

# Τιμόθεος

The Life of and

## Epistles to Timothy

A passage-by-passage study guide as taught by  
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## Introduction to the Series

The Lord Jesus Christ has assigned local churches an awesome ministry responsibility. We have been called (Eph. 4:11-12) to equip the saints for the work of service—not excepting the required training for men who are called to serve as Pastor-Teachers and Evangelists.

In the work of establishing a training ministry the pastorals take on a special significance. 2<sup>nd</sup> Tim. 2:2 in particular becomes a mission statement.

This series is officially a Timotheology: a study of the life of Timothy including an examination of his co-authorship of six Pauline epistles; and an exegetical exposition of the two pastorals addressed to him.

## Scope of Passages to Consider

1. Passages where Timothy is mentioned by name: Acts 16:1; 17:14-15; 18:5; 19:22; 20:4; Rom. 16:21; 1<sup>st</sup> Cor. 4:17; 16:10; 2<sup>nd</sup> Cor. 1:1,19; Phil. 1:1; 2:19; Col. 1:1; 1<sup>st</sup> Thess. 1:1; 3:2,6; 2<sup>nd</sup> Thess. 1:1; 1<sup>st</sup> Tim. 1:2,18; 6:20; 2<sup>nd</sup> Tim. 1:2; Philem. 1; Heb. 13:23.
2. Additional passages in association with Paul.
  - a. A survey of the life of Timothy is a study in the journeys of Paul from his first missionary journey and beyond.
  - b. Timothy is not mentioned by name in Acts 14, but he and his family were present for Paul & Barnabas' first missionary journey through the Galatian region of Iconium, Lystra, and Derbe.
  - c. Timothy is not mentioned by name in Galatians, but that was the region of his birth and upbringing, and the deliberate non-circumcision of Titus is significant to this study.
  - d. Timothy is not mentioned by name in Ephesians, but that was the church of his ministry during the pastoral epistles and the mystery doctrines of Ephesians are significant to this study.
  - e. Timothy is not mentioned in Titus, but the person of an epistle to Titus is so parallel to Timothy that omission here is unacceptable.

## References in the Church Fathers

Irenaeus (c.115-200AD) (*Against Heresies*, Book 3, Chapter 3) cites the Epistles to Timothy when defending Linus' apostolic succession to the bishopric of Rome.

Clement of Alexandria (c.155-220AD) quotes the Epistles to Timothy several times and explains why the Gnostic heretics of his day rejected the pastoral epistles in their heretical "canons."

Tertullian (c.160-235AD) (*Prescription Against Heretics*, Chapter 25) referenced and quoted Timothy several times and developed the principle of passing the colors from the example of Paul and Timothy. He also demonstrated why Marcion rejected the pastoral epistles in his "canon."

Origin (c.185-254AD) was described by his father Leonides as "this other Timothy" for the way in which he knew the Scriptures from his childhood. Origin succeeded Clement of Alexandria at the age of 18.

The "long recension" of Ignatius of Antioch (c.35-107AD) made extensive references to Timothy. These long recensions were 5<sup>th</sup> century Roman Catholic polemics in defense of Roman practices.

Ign. to the Ephesians closes chapter six this way: "Such then, are ye, having been taught by such instructors, Paul the Christ-bearer, and Timothy the most faithful."

Chapter eleven is closed: "May I attain to this, so that I may be found in the lot of the Christians of Ephesus, who have always had intercourse with the apostles by the power of Jesus Christ, with Paul, and John, and Timothy the most faithful."

Ignatius to the Magnesians chapter three contains: Timothy the Christ-bearer was young, but hear what his teacher writes to him" and then quotes 1<sup>st</sup> Tim. 4:12.

Ignatius to the Trallians chapter seven mentions Timothy and Linus in their deacon-like service to Paul.

Ignatius to the Philadelphians, chapter four, enumerates Timothy and Titus among the Biblical virgins "who departed this life in perfect chastity."

## Timothy Timeline

Timothy's chronology is inseparable from Paul's chronology. Secular dating for Aretas IV, Gallo, Felix, Festus & Agrippa provide a pretty clear picture (33-62AD).

The Pastorals do not fit well within Acts, but can readily be adapted to a fourth missionary journey and a second Roman imprisonment for Paul (62-67AD).

"Let no one look down on your youthfulness" (1<sup>st</sup> Tim. 4:12, 62AD) was written twelve years after Timothy joined Paul & Silas for Paul's 2<sup>nd</sup> missionary journey (Acts 16:1-3, 50AD).

## Survey of the Life of Timothy

1. Timothy was born in Lystra (Acts 16:1-2 cp. Acts 20:4) to a Gentile father and a Jewish mother (Acts 16:1).
2. Although uncircumcised (Acts 16:3), Timothy was grounded in the Hebrew Scriptures from his childhood (2<sup>nd</sup> Tim. 3:14-15).
3. Timothy's mother Eunice & grandmother Lois are particularly credited with his heritage of faith (2<sup>nd</sup> Tim. 1:5).
4. Timothy was an eyewitness to Paul's sufferings at Antioch, Iconium, and Lystra (2<sup>nd</sup> Tim. 3:11). This means we must begin our survey in Acts with chapter 14 (49AD) rather than chapter 16 (50AD).
5. Prophecies were made regarding Timothy (1<sup>st</sup> Tim. 1:18; 4:14).
6. Youthful testimony from brethren in Lystra & Derbe (Acts 16:1-2).
7. Circumcision (Acts 16:3).
8. Served with Paul in the furtherance of the Gospel as a child to a father in Philippi (Phil. 2:22).
9. Not arrested in Philippi (Acts 16).
10. Not stipulated in Jason's cash bond in Thessalonica (Acts 17:10).
11. Remained with Silas in Berea (Acts 17:14).
12. Sent by Paul and Silas back to Thessalonica (1<sup>st</sup> Thess. 2:17-3:10).
  - a. Our brother and God the Father's fellow worker in the gospel of Christ (1<sup>st</sup> Thess. 3:2a).
  - b. To strengthen and encourage the Thessalonians' faith (1<sup>st</sup> Thess. 3:2b).
  - c. To find out and report back to Paul about their faith (1<sup>st</sup> Thess. 3:5).
13. Accompanied Silas to rejoin Paul at Corinth (51AD) (Acts 18:5).
  - a. This freed Paul to stop his tent-making.
  - b. Preached in Corinth with Silas and Paul (2<sup>nd</sup> Cor. 1:19).
  - c. Coauthored 1<sup>st</sup> & 2<sup>nd</sup> Thessalonians with Paul & Silas from Corinth. Likely carried the correspondence himself.
  - d. This correspondence labels Timothy an apostle (1<sup>st</sup> Thess. 2:6), although that is likely a reference to his ministry rather than his gift (1<sup>st</sup> Cor. 12:4-6).
14. Finished the second missionary journey and became a leader during the third missionary journey.
  - a. Ministered to Paul during the years spent at Ephesus (53-56AD) (Acts 19:22).
  - b. Carried First Corinthians from Ephesus to Corinth (56AD) (1<sup>st</sup> Cor. 4:17a).
  - c. Taught Paul's ways in Corinth (1<sup>st</sup> Cor. 4:17b).
  - d. Had reason to be afraid in Corinth (1<sup>st</sup> Cor. 4:10-11).
  - e. Coauthored Second Corinthians for Titus to carry from Ephesus/Macedonia to Corinth (56AD) (2<sup>nd</sup> Cor. 1:1).
  - f. Led Erastus on an advanced-party expedition to Macedonia (Acts 19:22).
  - g. Ministered with Paul in Corinth once again when Romans was written from that city (56/57AD) (Rom. 1:1).
  - h. Led Tychicus and Trophimus of Asia on an advanced-party expedition to Troas (57AD) (Acts 20:5).
15. Timothy is unnamed for the remainder of the book of Acts.
  - a. Timothy was present with Paul for the prison epistles and coauthored Philippians (Phil. 1:1), Colossians (Col. 1:1), and Philemon (Philem. 1) from Rome (61-62AD).
  - b. Timothy is praised as Paul's pre-eminent disciple and one uniquely suited to minister in Philippi (Phil. 2:19-24).
16. The remainder of Timothy's biography comes from the post-Acts reconstruction of Paul's "fourth" missionary journey.
  - a. Engaged in a confrontational apostolic ministry in Ephesus (Fall 62AD) (1<sup>st</sup> Tim. 1:3ff).
  - b. Urged to create his own training ministry modeled after Paul's itinerant training school (67AD) (2<sup>nd</sup> Tim. 2:2).
  - c. Urged to come to Rome before Paul dies (67AD) (2<sup>nd</sup> Tim. 4:9,11,13,21).
  - d. Either in this context or some other occasion finds himself imprisoned and released (Heb. 13:23).
  - e. Recorded in Eusebius' Ecclesiastical History as the first Bishop of Ephesus, suffering martyrdom under Domitian or Nerva (Hist.Ecc. 3.4).

