

2 Timothy

1:1 Paul, an apostle of the Messiah Jesus by means of the will of God in conjunction with the promise of life in the Messiah Jesus,¹ **1:2** to Timothy, my beloved child—grace, loyal love, and shalom from God the Father and the Messiah Jesus our Lord.²

1:3 I am grateful before God, whom I serve with a pure understanding coming from our ancestors, while I remember you constantly in my prayers night and day,³ **1:4** greatly desiring in the midst of remembering your tears to see you, so that I may be filled with joy,⁴ **1:5** as I remember the single-minded belief in you, which first dwelt in your grandmother Lois and your mother Eunice. And I am convinced that it is in you as well.⁵

1:6 For this reason I remind you to fan the flames of God's gift which is in you through the laying on of my hands.⁶ **1:7** Since God has not given us a spirit of cowardice but of power, love, and sound judgment,⁷ **1:8** do not therefore be ashamed of acknowledging our Lord and me, his prisoner. Instead, join with me in suffering for the gospel according to the power of God,⁸ **1:9** who has saved us and called us with a call to holiness, not according to our works, but according to His own resolve and grace, which was given to us because of the Messiah Jesus before eternal times,⁹ **1:10** but now has been manifested through the appearance of our savior, the Messiah Jesus.

On the one hand He has rendered death powerless, and on the other hand He has brought life and immortality to light through the gospel,¹⁰ **1:11** for which I was appointed a proclaimer, apostle, and teacher.¹¹ **1:12** For this reason I am indeed suffering these things. But I am not ashamed, because I know whom I have believed, and I am convinced that He has the power to guard my deposit until that day.¹²

1:13 Hold on to the pattern of irrefutable statements which you heard from me in regard to belief and love which are within the sphere of the Messiah Jesus.¹³ **1:14** Guard through the Holy Spirit who dwells in us this good deposit.¹⁴

1:15 You know this, that all those in Asia, among whom are Phygelus and Hermogenes, turned away from me.¹⁵ **1:16** May the Lord grant His loyal love to the household of Onesiphorous, because he often brought relief to me, and he was not ashamed of my chains.¹⁶ **1:17** Instead, he diligently sought me out and found me when he was in Rome.¹⁷ **1:18** May the Lord grant him to find loyal love from the Lord on that day. You also know very well what services he rendered in Ephesus.¹⁸

2:1 Therefore, you, my child, be strong in the grace which is within the sphere of the Messiah Jesus,¹⁹ **2:2** and the things which you have heard from me in the presence of many witnesses, set these things before believing men who will be able to teach others also.²⁰

2:3 Suffer together with me as a good soldier of the Messiah Jesus.²¹ **2:4** No one who serves as a soldier entangles himself in the practical things of life, so that he may please the one who enlisted him as a soldier.²² **2:5** And if someone indeed competes as an athlete, he does not win the prize unless he competes according to the rules.²³ **2:6** The hardworking farmer must be first to receive his share of the crops.²⁴ **2:7** Think about what I am saying, and the Lord will grant you understanding in everything.²⁵

2:8 Remember Jesus the Messiah, having been raised from the dead, a descendant of David, according to my gospel,²⁶ **2:9** for which I suffer hardship even to imprisonment as a criminal, but the message of God has not been imprisoned.²⁷ **2:10** Because of this I endure all things for the sake of those who are chosen, in order that they will obtain the salvation which is within the sphere of the Messiah Jesus along with eternal glory.²⁸

2:11 The message is faithful, for –

If we died with him, we shall also live with him.²⁹

2:12 If we endure, we shall also reign with him.

If we deny him, he also will deny us.³⁰

2:13 If we are unbelieving, he remains faithful because it is not possible for him to deny himself.³¹

2:14 Call these things to mind as you testify to the truth before God. Do not get into a word fight which leads to nothing profitable resulting in the destruction of those listening.³² **2:15** Make every effort to present yourself before God as an approved, unashamed worker who teaches correctly the message of truth.³³

2:16 Avoid pointless talk that has no value because they will advance towards more ungodliness,³⁴ **2:17** and their message will spread like gangrene. Among them are Hymenaeus and Philetus,³⁵ **2:18** who have lost their way when it comes to the truth, because they are saying that the resurrection has already taken place, thus ruining the faith of some.³⁶

2:19 To be sure, the firm foundation of God stands, having this mark,

Yahweh knows those who are His <cf. Numbers 16:4,5>,

and,

Let everyone who names Yahweh's name withdraw from evil <cf. Numbers 16:26>.³⁷

2:20 Now in a large house there are not only gold and silver vessels but also wood and clay vessels, indeed some for honor and some for dishonor.³⁸ **2:21** Therefore, if someone cleanses himself from these things, he will be a vessel to honor, having been set apart, useful to the master, having been prepared for every good work.³⁹

2:22 So flee from youthful passions and pursue righteousness, belief, love, and shalom with those who call upon the Lord from a pure heart.⁴⁰ **2:23** Refuse to get involved in foolish and uneducated discussions, knowing that they produce battles.⁴¹ **2:24** And the slave of the Lord must not be a bully, but be gentle towards all, able to teach, patient when wronged,⁴² **2:25** with gentleness instructing those who are in opposition, if perhaps God may grant them a change of mind that leads to an understanding of the truth,⁴³ **2:26** and they come to their senses out of the trap of the devil, having been held captive by him, in order to do God's will.⁴⁴

3:1 Know this, that in the last days hard times will come.⁴⁵ **3:2** The reason is that men will be lovers of self, lovers of money, boastful, arrogant, rejecting truth and embracing falsehood, disrespectful of parents, ungrateful, unholy,⁴⁶ **3:3** hardhearted, unwilling to reconcile, adversarial, lacking self-control, acting like animals,⁴⁷ **3:4** backstabbers, impetuous, conceited, lovers of aesthetic satisfaction/the good life rather than lovers of

God,⁴⁸ **3:5** holding on to an outward form of authentic Christianity, but they deny its power. For sure, turn away from these kinds of people.⁴⁹

3:6 Included in this group of men are those who creep into households and captivate “weak women” loaded up with sins while being led by various passions,⁵⁰ **3:7** always learning but never able to come to an understanding of the truth.⁵¹ **3:8** And just the same way that Jannes and Jambres opposed Moses, these men also oppose the truth, men of depraved mind, unapproved when it comes to belief.⁵² **3:9** But they will not make further progress, because their madness will be quite evident to all, just as Jannes’ and Jambres’ also was.⁵³

