritual life, like so many pastors and believers today; the Referee did not have to blow His whistle to disqualify the runner.

RELEVANT OPINIONS

His days were extinct, the grave was ready for him, his last sands were dropping. He had arrived at the end of his line, to Rome, where he was to be a martyr for Christ. (J. Gill) Satanic and demonic assault is directed particularly and relentlessly against the Word of God. This attack against the citadel of revealed truth is, perhaps, the most conspicuous and potent role played by demons. Warning against error and doctrinal corruption assume a position of remarkable prominence and importance in Scripture, and particularly on the pages of the NT. (M. Unger) It is crucial that all Christians see their life as a warfare. That is not all that it is, but it is that, always. Life is war because the maintenance of our faith and the laying hold on eternal life is a constant fight. Satan is fighting always to bring us to ruin by destroying our faith. So life is war and ministry is war. We need to develop a wartime mentality and a wartime lifestyle. (J. Piper)

The believer with genuine humility knows the doctrines of supergrace and eternal rewards, lives in the light of eternity, and enjoys life to the maximum. (R.B. Thieme, Jr.) This may have a twofold meaning, either that to the last he was a faithful soldier to his Captain, or that he continued in the right doctrine. Both meanings will be highly appropriate. (J. Calvin) The Alpha Cross, or wreath of righteousness, is available to anyone who fulfills the potential of imputed righteousness by attaining spiritual maturity. Paul mentions it in this final chapter which he wrote before his execution ... By our own decisions we advance spiritually and attain supergrace or we retrogress into reversionism. The inequalities among the spiritual nobility of the Church Age will be most dramatic at the Judgment Seat of Christ. There, the mature believer will be rewarded with tremendous eternal blessings, while the immature believer will be admitted to heaven “as if by fire” without rewards of any kind. (R.B. Thieme, Jr.)

2 Tim. 4:7 **I have fought** (ἀγωνίζομαι, Perf.MI1S, Extensive Present: durative punctiliar with a backward look, completed state, Deponent) **the honorable** (Compl. Acc.) **fight** (Cognate Acc.; advanced through the stages of spiritual growth), **I have finished** (τελέω, Perf.AI1S, Intensive; completed) **the course** (Acc. Dir. Obj.; racetrack, attained ultra-supergrace), **I have guarded** (τηρέω, Perf.AI1S, Intensive; preserved) **the doctrine** (Acc. Dir. Obj.; as the first priority in my soul).

^{BGT} **2 Timothy 4:7** τὸν καλὸν ἀγῶνα ἠγωνίσαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα.

^{VUL} **2 Timothy 4:7** bonum certamen certavi cursum consummavi fidem servavi

LWB 2 Tim. 4:8 In the future a wreath of righteousness [for the total fulfillment of spiritual progress] will be reserved for me, which the Lord, the righteous Evaluator, will award to me on that day [at the Evaluation Seat of Christ], and not to me only, but also to those [mature believers who live their lives in the light of the Lord's return] who love His appearing [mature believers who are eagerly anticipating the rapture].

^{KW} **2 Tim. 4:8** Henceforth there is reserved for me the victor's laurel wreath of righteousness, which the Lord will award me on that day, the just Umpire [the umpire who is always fair and never makes a mistake], and not only to me but also to all those who have loved His appearing and as a result have their love fixed on it.

^{KJV} **2 Timothy 4:8** Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

TRANSLATION HIGHLIGHTS

In eternity past a host of rewards were placed on deposit for every believer. That does not guarantee that every believer will get any or all of these rewards, but they are there waiting for us if we live a successful Christian life on earth. They were placed there as a reward for experiential sanctification. You will not get one simply by being a Christian. There is no such thing as equality in heaven. This award is only given to those believers who have reached ultra-supergrace. Paul knows that in the future, a wreath of righteousness (Latin: coronation) is waiting for him (Futuristic Present tense). The Lord Jesus Christ, the righteous Evaluator, will award it to him (Predictive Future tense) on the day of his evaluation, i.e., at the Evaluation Seat of Christ. This day will take place after the rapture of the Church and before the Millennial Reign of Christ on earth. Paul won't be the only person to receive this wreath or crown of righteousness.

All believers who attain ultra-supergrace status will receive one. Those mature believers who live their lives in the light of the Lord's imminent return are eagerly waiting for His appearance at the rapture of the Church. Their love or eagerness for His return is a matter of degree, depending on their spiritual status (Progressive Perfect tense). Baby believers are eager for Him to return to a low degree; adolescent believers are eager for Him to return to a greater degree. This love for God, this eagerness for the Lord's return, is not dependent on some emotional outburst; it is dependent on the detailed system of doctrine in the soul of every believer. If you don't have a complete systematic theology in your soul, you do not love the Lord and you are not eagerly waiting for His return under the proper perspective. If you don't care one whit for Bible doctrine, you might still be a Christian, but this reward won't be waiting for you when you get to heaven.

RELEVANT OPINIONS

The devils believe this appearance of Christ, but tremble at it; wicked men will behold Him, and fear; saints know, believe, and love both Christ and His appearing; and such will wear that crown. (J. Gill) Not all Christians are anxious for the Lord to return since some know they need to change their way of living. (T. Constable) Christ will not let any one of His *faithful* servants go uncrowned. (W. Statham) To those who have considered precious His appearing and therefore have loved it, and as a result at the present time are still holding that attitude in their hearts, to those the Lord Jesus will also give the victor's garland of righteousness. (K. Wuest) All who are so much devoted to the world, and who love so much this fleeting life, as not to care about the coming of Christ, and not to be moved by any desire of it, deprive themselves of immortal glory. (J. Calvin) As the will of God may vary from person to person, it should not be surprising if God gives rewards in much the same way. (R. Kendall) Certain rewards that believers will receive or not will be individual, based on their own faithfulness. (J. MacArthur, Jr.)

Angels have gradation, and find it no limit to their bliss; and the glorified human saints will not be the less equal to the angels for having greater and smaller in their happy ranks; orders and degrees, carrying into eternity the varying impress of the preparatory life of time. (H. Moule) The saint's inheritance has been kept guarded and is now in safe deposit in heaven for him. (K. Wuest) For those Christians who long for Christ's return, who live their lives in view of this event, there will be special honor. The crown may be symbolic of the righteous life lived. It is like a soldier's medal for valor in the face of battle. The medal does not contain valor, but it does declare that its possessor is valorous. (J. Dillow) The Christian's reward is sometimes mentioned as a prize, and sometimes as a crown. These crowns may be classified under five divisions representing five distinct forms of Christian service and suffering, and the child of God is also warned lest he lose his reward. (L. Chafer) The Lord, the righteous Judge, will sit on the judgment seat where the works of believers will be examined. This is different from the Great White Throne, where the unsaved are to be judged. (H. Ironside)

Salvation is God's work for us. Rewards are always connected with the believer's works and merit. The rewards are to be bestowed at the Judgment Seat of Christ. This is when the saints are gathered to meet their Lord in the air. It will be a moment of discovery as to who has loved much and who was much occupied with Him. (L. Chafer) These passages describe desire for truth, love for God, strength of character, remarkable stability, perseverance, motivation, momentum, and happiness. Such qualities of the inner person are escrow blessings for time. They are escrow blessings supported by the basic capacities of soul developed on the way to maturity ... Distribution of both categories of escrow blessings – for time and eternity – depends on the believer's execution of the protocol plan of God in time. The precondition for receiving escrow blessings dramatizes God's objective for the Church Age believer on earth: Learn Bible doctrine, gain spiritual momentum, grow up, attain maturity! In other words, come to love and glorify Christ. (R.B. Thieme, Jr.)