# Coauthor Timothy: Pauline Theologian par Excellence

- Galatians** Paul wrote Galatians to the region where Timothy was born and raised (Gal. 1:2). The brethren of that region “spoke well” of Timothy (Acts 16:1) and the natural conclusion is that Timothy thoroughly digested the doctrines of Galatians and properly bridged the Hebrew Scriptures to the new dispensation of the Church. Although many were deserting the grace gospel (Gal. 1:6) and returning to legalism (Gal. 4:9), Timothy was a shining light. Key doctrines in Galatians: salvation by grace through faith; Christian walk by faith; filling and fruit of the spirit; bearing one another’s burdens.
- 1<sup>st</sup> Thessalonians** Paul’s epistles to the Thessalonians were follow-up messages to his personal ministry on the second missionary journey. Silvanus and Timothy were Paul’s fellow workers in this ministry and are both listed as coauthors for the two Thessalonian epistles. Of these three men, Timothy played a key role because of his ability to return in Paul and Silvanus’ stead and minister on their behalf (Acts 17:9-10; 1<sup>st</sup> Thess. 3:1-2). Timothy’s personal ministry was investigative in nature in the face of potential Satanic opposition (1<sup>st</sup> Thess. 3:5). Key doctrines in 1<sup>st</sup> Thessalonians: faithfulness in conflict, sanctification, philadelphia love, rapture of the Church and 2<sup>nd</sup> Advent of Jesus Christ.
- 2<sup>nd</sup> Thessalonians** False teaching through a counterfeit epistle created considerable turmoil (2<sup>nd</sup> Thess. 2:1-2). Timothy was eschatologically solid for teaching the truth and exposing false teaching. Key doctrines in 2<sup>nd</sup> Thessalonians: afflictions & recompense; the Day of the Lord; the man of lawlessness; church discipline.
- 1<sup>st</sup> Corinthians** Paul selected Sosthenes rather than Timothy to coauthor 1<sup>st</sup> Corinthians (1<sup>st</sup> Cor. 1:1). Sosthenes had been the synagogue leader in Corinth (Acts 18:17) and was well suited to join Paul in composing this sorrowful letter (2<sup>nd</sup> Cor. 2:4). Timothy was a courier and messenger to Corinth (1<sup>st</sup> Cor. 4:17; 16:10) so he clearly had a handle on the theology of this epistle. Key doctrines: spirituality vs. carnality, sex and marriage, Christian liberty, spiritual gifts, agape love, resurrection.
- 2<sup>nd</sup> Corinthians** Timothy returns for the third time as a coauthor of a NT book. The biggest theme of this epistle is Paul’s defense of his own apostolic ministry. Corinth should have needed this defense less than any other church and yet this epistle contains the greatest biographical information on Paul himself. Key doctrines: comfort, angelic conflict, reconciliation, separation, grace giving.
- Romans** Paul used an amanuensis (Rom. 16:22) but no coauthor for his soteriological magnum opus. Although Timothy was present in Corinth when Paul wrote this great theological discourse, his contribution to its composition was limited to the benediction greetings (Rom. 16:21). Key doctrines: sin, salvation, righteousness, Israel’s future, the Church’s present.
- Ephesians** Paul will make use of Timothy to coauthor the other three prison epistles, but chooses to not to do so for Ephesians. This epistle shares many of the theological discourse elements with Romans and becomes Paul’s paterological magnum opus. Key doctrines: applied Paterology.
- Colossians** Timothy returns for his fourth, fifth and sixth times as a coauthor of NT books with Colossians, Philemon and Philippians. His suitability for such labors makes his omission from Romans and Ephesians all the more remarkable. Key doctrines: applied Christology.
- Philemon** Personal correspondence related to the runaway slave Onesimus. Key doctrines: forgiveness, perspective, imputation, redemption.
- Philippians** Timothy’s final participation in Paul’s writings features the apostle’s commendation of him and the expectations of his ministry (Phil. 2:19-24). Key doctrines: joy & rejoicing; the mind of Christ in humility; the peace of Christ in prayer; heavenly citizenship; God’s faithful supply.

In what way were NT coauthors θεοπνεύστοι tools? In what way were they φερόμενοι ἄνθρωποι? Does our understanding of the verbal plenary inspiration of Scripture apply to the coauthors as well as to the primary human authors of the Bible? 2<sup>nd</sup> Tim. 3:16; 2<sup>nd</sup> Pet. 1:21 cf. Acts 4:25.

# First Timothy

## Book Introduction

Author: Paul ([NAC Introduction](#) refuting pseudonymous writings).

Date: Approx. 62AD

Purpose: Instructions for Timothy's Apostolic-Pastoral Ministry in Ephesus (1<sup>st</sup> Tim. 1:3-4; 3:14-15).

- Note:
1. Paul was a gifted Apostle by the Holy Spirit, placed in Apostolic ministry by Jesus Christ, and produced Apostolic effects by God the Father.
  2. Timothy did not have the spiritual gift of Apostle, but was a fellow worker in Paul's Apostolic ministry. Timothy produced Apostolic effects in the execution of his assigned tasks at Ephesus.
  3. Paul's instructions to Timothy in 1<sup>st</sup> Timothy demonstrate how believers should carry out local church operations in a limited duration absence of apostolic oversight.
  4. Paul's instructions to Timothy in 2<sup>nd</sup> Timothy demonstrate how believers should carry out local church operations in the permanent absence of apostolic oversight.
  5. 1<sup>st</sup> & 2<sup>nd</sup> Timothy taken together (along with Titus) provides the initial pattern for how the post-apostolic Age of the Local Church should function from the completion of the canon of Scripture to the Rapture of the Church.
  6. Ephesus will subsequently fall under the Apostle John's oversight.
    - a. The final work of the New Testament contains significant ecclesiastical instructions for seven churches that John cannot personally come to.
    - b. The doctrine in Revelation 2&3 combined with the Pastoral Epistles provides the comprehensive pattern for the entirety of the post-apostolic Dispensation of the Church (Age of the Local Church).

## Chapter One

### TTB Outline

1. Paul introduces the letter to Timothy with the stated purpose for his appointment to the church in Ephesus (1<sup>st</sup> Tim. 1:3-5,18-20).
  - a. Although still youthful (1<sup>st</sup> Tim. 4:12), Timothy is gifted, trained, & equipped to pastor and train other Pastors (1<sup>st</sup> Tim. 1:3; 3:1-7; 5:17-22).
  - b. The Pastor must keep the local church's focus on the true issues, and avoid strange doctrines (1<sup>st</sup> Tim. 1:3,4).
  - c. The Pastor must stay faithful to the stewardship that he has been entrusted with, speaking the Truth in love (1<sup>st</sup> Tim. 1:4,5; Eph. 4:15).
  - d. The Pastor must keep faith and a good conscience personally, in order to fight the good fight on behalf of the flock (1<sup>st</sup> Tim. 1:18-20).
2. Some men in Ephesus were losing sight of the Gospel of grace by striving to become teachers of the Law (1<sup>st</sup> Tim. 1:6-11).
3. Paul was thankful to the Lord Jesus Christ for the grace of God and the service to which no one takes for themselves (1<sup>st</sup> Tim. 1:12-17 cf. Heb. 5:4).
  - a. The Lord provided Paul with the strength, grace, mercy, faith and love in order to be found faithful and placed in service (vv.12-14).
  - b. Jesus Christ selected the greatest sinner in the history of the world to stand as the greatest demonstration of Divine patience (vv.15,16).
  - c. The work which only God can do produces the praise and glory that only God is entitled to (v.17).

### Clause Analysis / Sentence Diagramming

1:1-2a: Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope, to Timothy, my true child in the faith.

- Although the Holy Spirit gives the gift, He does so in obedience to the Father and the Son (cf. Jn. 14:26; 15:26; 16:7).
- Although Jesus Christ executed the plan, God the Father is properly called our Savior (cf. Tit. 1:3).
- The Christian Way of Life in the Dispensation of the Church is a living hope (cf. 1<sup>st</sup> Pet. 1:3).

1:2b: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

- Local assemblies are greeted with grace and peace benedictions.
- Timothy uniquely receives the added element of mercy (1<sup>st</sup> Tim. 1:2; 2<sup>nd</sup> Tim. 1:2; Tit. 1:4).

1:3-4: As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.

- Spiritual authority must oversee the content of what is taught in a local assembly.
- Spiritual authority must recognize the non-edifying mental snares.
- Spiritual authority must place walking by faith as the number one objective for all believers.

1:5: But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

- The operational functions of faith, hope, and love combined with a good conscience produces the maximum teaching benefit for those who submit to spiritual authority.
- The operational functions of faith, hope, and love combined with a good conscience keeps the teacher from plunging into mythic speculations.

1:6-7: For some men, straying from these things, have turned aside to fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

- Legalism is a snare for Bible teachers in the Dispensation of the Church who should abide in the existential function of grace.
- Legalism creates a unique ignorance that masks itself as knowledge.

1:8-11: But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murders and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted.

- Using the law “lawfully” means using it to teach human worthlessness and eternal condemnation.
- Grace does what law cannot do and attempts to use law “gracefully” are impossible failures.

1:12-13a: I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, even though I was formerly a blasphemer and a persecutor and a violent aggressor.

- Open doors for ministry are provided on the basis of present faithfulness.
- Present faithfulness overcomes past failures.
- Doors for ministry are not permanently shut until such time that the total loser is assigned the sin unto death.

1:13b: Yet I was shown mercy because I acted ignorantly in unbelief.

- The ignorant unbeliever is not held to a very high standard.
- The instructed believer is held to the highest standard.

1:14: And the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus.

- The life of salvation is the abundant life (Jn. 10:10).
- The life of service after salvation is more than abundant (1<sup>st</sup> Tim. 1:14).

1:15: It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all.

- The gospel is faithful, and worthy of full acceptance—for BELIEVERS to not forget what saved them.
- We aren't what we used to be but we're not yet what we're going to be.

1:16: Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.

- Born-again believers should not be hindrances to evangelism.
- Our own salvation should be an encouragement for others.

1:17: Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

- Reminders of grace salvation are opportunities for praise and worship.
- Praise and worship are opportunities for like-minded testimony (doctrinal Amening).

1:18-20: This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

- Timothy's ministry assignment in Ephesus was the subject of prophetic utterance.
- This ministry would feature maximum angelic conflict testing.
- If Timothy were to fail in his assignment, then his consequences could be consistent with Hymenaeus and Alexander.

## Chapter Two

### TTB Outline

1. The first priority for any local church is to have a body of men dedicated to intercessory prayer (1<sup>st</sup> Tim. 2:1-8).
  - a. Entreaties, prayers, petitions, and thanksgivings on behalf of all men (v.1).
  - b. Particular intercession for political leaders and temporal freedoms (v.2).
  - c. Burdens for evangelism opportunities (v.4).
  - d. Prayer leadership for Church unity (v.8).
2. The second priority for any local church is for the women of the assembly to exhibit godliness (1<sup>st</sup> Tim. 2:9-15).
  - a. Inner beauty & spiritual garments taking priority over physical beauty & garments (vv.9,10).
  - b. Women are designed in the Church for serving, rather than speaking (vv.11,12 cf. 1<sup>st</sup> Pet. 4:11).
  - c. It is the function of men & women in the local church to portray Christ and the Church, and not to reenact Adam & Eve and the consequences for Adam's failure to exercise spiritual leadership (vv.13-15).

Principle: The order of the man and woman in creation is given as the basis for the organization of men and women within the local church. Just as in the orderly design of a Godly marriage, the issue is not a woman's ability compared to a man's, or a woman's equality with a man. The issue is an illustration of the orderliness that God the Father was pleased to design within the local church.

### Clause Analysis / Sentence Diagramming

2:1-2: First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.