3:10 As for you, you conformed to my teaching, conduct, resolve, belief, patience, love, perseverance,⁵⁴ **3:11** persecutions, and sufferings, such as that happened to me in Antioch, in Iconium, in Lystra, such persecutions I endured, and out of them all the Lord rescued me.⁵⁵ **3:12** Indeed, all who resolve to live in a godly fashion in regard to the Messiah Jesus will be persecuted.⁵⁶ **3:13** But evil men and impostors will go from bad to worse while deceiving others and being deceived.⁵⁷

3:14 As for you, continue in the things you learned and became convinced of, realizing from what you learned them,⁵⁸ **3:15** and that from your childhood you have known the sacred writings which are able to make you wise for the purpose of salvation through the belief which is in regard to the Messiah Jesus.⁵⁹ **3:16** Every writing is God-breathed and beneficial for teaching, for refuting error, for restoration, and for instruction in good, moral behavior,⁶⁰ **3:17** so that the man of God may be fully qualified because he has been completely equipped for every good work.⁶¹

4:1 I testify before God and the Messiah Jesus, who will judge the living and the dead, to the truth of both his appearance and his kingdom.⁶² **4:2** Proclaim this message, be ready when it is convenient and when it is inconvenient, reprove, rebuke, exhort with all patience and teaching.⁶³ **4:3** For the time will come when they will not tolerate healthy teaching, but they will pile up according to their own desires teachers who tickle their ears.⁶⁴ **4:4** And they will turn away from listening to the truth and wander off into myths.⁶⁵

4:5 As for you, be self-controlled, bear hardship patiently, do the work of a proclaimer of the gospel, perform completely your service.⁶⁶ **4:6** For I am already being poured out as a drink offering, and the time of my departure is imminent.⁶⁷ **4:7** I have fought the good fight, I have finished the race, I have guarded the faith.⁶⁸ **4:8** From now on what is reserved for me is the crown of righteousness with which the Lord, the righteous judge, will repay me on that day, and not only to me but also to all who have loved his appearing.⁶⁹

4:9 Do your best to come to me soon,⁷⁰ **4:10** because Demas, having loved this present age, has abandoned me and gone to Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia.⁷¹ **4:11** Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service.⁷² **4:12** And I have sent Tychicus to Ephesus.⁷³

4:13 When you come, bring the cloak which I left in Troas with Carpus, and the books, especially the parchments.⁷⁴ **4:14** Alexander the coppersmith did me much harm. The Lord will repay him according to his deeds.⁷⁵ **4:15** Be on your guard against him, for he exceedingly opposed our words.⁷⁶

4:16 At my first court meeting to make my defense, no one appeared with me. Instead, everyone abandoned me. May it not be counted against them.⁷⁷ 4:17 But the Lord stood with me and strengthened me with the result that the public declaration was fully accomplished through me, and all the Gentiles heard. Indeed, I was rescued out of the lion's mouth.⁷⁸ 4:18 The Lord will rescue me from every evil deed and will save me into His heavenly kingdom. To Him be the glory into the ages of ages. Amen.⁷⁹

4:19 Greet Prisca and Aquila and the household of Onesiphorous.⁸⁰ 4:20 Erastus has remained in Corinth, and I left Trophimus in Miletus because he was sick.⁸¹ 4:21 Do your best to come before winter. Eubulus greets you. Also Pudens, Linus, Claudia, and all the brothers.⁸² 4:22 The Lord be with your spirit. Grace be with you.⁸³

¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ – As with other letters, Paul introduces himself as an authoritative spokesman for the Jewish Messiah, Jesus of Nazareth, indicating that he became such through the operation of God who acted according to what He desired and willed to do. Paul's apostleship is in conjunction with what God has promised in the Bible—life, i.e., eternal life for those who are “in” the Messiah Jesus, those who associate themselves with Jesus by becoming bona fide believers in him as the one, eternal Jewish Messiah, king, and priest.

² Τιμοθέω ἀγαπητῷ τέκνω, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ ‘Χριστοῦ Ἰησοῦ’ τοῦ κυρίου ἡμῶν – As with 1st Timothy, Paul is writing to his co-worker whom he considers to be his beloved child because it was through Paul's presenting Timothy with the gospel that God caused him to believe it. This letter is written probably around A.D. 68 from Rome after Paul's second major arrest and return to Rome. This would be a little over 15 years after first meeting Timothy in Lystra and enlisting his help during his 2nd missionary journey (cf. Acts 16:1-3).

Paul desires that God extend His grace, *hesed* (in Hebrew)/loyal love, and the shalom of eventual eternal life to Timothy. God is their Father, the source of their existence and the One who has adopted them as His children for all eternity (cf. Romans 8). And his desire is that these come from the Messiah Jesus who is their Master—their ruler and leader within the creation into all eternity.

³ Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας – Paul is grateful to God for Timothy's belief, and this is the God whom Paul serves with the same and correct understanding of God that his ancestors, Abraham, Isaac, Jacob, and others, had and which he probably means is described in the OT. In the midst of his thankfulness, he constantly prays for Timothy, i.e., for the perseverance of his belief in the same, correct understanding of the gospel of Jesus as the Messiah.

⁴ ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρῶν, ἵνα χαρᾶς πληρωθῶ – Paul definitely misses Timothy and remembers who tearful was their parting, so that if Paul could see Timothy soon again, it would fill him with great joy.

⁵ ὑπόμνησιν ἱλαθῶν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνέφκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοὶ – For Paul, that which is most enjoyable about Timothy is the unadulterated and single-minded belief which exists in him, which Paul remembers having been in both his grandmother and mother. This kind of pure belief in three members of one family is both remarkable and wonderful, seeing as it is strictly a gift of God's sovereign grace.

⁶ Δι' ἣν αἰτίαν ἱναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου – From 1 Timothy we learn that God through Paul and others had identified Timothy as someone who not only deeply grasped the ideas of the gospel, but also would be of great benefit to Paul as his apostolic co-worker. This is Timothy's gift and role from God in the world and with respect to the Christian community. Here Paul is encouraging Timothy to choose to continue in this role with every fiber of his being, i.e., to do whatever is humanly possible to engage his performing his “gift” as God continues to work within him through His Spirit (implied).

⁷ οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ – The reason stated in this verse goes better with what follows. Thus, Paul is saying that because God has not given people like Timothy and him as apostolic co-workers the ability to shrink from their responsibilities, but instead a great inner sense of strength, of love for God (and others), and good, sound understanding of not only the basics of the gospel but also of its implications for distinguishing between good and evil...