“Righteousness” in this context ... refers here to the reward one can legitimately claim for a certain accomplishment, and not to righteousness effected and bequeathed by God. The NT holds out a motivation to believers that they will be rewarded ... The idea of a

return or recognition for service rendered cannot be removed from the passage ... Paul's backward look on his life and his forward look to heavenly reward are shown to be in no way egotistical. (I. Marshall) The crown is to be distinguished from salvation. The crown speaks of approval; salvation is by grace through faith, but rewards are for service. Our blessed Lord, the righteous Judge, will give rewards for the work done in the body ... There is a difference between the gift of righteousness and the crown of righteousness. Every believer in the Lord Jesus Christ receives the gift of righteousness ... But the crown of righteousness is something quite different. It is the reward that is given to those who have lived righteous lives as they have waited expectantly for the coming of the Lord Jesus Christ. (H. Ironside)

2 Tim. 4:8 In the future (Acc. Extent of Time; furthermore, henceforth: eternity) a wreath (Subj. Nom.; victor's crown) of righteousness (Descr. Gen.; for the total fulfillment of spiritual progress) will be reserved (ἀπόκειμαι, PPI3S, Futuristic; laid up, deposited) for me (Dat. Adv.; on deposit since eternity past), which (Acc. Gen. Ref.) the Lord (Subj. Nom.), the righteous (Descr. Nom.) Evaluator (Nom. Appos.; or Judge), will award (ἀποδίδωμι, FAI3S, Predictive) to me (Dat. Adv.) on that (Dat. Spec.) day (Loc. Time; at the Evaluation Seat of Christ), and (connective) not (neg. adv.) to me (Dat. Adv.) only (Acc. Spec.), but (adversative) also (adjunctive) to all (Dat. Measure) those (Dat. Adv.; mature believers who live their lives in the light of the Lord's return) who love (ἀγαπάω, Perf.APtC.DMP, Progressive, Substantival) His (Poss. Gen.) appearing (Acc. Dir. Obj.; mature believers who from the detailed system of doctrine in their souls eagerly anticipate the rapture, which will precede the Evaluation Seat of Christ).

^{BGT} **2 Timothy 4:8** λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

^{VUL} **2 Timothy 4:8** in reliquo reposita est mihi iustitiae corona quam reddet mihi Dominus in illa die iustus iudex non solum autem mihi sed et his qui diligunt adventum eius

LWB 2 Tim. 4:9 **Make every effort [do your best] to come face-to-face to me without delay [as soon as possible],**

^{KW} **2 Tim. 4:9** Do your best to come to me quickly,

^{KJV} **2 Timothy 4:9** Do thy diligence to come shortly unto me:

TRANSLATION HIGHLIGHTS

Knowing that he will soon be executed, Paul commands Timothy to make every possible effort (Imperative mood) to get to Rome to see him. Time is short. There is no time to waste. Paul could be taken out and beheaded at any time. "Without delay" means as soon as possible, quickly, urgently. This could be their last personal meeting as friends.

Timothy should drop everything for this last visit with his apostle and mentor. The preposition “pros” means Paul wants to see Timothy in person this time, instead of by letters and verbal reports from others.

RELEVANT OPINIONS

Winter was coming on, when traveling would not be so safe and comfortable, and the time of his death was at hand. (J. Gill) Paul’s affectionate longing for Timothy’s company in present danger and desertion is very touching. (A. Hervey) There is suggestion that Timothy must overcome a certain reluctance. (L. Johnson)

2 Tim. 4:9 **Make every effort** (σπουδάζω, AAImp.2S, Constative, Command; hasten, do your best, hurry up) **to come** (ἔρχομαι, AAInf., Constative, Deponent, Inf. As Dir. Obj. of Verb) **face-to-face to me** (Prep. Acc.) **without delay** (Adv. Time, Manner; pleonasm: hasten ... without delay; quickly, shortly),

^{BGT} **2 Timothy 4:9** Σπουδάσον ἐλθεῖν πρός με ταχέως·

^{VUL} **2 Timothy 4:9** festina venire ad me cito

LWB 2 Tim. 4:10 **For Demas has deserted me, having loved the present age [the course and life of this world as opposed to full-time ministry], and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.**

^{KW} **2 Tim. 4:10** For Demas let me down, having set a high value upon this present age and thus has come to love it. And he set out for Thessalonica, Crescens for Galatia, Titus for Dalmatia.

^{KJV} **2 Timothy 4:10** For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

TRANSLATION HIGHLIGHTS

Paul goes over his duty roster for the last time. Demas had deserted him (Culminative Aorist tense). He found some kind of business and went AWOL from Paul. The Latin verb means “dereliction of duty.” But Demas didn’t lose his salvation. He just went from full-time ministry with Paul to being a “civilian” again, so to speak. He set a higher value on man’s temporal activities than on God’s plan. The intense love he once had to serve the Lord had switched to a new love (Ingressive Aorist tense) for the daily life of his age. He’d had enough of full-time ministry and wanted to settle down in Thessalonica. Perhaps he’d had enough of travel and persecution, always living off the donations of others. Professor Lamb used to joke that he opened up a hardware store there; I’ll take his word for it! Crescens went to Galatia. Crescens was probably a private first class soldier for the Lord, since we do not know much about him. Titus went to Dalmatia. Titus was Paul’s chief combat officer and trouble shooter. No doubt Paul wished he was in Rome at this crucial time.

RELEVANT OPINIONS

Jerome asserts that Crescens preached in France and was buried there. (J. Gill) There is no ground to believe that Demas was an apostate from the faith. (A. Hervey) Other fellow-laborers had gone on their errands of usefulness to various quarters – no doubt with his heart’s consent. (T. Croskery) He loved the good things of the world – absence from the scene of peril, ease in his own home – in preference to what would have advantaged him in the future world – bravely standing by Paul and lovingly ministering to his sufferings. (R. Finlayson) The world may arouse in men such a love that they forsake their duty. (L. Morris) Demas did not want to lose his Christianity, but it hurt to keep it. (R. Hughes) When the Bible declares that someone loves the world or lives according to the standards of the world, that individual resides in the satanic system of power. He enslaves himself to Satan’s authority, executes Satan’s policy, and fulfills Satan’s purpose. (R.B. Thieme, Jr.)

2 Tim. 4:10 **For** (explanatory; from the following duty roster): **Demas** (Subj. Nom.; abbreviation for Demetrius) **has deserted** (ἐγκαταλείπω, AAI3S, Culminative; gone AWOL from, left in the lurch) **me** (Acc. Dir. Obj.), **having loved** (ἀγαπάω, AAPtc.NMS, Ingressive, Circumstantial, Simultaneous Action) **the present** (Temporal Adv.; the “now time”) **age** (Acc. Manner; the course and life of this world), **and** (continuative) **has gone** (πορεύομαι, AMI3S, Culminative, Deponent) **to Thessalonica** (Acc. Place); **Crescens** (Subj. Nom.; private first class) **to Galatia** (Acc. Place), **Titus** (Subj. Nom.; Paul’s chief combat officer and trouble shooter) **to Dalmatia** (Acc. Place; Bosnia-Herzegovina).

^{BGT} **2 Timothy 4:10** Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

^{VUL} **2 Timothy 4:10** Demas enim me dereliquit diligens hoc saeculum et abiit Thessalonicam Crescens in Galliam Titus in Dalmatiam

LWB **2 Tim. 4:11** **Luke alone [of my inner circle of friends] is with me. Pick up Mark en route bringing him with you, for he is useful with reference to the ministry.**

^{KW} **2 Tim. 4:11** Luke alone is with me. Mark pick up and be bringing him with you, for he is profitable to me for ministering work.

^{KJV} **2 Timothy 4:11** Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

TRANSLATION HIGHLIGHTS

Many commentators say Paul was lonely. What kind of loneliness are we referring to here? If Paul was filled with the Spirit, he had fellowship with the Father, Son, and Holy Spirit. He was not, therefore, alone in the way we think of being alone, i.e., without companionship. This was the loneliness not from lack of companionship, but loneliness

of suffering. Suffering for the truth is lonely business. Few are willing to place doctrine as their #1 priority in life and take whatever suffering that comes from it. Paul, however, was uncompromising in his priorities. The Word of God was his #1 priority in life and he would endure any type of suffering thrown his way to maintain this priority – even death by execution. There were other Christians in Rome that Paul loved and who no doubt visited him on occasion (see verse 21). But none of his inner circle, his theological students, were there except Luke.

Luke is the only theological student and fellow laborer in the ministry with Paul at this time. All of the others had ministries elsewhere or had returned to “civilian life” as opposed to ministerial life. Therefore, Luke was serving as Paul’s executive officer, historian, secretary and medical corp all rolled into one. So Paul commands Timothy (Imperative mood) to pick up Mark along the way and bring him to Rome with him (Modal Participle). Not only would he keep Timothy company on the journey, but Paul states that he is a useful person (cleansed instrument) with reference to the ministry. Once upon a time Paul and Barnabas got into a disagreement over Mark and they split up and went their separate ways over him. But Mark has evidently aged and gained some experience in the ministry; Paul now has a better opinion of him. Mark gets a second chance!