- Entreaties. Fem.plur.acc. δέσεις deēsīs <sup>#1162</sup>. Used 18x16vv. (Lk. 1:13; 2:37; 5:33; Rom. 10:1; 2<sup>nd</sup> Cor. 1:11; 9:14; Eph. 6:18<sub>x2</sub>; Phil. 1:4<sub>x2</sub>,19; 4:6; 1<sup>st</sup> Tim. 2:1; 5:5; 2<sup>nd</sup> Tim. 1:3; Heb. 5:7; Jas. 5:16; 1<sup>st</sup> Pet. 3:12).
- Prayers. Fem.plur.acc. προσευχή proseuchē <sup>#4335</sup>. Used 36x36vv. (Mt. 21:13,22; Mk. 9:29; 11:17; Lk. 6:12; 19:46; 22:45; Acts 1:14; 2:42; 3:1; 6:4; 10:4,31; 12:5; 16:13,16; Rom. 1:10; 12:12; 15:30; 1<sup>st</sup> Cor. 7:5; Eph. 1:16; 6:18; Phil. 4:6; Col. 4:2,12; 1<sup>st</sup> Thess. 1:2; 1<sup>st</sup> Tim. 2:1; 5:5; Phlm. 4,22; Jas. 5:17; 1<sup>st</sup> Pet. 3:7; 4:7; Rev. 5:8; 8:3,4).
- Petitions. Fem.plur.acc. ἔντευξις enteuxis <sup>#1783</sup>. Used 2x2vv. (1<sup>st</sup> Tim. 2:1; 4:5).
- Thanksgivings. Fem.plur.acc. εὐχαριστία eucharistia <sup>#2169</sup>. Used 15x15vv. (Acts 24:3; 1<sup>st</sup> Cor. 14:16; 2<sup>nd</sup> Cor. 4:15; 9:11,12; Eph. 5:4; Phil. 4:6; Col. 2:7; 4:2; 1<sup>st</sup> Thess. 3:9; 1<sup>st</sup> Tim. 2:1; 4:3,4; Rev. 4:9; 7:12).
- On behalf of. ὑπέρ huper <sup>#5228</sup> + gen. of person or human collective after words that express a request, prayer, etc. A marker indicating that an activity or event is in some entity's interest, *for, in behalf of, for the sake of someone*.
- "So that" provides the purpose clause objective for this fourfold prayer endeavor. Temporal-life authorities are prayed for so that believers might have freedom to pursue the Christian Way of Life (a tranquil and quiet temporal-life can be enjoyed in godliness and dignity).

2:3-4: This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.

- Temporal-life, political prayers are good and acceptable (καλὸν καὶ ἀπόδεκτον) but not in the same terminology as the good and acceptable and perfect (ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον) will (θέλημα) of God (Rom. 12:2).
- God desires (θέλω thelō <sup>#2309</sup>) Adam's descendants to be saved and to grow in grace and knowledge of Jesus Christ (cp. 2<sup>nd</sup> Tim. 2:25; 3:7).

2:5a: For there is one God.

- The exclusive nature of Truth harmonizes with the unique Being of God.
- The perfect essence of God's holiness demands the unique Mediator and the singular means for mediation.

2:5b-6: And one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time.

- The Mediator (μεσίτης mesitēs <sup>#3316</sup>) serves for the pleasure of God in the self-sacrificing ransom payment.
- The ransom for all pleased the God who desires all to be saved (v.4).
- "The testimony for personal opportune times" demonstrates that one eternal gospel becomes personally effective each and every time a person's ransom payment is accepted.



2:7: For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.

- Paul's twin mission as a herald and apostle serves for the pleasure of God in His desires for human salvation and edification.
- Evangelism and edification are both teaching opportunities. Faith and truth speaks of God's twin desires for human salvation and edification.
- Paul's assertion of veracity may seem odd given his relationship with Timothy, but defensive statements of truthfulness were quite common for Paul (cp. Rom. 1:9; 9:1; 2<sup>nd</sup> Cor. 1:23; 11:10,11,31; Gal. 1:20; Phil. 1:8; 1<sup>st</sup> Thess. 2:10).

2:8: Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

- "Therefore" brings the preceding essay (1<sup>st</sup> Tim. 2:1-7) to a corporate application with an "I want" for the men and a "likewise" for the women in local churches under Paul's supervision.
- Men in a local church can have maximum temporal and eternal impact in their communities and support God's will for evangelism and edification by engaging in the holy, peaceful, and unifying endeavor of corporate prayer.

2:9-10: Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is proper for women making a claim to godliness.

- "Likewise" brings the full context of vv.1-7 together with the men's responsibility in v.8 to a spotlight on the women of a local church.
- Women in a local church can have maximum temporal and eternal impact in their communities and support God's will for evangelism and edification by engaging in the cosmetic cultivation of their inner-beauty (Tit. 2:3-5; 1<sup>st</sup> Pet. 3:3-6; 1<sup>st</sup> Sam. 16:7; Prov. 31:30-31; Acts 9:36,39; Rev. 3:4,5,18; 19:8).

2:11: A woman must quietly receive instruction with entire submissiveness.

- The plural γύναι gives way to the singular γυνή from this verse on through the end of the chapter.
- The third person singular present active imperative of μανθάνω manthanō #3129 applies individually to each and every woman in the assembly. "A woman must learn" or "Let a woman learn."
- Quietness is a national ambition (1<sup>st</sup> Tim. 2:2), a work ambition (1<sup>st</sup> Thess. 4:11; 2<sup>nd</sup> Thess. 3:11,12), and an inner-beauty cosmetic learning ambition for women in the local church (1<sup>st</sup> Tim. 2:11).
- "Entire submission" for a woman in the local church includes submission to the authority of her pastor, her husband, and the consequential circumstances of Eve's original sin (cf. vv.13-15).

2:12: But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

- No woman is to perform a teaching function or exercise any other authority capacity over any man in the local assembly. Women with communication gifts can utilize those gifts by teaching other women or children but not adult men.
- Positional unity does not become functional irrelevancy (Gal. 3:28 cp. Jn. 10:30 & 6:38).
- The quietness is a sphere of operation or state of existence. ἡσυχία hēsuchia #2271 is not the same as σιγάω sigāō #4601 (1<sup>st</sup> Cor. 14:34).

2:13: For it was Adam who was first created, and then Eve.

- Biblically understood gender roles are not the product of any particular culture. They're not even the result of the fall but rather the designed product of sinless creation.
- The order and purpose of creation illustrates the nature and function of a man and a woman (cf. 1<sup>st</sup> Cor. 11:8-9). Man is designed to image and glorify God in this world. Woman is a designed help-mate imaging God but a glory to her man (1<sup>st</sup> Cor. 11:7).

2:14: And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

- The sinless creation established the functional order of precedence but the fall established the consequential circumstances for Eve and all her daughters (Gen. 3:16).
- Eve's being deceived does not necessarily feature her gender's propensity for such vulnerability any more than Adam's willful rebellion indicates his gender's immunity against such. The fall does however illustrate the tragedy of reversing the created gender roles in a spiritual life context.

2:15: But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

- In this context "saved" (or preserved) does not mean receiving eternal life as a grace gift through faith in Jesus Christ.
- A woman's deliverance from the daily sin struggle (cf. 1<sup>st</sup> Cor. 15:2) comes from responding to the teaching she receives and making personal application for the cosmetic cultivation of inner-beauty. The conclusion to chapter two must be compared to the conclusion to chapter four where Timothy receives a similar "salvation" promise (1<sup>st</sup> Tim. 4:16).

## Chapter Three

### TTB Outline

1. The men who teach and exercise authority within the local church are appointed to the office of overseer (1<sup>st</sup> Tim. 3:1-7).
  - a. The term ἐπίσκοπος episkopos overseer is synonymous with the term πρεσβύτερος presbuteros elder when Acts 20:17,28 & Tit. 1:5,7 are compared. Additional interchangeable terms include the προϊστάνομενος proistanomenos ruler (1<sup>st</sup> Thess. 5:12) and the ἡγούμενος hēgoumenos leader (Heb. 13:17).
  - b. The primary responsibility of the overseer/elder is to shepherd (pastor) the flock (Acts 20:28; 1<sup>st</sup> Pet. 5:1,2).
    - 1) Overseer is a term of office, not a gift (Phil. 1:1; 1<sup>st</sup> Tim. 3:1).
    - 2) Elder is a term of family position, not a gift (1<sup>st</sup> Tim. 5:17-22; 1<sup>st</sup> Pet. 5:1-5).
    - 3) Pastor-Teacher & Evangelist are spiritual gifts (Eph. 4:12) that are naturally placed within the office of overseer/elder when the qualifications for overseer are manifest.
  - c. The qualifications of an overseer spell out the requirements for fruitful ministry, and not the qualifications for a spiritual gift which is given by the Sovereignty and grace of God (Rom. 11:29).
    - 1) A dozen self-explanatory qualifications are given (vv.2,3).
    - 2) Three additional qualifications are given, with corresponding explanations (vv.4-7).
2. Assisting the overseer(s)/elder(s) in the local church are the deacons (1<sup>st</sup> Tim. 3:8-13; Phil. 1:1).
  - a. Qualifications for Deacons are similar to those of Overseers in terms of their spiritual walk (1<sup>st</sup> Tim. 3:8-10,12,13).
  - b. Additional characteristics for Deaconesses are incorporated within the overall passage concerning Deacons (1<sup>st</sup> Tim. 3:11).
    - 1) Deaconesses do not violate the prohibition (1<sup>st</sup> Tim. 2:12) against teaching or exercising authority over men. Biblically, Deacons have delegated responsibility, but it is the Overseer/Elder that has the delegated authority within the local church.
    - 2) One Deaconess is referred to by name—Phoebe (Rom. 16:1).

The office of deaconess became a regular feature of church organization as early as the first part of the second century. In AD112, Pliny the Younger, governor of Bithynia, wrote a letter to the emperor Trajan of Rome, indicating that in his investigation of Christians he had tortured two Christian maidens who were called deaconesses.\*
3. Paul explains that all of the ecclesiastic polity of 1st Timothy has been written so that Timothy would know how the Church was supposed to function (1<sup>st</sup> Tim. 3:14-16).
  - a. There is appropriate (& inappropriate) conduct within the household of God.
  - b. The Church is the pillar and support of the Truth. Any other activity that a local church participates in other than that is inappropriate.
  - c. The Church's common confession is the Mystery of Godliness—the Lord Jesus Christ. We have no other confession, and no other celebration, but to profess the glory of our Lord.

\* Nelson's New Illustrated Bible Dictionary, © 1995 Nashville: Thomas Nelson.

### Clause Analysis / Sentence Diagramming

3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.

- πιστὸς ὁ λόγος may belong to the previous chapter rather than this one. Pastor Bob believes it belongs in chapter 3.
- Aspiring to the episcopate utilizes terminology comparable to a longing for heaven (Heb. 11:16) or the love of money (1<sup>st</sup> Tim. 6:10).
- The episcopate (ἐπισκοπή episkopē <sup>#1984</sup>) is the office, body, or college of overseers (ἐπίσκοπος episkopos <sup>#1985</sup>) (KJV Bishops). This term should be studied along with the presbytery (πρεσβυτέριον presbuterion <sup>#4244</sup> 1<sup>st</sup> Tim. 4:14) which is the office, body, or college of elders (πρεσβύτερος presbuteros <sup>#4245</sup>).

3:2-4 An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. *He must be* one who manages his own household well, keeping his children under control with all dignity.