⁸ μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ – In the following verses Paul will mention two men who lost interest in the gospel when he became imprisoned for it, implying that if the gospel involves suffering, then they want nothing to do with it. Thus, Paul is encouraging Timothy, even after so many years of his traveling with him and being committed to the gospel, to continue his inward faithfulness to carry out his task as Paul's apostolic co-worker.

A person cannot be a Christian so long that it is no longer necessary to urge him to persevere in his belief and his role within the Christian community and this world.

In the last half of this verse, Paul exhorts Timothy to be willing to suffer for the gospel the way he is, but he also reminds Timothy that whatever he experiences as a result of being a Christian, he will be able to do so because of and according to the power of God Himself which is in operation within him. Obviously, this is the only means by which a sinful human being who is hostile to truth in the natural moral essence of his being can persevere in belief. We simply do not have it within ourselves to produce Christian belief and obedience on a continuous basis throughout our entire lives.

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 – In order to add emphasis to the reason for Timothy's enduring suffering, which reason is the “power of God,” Paul includes the fact that it was God who reached out to Timothy and him and created the inward requirement within them for eternal salvation and the different kind of life which He has ordered them to live. Plus, God did not do this for them because of something which they did to impress Him or make themselves worthy of it. Instead, in the light of His overall purposes for the Jewish Messiah, God planned and would not change His plans to be gracious towards them even before He brought the creation into existence.

¹⁰ φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου – In the first part of this verse, Paul finishes the sentence he

began in v. 7, and here he states that God has brought His grace for Timothy and Paul into the creation by means of the Messiah Jesus, i.e., by means of his life, death, and resurrection by which he qualified to become the king and priest of sinners.

In the second half of this verse, Paul goes on to comment on the effect of Jesus' appearance. He has conquered death's hold over those who genuinely believe in him as their king and priest, because he has qualified to be their advocate before the Father. As a result, these same people will be granted eternal life and immortality from God through Jesus as the Messiah.

¹¹ εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος 'καὶ διδάσκαλος' – The above good news about eternal mercy and life from God is that which Paul now says God has designated him a proclaimer, one who is sent from Jesus as an authoritative spokesman, and teacher. This is Paul's gift and role from God, which we learn from the book of Acts and his other letters is unique in all the world in that he is the only apostle to the non-Jewish people in human history.

¹² δι' ἣν αἰτίαν ὁ καὶ ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ὃ πεπίστευκα καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν – Paul now indicates that his proclaiming the gospel is the very reason for his suffering even now the imprisonment he is experiencing in Rome. Nevertheless, Paul would never be ashamed of the gospel or its effect of causing suffering in his life, as if the gospel is a bad thing in this world instead of a good thing, because he has a firm grasp on who God is, whom he is confidently trusting to use His power to protect what Paul has deposited with God, his life and commitment as a Christian and apostle towards the goal of acquiring eternal mercy and life.

¹³ Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ – Now Paul goes on to speak of what God has deposited with Timothy and him, the ideas and information of Jesus as the Messiah, and he is urging Timothy to guard in his mind the exact pattern of ideas which Paul has communicated to him.

¹⁴ τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν – Here is Paul's direct command to Timothy to use the strength of God's Spirit within him to protect in his own mind the ideas of the gospel, presumably so as never to forget or reject them in whatever life's circumstances he finds himself.

¹⁵ Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστιν Φύγελος καὶ Ἑρμογένης – Now Paul gives two specific examples of people along with their whole Christian communities (?) who did not guard and protect the ideas of the gospel in their minds. They are Phygelus and Hermogenes among "all those in Asia," which is hard to believe. But apparently many people appeared to believe the gospel initially but then gave up their belief. The next verse's comments about Onesiphorus' not being ashamed of Paul's imprisonment makes it sound as though these two men lost their enthusiasm for the gospel once they discovered that it did not result in the "victorious Christian life" for the apostle Paul. In other words, Paul is saying that the gospel can be very attractive to people as long as they feel good in life. But as soon as pain and suffering set in, especially from the world's response to their faith, and they will quickly abandon the gospel (cf. the second seed that falls on hard rock in the Parable of the Sower).

¹⁶ δόξῃ ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη – In contrast to the people who turned away from Paul and the gospel, there was the one man Onesiphorus who repeatedly helped Paul in his imprisonment and was not at all concerned about the consequences of associating with him in this condition. He was simply interested in remaining committed to the gospel and to his friend Paul. As a result, Paul entreats God to extend His loyal love to not only Onesiphorus, but also to his entire family. This must be a middle eastern and/or OT way of speaking well of a person, that one would want good things to come to not only him but also his entire family.

¹⁷ ἀλλὰ γενόμενος ἐν Ῥώμῃ ἱσπουδαίως ἐζήτησέν με καὶ εὔρεν – Indeed, Onesiphorus' friendship with Paul and attraction to the gospel were so great that he did not stop searching the city of Rome until he found him, implying that regardless of the consequences of associating with Paul, Onesiphorus was thoroughly committed to the gospel.

¹⁸ δόξῃ αὐτῷ ὁ κύριος εὔρειν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διεκόνησεν ἑ, βέλτιον σὺ γινώσκεις – Paul's desire is that Onesiphorus receive the completion of God's *hesed* towards him on the day of Jesus' return, which means either resurrection of the dead or rising off the earth into immortality and moral perfection (cf. 1 Thessalonians 4).

¹⁹ Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ – One wonders if these exhortations from Paul to Timothy to continue to believe, guard, and remain strong in the message of Jesus as the Messiah are partially for Paul himself, a reminder in the midst of his second imprisonment in Rome to persevere in his own faith and remain true to his responsibility as the sole apostle to the Gentiles. Nevertheless, Paul urges Timothy to remember that God's grace continues to work within him, and therefore he should work at remaining strong in his own faith and responsibilities as an apostolic co-worker. This would all be within the sphere of life labelled as all having to do with the Jewish Messiah, Jesus of Nazareth.

²⁰ καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι – Paul is encouraging Timothy to carry out his main responsibility, which is to take the ideas of the gospel which he learned from Paul as he proclaimed them many times in his presence and in the presence of others and repeat them to believers who will in turn pass them on to other believers. Paul is all about setting forth the information of the message of the Jewish Messiah Jesus to people, especially believers, as clearly and as often as possible with the effect of their learning them better and holding on to them more strongly for the sake of the perseverance of their faith which will result in their own salvations. Any person's abandoning the faith is always possible, but Paul is counting on

God ultimately to cause those to whom He has granted His loyal love and grace to remain committed to the gospel. However, this is always in the midst of repeating this information to these same people over and over as an important part of the dynamic of their relationship with God.