RELEVANT OPINIONS

With the exception of Luke there were no Christian workers with Paul who could enter intelligently and sympathetically into his plans and render assistance on the spot. (R. Finlayson) What profound encouragement we find in the life of John Mark. Past failure, even rejection, does not prevent usability. You can come back from disgrace. Not only that, you can become immensely useful to Christ. (R. Hughes) Paul was now completely reconciled to John Mark who had, before Colossians 4:10 was written, vindicated and justified the risk Barnabas had run in giving him a chance of recovering his character. (W. Nicoll) Luke is the only one of Paul’s intimate circle of missionary colleagues *present*. (I. Marshall) John Mark is a vivid example of a young man who failed (flunked) in his first assignment, but finally made good. (F. Gaebelein)

Paul was bound to take only people whom he could trust; it was one of those emergencies in which previous ties and blood relationships have to be thrown aside, and only the best man for the work considered. (E. Hastings) John Mark was once untrustworthy - when the going got tough, Mark got going - but he evidently matured while living with Barnabas and was now ready for service. (LWB) He ended up as the writer of a Gospel, and so became an evangelist in the noblest sense ... not only for what he wrote, but for what he was, for the lesson of hope of recovery which he has given after times of failure, of cowardice and of sin. (E. Hastings) The result of these departures is that the company of fellow-workers has been reduced to one: Luke only. (G. Knight, III) “Only Luke” is a reference to a team member who has not been dispatched on assignment. (P. Towner)

2 Tim. 4:11 **Luke** (Subj. Nom.) **alone** (Ind. Nom.; serving as my executive officer, historian and medical corp) **is** (εἰμί, PAI3S, Static) **with me** (Gen. Assoc.). **Pick up** (ἄγω,

PAImp.2S, Static, Command) Mark (Acc. Dir. Obj.; the battalion hero) en route (on your way here) bringing (ἀναλαμβάνω, AAPtc.NSM, Constativ, Modal) him (ellipsis) with you (Gen. Assoc.), for (explanatory) he is (εἰμί, PAI3S, Descriptive) useful (Pred. Nom.) with reference to the ministry (Acc. Gen. Ref.).

^{BGT} **2 Timothy 4:11** Λουκάς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν.

^{VUL} **2 Timothy 4:11** Lucas est mecum solus Marcum adsume et adduc tecum est enim mihi utilis in ministerium

LWB **2 Tim. 4:12** In addition, I am sending Tychicus to Ephesus [as a replacement to relieve Timothy so he could come to Rome].

^{KW} **2 Tim. 4:12** But Tychicus I sent off on a mission to Ephesus.

^{KJV} **2 Timothy 4:12** And Tychicus have I sent to Ephesus.

TRANSLATION HIGHLIGHTS

Somebody had to continue teaching the Word of God in Ephesus, or Timothy would not be able to leave. So Paul sent Tychicus (Constativ Aorist tense) to Ephesus as a replacement to relieve Timothy so he could come to Rome. That completes Paul's reading of the roster.

RELEVANT OPINIONS

Tychicus would be the bearer of 2 Timothy and was intended to replace Timothy at Ephesus during his absence. (I. Marshall) Tychicus comes before us several times as a trusted emissary of Paul ... a bearer of letters to Troas, Colossae, Ephesus and maybe Crete. (J. Bernard)

2 Tim. 4:12 In addition (adjunctive), I am sending (ἀποστέλλω, AAI1S, Epistolary) Tychicus (Acc. Dir. Obj.) to Ephesus (Acc. Place; as a replacement to relieve Timothy so he could come to Rome).

^{BGT} **2 Timothy 4:12** Τύχικον δὲ ἀπέστειλα εἰς Ἔφεσον.

^{VUL} **2 Timothy 4:12** Tychicum autem misi Ephesum

LWB **2 Tim. 4:13** When you come, please bring my heavy coat [Cicilian goat's hair cloak] which I left behind in Troy with Carpus [in storage at his house], and my scrolls [his portable OT library], above all my parchments [his theological notes].

^{KW} **2 Tim. 4:13** My cloak which I left behind at Troas in the care of Carpus, when you are coming, be carrying along, and my papyrus rolls, especially my parchments.

^{KJV} **2 Timothy 4:13** The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

TRANSLATION HIGHLIGHTS

Paul has a few requests for Timothy (Imperative of Entreaty). Perhaps he commanded Timothy to bring these articles with him on the trip, but I think he asked him kindly in this case. He asks Timothy to bring his heavy coat with him. More than likely, it was a Cilician goat's hair cloak that would keep him warm in the winter. Paul had left his heavy coat in Troy in the house of a friend, Carpus. It was probably summer time and he thought he would be back to pick it up before winter. He also asked Timothy to bring his scrolls, which were his portable OT reference library. He may be near to death, but that doesn't mean he is going to stop studying the Word of God. And above all else, Paul asks him to bring his parchments (Latin: membranes). Paul wanted to have his theological notes with him in prison, perhaps to iron some things out in his own mind. He may have had a treatise in progress and wanted to finish it if possible. A few revisions, some proofreading by Luke and Timothy, and they would become future sermons that he would write and they would deliver after his death.

RELEVANT OPINIONS

Paul's study habits were intense even while awaiting his death in a Roman prison. (R.B. Thieme, Jr.) This way of life also applies "to that elect, and honorable, and enviable class of men that we call students of New Testament exegesis. Surely they are the happiest and the most enviable of all men, who have been set apart to nothing else but to the understanding and the opening up of the hid treasures of God's Word and God's Son." (A. Whyte) Though he was now grown old, and near his exit, yet he was mindful and careful of his books, and desirous of having them to read; and herein set an example to Timothy and others. (J. Gill) I think the books were Latin and Greek works but the parchments were Oriental. And possibly they were the parchments of Holy Scripture. Or, as likely, they were his own parchments, on which were written the originals of his letters which stand in our Bible as the Epistles to the Ephesians, the Philippians, the Colossians, and so on. Now, it must be, "Especially the parchments" with all our reading. Let it be especially the Bible. Do you attach no weight to this advice? (C. Spurgeon) Even an apostle could not do without books for his ministry. The parchments were more valuable than the books, containing, as they did probably, some of his own writings, if not the Holy Scriptures. (T. Croskery)

Although Troas was a full six hundred miles' journey from Rome, yet the Apostle Paul is too poor to purchase a garment, and so directs Timothy, as he is coming that way, to bring his cloak. He needs it much, for the sharp winter is coming on and the dungeon is very, very chilly ... Dear Friends, we learn how utterly forsaken the Apostle was by his friends. If he had not a cloak of his own, could not some of them lend him one? Ten years before, the Apostle was brought in chains along the Appian way to Rome. And fifty miles before he reached Rome, a little band of members of the Church came to meet him. And when he came within twenty miles of the city, at the "Three Taverns," there came a still

larger group of the disciples to escort him, so that the chained prisoner, Paul, went into Rome attended by all the Believers in that city. He was then a younger man. But now for some reason or other, ten years afterward, nobody comes to visit him. He is confined in prison and they do not even know where he is, so that Onesiphorus, when he comes to Rome, has to seek him out very diligently. He is as obscure as if he had never had a name and though he is still as great and glorious an Apostle as ever, men have so forgotten him, and the Church has so despised him that he is friendless! Now he is old and no Church remembers him. (C. Spurgeon)

Could not those who were of Caesar's household have found a cloak for the Apostle? No. He is so utterly left, that although he is ready to die of fever in the dungeon, not a soul will lend or give him a cloak. What patience does this teach to those similarly situated! Has it fallen to your lot, my Brother, to be forsaken of friends? Were there other times when your name was the symbol of popularity, when many lived in your favor like insects in your sunbeam? And has it come to this, now, that you are forgotten as a dead man out of mind? In your greatest trials do you find your fewest friends? Have those who once loved and respected you fallen asleep in Jesus? And have others turned out to be hypocritical and untrue? What are you to do now? You are to remember this case of the Apostle. It is put here for your comfort. He had to pass through as deep waters as any that you are called to ford, and yet remember, he says, "Notwithstanding, the Lord stood with me and strengthened me." So now, when man deserts you, God will be your Friend. This God is our God forever and ever - not in sunshiny weather only, but forever and ever! This God is our God in dark nights as well as in bright days. Go to Him, spread your complaint before Him. Murmur not. If Paul had to suffer desertion, you must not expect better usage. Let not your faith fail you as though some new thing had happened to you. (C. Spurgeon)