- “Must be” translates δεῖ δεῖ + εἶναι einai. It is necessary (pres.act.inf.) to presently continuously *be*.
- This list does not concern itself with what the man used to be or used to do once upon a time.
- This list identifies the present continuous state of being that is nonnegotiable.
- The key concept for the overseer and deacons is being above & beyond reproach. This does not mean above accusation but above reality-based reproach.
- A one-woman man. μιᾶς γυναικὸς ἄνδρα mias gunaikos andra. The construction is identical to widows (1<sup>st</sup> Tim. 5:9) eligible for remarriage without penalty (1<sup>st</sup> Tim. 5:14). Like everything else in this list, this stipulation is a present character trait and not a past track record.

- Temperate. νηφάλιος nēphalios #3524. Used in a literal sense for moderate alcohol consumption but more frequently used in a figurative extension of that for a self-controlled, level-headed temperament (1<sup>st</sup> Tim. 3:2,11; Tit. 2:2). Given the redundancy with πάροινος in v.3 the second use is preferable.
- Prudent. σώφρων sōphrōn #4998. Rational (Acts 26:25), right-minded (Mk. 5:15), sound in judgment (Rom. 12:3), sensible (Tit. 2:12).
- Respectable. κόσμιος kosmios #2887. Well-arranged (modest) (1<sup>st</sup> Tim. 2:9), well-arranged (respectable) (1<sup>st</sup> Tim. 3:2).
- Hospitable. φιλόξενος philoxenos #5382. Important for all believers but mandatory for overseers (Rom. 12:13; Heb. 13:2; 1<sup>st</sup> Pet. 4:9; 1<sup>st</sup> Tim. 3:2; Tit. 1:8).
- Able to teach. διδακτικός didaktikos #1317. Used only 1<sup>st</sup> Tim. 3:2; 2<sup>nd</sup> Tim. 2:24. Able, suited, skillful, prone, ready to teach. English: *didactic* designed or intended to teach. MGr keeps δασκαλικός daskalikos “of a school-master.” The greatest interpretation for this adjective is in the Titus parallel (Tit. 1:9).
- The positive character traits from verse 2 give way to negative character traits the overseer must not exhibit.
- Not addicted to wine. μὴ πάροινον. πάροινος paroinos #3943 (1<sup>st</sup> Tim. 3:3; Tit. 1:7). [LN Semantic Domain](#)
- Not pugnacious but gentle. Not πλήκτης plēktēs #4131 (1<sup>st</sup> Tim. 3:3; Tit. 1:7; fr. πλήσσω plēssō #4141 Rev. 8:12) but ἐπιεικῆς epieikēs #1933 (Phil. 4:5; 1<sup>st</sup> Tim. 3:3; Tit. 3:2; Jas. 3:17; 1<sup>st</sup> Pet. 2:18 cf. ἐπιείκεια epieikeia #1932 Acts 24:4; 2<sup>nd</sup> Cor. 10:1).
- Peaceable (Not quarrelsome). ἄμαχος amachos #269 (1<sup>st</sup> Tim. 3:3; Tit. 3:2). Opp. μάχη machē #3163 & μάχομαι machomai #3164.
- Free from the love of money (Not moneygrubbing). ἀφιλάργυρος aphilarguros #866 (1<sup>st</sup> Tim. 3:3; Heb. 13:5).
- One who manages his own household well with all dignity. Pres.mid.ptc. προϊστημι proistēmi #4291 (Rom. 12:8; 1<sup>st</sup> Thess. 5:12; 1<sup>st</sup> Tim. 3:4,5,12; 5:17; Tit. 3:8,14).

3:5 (but if a man does not know how to manage his own household, how will he take care of the church of God?)

- Family life negligence is a disqualifier for the local church ministry of an overseer.
- The overseer is tasked with managing (προϊστημι proistēmi #4291) and taking care of (ἐπιμελέομαι epimeleomai #1959) the local church.

3:6 *and* not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil.

- A neophyte (newly-planted) believer is ineligible for the office no matter their gifting or zeal. νεόφυτος neophytos #3504.
- The biggest snare for the overseer is personal conceit. τυφόομαι tūphoomai #5187.
- The temporal consequences for this conceit are condemnation and downfall. This makes the overseer an imitator of our adversary. The qualifications for the office of overseer conclude with a twin reference to the devil.

3:7 *And* he must have a good reputation with those outside *the church*, so that he will not fall into reproach and the snare of the devil.

- The overseer’s good witness (μαρτυρία καλή marturia kalē) underlies the second biggest snare for the overseer.
- This witness is from the perspective of “outsiders” (οἱ ἔξωθεν hoi exōthen #1855). Unbelievers? Believers in other local churches? Departed believers outside the congregation by their own choices and carnality?
- The danger of a flawed witness to outsiders is that the overseer partakes in someone else’s reproach and thus has been ensnared by the devil.

3:8-9

- “Likewise” (ὡσαύτως hōsautōs) places the qualifications for deacons in the same grammatical construction as the qualifications for the overseer.
- These character traits are “must be” non-negotiable descriptions for deacons’ present life testimony.
- Deacons (διάκονοι diakonoi #1249) likewise must be \_\_\_\_\_, not \_\_\_\_\_, but \_\_\_\_\_.
- Must be men of dignity. σεμνούς semnous acc.masc.pl. σεμνός semnos #4586 (Phil. 4:8; 1<sup>st</sup> Tim. 3:8,11; Tit. 2:2). See also σεμνότης semnotēs #4587 (1<sup>st</sup> Tim. 2:2; 3:4; Tit. 2:7).
- Not double-tongued. δίλογος dilogos #1351 <sup>Hapax</sup>. Quoted by Polycarp (Pol.Phil. [5.2](#)).
- Not addicted to much wine. προσέχω prosecho #4337. Like the expectation for the overseer (v.3).
- Not fond of sordid gain. αἰσχροκερδής aischrokerdēs #146. Like the overseer (1<sup>st</sup> Tim. 3:3 *v*!; Tit. 1:7; 1<sup>st</sup> Pet. 5:2) deacons must exhibit integrity in financial matters.
- But holding to the mystery of the faith with a clear conscience. These men must walk the Christian Way of Life in a New Testament priesthood reality of a cleansed conscience (Rom. 2:15; 2<sup>nd</sup> Cor. 1:12; Heb. 9:14; 10:2,22).

3:10

- These men must be evaluated for approval. Pres.pass.imper. δοκιμάζω dokimazō #1381.
- These men must “deacon” being beyond reproach. Pres.act.imper. διακονέω diakoneō #1247. ἀνέγκλητος anenkletos #410 (1<sup>st</sup> Cor. 1:8; Col. 1:22; 1<sup>st</sup> Tim. 3:10; Tit. 1:6,7).

3:11

- “Likewise” (ὡσαύτως hōsautōs) must be dignified places the deaconesses in the same grammatical construction and parallel terminology as the deacons.
- Women (γυναῖκες gunaikēs #1135) likewise must be \_\_\_\_\_, not \_\_\_\_\_, but \_\_\_\_\_.
- Must be women of dignity. σεμνάς semnas acc.fem.pl. σεμνός semnos #4586.
- Not malicious gossips. Not slanderers (KJV, NKJV, HCSB). μὴ διαβόλους mē diabolous. Quite the interesting adjective coming on the heels of vv.6,7.
- But temperate. νηφάλιος nēphalios #3524. See v.2 for this term used for a self-controlled, level-headed temperament (1<sup>st</sup> Tim. 3:2,11; Tit. 2:2).
- Faithful in all things. πιστὰς ἐν πᾶσιν pistas en pasin. Acc.fem.pl. πιστός pistos #4103: *faithful*, worthy of πίστις pistis.

3:12

- Paul returns back to the male deacons with the sex-life and family-life qualifications that were expected of the overseer (v.12 cp. vv.2,4).
- Faithfulness in his marriage and leadership to his household are nonnegotiable present states of being.

3:13

- “Those who have served well as deacons” is a participle stressing the activity of the men and women in this office.
- High standing. βαθμὸν καλὸν bathmon kalon. βαθμός bathmos #838<sub>Hapax</sub>. LXX uses for “step” or “threshold.”
- Great confidence. πολλὴν παρρησίαν pollēn parrēsian. παρρησία parrēsia #3954: *boldness, confidence*.

3:14-15

- The purpose for 1<sup>st</sup> Timothy is for the continuation of Church activity beyond the immediate presence of the Apostle.
- Local church conduct begins with appropriate identification of overseers and deacons, and centers in the household function of the assembly.
- The household function of each assembly is summed up by its title: the pillar and support of the truth. στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας. στῦλος stulos #4769 used 4x. ἐδραῖωμα hedraiōma #1477<sub>Hapax</sub>. The pillar is well understood, but the “support” is best studied through its cognate adjective (ἐδραῖος 1<sup>st</sup> Cor. 7:37; 15:58; Col. 1:23; [1<sup>st</sup> Pet. 5:9 ⱥ<sup>72</sup>]) and etymological root ([LSJ](#)).

3:16

- And the Mystery of Godliness is undeniably great. It is no less than Christ in you, the hope of glory (Col. 1:27; 2:2).
- Εὐσέβεια eusebeia is godliness in terms of piety and not godlikeness in terms of divinity.
- Conduct and godliness is paired up here in 1<sup>st</sup> Timothy 3 with an ecclesiology focus as well as 2<sup>nd</sup> Peter 3 with an eschatology focus.
- A six-stanza hymn proclaims the confessedly great glories of Jesus Christ.
  - Revealed in flesh ἐφανερώθη ἐν σαρκί ephanerōthē en sarki. His incarnation ministry was essential for redemption.
  - Vindicated in spirit ἐδικαιώθη ἐν πνεύματι edikaiōthē en pneumati. His spiritual mediation was essential for atonement.
  - Seen by angels ὥφθη ἀγγέλοις ōphthē angelois. Angelic testimony marked human preeminence.
  - Proclaimed among nations ἐκηρύχθη ἐν ἔθνεσιν ekēruchthē en ethnesin. Gentile testimony marked Jewish preeminence.
  - Believed in world ἐπιστεύθη ἐν κόσμῳ episteuthē en kosmō. The world sphere is the realm of faith.
  - Taken up in glory ἀνελήμφθη ἐν δόξῃ anelēmphthē en doxē. The heavenly sphere is the realm of glory.

## Chapter Four

### TTB Outline

1. The role of the Church, through the function of individual local churches, becomes more vital in “later times” (1<sup>st</sup> Tim. 4:1).
2. Demonic priorities are to insert false teaching into local churches during the Dispensation of the Church (1<sup>st</sup> Tim. 4:1-5).
3. Faithful Pastors will point these things out to the brethren (1<sup>st</sup> Tim. 4:6).
4. Faithful believers will labor and strive with a fixed hope, and a self-discipline for godliness (1<sup>st</sup> Tim. 4:7-10; 1<sup>st</sup> Cor. 9:24-27).
5. The chapter closes with Paul challenging Timothy to teach the Word, live the Word, and set the example for the growth of the entire flock (1<sup>st</sup> Tim. 4:11-16). This paragraph sets the stage for the remainder of the book.