²¹ Ἦσυκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ – Even though Timothy is not physically with Paul in Rome, he encourages him to be willing to endure the same kind of mistreatment from the world for being a Christian and one who boldly proclaims the good news of God’s mercy through Jesus the Messiah. And Paul likens this experience to that of a soldier who has been given his orders and cannot deviate from following them, regardless of what suffering they bring him. He must fight and endure the opposition from his enemies to whatever extent it means for him.

²² οὐδεὶς στρατευόμενος Ἦ ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέση – Paul must be speaking of an actual battle scene where it would be ridiculous for a soldier who is fighting his enemies in the midst of it would stop and wander off to the market place to buy himself food for his evening meal. He remains single-mindedly committed to pleasing his superiors who have ordered him into battle to fight until he can fight no more—either the enemy is completely vanquished or he is dead. In the same manner, Paul wants Timothy to remain committed to teaching the good news of God’s mercy through Jesus to believers when it is appropriate and not wander off to do something else with his life as his primary responsibility. God as his superior has commanded him to engage in the battle of proclaiming the gospel like Paul, and he should seek to please his divine and transcendent Commander by doing just exactly this whenever it is appropriate.

²³ ἔαν δὲ καὶ ἀθλή τις, οὐ στεφανοῦται ἔαν μὴ νομίμως ἀθλήσῃ – Paul uses a second metaphor of an Olympic athlete who can count on winning the prize of being the winner of his race only if he runs according to the rules. Otherwise, he will be disqualified and will not be allowed to receive the prize of being a winner, even if he is the first to cross the line ahead of all other runners. The “rules” for Timothy in his “race” are that he must remain single-mindedly devoted to carrying out his responsibility of being Paul’s apostolic co-worker. This was the “gift” conveyed to Timothy through the laying on of hands by Paul as an apostle and others when Paul saw fit to identify publicly Timothy as someone who had grasped the gospel deeply and fervently along with his ability to communicate it well to others (cf. 2 Timothy 1:6ff.).

²⁴ τὸν κοπιῶντα γεωργὸν δεῖ Ἦ πρῶτον τῶν καρπῶν μεταλαμβάνειν – Even though others will benefit greatly from eating of the farmer’s crops, the farmer has the right to be the first to take some of the food which he has grown by means of his hard labor and eat it. In this way, he benefits from his work and the crops just as much if not more than anyone after him who receives a portion of them and sustains his life. Likewise, Paul is saying that Timothy will in a sense be the first to eat of, be nourished by, and sustain his (eternal) life by means of working hard at communicating the ideas of the message of Jesus as the Messiah to others. Therefore, his hard work is not entirely altruistic. He is first beneficial for himself and then beneficial for others, which is just the way it works when it comes to being someone who passes on the apostolic ideas to other believers.

²⁵ νόει Ἦ δὲ λέγω Ἦ δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πάσιν – Paul wants Timothy to think carefully about these metaphors along with the gospel itself in order to gain the most benefit from what he is saying, and he is also convinced that God will grant Timothy good and deep understanding of these things, because this is what is both theologically and experientially necessary for Timothy in his own life.

²⁶ Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγραμμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέλιόν μου – The whole point of the biblical message is Jesus of Nazareth. He is its focal point, and Paul wants Timothy, even after 15 years of knowing him and working with him, to keep Jesus most in his mind. And he wants him to attach the idea of Jesus’ having been raised from the dead to his thinking of him, because his resurrection implies both his death and his role of qualifying to be both king and priest through his death, which is central to why belief in Jesus is so important. Jesus is not just another person in this world who died, but he is the very icon of God who had to obey God by dying in order to become our eternal king and priest before God.

In addition, Paul mentions that Jesus is in the line of king David, meaning that as the one who qualified to be a priest by offering himself to God through his death, he also is the heir to the Davidic Covenant and is the final Son of God who has inherited all of God’s territory in the universe and on the earth. He is the ruler of all the nations of the earth when he returns and sets up the millennial kingdom in Israel.

And Paul says that these things are in accordance with the good news which Paul proclaims as the sole apostle to the Gentiles. At the heart of this good news is Jesus death/resurrection and his fulfilling God’s covenant with David with respect to his descendants who would all be Sons of God with Jesus as the final and eternal Son of God.

²⁷ ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλ’ ὁ λόγος τοῦ θεοῦ οὐ δέδεται – Again Paul mentions that his current mistreatment by the world is because of his being someone who is compelled and responsible for proclaiming the NT message of Jesus as the Messiah, and he is implying that he is willing to accept this effect of his role and responsibility, because the effect ultimately is from God. Nevertheless, Paul’s inability to leave his current physical location of prison does not mean that the message of Jesus is unable to be travel outside his prison walls. Indeed, his letter is reaching Timothy. Timothy is reaching the Christians around him. And, we can assume Paul to mean, God will carry out His eternal plans and purposes to ensure that as many people as He has chosen to become authentic believers in the Messiah will do so.

²⁸ διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου – Paul knows that even his imprisonment fits with God’s transcendent plans to fulfill His purposes of causing those whom He has chosen to obtain not only eternal salvation from His justice and condemnation, but also the

wonderful and everlasting renown, honor, and sense of greatness that salvation and eternal life will bring to human beings who receive them from God. And this is all within that area of life which can be labelled as belonging to and characterized by Jesus as the Messiah, which is within the area of the world but separate and distinct from it in terms of what people consider to be most important, worthwhile, and good and right for them as sinners in need of God's mercy.

²⁹ πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν – Paul states that the message of these ideas about Jesus is complete reliable and true, and then he puts them in the form of what could very well have been a hymn of the first century Christian community. It begins with the notion, if we as followers of Jesus as the Messiah acknowledge the penalty of eternal death which we deserve because of our inherent evil and rebellion against God, then we will also acquire the same eternal life which Jesus obtained because of his obeying God in everything which was required of him to qualify as our Messiah.

³⁰ εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκείνος ἀρνήσεται ἡμᾶς – The next line of the hymn indicates that if we as followers of Jesus endure in our belief and obedience to God through all the circumstances of this present life, then we will share in the ruling of the millennial kingdom (and the kingdom in the new, eternal, and permanent realm?).

On the other hand, if we as human beings refuse to embrace completely and without fail Jesus as the *bona fide* Jewish Messiah, then Jesus will not be willing to embrace us and be our advocate before God for His mercy. The result will be that we will fail to gain the Kingdom of God and His forgiveness.