We do not know what the books were, and we can only form some guess as to what the parchments were. Paul had a few books which were left, perhaps wrapped up in the cloak, and Timothy was to be careful to bring them. Even an Apostle must read ... A man who comes up into the pulpit, professes to take his text on the spot and talks any quantity of nonsense is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call a dish of dead men's brains - oh, that is the preacher! How rebuked are they by the Apostle! He is Inspired and yet he wants books! He has been preaching at least for thirty years, and yet he wants books! He had seen the Lord, and yet he wants books! He had had a wider experience than most men, and yet he wants books! He had been caught up into the third Heaven and had heard things which it was unlawful for a man to utter, yet he wants books! He had written the major part of the New Testament, and yet he wants books! The Apostle says to Timothy, and so he says to every preacher, "Give yourself unto reading." The man who never reads will never be read. He who never quotes will never be quoted. He who will not use the thoughts of other men's brains proves that he has no brains of his own. Brothers and Sisters, what is true of ministers is true of all our people. You need to read. Renounce as much as you will all light literature, but study as much as possible sound theological works, especially the Puritan writers and expositions of the Bible. Paul cries, "Bring the books" - join in the cry. (C. Spurgeon)

He also possessed parchments, on which he laid greater stress as his own compositions, containing records and statements of truth in which he was deeply interested, as fitted to keep the current of Christianity clear and pure. (R. Finlayson) Even at the approach of death, and in the midst of the discomforts of his dungeon, the aged apostle did not allow his normal strenuous life and his study habits to grow less intense in their nature. What a rebuke this is to those who, charged with the responsibility of expounding the Word of God, are content with a mere surface understanding, not willing to do the exhausting work of research which only will bring out the inexhaustible riches of the Bible. What a reprimand this is to those who have had training in Greek, and who have put aside their Greek New Testament. (K. Wuest) Because an individual possesses the gift of teaching, this does not negate the need for preparation. The fact is that the totality of life preparation affects the use of the teaching gift. It is not that preparation produces the gift, it is that it prepares it for use. For a teacher to be used of God in the presentation of biblical truth, he must diligently read. (R. Baxter)

2 Tim. 4:13 When you come (έρχομαι, PMPTc.NMS, Static, Temporal, Deponent), please bring (φέρω, PAImp.2S, Static, Entreaty) my (Acc. Poss.) heavy coat (Acc. Dir. Obj.; Cicilian goat's hair cloak) which (Acc. Gen. Ref.) I left behind (ἀπολείπω, AAI1S, Constative) in Troy (Loc. Place) with Carpus (Dat. Assoc.; in storage at his house), and (connective) my (Poss. Acc.) scrolls (Acc. Dir. Obj.; OT books, his portable reference library), above all (Acc. Spec.; especially) my (Poss. Acc.) parchments (Acc. Dir. Obj.; his theological notes).

^{BGT} **2 Timothy 4:13** τὸν φαιλόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ βιβλία μάλιστα τὰς μεμβράνας.

^{VUL} **2 Timothy 4:13** paenulam quam reliqui Troade apud Carpum veniens adfers et libros maxime autem membranas

LWB 2 Tim. 4:14 Alexander, the metal-worker, demonstrated many categories of evil to me [because Paul's teaching was ruining his business]. The Lord will remit to him according to his deeds [he dies the sin unto death].

^{KW} **2 Tim. 4:14** Alexander, the metal worker, showed me many instances of ill-treatment. The Lord shall pay him off in accordance with his evil works.

^{KJV} **2 Timothy 4:14** Alexander the coppersmith did me much evil: the Lord reward him according to his works:

TRANSLATION HIGHLIGHTS

Alexander was probably the official spokesman for those who built idols and shrines out of metal. He did all manner of evil things (Constative Aorist tense) to hinder Paul's teaching because Christianity was ruining his pagan business. Paul didn't complain, however, because he knew the Lord Himself would requite Alexander (Predictive Future

tense) for all the evil things he had done against Paul. There would be a “pay back time.” Most likely, because he fought against the Lord’s apostle to the Gentiles, he would die the sin unto death. The use of “kata” means Alexander was eventually punished according to the degree of evil he perpetrated against the apostle.

RELEVANT OPINIONS

This seems to be the same person that was at Ephesus in the tumult, when the apostle was there (Acts 20:33-34) and whom he afterwards delivered to Satan, along with Hymenaeus (1 Tim. 1:20), for blasphemy ... Though he was an illiterate person, and in such a mean station of life (coppersmith), he took upon himself to resist the apostle and his doctrine. (J. Gill) He did him evil by stirring up the Jews at Rome against the apostle at the time of “his first defense;” or by giving adverse testimony before the Roman tribunal, possibly accusing him of being seditious, and bringing up the riot at Ephesus as a proof of it. (A. Hervey) Probably trade interests may have inspired the fierceness of his hatred to the apostle, for he may have been an idol-maker. (T. Croskery)

Once in a state of callousness and lacking any sensitivity to the will of God, the reversionist gravitates to the preferred trend of his sin nature now controlling his life. He may be guilty of blind arrogance accompanied by slander and blasphemy, as characterized by Hymenaeus and Alexander. He may take the course of extreme legalism. Or he may accelerate his quest for happiness, as in our context, and commit himself to a life of lasciviousness and antinomianism. (R.B. Thieme, Jr.) As in Psalm 27:4, this is not a curse, but an appeal made to God to mete out to the oppressor what his evil deeds deserve ... invoked because the very “fairness” of God determined that Alexander would get his just deserts. (P. Towner)

2 Tim. 4:14 Alexander (Subj. Nom.), the metal-worker (Nom. Appos.; official spokesman for those who built idols and shrines), demonstrated (ἐνδείκνυμι, AMI3S, Constativ) many categories of (Acc. Measure) evil (Acc. Dir. Obj.) to me (Dat. Disadv.; because Paul’s teaching was ruining their business). The Lord (Subj. Nom.) will remit (ἀποδίδωμι, FAI3S, Predictive; recompense, requite, pay back) to him (Dat. Disadv.) according to his (Poss. Gen.) deeds (Adv. Acc.; dies the sin unto death and receives no rewards or decorations in eternity),

^{BGT} **2 Timothy 4:14** Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ·

^{VUL} **2 Timothy 4:14** Alexander aerarius multa mala mihi ostendit reddat ei Dominus secundum opera eius

LWB 2 Tim. 4:15 With reference to whom [Alexander] also be constantly on guard, for he has vehemently resisted [set himself against] our doctrine.

^{KW} **2 Tim. 4:15** And you also, with reference to him, be constantly guarding yourself, for he in an extraordinary manner set himself in opposition to our words.

^{KJV} **2 Timothy 4:15** Of whom be thou ware also; for he hath greatly withstood our words.

TRANSLATION HIGHLIGHTS

Paul also warns Timothy to be constantly on guard (Iterative Present tense) for Alexander, for he was a dangerous person. He had the ability in spite of his ignorance to stir up a lot of trouble against Christian preachers. He set himself against Christian doctrine (Culminative Aorist tense) with everything he could muster. Christianity and Christian ministers were his enemy. He eventually became part of Paul's ultra-supergrace mantle because of the persecution Paul had to endure from him. He would soon take his crusader arrogance against Timothy and ultimately become part of Timothy's mantle. What do I mean by mantle? Their mantle will consist of the rewards and decorations they earn by utilizing spiritual problem-solving devices when persecuted by others.