### Clause Analysis / Sentence Diagramming

4:1-3 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, *men* who forbid marriage *and* advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth.

- God the Holy Spirit literally (ῥητῶς *rhetōs* #4490) spoke messages of pending apostasy for the Church.
- Apostasy is a phenomenon that awaits opportunity (1<sup>st</sup> Tim. 4:1) and is a danger for every believer (Heb. 3:12).
- Both spirits (fallen angels) and demons actively work to remove believers from “the faith.”
- Spirits and demons make use of spiritual psychopaths for their human agents (1<sup>st</sup> Tim. 4:2).
- The most insipid demonic teaching features unnatural ascetic religiosity.

4:4-5 For everything created by God is good, and nothing is to be rejected if it is received with gratitude; for it is sanctified by means of the word of God and prayer.

- Believers in the stewardship of grace should exhibit gratitude in their grace enjoyment of God’s good provision.
- Even temporal life issues fall under our priesthood function as we Biblically and prayerfully sanctify them.

4:6-7a In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the sound doctrine which you have been following. But have nothing to do with worldly fables fit only for old women.

- The pastor should offer frequent suggestions/reminders delineating the dangerous and deceptive doctrines of demons.
- The pastor not only sounds the appropriate alarms, but lives his life as an example of the good nutrition that Bible teaching provides.
- Prayerfully avoid profane proverbs and old wives’ tales. As an addendum to the previous warning against harmful teaching, these issues may not be overtly dangerous but they distract from the true message of Bible doctrine.

4:7b-8 Discipline yourself for the purpose of godliness; for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the *life* to come.

- Believers should continuously discipline (pres.act.imper. γυμνάζω *gumnazō* #1128) themselves for godliness (1<sup>st</sup> Tim. 4:7 cp. 3:16).
- The Godliness Gymnasium is eternally superior to physical body (somatic) Gymnasiums. Physical gymnasiums only profit us in this life. The Godliness Gymnasium profits us in this life and the next.

4:9 It is a trustworthy statement deserving full acceptance.

- This is now the third time Paul makes this statement in 1<sup>st</sup> Timothy (1:15; 3:1; 4:9).
- All of God’s Word is trustworthy, but these particular passages are matters for believers to personally adopt into their own faith acceptance.

4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

- Believers “presently” labor and strive because we “perfectly” have hoped upon the living God.
- “Strive” is replaced by “suffer reproach” in the Majority text tradition.
- This verse is one of the biggest supports for unlimited atonement. God’s work of salvation is on behalf of all men, especially believers (cf. Gal. 6:10).

4:11 Prescribe and teach these things.

- “Command and teach” takes the exhortation from Paul to Timothy (1<sup>st</sup> Tim. 4:1-10) and applies it to the faithful men that Timothy will train and ordain (cf. 1<sup>st</sup> Tim. 1:3,4; 2<sup>nd</sup> Tim. 2:2).
- Teaching is expected in every area of doctrine, but in the confrontation with apostasy the spiritual leadership must take command.

4:12 Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example of those who believe.

- A pastor's biological age may work against believers in their battle for objectivity versus subjectivity.
- Young pastors and old pastors must work to restore doctrinal objectivity whenever it breaks down.
- A pastor must become a model believer in five key areas for imitation and respect.
  - Speech. λόγος <sup>#3056</sup>. Used 330x in the NT. First in the list but by no means alone!
  - Conduct. ἀναστροφή <sup>#391</sup>. Used 13x in the NT: Gal. 1:13; Eph. 4:22; 1<sup>st</sup> Tim. 4:12; Heb. 13:7; Jas. 3:13; 1<sup>st</sup> Pet. 1:15,18; 2:12; 3:1,2,16; 2<sup>nd</sup> Pet. 2:7; 3:11.
  - Love. ἀγάπη <sup>#26</sup>. Used 116x in the NT. See esp. 9x in 1<sup>st</sup> & 2<sup>nd</sup> Timothy: 1<sup>st</sup> Tim. 1:5,14; 2:15; 4:12; 6:11; 2<sup>nd</sup> Tim. 1:7,13; 2:22; 3:10.
  - Faith. πίστις <sup>#4102</sup>. Used 243x in the NT. See esp. 27x in 1<sup>st</sup> & 2<sup>nd</sup> Timothy: 1<sup>st</sup> Tim. 1:2,4,5,14,19; 2:7,15; 3:9,13; 4:1,6,12; 5:8,12; 6:10,11,12,21; 2<sup>nd</sup> Tim. 1:5,13; 2:18,22; 3:8,10,15; 4:7.
  - Purity. ἀγνεία <sup>#47</sup>. Used 2x (1<sup>st</sup> Tim. 4:12; 5:2).

4:13 Until I come, give attention to the *public* reading of *Scripture*, to exhortation and teaching.

- These are the words of Paul to Timothy, but they could also stand for the words of Jesus Christ to every single Pastor-Teacher in every single local church.
- The verb structure of vv.13-16 grabs our attention: προσέχω prosechō <sup>#4337</sup> v.13, (μὴ) ἀμελέω (me) ameleō <sup>#272</sup> v.14, μελετάω meletaō <sup>#3191</sup> || εἰμί eimi <sup>#1510</sup> v.15, ἐπέχω epechō <sup>#1907</sup> || ἐπιμένω epimenō <sup>#1961</sup> v.16.
- “Give attention” v.13 is the same verb as in v.1, but here it has three objects: reading, exhortation, teaching.

4:14 Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.

- Spiritual gifts must be cultivated and exercised—neglect is unthinkable (cf. Lk. 9:62).
- At Timothy's moment of salvation, a prophetic utterance declared his giftedness, and a body of elders signified their identification with him via the laying on of hands (cf. Acts 16:2).

4:15 Take pains with these things; be *absorbed* in them, so that your progress will be evident to all.

- Spiritual gifts should be cultivated to the point of being the gift. ἴσθι isthi <sup>#2468</sup> v.pres.act.imper. εἰμί eimi <sup>#1510</sup>.
- Having the gift and being the gift manifests grace to the flock in displaying the headship of Jesus Christ to the Church.

4:16 Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

- “Give attention” v.13 intensifies to “pay close attention” in v.16. Guard yourself first, your teaching second.
- Attentiveness to self and teaching manifests perseverance with salvational benefit (from the power of sin in time) to the flock.

## Chapter Five

### TTB Outline

1. Specific instructions are given for Timothy the Pastor in his relationship with members of the flock (1<sup>st</sup> Tim. 5:1ff). Of course, every believer can draw principles from this passage.
  - a. The Pastor must be properly oriented to older men and younger men.
  - b. The Pastor must be properly oriented to older women and younger women, with a stated emphasis of “all purity.”
2. A great burden for Pastors—but also a tremendous resource—is a widow in the local assembly (1<sup>st</sup> Tim. 5:3-16).
  - a. The local church is responsible to honor the widows who are truly widows (v.3), but those with Christian families are to meet their responsibilities (vv.4,7,8,16).
  - b. The truly widowed can be dedicated entirely to the Lord’s service, or she can fall into a terrible snare (vv.5,6).
  - c. The truly widowed can be “put on the list” and placed in service (as a Deaconess) if she has met the given qualifications (vv.9-15).
3. When there is a plurality of elders in a single flock, particular care must be given for a Pastor in his relationship with fellow Pastors (1<sup>st</sup> Tim. 4:17-25).
  - a. The preaching and teaching elders who lead the flock are worthy of significant financial support (vv.17,18; 1<sup>st</sup> Cor. 9:6-14).
  - b. Elders are afforded the benefit of the doubt (v.19), but substantiated allegations require immediate public corrective action (vv.20,21).
  - c. Training & ordaining men for such service is a matter for careful, deliberate consideration (vv.22-25).

### Clause Analysis / Sentence Diagramming

5:1-2 Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity.

- The household of God is truly a family with a variety of interpersonal relationships.
- No member of the household should be addressed harshly (verbally attacked). ἐπιπλήσσω epiplēssō <sup>#1969</sup><sub>Hapax</sub>. Not the normal term for “rebuke” as used with elders in verse 20. NET Bible: “Do not address an older man harshly.”
- Every member of the household is entitled to familial exhortation/encouragement. παρακαλέω parakaleō <sup>#3870</sup>.
- J.J. Van Oosterzee in Lange’s Commentaries (to fathers): Act toward him as a right-minded son would to a father whom he perceives to have fallen into wrong.
- Older men and women in the church are entitled to the parental honor of Scripture (Ex. 20:12; Matt. 15:4; Eph. 6:2).
- Men and women of comparable age and younger are entitled to φιλαδελφία philadelphia (Rom. 12:10; 1<sup>st</sup> Thess. 4:9; Heb. 13:1).
- Sisters in Christ require absolute purity (1<sup>st</sup> Tim. 4:12; 5:2,11; 2<sup>nd</sup> Tim. 2:22; 3:6).

5:3-4 Honor widows who are widows indeed; but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God.

- “Widows indeed,” “Genuine widows,” “Real widows” are defined in the full context of the passage (5:3,5,16). Adj. use of ὄντως ontōs <sup>#3689</sup> ptc. εἰμί eimi <sup>#5607</sup>. Honor widows: the presently being (real, true, genuine) widows. This ὄντως ontōs idiom appears with ζωὴ zōē life in 6:19.
- Honoring (τιμάω timāō <sup>#5091</sup>) is parallel to practicing household piety (εὐσεβέω eusebeō <sup>#2151</sup>).
- Honoring is a return payment to parents. (ἀμοιβή amoibē <sup>#287</sup><sub>Hapax</sub>).
- Honoring is regarded as acceptable (ἀπόδεκτος apodektos <sup>#587</sup> 1<sup>st</sup> Tim. 2:3; 5:4) spiritual work before the Father’s throne.
- Honoring is parallel to the church’s burden of helping (v.16).

5:5 Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day.

- It is only in earthly terms that the widow indeed has been left alone.
- The widow indeed has a perfect hope and a present effectual prayer life. See the syntactical comments on 4:10.
- The widows indeed can labor and strive in the ministry through entreaties and prayers night and day.
- Anna is our most vivid illustration (Lk. 2:36-38).
- God’s care for widows is evident throughout the OT (Deut. 10:18; 24:17; Ps. 68:5; Isa. 1:17) and NT (Acts 6:1; 9:39; 1<sup>st</sup> Tim. 5:3-16).

5:6 But she who gives herself to wanton pleasure is dead even while she lives.