³¹ εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται – This is different from the line of the hymn above in that this statement is speaking of struggling with belief as opposed to abject rejection of Jesus as the Messiah. All Christians struggle in their belief and faithfulness to God, but those who are genuinely changed inwardly will definitely obtain salvation through the Messiah because God has transformed us into people who are so like Jesus in our commitment to him and his goals and purposes that to be rejected by Jesus in the end would be like Jesus' rejecting himself.

³² Ταῦτα ὑπομίμησθε διαμαρτυρούμενος ἐνώπιον τοῦ Θεοῦ μὴ ῥητομαχεῖν, ῥεπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκούοντων – Paul commands Timothy to call to mind the things he just mentioned in the hymn in the midst of his bearing witness before God of these same things. Then he uses the infinitive *ρητομαχεῖν* to command him further not to get into a word fight with other people, presumably those who disagree with the ideas which he learned from Paul which constitute the gospel and which Paul summarized in the above hymn. Paul states the obvious that conversing with those who oppose his ideas simply to win the argument is not going to help the people who are listening to the argument if all that is happening is that he and others are fighting to win the argument. We can assume also that the conversation basically goes in circles because of the stubbornness of those who are opposing the gospel. Therefore, Paul is saying that Timothy needs to just move on and concentrate on teaching those who are receptive to the apostolic ideas. Trying to win the argument will lead only to the destruction of people's belief, not to the perseverance of it, because the focus is no longer the ideas of the gospel but the conversation/argument between Timothy and the other people.

³³ σπουδάσον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας – Paul further encourages Timothy in not only what he says, i.e., an accurate proclamation of the apostolic message, but also how he says it, i.e., without getting in a word fight with people who clearly are hostile to and opposed to these ideas and information. Keeping himself in line with Paul's exhortations here will make Timothy an approved laborer of God who does not need to feel ashamed at all at what he is saying and doing as he carries out his responsibility as an apostolic co-worker.

³⁴ τὰς δὲ βεβήλους ῥενοφονίας περιῖτασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας – In this context, this is not an encouragement for Timothy to avoid speaking error, but to avoid arguing with people who are committed to error simply to win the argument. All that arguing will do is move those who oppose the gospel towards an even greater commitment to their error, which can possibly influence others in this negative direction too (cf. 2:17).

³⁵ καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. ὃν ἐστὶν Ὑμέναιος καὶ Φίλητος – Paul says that the ideas of those who oppose the apostolic message literally “will have pasture,” i.e., will spread, like gangrene, which is a disease characterized by inflammation of tissue which can spread and destroy healthy tissue until there is none left. Thus, Paul is saying that the more Timothy gives these people a platform to argue against the apostolic message the greater the likelihood that their ideas will take hold in others. And Paul names two people who are promoting false ideas, Hymenaeus and Philetus.

This is a bit tricky in our day because we have neither a Paul who was an actual apostle nor a Timothy who was an apostle's co-worker to declare with precision exactly what the gospel is. Yet, it still remains a good idea not to get in huge arguments with people where the goal is only to win the argument in contrast to stating ideas and letting people decide for themselves who is right and who is wrong, if it is the case that some actually is right, because it is always possible that neither side is so that the biblical truth lies somewhere else.

³⁶ οἳτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες ὅτι τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν – Paul says that the above two men's error is that the resurrection of the dead has already taken place, meaning that Jesus' return has already taken place, meaning that the Kingdom of God, specifically Kingdom of Israel, the millennial kingdom, has already arrived. The effect on others is that they have given up their belief, thinking that it is too late to believe (?). Or simply focusing on this so much that they cannot hear the core of the gospel about God's mercy through Jesus the Messiah.

³⁷ ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν. ἔχων τὴν σφραγίδα ταύτην· ἐγὼ κύριος ἰσχυρὸς τῶν ὄντων αὐτοῦ. καὶ ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου – Again Paul states the gospel in summary form, this time by quoting one OT passage, Numbers 16:4,5 and alluding to another, Numbers 16:26. The quote is actually just a portion of Numbers 16:5, involving Moses telling Korah and his family that the next day God/Yahweh would visit the people and demonstrate who really belongs to Him and who does not. When the event occurred, Korah and his family were swallowed up by the earth when it split open and they fell into it. Thus, Paul is saying that people whom God chooses really belong to Him and are His people.

Thinking that Paul’s mind probably stayed within the context of Numbers 16 after pulling the few words out of v. 5, the statement is very likely an allusion to Numbers 16:26 where Moses told the entire congregation of the Israelites to get away from the tents of Korah and others who were rebelling against God or suffer the same consequences from God as them. The point is that people who are committed to God will “withdraw from evil” (*ἀποστήτω ἀπὸ ἀδικίας*), and people who are committed to God in this fashion are also people whom God “knows are His” because He has chosen them to be such.

Both these ideas together constitute the “firm foundation of God which stands (ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν). They are its “mark,” i.e., what certifies the foundation of the building of God’s people as being real and indestructible by even sinful human beings.

³⁸ Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκευὴ χρυσοῦ καὶ ἀργυροῦ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν – Drawing an analogy between a typical large house with a large family inhabiting it and the world peopled by God, Paul states the obvious and well-known fact that a large house will have in it clay pots made for honorable use, e.g., vases, and clay pots made for dishonorable use, e.g., chamber pots.

³⁹ Ἐάν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένος. ἰσχυρὸς ἐπὶ δεσπότῃ, εἰς πᾶν ἔργον ἠγαθὸν ἠτοιμασμένος – In this verse Paul puts the responsibility not on God but on people to make the choice to withdraw from the evil of false ideas and pointless talk in the world, thus “cleansing themselves” from the dirt of the world, and thereby available to the head of the house, his “master,” i.e., God, to engage in doing what is good and right with respect to God. This also makes the person different from the world.

With this analogy Paul is encouraging Timothy to choose to cling to God’s ideas of the gospel and their implications in his life of pursuing authentic goodness.

⁴⁰ Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίδωκε δὲ δικαιοσύνην πίστιν ἀγάπην εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας – Paul continues with the same theme of commanding Timothy to pursue goodness and not winning arguments with people who are clearly committed to ideas other than those of the biblical gospel. First he urges Timothy to avoid the youthful passion of arguing in order to win an argument, whether Timothy himself is actually “youthful” or not. Second he urges him to pursue moral and obedient to God behavior that is characterized by “righteousness,” i.e., biblical morality, belief (in the apostolic message and in no other ideas that contradict it), love of God and other people, and the shalom of eternal life that will come to authentic Christians and believers. And Paul wants Timothy to do these things with others like him who worship God with good hearts, which obviously have been changed by God so that the people are “pure” in their commitment to God and all things associated with him, even though they will continue to sin to some degree this side of eternity.