RELEVANT OPINIONS

Alexander was a malicious, ill natured, and troublesome person, as well as a blasphemer, an heretic, and had been delivered up to Satan. It was very advisable to shun his company, have no conversation with him, and be on guard against him, so that he might have no opportunity of doing hurt to him or to the church at Ephesus. (J. Gill) He was a heretic and a blasphemer, and as such had been delivered to Satan, and was still perversely opposed to the truth. (T. Croskery) Alexander is one of those laymen who will soft-soap you, then put a knife in you when you turn your back. (J. McGee) Let him take the necessary precautions so that he will know what to say and what to do if and when he should be confronted with Alexander. (W. Hendriksen)

2 Tim. 4:15 With reference to whom (Acc. Gen. Ref.; Alexander) **also** (adjunctive) **be constantly on guard** (φυλάσσω, PMImp.2S, Iterative, Command), **for** (explanatory) **he has vehemently** (Adv. Degree; greatly, extremely) **resisted** (ἀντίστημι, AAI3S, Culminative; set himself against, withstood) **our** (Dat. Poss.) **doctrine** (Dat. Ind. Obj.; making himself part of Paul's ultra-supergrace mantle and soon to become part of Timothy's ultra-supergrace mantle).

^{BGT} **2 Timothy 4:15** ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.

^{VUL} **2 Timothy 4:15** quem et tu devita valde enim restitit verbis nostris

LWB 2 Tim. 4:16 During my most important trial [preliminary hearing before Nero], no one [with legal influence or public stature] stood beside me, but all [prominent fellow believers in Rome] deserted me. May it not be charged to their account [in spite of their failure under pressure].

^{KW} **2 Tim. 4:16** During my self-defense at the preliminary trial, not even one person appeared in court, taking his stand at my side as a friend of mine, but all let me down. May it not be put to their account.

^{KJV} **2 Timothy 4:16** At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

TRANSLATION HIGHLIGHTS

Nobody took the stand to testify on Paul's behalf during his first and most important trial (Gk: apologia) before Nero. It was his most important defensive opportunity and nobody of legal stature or prominence in Roman society was there to assist him in an official capacity (Culminative Aorist tense). Paul was deserted by all of his converts in Rome (Culminative Aorist tense) that had any influence in a court of law (patrons and friends of the court). None of those mentioned in verse 21 had any standing in the imperial court, either as assistants, patrons or politicians. Also, everyone was afraid that Nero would kill them if they came forward to defend the apostle. Apparently Alexander was the one who took him to court and was the reason he was about to be executed. That would indeed explain the dire warning to Timothy in the prior passage. But Paul remained undaunted by this abandonment. He was not angry at them, but instead forgave them. He asked Timothy not to charge this failure (Voluntative Optative mood) to their account. They had failed under pressure, but they were young believers and did not know any better. No doubt they were also overcome by fear.

RELEVANT OPINIONS

When he made his first defence against the charges laid unto him in one of the courts of judicature in Rome, no man appeared in his cause, to speak to his character, to be a witness for him, or plead his cause. (J. Gill) It was customary under Roman law for accused prisoners to have a preliminary hearing before their trial. At this hearing, witnesses could speak on behalf of the accused. In Paul's case no one had come to his defense. This was probably because when Rome burned in July of 64 A.D. Nero blamed the Christians. From then on it was dangerous to be a known Christian in Rome. (T. Constable) Paul was alone, but not alone. When he was first brought before the court he had no advocate and no one came to support him with his presence. But the Lord stood by him and enabled him to set forth fully the gospel message. (R. Ward)

Given the two-year delay after the preliminary hearing during his first imprisonment, Paul had good reason to expect the same again; hence this letter and the summons for Timothy to join him. (G. Fee) Disappointment but not bitterness is discernible as he recalls the experience. (A. Nute) In this book, Paul expresses no panic, no loss of capacity for life, no regrets for past failures, no mental attitude sins against those who had just committed perjury against him, no complaints that he had been condemned before being tried. (R.B. Thieme, Jr.) While still alive, some Christians were sewn into the skins of freshly killed animals and released into the arena among wild dogs, who tore them to pieces. Other were coated with pitch and set afire to light Nero's garden parties. (J. MacArthur, Jr.)

When Paul says that no one was at his side but that all abandoned him he does not refer to witnesses but to assistants such as the Roman courts allowed. These appeared in the

capacity of “patroni et amici” of the accused, to stand by him at the trial, to lend their prestige before the court. (R. Lenski) These had to be men of importance and influence, whose word and whose action in favor of the defendant would have weight with the court to incline the judge either toward acquittal or toward mitigation of the severity of the sentence. (R. Lenski) “No one took my part” is composed of a technical verb that means to be present before a tribunal as an advocate or friend in court ... Paul’s defense was so great that he himself was granted a delay in the trial proceedings. (F. Gealy)

2 Tim. 4:16 During my (Poss. Gen.) most important (Dat. Measure; earlier, foremost) trial (Dat. Ref.; defensive tribunal before Nero), no one (Subj. Nom.; of legal influence or public stature in Rome) stood beside (παραγίνομαι, AMI3S, Culminative, Deponent) me (Dat. Disadv. In court), but (contrast) all (Subj. Nom.; prominent fellow believers in Rome) deserted (ἐγκαταλείπω, AAI3P, Culminative) me (Acc. Dir. Obj.). May it not (neg. particle) be charged to their (Dat. Poss.) account (APOpt.3S, Culminative, Voluntative: a wish, Deponent; in spite of their failure under pressure).

^{BGT} **2 Timothy 4:16** Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖη·

^{VUL} **2 Timothy 4:16** in prima mea defensione nemo mihi adfuit sed omnes me dereliquerunt non illis reputetur

LWB 2 Tim. 4:17 Nevertheless, the Lord stood by me and strengthened me, so that through me the proclamation [summary of my life’s teachings] might be completely accomplished [God allowed me the opportunity to defend myself and preach the Gospel before Nero] and all the Gentiles [Roman citizens in the courtroom] might hear. In fact, I was rescued from the mouth of a lion [Nero was ready to execute him on the spot, but it was not the Lord’s timing yet].

^{KW} **2 Tim. 4:17** But the Lord took His stand at my side to render all the assistance I needed, and clothed me with strength, in order that through me the public proclamation might be heralded abroad in full measure, and that all the Gentiles might hear. And I was drawn to His side out of the lion’s mouth.

^{KJV} **2 Timothy 4:17** Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

TRANSLATION HIGHLIGHTS

Even though Paul was completely abandoned and had no one to support him during the initial trial, the Lord stood by him (Culminative Aorist tense) and poured power into him by the filling of the Spirit (Culminative Aorist tense) so that he could calmly and objectively give his testimony to the Roman citizens in the courtroom and so he would live awhile longer to complete his life’s work (Purpose & Result Subjunctive mood). The

easiest problem to solve in life is loneliness. If you have a relationship with God and are in fellowship, you are never alone and you won't feel alone. If you are filled with the Spirit, the Lord is always with you. He strengthens you and provides you with everything you need to combat lack of human contact. Notice the Latin derivative "comfort." Where did Paul get his comfort for loneliness? From his students? From his new converts? From his family? No, he got his comfort from the Lord. Don't place your faith in humans when you are down and out. Don't demand from your friends and family what only God can consistently provide.

The Lord also gave Paul enough time to complete his letters to Timothy and Titus (Culminative Aorist tense), and perhaps put the finishing touch on some knotty theological problems he had been studying. There is a plan and a purpose for your life. If you are consistently positive towards the Word of God and are consistently in fellowship with him, not only will He always be there to help you combat loneliness, but He will see to it that you are able to complete your life's work in accordance with His plan. I have a personal goal. I hope to live long enough to exegete the entire Bible in the format I am using here. I don't know if my personal goal lines up with His plan for my life or not, but I am proceeding as if it were. If it is His plan for me to complete this goal, He will allow me enough time to do so. If it is not His plan for my life, and I am gone tomorrow, He is still available to stand by me in times of loneliness and even physical death. Quit being a cry baby and put your life into proper perspective by having daily fellowship with Him.

Nero was weary of the courtroom proceedings surrounding the Apostle Paul. He knew Paul's accusers were liars and hypocrites. He had better things to do with his time than to arrest, try and execute a man for teaching another religion. He was ready to throw Paul to the lions right in the middle of the trial just to get on with more important daily business. But it was not God's timing for Paul to die just yet. The Lord was going to allow Paul a little more time to finish his letters and theological treatises. So he was rescued (Dramatic Aorist tense) from immediate execution and put back into his jail cell. Paul refers to Nero (no doubt demon possessed) as "a lion" and that he was delivered (Latin: liberated) by the Lord from the mouth or jaws of the lion. This caricature was no doubt accurate, as history records the brutal persecution and execution of many Christians by Nero. This was no doubt the reason that none of Paul's converts stood by him in court; they were afraid for their own lives.