- Operational death is the term for believers who return to their former manner of “life” (Rev. 3:1; Eph. 4:22).
- Living for self is the essence of the dead life in Adam (2<sup>nd</sup> Cor. 5:14,15; Eph. 2:1-3).
- The prodigal son is our most vivid illustration (Lk. 15:24).

5:7 Prescribe these things as well, so that they may be above reproach.

- Commanding these things means the Pastor must equip children and grandchildren with this doctrine.
- Children and grandchildren should be trained to identify their acceptable household godliness.

5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

- A Christian who neglects his earthly family discredits his heavenly family.
- This pathetic standard not only fails “the faith” but fails to reach even the temporal-life standard that unbelievers naturally comprehend.

5:9-10 A widow is to be put on the list only if she is not less than sixty years old, having been the wife of one man, having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints’ feet, if she has assisted those in distress, and if she has devoted herself to every good work.

- Vv.3-8 distinguished between widows and widows indeed. Vv. 9-15 distinguishes between “catalogued” and “non-catalogued” widows.
- Particular qualifications and stipulations are given for widows to be “catalogued.” Pres.pass.imper. καταλέγω *kategō* #2639: to make a selection for membership in a group, *be selected, be enrolled*.
- The decision to catalog or not is not a commitment to support the widow. All widows are to be supported—either by earthly family or by church family.
- The decision to catalog or not is a commitment (pledge) by the widow to enter into ministry as a widow/deaconess (1<sup>st</sup> Tim. 5:10 cp. 3:11).

5:11-12 But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, thus incurring condemnation, because they have set aside their previous pledge.

- Younger widows must be rejected. παραιτέομαι *paraitēomai* #3868: *refuse, avoid, reject* (1<sup>st</sup> Tim. 4:7; 5:11; 2<sup>nd</sup> Tim. 2:23; Tit. 3:10).
- Younger widows are subject to sensuous passions. These passions are only “against” Christ in the sense that interests become divided (cf. 1<sup>st</sup> Cor. 7:8-9,32-35). καταστρηνιάω *katastrēniāō* #2691 fr. στρηνιάω *strēniāō* #4763 Rev. 18:7,9. Wantonness & sensuality is not limited to a sexual element.

5:13 At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention.

- A second danger to younger widows is a “learned idleness.” ἀργαὶ μανθάνουσιν *argai manthanousin*. This would contrast with Paul’s learned contentment (Phil. 4:11).
- This learned idleness produces gossiping busybodies. This behavior makes her ineligible for the deaconess ministry (1<sup>st</sup> Tim. 3:11).

5:14-15 Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; for some have already turned aside to follow Satan.

- Younger widows are “saved” from these two dangers (cf. 1<sup>st</sup> Tim. 2:15; 4:16) when they embrace the Lord’s perfect timing in each stage of life (Eccl. 3:1).
- Premature entrance into ministry is fertile ground for the adversary to sow trouble.

5:16 If any woman who is a believer has dependent widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed.

- The paragraph concludes with a bottom-line restatement.
- Children and grandchildren should support widows.
- Local churches must support the widows indeed.

5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.

- Chapter Three detailed the offices of Overseer and Deacon(ess). Chapter Five details the honor (support) that widows are to receive, and the double-honor (διπλῆς τιμῆς *diplēs timēs*) that Elders are to receive.
- Overseers and Elders are interrelated terms (Tit. 1:5,7; Acts 20:17,28) with shepherding responsibility over God’s flock (Acts 20:28). Peter joins Paul in this interrelated terminology (1<sup>st</sup> Pet. 5:1-4).
- Well ruling elders should expect temporal support for their eternal production (1<sup>st</sup> Cor. 9:6-14; Gal. 6:6-7).
- Well ruling elders who work to the point of exhaustion preaching and teaching should especially expect temporal support.



5:18 For the Scripture says, “You shall not muzzle the ox while he is threshing,” and “The laborer is worthy of his wages.”

- The Scripture is comprised of an OT Passage (Dt. 25:4) and a gospel of Luke passage (Lk. 10:7 cf. Matt. 10:10).
- The metaphor teaches the reality. God is not writing eternal Scripture for the benefit of oxen, is he?

5:19 Do not receive an accusation against an elder except on the basis of two or three witnesses.

- κατηγορία katēgoria <sup>#2724</sup> accusations are the realm of the κατήγορος katēgoros / κατήγωρ katēgōr <sup>#2725</sup> Accuser (Rev. 12:10).
- Two or three was a Mosaic Law requirement (Deut. 19:15), and proves to be a pattern for various applications (Matt. 18:16; 2<sup>nd</sup> Cor. 13:1).

5:20 Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning.

- Elders are not immune from church discipline. Continuing in sin after the confrontation in the presence of two or three means that a repentance opportunity has been rejected (cf. Matt. 18:15-18).
- Elders are not ineligible for church discipline. Although the one on one accusation is not appropriate, the level of two or three, and the level of church-wide rebuke are entirely appropriate.

5:21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

- The solemn charge to spiritual leadership in a local church is the only New Testament context for the taking of a vow.
- The presence of God the Father demonstrates the paterological emphasis of the pastoral ministry.
- The presence of Jesus Christ demonstrates the headship of Jesus Christ in the daily function of the local church.
- The observance of the elect angels demonstrates the role of the Church in the evidence–testimony of the grace eternal dispensational plan of the ages.

5:22 Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others; keep yourself free from sin.

- Ordination cannot be hasty; neither can the restoration of a repentant Elder/Overseer come without care.
- Shared responsibility is the guilt by association that comes upon the Church as a corporate body in Christ (Eph. 5:11; 2<sup>nd</sup> Jn. 9–11; Rev. 18:4).

5:23 No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments.

- Timothy had particular reasons for abstaining from alcohol.
- Paul’s recommendation to Timothy was that he bring his application of the law of love to an end.

5:24–25 The sins of some men are quite evident, going before them to judgment; for others, their sins follow after. Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.

- Conduct and consequences must be administered in time on the basis of what is evident.
- Conduct and consequences will be administered in eternity when all things are laid bare (Rom. 2:16; 1<sup>st</sup> Cor. 4:5; Heb. 4:12–13; Ecc. 12:14).

## Chapter Six

### TTB Outline

1. Another group that Timothy had to pastor were the slaves that were a part of Ephesus Bible Church<sup>†</sup> (1<sup>st</sup> Tim. 6:1,2).
2. As Paul concludes his admonition to Timothy, he points out that false teachers are often oriented to controversial questions and disputes, and are always motivated by financial gain (1<sup>st</sup> Tim. 6:3-10 cf. Jn. 10:8,12,13).
3. Paul charges Timothy with a series of pastoral imperatives (1<sup>st</sup> Tim. 6:11-21).
  - a. Flee.
  - b. Pursue.
  - c. Fight.
  - d. Keep.
  - e. Instruct.
  - f. Guard.

<sup>†</sup> Pastor Bob's nick-name for the local assembly of believers in Ephesus.

### Clause Analysis / Sentence Diagramming

6:1 All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and our doctrine will not be spoken against.

- Before leaving the theme of honor (chapter 5), Paul gives an exhortation regarding slavery in a Christian context. Honor (5:3) and then double honor (5:17) give way to “all honor” πάσης τιμῆς pasēs timēs (6:1).
- Being under the yoke as a slave does not prevent the priesthood, ambassador, or soldier functions of the believer in Christ from being exercised (1<sup>st</sup> Cor. 7:21-24). Christian slaves were to be the best slaves in the world (Eph. 6:5; Col. 3:22; 1<sup>st</sup> Tim. 6:1-2; Titus 2:9; Philem. 16; 1<sup>st</sup> Pet. 2:18).
- The mental attitude of the slave ought to communicate a high regard for the character of God and His Word (1<sup>st</sup> Cor. 6:20).

6:2a Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit (or *devote themselves to kindness*) are believers and beloved.

- Scripture contains a “greater slavery” imperative when a Christian slave serves a Christian master.
- Both despot and doulos partake of the benefit when spiritual priorities are expressed in temporal life. If the blessings of God include servants (Gen. 24:35) then the provision of Christian servants is grace upon grace (Col. 3:22; Philem. 16).

6:2b Teach and exhort these *principles*.

- “These principles” include the honor, double-honor, and all honor applications for widows, elders, and slaves.
- Teach and exhort continuously in present time. διδάσκω didaskō #1321 & παρακαλέω parakaleō #3870. See 4:11; 5:7; 6:2 in this book. The greatest expansion on this theme will come in 2<sup>nd</sup> Tim. 4:2.

6:3-5 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.

- If anyone rejects Timothy's mission (“Advocates a different doctrine” 6:3 cf. 1:3) Scripture identifies them as heterodidacticals. ἑτεροδιδασκαλέω heterodidaskaleō #2085 (1<sup>st</sup> Tim. 1:3; 6:3; Ign.Pol. 3:1).
- Heterodidacticals do not come with sound (healthy) words of Jesus Christ nor do they come with doctrine conforming to godliness (cf. 3:16).
  - The healthy nature of doctrine is a dominant theme in the pastoral epistles (1<sup>st</sup> Tim. 1:10; 6:3; 2<sup>nd</sup> Tim. 1:13; 4:3; Tit. 1:9,13; 2:1,2,8),
  - as is the impact of Godliness (1<sup>st</sup> Tim. 2:2; 3:16; 4:7,8; 5:4; 6:3,5,6,11; 2<sup>nd</sup> Tim. 3:5,12; Tit. 1:1; 2:12).
- Scripture defines such heterodidacticals as arrogant and ignorant. Taking these terms medically, they are psychotically self-exaltative and disconnected to reality. Their realms of thought are centered in kosmos wisdom (3:5 cf. Jas. 3:14-16).
- It is important for believers to distinguish between this issue and the issues of orthodoxy/heterodoxy. The didaskalia in view here is not a matter of doxia opinion.

6:6-7 But godliness actually is a means of great gain when accompanied by contentment; for we have brought nothing into the world, so we cannot take anything out of it either.

- The heterodidacticals think they can profit from their ministries, and they miss the true profit: contentment.
- Financial contentment is the soul capacity to function thankfully under present economic circumstantial conditions (Phil. 4:11; Heb. 13:5).
- Financial contentment orients the believer to the temporal reality of temporal wealth and the eternal reality of divine grace (2<sup>nd</sup> Cor. 12:9).

6:8 If we have food and covering, with these we shall be content.

- Present possessing of foods and coverings (διατροφὰς καὶ σκεπάσματα diatrophas kai skepasmata) are the associative dative of means for believers to realize a “future” passive contentment.
- Paul’s terminology is unique in the NT but the concept goes back to the teachings of Jesus (Matt. 6:25–34).

6:9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.