⁴¹ τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας – Some people just love to argue, and they will make up things that seem plausible and reasonable and yet demonstrate a foolish heart and profound ignorance of the Bible, even while quoting the Bible and ostensibly believing in it. But Paul wants Timothy to avoid completely the battles that could possibly occur with these people. Timothy should not even begin to engage with them in conversation, but simply say that if he is not allowed to present the truth to them, then he will not interact with them.

⁴² δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι ἀλλ’ ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον – The implication by Paul in this verse is that in order to win an argument with these people Timothy would have to turn into a bully, because that is basically what they are. Only a bigger bully can defeat a bully. So Paul wants Timothy to think of himself as God’s slave who must remain gentle towards even bullies, keeping his wits about him in order to teach (if people are willing to listen), and humbly willing to put up with people who wrong him in their need to argue and win arguments. Perhaps this last element includes such things as people accusing Timothy of being ignorant or even a coward because he refuses to engage in conversation with them.

⁴³ ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε ἴδωσιν αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας – The importance of Timothy’s remaining cool, calm, and dry under pressure when he is instructing those who oppose his biblical ideas is paramount in Paul’s mind for his demonstrating his own commitment to the gospel, which includes the essential concept of God’s sovereign grace, so that if his opponents are going to change and agree with him with respect to the truth, it will only be because God causes them to do so. Then they will understand and grasp the truth rather than being committed to their worldly and erroneous ideas.

⁴⁴ καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωργημένοι ὑπὲρ αὐτοῦ εἰς τὸ ἐκεῖνου θέλημα – God’s work within these people of causing them to embrace the gospel will also free them from the influence that Satan is having on them so as to convince them of his lies and hold them in his trap so to speak.

⁴⁵ Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποὶ – Because Paul in Rome is writing to Timothy in another part of the Roman Empire, it makes the most sense to interpret him as speaking of difficult times for all Christians everywhere in the last days, i.e., relatively soon before Jesus’ return and his setting up the millennial kingdom.

⁴⁶ ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι φιλάργυροι ἀλαζόνες ὑπερήφανοι βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἄχαριστοὶ ἀνόσιοι –

⁴⁷ ἄστοργοὶ ἄσπονδοὶ, διάβολοι ἀκρατεῖς ἀνήμεροὶ ἀφιλάγαθοι –

⁴⁸ προδότες προπετεῖς τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι –

⁴⁹ ἔχοντες μόρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι καὶ τούτους ἀποτρέπου – Does this list really describe a worse people than at other times of human history? To deny the power of Christianity is to deny God's grace and its purpose of changing a person's heart so as to repent of these sins and to pursue biblical morality. Thus, it makes sense that Paul encourages Timothy not to follow along with these people in their so-called Christianity.

It is also very possible that these men are church leaders who are more interested in their own power and success in a worldly way than they are in authentic Christianity, and they display this interest by making it difficult for authentic believers to exist within their Christian communities and organizations. Therefore, these are not people in the world *per se*, but people within the “church” who have acquired power and influence in their organizations and who maintain this power and influence by manipulating women who lack the strength to repent of their sins and learn the gospel as it really is. As a result these women are also denying the power of Christianity like their leaders (cf. the next verses, 3:6,7).

⁵⁰ Ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ ῥαίχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίας, ἀγόμενα ἐπιθυμίαις ἠ ποικίλαις –

⁵¹ πάντοτε μακθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα –

⁵² ὃν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν – EBC-Jannes and Jambres are not mentioned in the OT. But there was a Jewish tradition that they were two of the Egyptian magicians who withstood Moses and Aaron. They are thus mentioned in the Targum (Aramaic paraphrase) of Jonathan on Exodus 7:11. Pliny in his *Natural History* (A.D. 77) names Jannes along with Moses. It has been suggested that the names mean “the rebel” and “the opponent” (Lock, p. 107).

If the above is why Paul refers to these two men, then they tried to claim that they were just as powerful and authoritative as Moses while actually being charlatans. Therefore, the men whom Paul describes in 3:2-6 try to claim that they are as authoritative and worthy of being followed as any apostolic leader, but without necessarily claiming to be apostles, but they too are charlatans and interested in only the power they wield over other people.

⁵³ ἀλλ' οὐ προκόψουσιν ἐπὶ πλείον ἢ γὰρ ῥᾶνοια αὐτῶν ἐκδηλὸς ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο – Paul seems to be indicating that God will somehow make it clear to authentic believers that these leaders are not genuine in their belief and therefore should not be followed.

⁵⁴ Σὺ δὲ ῥαρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, ἢ τῇ ἀγάπῃ, τῇ ὑπομονῇ – As further encouragement to Timothy to stay the course in believing and teaching the gospel of Jesus as the Messiah, Paul reviews what Timothy has already done. He has conformed his life to Paul's as an apostle of the Messiah—to Paul's teaching of the information of Jesus which comes primarily from the OT, to Paul's own lifestyle and conduct which is in accordance with the apostolic message even as a sinner, to Paul's inner resolve to remain committed to God and His Messiah, to Paul's belief in Jesus and all the truth attached to him as the Messiah, to Paul's patience with God and people in his carrying out his apostolic responsibilities, to Paul's love for God and people which genuine corresponds to the biblical message, and to Paul's perseverance in remaining committed to gospel.

⁵⁵ τοῖς διωγμοῖς, τοῖς παθήμασιν, οἳά μοι ῥέγενετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος – Timothy has also conformed his own being and life to the persecutions and sufferings which Paul endured, even in Timothy's own hometown of Lystra as well as in Psidian Antioch and Iconium during Paul's first missionary journey into the “Galatian” area between A.D. 47-48, even though Timothy did not join him in Lystra until his second missionary journey into the same area around A.D. 50.

Paul is also quick to give credit to God as the one who kept him alive during these persecutions and sufferings.

⁵⁶ καὶ πάντες δὲ οἱ θέλοντες ῥεῦσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται – Paul then states a general principle to the effect that people of changed hearts by God will find themselves being opposed by people who lack the same. The former's commitment to believe and life in accordance with the biblical message will be offensive to those who do not—by definition, because God must reorient a person's inwardness in order to make him attracted to all the biblical truth. Therefore, there is always some level of rejection and disapproval that people of authentic belief experience from unbelievers around them—if the believers have the opportunity to be complete and accurate in their presentation of the gospel to these others.