RELEVANT OPINIONS

The presence of God or Christ is more than all friends whatever, and is often enjoyed by the believer. It is a bulwark against all enemies and fears of them. If God is with him, and on his side, though friends fail, and enemies rage, he has nothing to fear. The Lord inwardly strengthened Paul's soul, with might in his inward man, unto all longsuffering with joyfulness. He was weak in himself, and could do nothing without Christ. Christ was his strength, in Him it lay, and to Him he looked for it. (J. Gill) The apostle means his deliverance from the executioner's sword. (A. Hervey) It was as if a pair of jumper cables were attached to Christ and then to Paul, so that Jesus' voltage poured into Paul. (R.

Hughes) True Christians can become carnal and even persist in their carnality up to the point of physical death. (J. Dillow)

2 Tim. 4:17 Nevertheless (adversative; in contrast), the Lord (Subj. Nom.) stood by (παρίστημι, AAI3S, Culminative) me (Dat. Adv.) and (continuative) strengthened (ένδυναμώω, AAI3S, Culminative; poured power into) me (Acc. Dir. Obj.), so that (purpose) through me (Abl. Agency) the proclamation (Subj. Nom.; summary of all Paul's teaching) might be completely accomplished (πληροφορέω, APSubj.3S, Culminative, Purpose & Result; time was allotted to Paul by God to finish his letters to Timothy and Titus) and (continuative) all (Acc. Measure) the Gentiles (Subj. Nom.; Roman citizens in the courtroom) might hear (άκούω, AASubj.3P, Culminative, Purpose & Result). In fact (emphatic, adjunctive), I was rescued (ρύομαι, API1S, Dramatic, Deponent; delivered, snatched) from the mouth (Abl. Separation) of a lion (Poss. Gen.; Nero was ready to execute him on the spot, but it wasn't the Lord's timing yet).

^{BGT} **2 Timothy 4:17** ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῆ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρῦσθην ἐκ στόματος λέοντος.

^{VUL} **2 Timothy 4:17** Dominus autem mihi adstitit et confortavit me ut per me praedicatio impleatur et audiant omnes gentes et liberatus sum de ore leonis

LWB 2 Tim. 4:18 **The Lord Himself shall rescue me from every evil deed [Paul's death is in God's hands, not Nero's hands], and He will eventually deliver me into His heavenly kingdom [he will find triumph in death when it is God's time for him to depart], to Whom is the glory unto the Ages of the Ages [eternity future]. Acknowledge it.**

^{KW} **2 Tim. 4:18** The Lord will draw me to Himself away from every pernicious work actively opposed to that which is good, and will keep me safe and sound for His kingdom, the heavenly one, to whom be the glory forever and forever. Amen.

^{KJV} **2 Timothy 4:18** And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

TRANSLATION HIGHLIGHTS

From all historical accounts, Nero was one bad emperor. But Paul's destiny was ultimately in God's hands, not Nero's hands. And Paul understood that the Lord would rescue him (Predictive Future tense) from every evil deed, whether at the hands of Nero, Alexander, or a tribunal. He also knew that the Lord would eventually deliver him (Predictive Future tense) into His heavenly kingdom. Paul would find his triumph in death when it was God's time for him to depart. He didn't spend time in his jail cell worrying about the outcome. He studied what was available and asked Timothy to bring

more from his personal library. But the emphasis here is on God's omnipotence over life and death, particularly on its timing. All the glory should accrue to the Lord, throughout eternity future. Life, death and salvation is from the Lord.

RELEVANT OPINIONS

Three features of Paul's attitude can provide us help and encouragement for today. First, Paul avoided indulging his disappointments. Second, Paul could rejoice in the victory won in the life of Mark. Third, Paul found no room for vindictiveness toward those who hurt or opposed him. (T. Constable, Lea) Paul's confidence simply is that the Lord would, in His own good time and way, transfer him from this present evil world, and from the powers of darkness, into his eternal kingdom of light and righteousness. (A. Hervey) The glory is here ascribed to the Son of God, an express evidence of His divinity. (T. Croskery) Paul was standing alone before the great tribunal, yet not alone, for the unseen Christ, standing at his side, drew Paul to Himself out of harm's way. (K. Wuest) Lion or lions was the sort of personification under which at such times they often expressed the fierce and remorseless adversaries or crushing calamities that were ready to devour them; and to be delivered from the lion's mouth was, in plain terms, to be set in a position of safety. (P. Fairbairn)

2 Tim. 4:18 The Lord (Subj. Nom.) Himself shall rescue (ῥύομαι, FMI3S, Predictive, Deponent) me (Acc. Dir. Obj.) from every (Gen. Spec.) evil (Descr. Gen.) deed (Abl. Separation; Paul's death is in God's hands, not Nero's or the tribunals), and (continuative) He will eventually deliver (σῶζω, FAI3S, Predictive) me (Dat. Adv.) into His (Poss. Gen.) heavenly (Compl. Acc.) kingdom (Acc. Place; he will find his triumph in death when it is God's time for him to depart), to Whom (Dat. Appos.) is (ellipsis) the glory (Pred. Nom.) unto the Ages (Acc. Extent of Time) of the Ages (Adv. Gen. Time; eternity future, future dispensations). Acknowledge it (asseverative particle).

^{BGT} **2 Timothy 4:18** ῥύσεταιί με ὁ κύριος ἀπὸ παντὸς ἔργου ποιηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

^{VUL} **2 Timothy 4:18** liberabit me Dominus ab omni opere malo et salvum faciet in regnum suum caeleste cui gloria in saecula saeculorum amen

LWB 2 Tim. 4:19 Salute Prisca and Aquila [a supergrace husband and wife team], also the family of Onesiphorus.

^{KW} **2 Tim. 4:19** Greet Prisca and Aquila and the household of Onesiphorus.

^{KJV} **2 Timothy 4:19** Salute Prisca and Aquila, and the household of Onesiphorus.

TRANSLATION HIGHLIGHTS

Paul tells Timothy to extend his utmost respect and greetings (Imperative of Command) to a supergrace husband and wife team, Prisca and Aquila. He also mentions the entire family of Onesiphorus in similar fashion. The family of Onesiphorus was blessed by their association with Onesiphorus, who gave his life in Rome for being Paul's friend. Although his family would be grief-stricken, they would receive dying grace benefits after his departure.

RELEVANT OPINIONS

Aquila, a Jew of Pontus, and his wife Prisca, are first mentioned in the NT at Acts 18:2. They had left Rome, in consequence of an edict of Claudius, and had come to Corinth, where Paul met them and lodged with them, as they were, like him, tent makers. (J. Bernard)

2 Tim. 4:19 **Salute** (ἀσπάζομαι, AMImp.2S, Constative, Command, Deponent; acclaim, welcome, pay your respects) **Prisca** (Acc. Dir. Obj.) **and** (connective) **Aquila** (Acc. Dir. Obj.; a supergrace husband and wife team), **also** (adjunctive) **the family** (Acc. Dir. Obj.) **of Onesiphorus** (Gen. Rel.).

^{BGT} **2 Timothy 4:19** Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.

^{VUL} **2 Timothy 4:19** saluta Priscam et Aquilam et Onesifori domum

LWB 2 Tim. 4:20 Erastos [the city treasurer] remains at Corinth, but I had to leave behind Trophimus, who was sick, at Miletus [the gift of healing was no longer functioning].

^{KW} **2 Tim. 4:20** Erastus remained in Corinth, but Trophimus, being ill, I left behind in Miletus.

^{KJV} **2 Timothy 4:20** Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

TRANSLATION HIGHLIGHTS

Paul sends word about a couple of Timothy's friends, perhaps fellow students in Paul's traveling seminary. Erastos, the city treasurer, remained at Corinth (Constative Aorist tense). Paul left Trophimus behind back in Corinth, because he was sick (Latin: infirm). The gift of healing was no longer functioning, otherwise Paul would have healed him and they would have continued the journey to Rome together. Paul would have wanted Trophimus with him, since it was not the first time he accompanied Paul to prison in Rome.