- Those who want to get rich are quite the contrast with those who desire to live godly (2<sup>nd</sup> Tim. 3:12). οἱ δὲ βουλόμενοι πλουτεῖν hoi de boulomenoi | οἱ θέλοντες εὐσεβῶς ζῆν hoi thelontes eusebōs zēn.
- A triple fall results in a double plunge. They “fall into” a temptation, a snare, and many foolishly harmful desires. Through these desires they “plunge into” ruin and destruction (or destruction and ruin!)

6:10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

- φιλαργυρία philarguria needs to be rightly understood by those expected to exhibit φιλαδελφία philadelphia.
- This “longing for” is an aspiration in sharp contrast to the fine aspirations to the office of overseer (1<sup>st</sup> Tim. 3:1).
- Perhaps worse than apostasy (falling away) is this wandering away from the faith. ἀποπλανᾶω apoplanaō #635. Used only here and Mk. 13:22. Frequent in Hermes & Polycarp.

6:11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.

- Fleeing is not defined as any form of abstinence, but rather an active pursuit, fight, and eternal life possession.
- The commanded pursuit has six objects. These are not the automatic provisions that are given at the moment of salvation or the consequential provisions that are supplied through being in fellowship. These are soul capacity provisions are achieved rather than received (See esp. 2<sup>nd</sup> Pet. 1:5–11).
  - Achieved righteousness through the active pursuit of God’s will for your life in the bearing of fruit (Jas. 2:24).
  - Achieved godliness through the active pursuit of God’s will for your life as a partaker of the divine nature (2<sup>nd</sup> Pet. 1:6).
  - Achieved faith through the abounding (2<sup>nd</sup> Cor. 8:7) and growth (2<sup>nd</sup> Cor. 10:15) of faith in action.
  - Achieved love as it is perfected through conflict (1<sup>st</sup> Jn. 4:17–18).
  - Achieved perseverance through ongoing struggle (Jas. 1:3).
  - Achieved gentleness through the transformation into the image of Christ (Matt. 5:5; 11:29; 21:5; 1<sup>st</sup> Pet. 3:4).

6:12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

- Fighting the good fight is expected for all who confess the good confession.
- Eternal life is a possession at the moment of salvation but taking hold of eternal life brings a positional reality to a functional reality.

6:13–15a I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, which He will bring about at the proper time.

- Paul’s solemn charge to Timothy has two witnesses:
  - The life-giving Father (cf. Deut. 32:39; 1<sup>st</sup> Sam. 2:6; Jn. 5:21,26; Acts 17:25).
  - The martyr-confessing Christ (Jn. 18:36,37; 19:11; Rev. 1:5; 3:14).
- Timothy’s charge is to “keep the commandment” without stain or reproach (Col. 4:17).
- Every believer is to be without stain or reproach as we wait eagerly for our Savior’s return (2<sup>nd</sup> Pet. 3:14).

6:15b–16 He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see; to Him be honor and eternal dominion, Amen.

- Paul’s solemn charge comes with a paterological hymn similar to 2 Cor. 1:3ff. and Eph. 1:3ff.
- The happy and lone dynast (ὁ μακάριος καὶ μόνος δυνάστης ho makarios kai monos dunastēs) begins this amazing song.
- The King of those who rule as kings and the Lord of those who rule as lords (ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων ho basileus tōn basileuontōn kai kurios tōn kurieuontōn) rightly distinguishes between eternal being and temporal doing. Rev. 17:14 & 19:16 use βασιλεὺς βασιλέων καὶ κύριος κυρίων (nouns rather than participles).
- The Only One eternally possessing Immortality is a contrast with those who throw off mortality and put on immortality.
- Dwelling in unapproachable light paradoxically drawing us to His presence!
- Whom no man has seen nor is able to see, motivating the Word to become flesh and dwell among us.
- To Him be eternal honor and power, Amen.

6:17-19 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy, to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

- The “rich” in this present age must be instructed to not grow conceited. No personal credit can be claimed because everything we have and everything we are is grace (cf. 1<sup>st</sup> Cor. 4:7; 15:10).
- The rich in this present age must be instructed in the proper object of their hope. ἐλπίζω *elpizō* <sup>#1679</sup> Just as faith can be placed in the wrong object, so too can hope.
  - Not in the things given. Anything given can be taken away, thus the uncertainty. Do we still bless God in such circumstances? Job 1:21; 2:10
  - In the Giver (Ps. 84:11-12; Jer. 17:7-8).
  - That which is given is to be enjoyed (ἀπόλαυσις *apolausis* <sup>#619</sup> only here and Heb. 11:25) as having been given from the Giver, but it is not to become the object of hope.
- The rich in this present age must be instructed in how to use their divine provision for divine good production. Indeed all believers require this instruction (Tit. 2:7,14; 3:8,14).
- The proper application of this passage establishes the process for heavenly deposits. (1<sup>st</sup> Tim. 6:19 cf. Matt. 6:20-21)

6:20-21a O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called “knowledge” which some have professed and thus gone astray from the faith.

- Paul orders Timothy to guard the trust. παραθήκη *parathēkē* <sup>#3866</sup> from παρατίθημι *paratithēmi* <sup>#3908</sup>. A frequent theme in the pastorals (1<sup>st</sup> Tim. 1:18; 6:20; 2<sup>nd</sup> Tim. 1:12,14; 2:2) but the most vivid applications are Christ’s spirit committed to the Father (Lk. 23:46) which we can imitate (1<sup>st</sup> Pet. 4:19), and our own accountability to the Father for what He has entrusted us to guard (Lk. 12:48).
- Bible teachers guard their trust when they turn away from irreverent, empty speech (HCSB) and when they turn away from all “on the other hand” pseudonymous science.
- Sadly, some Bible teachers start professing pseudonymous science rather than protecting their trust.

6:21b Grace be with you.

- Those who go astray from the faith go astray from God’s grace.
- Timothy’s commitment to his trust keeps him in God’s grace.

# Second Timothy

## Book Introduction

Author: Paul in the immediate expectation of his physical death.

Date: Fall 67AD

Purpose: Instructions for Timothy's Apostolic-Pastoral Ministry in Ephesus (1<sup>st</sup> Tim. 1:3-4; 3:14-15).

- Note:
1. Paul was a gifted Apostle by the Holy Spirit, placed in Apostolic ministry by Jesus Christ, and produced Apostolic effects by God the Father.
  2. Timothy did not have the spiritual gift of Apostle, but was a fellow worker in Paul's Apostolic ministry. Timothy produced Apostolic effects in the execution of his assigned tasks at Ephesus.
  3. Paul's instructions to Timothy in 1<sup>st</sup> Timothy demonstrate how believers should carry out local church operations in a limited duration absence of apostolic oversight.
  4. Paul's instructions to Timothy in 2<sup>nd</sup> Timothy demonstrate how believers should carry out local church operations in the permanent absence of apostolic oversight.
  5. 1<sup>st</sup> & 2<sup>nd</sup> Timothy taken together (along with Titus) provides the initial pattern for how the post-apostolic Age of the Local Church should function from the completion of the canon of Scripture to the Rapture of the Church.
  6. Ephesus will subsequently fall under the Apostle John's oversight.
    - a. The final work of the New Testament contains significant ecclesiastical instructions for seven churches that John cannot personally come to.
    - b. The doctrine in Revelation 2&3 combined with the Pastoral Epistles provides the comprehensive pattern for the entirety of the post-apostolic Dispensation of the Church (Age of the Local Church).

## Chapter One

### TTB Outline

1. Paul's memory of Timothy in his continuous prayer-life was a source of thanksgiving during a time of trouble (2<sup>nd</sup> Tim. 1:3-5).
2. Paul urged Timothy to "kindle afresh" his spiritual gift, and to drive on in the ministry (2<sup>nd</sup> Tim. 1:6-14).
  - a. The ministry of God's Word is a ministry of power, love, and sound judgment (v.7) .
  - b. The ministry of God's Word is an intercessory ministry as we join our fellow believers in their suffering (v.8) .
  - c. The ministry of God's Word is a sacred trust, which must be retained and guarded (vv.13,14) .
3. Timothy had witnessed certain believers in Ephesus who had abandoned Paul, and certain believers who had shown mercy to him (2<sup>nd</sup> Tim. 1:15-18).

### Clause Analysis / Sentence Diagramming

1:1-2a: Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus, to Timothy, my beloved son.

- Paul's apostleship was by or through the will of God "according to His promise" (Acts 13:23; Rom. 4:20; Gal. 3:18,21; 4:23; Heb. 8:6; 2<sup>nd</sup> Pet. 3:13).
- Life in Christ Jesus is both an abiding possession and an eternal ongoing promise (Phil. 3:12-14; 1<sup>st</sup> Tim. 6:12,19).
- Paul addresses his final earthly correspondence as a loving father to his beloved son (Mt. 3:17; 12:18; 17:5; Lk. 20:13).

1:2b: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

- Identical terminology with 1<sup>st</sup> Timothy: χάρις ἔλεος εἰρήνη charis eleos eirēnē.

1:3-4: I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day, longing to see you, even as I recall your tears, so that I may be filled with joy.

- "In everything give thanks" includes the manner and circumstances of physical death (Eph. 5:20; Col. 3:17; 1<sup>st</sup> Th. 5:18).
- Jesus endured the cross and despised the shame for the joy set before him (Heb. 12:2). Paul's joy set before him was his prayerful remembrance of Timothy.
- Paul's clear conscience enables him to face eternity without regret (Acts 23:1; 24:16; 1<sup>st</sup> Tim. 1:5).

1:5: For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well.

- “Filled with joy receiving remembrance” shows our blessed memories as abiding treasures (Ps. 112:6; Prov. 10:7).
- Sincere faith is at home in a pure heart with a good conscience (1<sup>st</sup> Tim. 1:5). ἀνυπόκριτος anupokritos #505.
- The spiritual heritage of even one believing parent is a great blessing (cf. 1<sup>st</sup> Cor. 7:14).
- Sincere faith has a persuasive effect upon those who fellowship with it (cf. Philem. 6).

1:6: For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.

- “This reason” is the sincere faith that dwells in Timothy. To be given so much and not make use of it insults the spirit of grace (Lk. 12:48; Heb. 10:29).
- Timothy was re-minded to re-kindle his gift. (ἀναμνήσκω σε ἀναζωπυρεῖν anamimnēskō se anazōpurein). This vivid metaphor instructs us as to the fire-like nature of spiritual giftedness.
- Timothy received his spiritual gift at the moment of his salvation. A prophetic utterance prompted Paul and the presbytery to immediately lay on hands and identified his giftedness and calling (cf. 1<sup>st</sup> Tim. 4:14).

1:7: For God has not given us a spirit of timidity, but of power and love and discipline.