⁵⁷ πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χειρὸν πλανῶντες καὶ πλανώμενοι – Paul may very well be speaking of “evil/immoral men” outside the Christian community and “impostors” inside the Christian community, both of whom will oppose the actual truth and therefore “persecute” authentic Christians. In other words, the latter are displaying a level of attraction to the gospel, but not deep enough to call their belief genuine. Their commitment to the gospel is not for the central reason of attaining God's eternal mercy by His grace through Jesus the Messiah. Both kinds of unbelievers will unfortunately go from bad to worse when they come in contact with the truth and authentic belief, somehow pushing the truth even harder away from them. They are self-deceived in their understanding of reality, and they seek to deceive others likewise, collecting them into their group.

⁵⁸ Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ ῥίνων ἔμαθες – Paul urges Timothy to remain committed to the concepts which he has learned and believed, because he knows from what things he learned them. It makes more

sense in the light of Paul's going on to talk about the "sacred writings" of the OT to interpret τινῶν as referring to things, i.e., the OT, rather than to people. Even though Paul as an apostle is an authoritative spokesman for God and the Messiah, he clearly considers the OT more important as a reliable and authoritative source of information about God to be more important than he is. Therefore, he wants to Timothy to "know" just how reliable and authoritative the OT is—especially properly understood as Paul himself had to come to grips with after his conversion when it was necessary for him to relearn it and interpret it correctly under the tutelage of Jesus (cf. Galatians 1,2).

⁵⁹ καὶ ὅτι ἀπὸ βρέφους ὁ[τά] ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ – Paul now explicitly states that "that from which Timothy has learned and believed the things" of 3:15 are the "sacred writings," meaning the OT, because the NT did not yet exist. And apparently Timothy was taught the OT from a very early age. Paul also indicates that the OT provides a person with the wisdom to acquire eternal salvation from God that manifests itself now in belief as Jesus as the Messiah.

⁶⁰ πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγμόν, πρὸς ἐπανάρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ – Paul says that every part of the complete set of writings constituting the OT comes from God, i.e., is God-breathed, implying that He is not only the source of all the OT writings, but also that they are inerrant and therefore completely authoritative. Cf. John 10:35—"and the scripture cannot be broken."

As a result of their inerrancy and authoritative nature, the OT is the one helpful source of teaching a person who is God and what the nature of this reality is which He has created, including distinguishing between true and false ideas which human beings think, and bringing people to a true understanding of reality along with the moral commandments of God for how they should live their lives.

⁶¹ ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρητισμένος – As a result of these characteristics of the OT, Paul says that the person who is committed to God inwardly can become fully qualified for God's mercy and eternal life because armed with the ideas of the OT he can battle any falsehood in thinking and behavior and has the tools for not only thinking well about God, himself, and his environment, but also living well in a moral manner. Or at least pursuing these at a biblical level while also being a morally depraved sinner.

⁶² Διαμαρτύρομαι ἡ ἐνόπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς ἡ, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ – The reappearance of the Messiah to establish at last the Kingdom of Israel is the *sine qua non* of biblical history. Everything before this event points to it, and everything after it depends upon it, even the recreation of the creation to bring about an eternal realm. As a result, Paul says categorically that to the truth of this event which will involve Jesus' as their judge and/or advocate, determining the eternal destiny of both those who end up with eternal life and those who end up with eternal death.

⁶³ κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγχον, ἐπιτίμησον, παρακάλεσον², ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ – Paul exhorts and commands Timothy to proclaim the message of Jesus' return to be judge and/or advocate for all human beings, thus making him the most important person in their lives within the creation. And there will be times when it is little trouble at all to present this information to people, and there will be times when it is quite difficult, perhaps for various reasons. The point for Paul is that Timothy be ready to convey this information about Jesus at all times. He should also be willing to comment on the quality of people's ideas and moral behavior when it is appropriate, and to do so with great patience and clear speech, presumably because Timothy knows that ultimately it is God who determines whether or not people will embrace the truth about Jesus.

⁶⁴ Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισφραγεύουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν – This sounds like another "last days" comment by Paul. The implication is that the biblical truth is difficult for people to hear, and they will want to modify it to their own rebellious tastes, thus looking for people who teach the Bible in line with what they want to hear, not what they should hear. "Tickling their ears" is metaphorical for satisfying their pride and egos in contrast to humbling themselves before God and willingly accepting His offer of mercy through His grace and Spirit properly understood.

⁶⁵ καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται – Here "myths" refers to false ideas that satisfy people's pride and need to rebel against God instead of willingly submitting to Him.

⁶⁶ Σὺ δὲ νῆφε ἐν πάσιν, ὁκακοπάθησον ἡ, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον – Cf. 2:10, where Paul has exhorted Timothy already to "endure all things for the sake of those who are chosen." Probably no one can hear this often enough—to endure hardship and suffering for the sake of the gospel. Thus, Paul encourages Timothy here to be self-controlled, to think and conduct himself in line with the gospel of Jesus as the Messiah, whose end is to obtain God's eternal mercy and life. He also encourages him to "bear hardship patiently," i.e., whether as a result of his being a proclaimer of the gospel or simply his being a human being in the present reality, he should patiently trust God for the difficult circumstances of his life. Thus he should also keep filling out his role as Paul's apostolic co-worker of conveying the information of Jesus of Nazareth as the long-expected Jewish Messiah and priest of sinners. With this and his behavior that is consonant with the gospel, Timothy will "perform completely [his] service" before God his ultimate master.

⁶⁷ Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν – And now Paul uses himself as an example of someone who has obeyed the commands which he just presented to Timothy. He does not expect to live too much longer, thus resulting in his physical life's being "poured out" in a manner similar to a liquid which a Jew has brought to God in the temple as an act of worship.

⁶⁸ τὸν ἁκαλὸν ἀγῶνα ἠγωνίσασαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα – Paul says that he has done battle in this world where it is worth doing battle—against false ideas and false behavior which leads to God's wrath,

condemnation, and destruction, while presenting the truth of God's eternal mercy through Jesus the Jewish Messiah. He also says that he has imagined his life's journey to be a race which he is running towards a finish line in a manner whereby he "wins" the race. In this case, it is by remaining single-minded in the responsibility which God has given him to be the sole apostle to the Gentiles with the same commitment and persevering in authentic inwardness and belief which all Christians should pursue and experience by God's grace through His indwelling Spirit.

And finally, Paul says that he has protected the gospel with the choices which he has made and the kind of life which he has lived. He has made sure to the best of his ability that no one could successfully storm and take control of the fortress of the truth of the gospel in his life, thus making it appear as though the truth of the gospel is weaker than the false ideas of the world.