RELEVANT OPINIONS

From the fact that Paul left Trophimus sick at Miletum we learn that IT IS THE WILL OF GOD THAT SOME GOOD MEN SHOULD BE IN ILL HEALTH. Whatever the malady may have been which affected Trophimus, Paul could certainly have healed him

if the Divine Spirit had permitted the use of his miraculous powers to that end. He had raised up Eutychus from death and he had given back the use of his limbs to the cripple at Lystra. We feel, therefore, fully assured that had God allowed the Apostle so to use his healing energy, Trophimus would have left his bed and continued his journey to Rome. Not so, however, had the Lord willed. The good fruit-bearing vine must be pruned and Trophimus must suffer - there were ends to be answered by his weakness which could not be compassed by his health. Instantaneous restoration could have been given, but it was withheld under Divine direction. This doctrine leads us away from the vain idea of chance. We are not wounded by arrows shot at a venture, but we smart by the determinate counsel of Heaven! An overruling hand is everywhere present, preventing or permitting ill and no one shaft of disease is ever let fly by stealth from the bow of death! If someone must be ill, it was a wise Providence which selected Trophimus, for it was better for him to be ill than Titus, or Tychicus, or Timothy. (C. Spurgeon)

This also delivers us from regarding affliction as being always brought upon men by their personal sin. Many a sickness has been the direct result of intemperance, or some other form of wickedness - but here is a worthy, well-approved Brother laid aside and left on the road through a malady for which he is not blamed in any measure. It is too common, nowadays, for men to be of a hard and cruel spirit and ascribe the illnesses, even, of those who are true children of God to some fault in their habits of life. We wonder how they would like to be dealt with in this manner if they were suffering and could wash their hands in innocence in reference to their daily lives? Let the afflicted examine himself to see if the rod is not sent to correct some secret evil and let him diligently consider where he may amend - but far be it from us to stand at his bedside like judges or lictors and look upon our friend as an offender as well as a sufferer! Such brutality may be left to the philosophers, but it would ill become the sons of God! (C. Spurgeon) Evidently it was not God's will for Trophimus to experience miraculous healing then. (T. Constable) We learn from Romans 16:3 that Erastus was the chamberlain of Corinth, which accounts for his abiding there. (A. Hervey)

As the purpose for which the gift of healing was given ended, the gift itself was withdrawn. We see this withdrawal develop progressively in Paul's life. Remember, there was a time when the gift was so strongly evident upon his life that special miracles were wrought by his hands (Acts. 19:12). Why could he not heal Trophimus? Because as the progressive work of writing the Scriptures was completed, just so progressively was withdrawn the parenthetical gifts of healing. (R. Baxter) On the day the Church Age began, temporary gifts accompanied the divine dynasphere; initially the ministry of the Spirit included functions that have since ceased to legitimately exist. In the Scriptures we must distinguish these overt, temporary ministries of the Spirit from His invisible, permanent ministries if we are to avoid emotional arrogance ... Paul once healed the sick at will. This supernatural calling card established his authority in a new locale as a communicator of the Word of God. But as early as 62 A.D., he could not heal even his dear friend Epaphroditus By that time, Paul's authority was well established, and the gift of healing had been removed. (R.B. Thieme, Jr.)

2 Tim. 4:20 Erastos (Subj. Nom.; the city treasurer) remained (μένω, AAI3S, Constative) at Corinth (Loc. Place), but (adversative) I had to leave behind (ἀπολείπω, AAI1S, Constative) Trophimus (Acc. Dir. Obj.; who was with Paul during his first imprisonment at Rome), who was sick (ἀσθενέω, PAPtc.AMS, Descriptive, Substantival), at Miletus (Loc. Place; the gift of healing was no longer functioning).

^{BGT} **2 Timothy 4:20** Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.

^{VUL} **2 Timothy 4:20** Erastus remansit Corinthi Trophimum autem reliqui infirmum Mileti

LWB 2 Tim. 4:21 Make every effort [hasten] to come before winter. Eubolus [Paul's lawyer] salutes you, also Pudens [a famous Roman officer], and Linus [the son of Pudens and Claudia], and Claudia [Puden's wife], and all [the rest of] the brethren [who had not deserted Paul].

^{KW} **2 Tim. 4:21** Do your best to come before winter. There greet you Eubulus and Pudens and Linus and Claudia and all the brethren.

^{KJV} **2 Timothy 4:21** Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

TRANSLATION HIGHLIGHTS

Paul commands Timothy (Imperative mood) to make every effort to come to Rome (Constative Aorist tense) before winter. It would be a miserably cold journey if he couldn't leave soon. Several people send greetings to Timothy from Rome (Static Present tense). Eubolus was Paul's lawyer. Pudens was a famous Roman officer, who later became a senator. Claudia was his wife; Linus was their son. Historical records show that Claudia was an aristocratic, English-bred woman. Their son was in school at the time. All the rest of the brethren who had not deserted Paul also salute Timothy.

RELEVANT OPINIONS

Winter severely restricted travel in some parts of the Roman world. Timothy needed to leave Ephesus soon so he could reach Rome without undue difficulty. (T. Constable) It is supposed that she was the daughter of the British king Cogidubnus, the ally of the Romans and of the Roman governor, Aulus Palutius. (A. Hervey) He has been delivered once for a brief space out of the mouth of that lion – Nero. But it is not easy to believe that this ferocious lion, satiated for the time with blood, should seek to devour him no more. (W. Statham) The Mediterranean was closed to shipping from November to March. (G. Fee) Eubulus is a Greek proper name meaning "good counselor." (W. Hendriksen)

Paul's earlier mention of the departure of all his fellow workers except for Luke implies that these four are no fellow workers ... These four are singled out perhaps because they have a close relationship with Timothy going back to when he was in Rome with Paul.

(G. Knight, III) They were not, like Luke, part of Paul's inner circle; and like many simple people, faithful members of a church today, would not think of taking it upon themselves to appear in court in the role of defender. It was the leaders and prominent members of the church of Rome, and any men of influence, who failed the apostle. (R. Ward)

2 Tim. 4:21 Make every effort (σπουδάζω, AAImp.2S, Constative, Command; hasten) to come (ἔρχομαι, AAInf., Constative, Inf. As Dir. Obj. of Verb, Deponent) before winter (Gen. Time). Eubolus (Subj. Nom.; Paul's lawyer) salutes (ἀσπάζομαι, PMI3S, Static, Deponent) you (Acc. Dir. Obj.), also (adjunctive) Pudens (Subj. Nom.; a famous Roman officer), and (connective) Linus (Subj. Nom.; the son of Pudens and Claudia who was in college), and (connective) Claudia (Subj. Nom.; Pudens's aristocratic, English-bred wife), and (connective) all (Nom. Measure; "the rest of") the brethren (Subj. Nom.; who had not deserted Paul).

^{BGT} **2 Timothy 4:21** Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

^{VUL} **2 Timothy 4:21** festina ante hiemem venire salutat te Eubulus et Pudens et Linus et Claudia et fratres omnes

LWB 2 Tim. 4:22 The Lord [Jesus Christ] be with your [Timothy's] spirit. Grace be with you [all].

^{KW} **2 Tim. 4:22** The Lord be with your spirit. The grace be with you.

^{KJV} **2 Timothy 4:22** The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. <The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.>

TRANSLATION HIGHLIGHTS

Paul closes with a standard salutation, that the Lord Jesus Christ might be with his human spirit. And he also expresses the desire that all those with Timothy (plural) receive plenty of grace from the Lord and be full of grace orientation. The additional notes (subscription) in the KJV are not supported by the best manuscripts.

RELEVANT OPINIONS

The Lord Jesus Christ be with your spirit, to counsel and advise in every difficult matter; to comfort under every distress; to supply with all grace in every time of need; and to strengthen and fit for every part and branch of duty. (J. Gill)

2 Tim. 4:22 The Lord (Subj. Nom.) be (ellipsis) with your (Poss. Gen.; Timothy's) spirit (Gen. Assoc.; human spirit, the written Word). Grace (Subj. Nom.) be (ellipsis) with you (Gen. Accompaniment; plural: all).

^{BGT} **2 Timothy 4:22** Ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

^{VUL} **2 Timothy 4:22** Dominus Iesus cum spiritu tuo gratia nobiscum amen

Resources

2 Timothy, R. Kent Hughes & Bryan Chapell, 2000, Crossway Books

The Pastoral Epistles, C.K. Barrett, 1963, Oxford at the Clarendon Press

The Pastoral Epistles, Donald Guthrie, Tyndale NT Commentaries, 1994, Inter-Varsity Press

The Second Epistle to Timothy, H.C.G. Moule, 1952, Baker Book House

2 Timothy: The Pulpit Commentary, A.C. Hervey, T. Croskery, R. Finlayson, W.M. Statham, 1962, Wm. B. Eerdmans Publishing Company

2 Timothy, Kenneth Wuest, 1994, Eerdmans Publishing House

2 Timothy: Word Studies in the NT, Marvin Vincent, 1946, Wm. B. Eerdmans Publishing

2 Timothy: The Expositor's Greek Testament, W. Robertson Nicoll, 2002, Hendrickson Publishing House

2 Timothy: New Testament Commentary, William Hendriksen, 1957, Baker Book House

2 Timothy: The Expositor's Bible Commentary, Frank E. Gaebelein, 1978, Zondervan Publishing House

The Pastoral Epistles, George W. Knight, III, 2000, Wm. B. Eerdmans Publishing

2 Timothy: Word Meanings in the NT, Ralph Earle, 1994, Baker Books

2 Timothy, A.E. Knoch, 1968, Concordant Publishing Concern

2 Timothy: Word Pictures in the NT, A.T. Robertson, 1931, Baker Books

I & II Timothy, Max Anders & Knute Larson, 2000, Holman Reference

The Pastoral Epistles, A.T. Hanson, 1982, Wm. B. Eerdmans Publishing

An Exposition of the Two Epistles to Timothy, William Kelly, 1948, C.A. Hammond

1-2 Timothy & Titus, Philip H. Towner, 1994, InterVarsity Press

The Pastoral Epistles, Walter Lock, Intl. Critical Commentary, 1966, T & T Clark Publishers

2 Timothy, Matthew Henry, 2001, Hendrickson Publishers

2 Timothy, A. Duane Litfin, 1983, Chariot Victor Publishing

2 Timothy: The Expositors Greek NT, Newport J. D. White, 2002, Hendrickson Publishers

2 Timothy, Jamieson, Fausset, Brown, 2002, Hendrickson Publishers

2 Timothy, J. Vernon McGee, 1988, Thomas Nelson Publishers

2 Timothy, John Calvin, 2003, Baker Books

Class notes on 2 Timothy, Dennis Wretling, Western Theological Seminary

2 Timothy (tapes), Reversionism, The Divine Outline of History: Dispensations and the Church, Christian Integrity, Christian Suffering, Freedom Through Military Victory, Robert B. Thieme, Jr., Berachah Church, Houston, TX

1 and 2 Timothy, Titus, Gordon D. Fee, 2005, Hendrickson Publishers

The Pastoral Epistles, Martin Dibelius, 1972, Fortress Press

2 Timothy, John MacArthur, Jr., 1995, Moody Press

The Pastoral Epistles, Homer A. Kent, Jr., 1986, Moody Press

Timothy, Titus & Philemon, Harry A. Ironside, 1976, Loizeaux Brothers

Interpretation of Paul's Epistle to 2 Timothy, R.C.H. Lenski, 1946, Augsburg Publishing House

Commentary on the Pastoral Epistle, Patrick Fairbairn, 1956, Zondervan Publishing House

Paul's Idea of Community, Robert Banks, 1994, Hendrickson Publishers

The Reign of the Servant Kings, Joseph C. Dillow, 1992, Schoettle Publishing Co.

The Biblical Illustrator: 2nd Timothy, Joseph S. Exell, 1953, Baker Book House

The Pastoral Epistles, I. Howard Marshall, International Critical Commentary, 2003, T&T Clark

The Doctrines of Our Faith, E.C. Dargan, 1905, Southern Baptist Schoolboard, Nashville

Definite Atonement, Gary D. Long, 2006, New Covenant Media

By His Grace and For His Glory: A Historical, Theological, and Practical Study of the Doctrines of Grace in Baptist Life, Thomas J. Nettles, 1996, Baker Book House

Whatever Happened to the Reformation? Gary L. Johnson, R. Fowler White, 2001, Presbyterian and Reformed Publishing

The Atonement, Gordon H. Clark, 1996, The Trinity Foundation

Chosen For Life: An Introductory Guide to the Doctrine of Divine Election, C. Samuel Storms, 1987, Baker Book House

The Potter's Freedom: A Defense of the Reformation and a Rebuttal of Norman Geisler's Chosen But Free, James R. White, 2000, Calvary Press

The Doctrines of Grace: Rediscovering the Evangelical Gospel, James Montgomery Boice, Philip Graham Ryken, 2002, Crossway Books

The Sovereignty of Grace, Arthur C. Custance, 1979, Baker Book House

Pattern For Maturity: Conduct and Conflict in the Christian Life, J. Dwight Pentecost, 1966, Moody Press

Why I Am Not An Arminian, Robert A. Peterson, Michael D. Williams, 2004, InterVarsity Press

Gifts of the Spirit, Ronald E. Baxter, 1983, Kregel Publications

The Biblical Doctrine of Election, H. H. Rowley, 1952 London

The Cross in the New Testament, Leon Morris, 1965, Eerdmans Publishing

Redemption Accomplished and Applied, John Murray, 1980, Wm. Eerdmans Publishing

The Holy Spirit, A.W. Pink, 1978, Baker Book House

The Saviour's Definite Redemption, Regeneration and Conversion, W.E. Best, 1982, WEBBMT

Death and the Afterlife, Robert A. Morey, 1984, Bethany House Publishers

The Most Neglected Chapter in the Bible, W.E. Best, 1992, WEBBMT

Notes on 2 Timothy, Thomas L. Constable, 2000, Sonic Light

A Study of the Apostleship and Paul, Jessie Powell, Jr., 1991, Memphis School of Preaching

The Ministry of the Apostles and Our Ministry, Ordination and Installation in the Scriptures, John F. Brug

2 Timothy, Syd Cleveland, 2006 Sin, the Savior, and Salvation, Robert P. Lightner, 1991, Nelson Publishers

The Pleasures of God, John Piper, 2000, Multnomah Publishers

Millennialism: The Two Major Views, Charles L. Feinberg, 1982, Moody Press

Dispensationalism Today, Charles C. Ryrie, 1965, Moody Press

The Epistles of Paul the Apostle to Timothy and Titus, Oliver B. Greene, 1964, The Gospel Hour, Inc.

The Pastoral Epistles, J.N.D. Kelly, 1960, Hendriksen Publishers

The Second Epistle to Timothy, Fred D. Gealy, 1955, The Interpreter's Bible

The Greek Testament: 2 Timothy, Henry Alford, 1968, Moody Press

Biblical Hermeneutics, Walter Kaiser & Moises Silva, 1994, Zondervan Publishing House

The Inspiration and Authority of the Bible, Benjamin B. Warfield, 1948, Presbyterian and Reformed

Salvation Altogether By Grace, Charles H. Spurgeon, 7/29/1866, No. 703

Suffering and Reigning With Jesus, Charles H. Spurgeon, 1/3/1864, No. 547

Eternal Faithfulness Unaffected by Human Unbelief, Charles H. Spurgeon, No. 1453

Rightly Dividing the Word of Truth, Charles H. Spurgeon, 12/26/1875, No. 1217

The Foundation and its Seal: A Sermon for the Times, Charles H. Spurgeon, 8/9/1885, No. 1854

The Great House and the Vessels In It, Charles H. Spurgeon, 4/8/1877, No. 1348

The Form of Godliness Without the Power, Charles H. Spurgeon, 6/2/1889, No. 2089

Paul: His Cloak and His Books, Charles H. Spurgeon, 11/29/1863, No. 542

The Sick Man Left Behind, Charles H. Spurgeon, 1/12/1879, No. 1452A

Biblical Demonology: A Study of Spiritual Forces at Word Today, Merrill F. Unger, 1994, Kregel Publications

Be Faithful, Warren W. Wiersbe, 1984, Victor Books

First and Second Timothy, Titus, and Philemon, Charles Ray, 2008, AMG Publishers

2 Timothy: The Grace New Testament Commentary, Robert N. Wilkin, 2010, Grace Evangelical Society