⁶⁹ λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ. ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ ὅπασιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ – Referring to the "day of judgment" for authentic believers throughout history, which will be the moment of Jesus' reappearing in the world to set up the Kingdom of Israel, the millennial kingdom of Revelation 20 on the land of Israel, Paul indicates that his commitment of the gospel as he has lived it will result in his being "awarded" so to speak (by God's grace only) the "crown of righteousness," i.e., the fullness of moral perfection and immortality which God first promised to Abraham in Genesis 12:1-3 as the "blessing of Abraham." This is what God, "righteous judge," will "pay" him, but again, only by His grace, which is not a full *quid pro quo* as we typically think of it where one party acts completely independently of another party and makes themselves worthy of what they get paid.

Obviously, all those who love Jesus' appearing are those who authentically have longed for God's eternal forgiveness, from Abel to the people who are alive the day of Jesus' return, whether they have explicitly known about Jesus or not. What has been the necessary condition for them, regardless of when they have lived, is their changed inwardness.

⁷⁰ Σπούδασον ἐλθεῖν πρὸς με ῥαχέως – Paul now begins his final commands and comments to Timothy. The first is for Timothy to make every effort to visit Paul in his imprisonment in Rome as soon as possible.

⁷¹ Δημᾶς γάρ με ἔγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν – Certainly the first person mentioned, Demas, has actually left Paul for the wrong reasons, because he did not want to experience any persecution or rejection by the world as a result of associating with Paul and his message of Jesus as the Messiah. The latter two mentioned, Crescens and Titus, have probably not left Paul for the wrong reason, but for the right reasons, to continue with the spread of the gospel in Galatia and Dalmatia respectively. But Paul genuinely misses their company.

⁷² Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ῥάγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν – So right now, the only person whom Paul has with him to support him in his imprisonment is Luke—probably the author of Luke and Acts. Therefore, Luke is someone definitely good to have around because of his obvious commitment to the message of Jesus as the Messiah by virtue of his writing the above mentioned documents.

Hopefully this is the same Mark whom Paul turned away from accompanying him on his 2nd missionary journey, so that his break with Mark was neither permanent nor complete. Paul wants Timothy to find Mark and bring him with him when he finally is able to make it to Rome.

⁷³ Τύχικον δὲ ἀπέστειλα εἰς Ἔφεσον – Tychicus is mentioned in Acts 20:4 along with Trophimus as being from Asia, i.e., probably Ephesus. Thus, Paul has sent him as an apostolic co-worker to his hometown probably to continue helping with the maintenance of the Christian community there.

⁷⁴ τὸν φαίλονην ὃν ῥάπελλον ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ βιβλία μάλιστα ῥ τὰς μεμβράνας – Why would Paul have left a cloak in Troas with Carpus? Because Carpus needed it for cold weather? And likewise the books and parchments which probably contained OT writings which he wanted Carpus to use for studying and improving is understanding of the gospel?

⁷⁵ Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ῥ ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ – It is not clear exactly which "Alexander" this is. Hopefully not the one of Acts 19:33 to whom Luke refers as a Christian, but we cannot be sure. But Paul is confident that if Alexander continues in his opposition to Paul and his message, that God will repay him accordingly—and this in spite of Paul's encouraging in 1 Timothy 2 that prayers be made on behalf of all men for God's mercy. Paul knows that God will not answer that prayer in the affirmative with respect to everyone, but it is still appropriate to pray for everyone.

⁷⁶ ὃν καὶ σὺ φυλάσσω, λίαν γὰρ ῥ ἀντέστη τοῖς ἡμετέροις λόγοις – Paul warns Timothy to watch out for Alexander, too. So if Timothy is in Ephesus, then this very well may be the same Alexander as in Acts 19:33, who has now turned away from the gospel and opposes it vehemently.

⁷⁷ Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι ῥ παρεγένετο, ἀλλὰ πάντες με ῥ ἐγκατέλιπον μὴ αὐτοῖς λογισθεῖν – Does this include Luke? Perhaps, which would indicate that this particular situation for Paul was especially treacherous, so that someone even like Luke was a bit squeamish about associating with Paul in his defense of himself. But Paul graciously says that he does not blame them.

⁷⁸ ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ῥ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρῶσθην ἐκ στόματος λέοντος – Here Paul mentions God's faithfulness to His people, that even if other human beings are too frightened to help us when the world turns against us, God is not and supports us, even strengthens us, something we cannot feel at this moment but will happen *when it is necessary*. For Paul as the apostle to the Gentiles, it even meant that he got the opportunity to proclaim the message of Jesus as the Messiah since this is probably why he has on trial—for encouraging people to follow another king besides Caesar. Thus, Paul did what he

was assigned to do by God, preach the gospel even in the midst of his being accused of wrongdoing. How ironic! As a result, all the Gentiles in the room with him and Caesar Nero heard the gospel, and Paul was very pleased that this was the case, for one never knows whose heart God is either going to change or encourage.

⁷⁹ τ ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν – If even is through his own death, Paul knows that God will cause his faith to persevere so that he reaches his ultimate goal of the eternal Kingdom of God. In this way, God rescues Paul from everything evil, other people’s violent opposition to the biblical message or simply their false ideas, for the sake of his eternal life.

And Paul gives all the glory for this happening to God alone, because He can be trusted to accomplish His eternal plans and purposes.

⁸⁰ Ἐσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον – Wherever Timothy is (Ephesus?), Paul wants him to greet his longtime friends Prisca, Aquila (cf. Acts 18:2), and Onesiphorus and his family.

⁸¹ Ἐραστός ἐμεινεν ἐν Κορίνθῳ. Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα – Cf. Acts 19:22 regarding Erastus. Cf. Acts 20:4 and 21:29 regarding Trophimus.

⁸² Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάξεται σε Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ ὅπαντες – Here are four others who must be in Rome with Paul, along with some others whom Paul does not name.

⁸³ Ὁ κύριος τ μετὰ τοῦ πνεύματός σου. Ἡ χάρις μεθ’ ὑμῶν. – Paul’s closing comment to Timothy—that God be with Timothy in his inwardness, presumably to keep him committed to the gospel, and that this will be God’s grace, technically speaking, which will do this.

The Majority Text adds the Greek πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα. ἐγράφη ἀπὸ Ῥώμης ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νερόνι = to Timothy second of the gathering of Ephesians, the first appointed overseer. It was written from Rome when Paul was to be present before Caesar Nero for the second time.