- Spiritual gift neglect is an expression of fear incompatible with the indwelling Holy Spirit. δειλία deilia #1167, δειλιάω deiliaō #1168, δειλός deilos #1169 form a short but fruitful word study (Mt. 8:26; Mk. 4:40; Jn. 14:27; 2<sup>nd</sup> Tim. 1:7; Rev. 21:8). These are only three of the 19 expressions that Louw & Nida include in their lexicon for [25. Attitudes and Emotions](#); V. Fear, Terror, Alarm ([25.251-269](#)).
- Our giftedness is provided by the spirit of power, love and discipline (δύναμις καὶ ἀγάπη καὶ σωφρονισμός dunamis kai agapē kai sōphronismos).
  - Every believer’s gifted ministry is a manifestation of the Holy Spirit’s power (1<sup>st</sup> Cor. 2:4,5).
  - Every believer’s gifted ministry is an expression of love (Rom. 5:5; Gal. 5:22).
  - Every believer’s gifted ministry is a bastion for stable thinking (Rom. 12:3; Tit. 2:12; 1<sup>st</sup> Pet. 4:7).

1:8: Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God.

- Spiritual gift neglect can also be an expression of shame incompatible with the example of Jesus Christ (Heb. 12:2).
- Shame of Jesus’ testimony is the shame of suffered hardship caused by a faithful testimony (2<sup>nd</sup> Tim. 1:8 cf. 2:3,8-9 & Rom. 1:16).
- Timothy could despise the shame through sympathetic hardship (see Onesiphorus in vv.16-18).
- Temporal shame can be defended against by maintaining an eternal perspective (2<sup>nd</sup> Tim. 1:12).

1:9a: Who has saved us and called us with a holy calling.

- The God whose power equips us to endure suffering is the God whose power saved us. Important: God’s capacity to deal with eternal matters makes it obvious that He has the capacity to deal with temporal matters.
- The God who saved us is the holy God who called us by means of a holy calling. This calling is heavenly (Heb. 3:1), irrevocable (Rom. 11:29), and has a worthy walk (Eph. 4:1).

1:9b: not according to our works, but according to His own purpose and grace.

- Our works cannot save us and we certainly cannot call ourselves (Jn. 6:28-29; Rom. 4:1-6; 11:6; Eph. 2:8-9; Tit. 3:5).
- We are saved and called according to God’s purpose (Rom. 8:28; Eph. 1:11; 3:11; 1<sup>st</sup> Pet. 5:10).
- We are saved and called according to God’s grace (Acts 15:11; Rom. 3:24).

1:9c-10a: which was granted us in Christ Jesus from all eternity, but now has been revealed by the appearing of our Savior Christ Jesus.

- The divine decrees established our salvation and calling from eternity past (Eph. 1:4; 3:11; 2<sup>nd</sup> Thess. 2:13; Rev. 13:8).
- The eternal plan was executed at the perfect point in time (Gal. 4:4; Tit. 1:2-3; Heb. 9:26; 1<sup>st</sup> Pet. 1:20).

1:10b: who abolished death and brought life and immortality to light through the gospel.

- Abolishing death is the final victory for the final victorious stewardship (1<sup>st</sup> Cor. 15:26).
- Adam had life, but Jesus Christ provides life and immortality (1<sup>st</sup> Cor. 15:45).

1:11: for which I was appointed a preacher and an apostle and a teacher.

- Paul’s appointments include the ministries of κήρυξ kērux, ἀπόστολος apostolos, and διδάσκαλος didaskalos with their various associated effects.
- Remember: your giftedness is the Holy Spirit’s supernatural enablement to be employed in every ministry that Jesus Christ opens and every effect that God the Father accomplishes (1<sup>st</sup> Cor. 12:4-6).

1:12: For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

- The recognition of God's appointment is a blessing for us to remain confident that He knows what He's doing.
- Our confidence in God includes His ability to guarantee our eternal deposits (see also 2<sup>nd</sup> Tim. 4:8).

1:13: Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus.

- Hold the example of healthy words (cf. 1<sup>st</sup> Tim. 1:16). Sound doctrine was highlighted in 1<sup>st</sup> Tim. 6:3. The healthy nature of doctrine is a dominant theme in the pastoral epistles (1<sup>st</sup> Tim. 1:10; 6:3; 2<sup>nd</sup> Tim. 1:13; 4:3; Tit. 1:9,13; 2:1,2,8),
- The operational functions of faith and love are spoken here as the sphere and means for holding sound words.

1:14: Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.

- God is able to guard what we entrust to Him (2<sup>nd</sup> Tim. 1:12), but we are expected to safeguard that which He has entrusted to us (2<sup>nd</sup> Tim. 1:14 cf. 1<sup>st</sup> Tim. 6:20).
- The agency of the Holy Spirit is the means by which this treasure is to be safeguarded. The Holy Spirit permanently indwells each believer, but the filling, empowerment and control of the Holy Spirit must be maintained (Eph. 5:18).

1:15: You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.

- Spiritual leaders need to prepare for total human abandonment (Ps. 118:8,9; Jer. 17:5; Mic. 7:5-7).
- Phygellus (little fugitive) & Hermogenes (born lucky) are named. Leaders of the abandonment? Tragic followers?

1:16-18: The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains; but when he was in Rome, he eagerly searched for me and found me; the Lord grant to him to find mercy from the Lord on that day, and you know very well what services he rendered at Ephesus.

- Onesiphorus remained loyal to Paul even when it was dangerous to do so.
- Onesiphorus' family now requires the Lord's mercy as a consequence of what led Onesiphorus to depart this world and await "that day."

## Chapter Two

### TTB Outline

1. Paul impresses upon Timothy the urgency of passing the colors to coming generations of faithful Pastors (2<sup>nd</sup> Tim. 2:1,2).
2. Paul admonishes Timothy to suffer the hardships of ministry together with him, as fellow soldiers in the angelic conflict (2<sup>nd</sup> Tim. 2:3-10).
3. In his imprisonment, Paul composed a psalm that summarizes a believer's hope in future reward (2<sup>nd</sup> Tim. 2:11-13).
4. Returning to the imperatives of a local church training ministry, Paul outlines the two priorities for equipping Pastors (2<sup>nd</sup> Tim. 2:14-17a).
  - a. Word-wrangling must be avoided at all costs. It is profane and vain babbling that leads to multiplied ungodliness.
  - b. Accurate handling of the Word of Truth must be pursued, in order for God's workmen to be presented "approved."
  - c. The Pastor's personal holiness is vital for his usefulness in delivering his flock from Satanic imprisonment (vv.20-26).

### Clause Analysis / Sentence Diagramming

2:1: You therefore, my son, be strong in the grace that is in Christ Jesus.

- "Therefore" has all of chapter one in focus—particularly the need to kindle afresh his gift (v.6), not being ashamed (v.8), holding the example (v.13), and guarding the trust (v.14).
- To do all this, Timothy will need to be continually strengthened in/by the grace which is realized through positional truth in Christ. Pres.pass.imper. ἐνδυναμῶ endunamoō #1743. Causative (Phil. 4:13; 1<sup>st</sup> Tim. 1:12; 2<sup>nd</sup> Tim. 4:17) and receptive (Rom. 4:20; Eph. 6:10; 2<sup>nd</sup> Tim. 2:1) modes.

2:2: The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

- Four "generations" of Bible teachers are featured in this passage: Paul, Timothy, faithful men, others.
- Hearing (ἀκούω akouō #191), entrusting (παρατίθημι paratithēmi #3908), and teaching (διδάσκω didaskō #1321) are equated in the three links between these Bible-teaching generations. The ministry of the word of God is a sacred trust (Lk. 12:48; 23:46; 1<sup>st</sup> Tim. 1:18; 6:20; 2<sup>nd</sup> Tim. 1:12,14; 2:2; 1<sup>st</sup> Pet. 4:19). παρατίθημι paratithēmi #3908 & παραθήκη parathēkē #3866.

2:3: Suffer hardship with me, as a good soldier of Christ Jesus.

- Shared suffering is the will of God (1<sup>st</sup> Pet. 4:12-19).
- Shared sufferings allow for shared comfort (2<sup>nd</sup> Cor. 1:5,7).
- The soldier function of the royal family of God can never be overemphasized (Rom. 13:12-14; 1<sup>st</sup> Cor. 9:7; 2<sup>nd</sup> Cor. 6:7; 10:3,4; Eph. 6:10-17; 1<sup>st</sup> Tim. 1:18; 2<sup>nd</sup> Tim. 2:3,4; 1<sup>st</sup> Thess. 5:8; Rev. 19:14).

2:4: No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείας ουδεὶς strateuomenos empleketai tais tou biou pragmateiais.

- Entanglements keep a soldier from soldiering, like they keep a runner from racing (Heb. 12:1). The noun from v.3 becomes a couple of participles in v.4.
- Defilements of the world are entangling (2<sup>nd</sup> Pet. 2:20). Business matters of bios life are entangling (2<sup>nd</sup> Tim. 2:4).
- Every believer in general, and pastors in particular must evaluate their entanglements so as to fulfill their ministries.

2:5: Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.

- Athletes must lawfully compete in order to be crowned. ἐὰν δὲ καὶ ἀθλῆ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ ean de kai athlē tis, ou stephanoutai ean mē nomimōs athlēse.
- Members of the Church must run their course according to the specifications of the race authority (cf. Heb. 12:2).

2:6: The hard-working farmer ought to be the first to receive his share of the crops.

- In addition to eternal reward, the farmer metaphor teaches a present capacity to partake of fruit that is born (1<sup>st</sup> Cor. 9:7; Heb. 13:10).
- Treasure is laid up in heaven when fruit is born, but who partakes of the fruit that's born? (Jas. 3:17,18).

2:7: Consider what I say, for the Lord will give you understanding in everything.

- Thinking through Bible doctrine (present active imperative) is a responsibility for every believer—including pastors (Job 23:12; Ps. 1:2; 119:11; Matt. 24:15; Eph. 3:4; Col. 3:16).
- Understanding of Bible principles comes from the Lord (Ps. 119:27,34,73,125,144,169).



2:8-9: Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel in which I suffer hardship even to the imprisonment as a criminal; but the word of God is not imprisoned.

- The imperative “remember” (v.8) parallels the imperative “consider” (v.7). In addition to consistently meditating on the written Word of God, each believer ought to consistently meditate on the personal Word of God—our Lord Jesus Christ (2<sup>nd</sup> Cor. 3:18; Heb. 12:2-3; Num. 21:8-9; Ps. 17:15; 130:6; Isa. 31:1).
- Dwelling on the resurrection keeps our focus eternal rather than temporal (Phil. 3:20; 2<sup>nd</sup> Tim. 4:8; Tit. 2:13).
- Being mindful of the Davidic throne keeps our focus dispensational (2<sup>nd</sup> Sam. 7:12; Ps. 89:35-37; 132:10-18; Lk. 1:32-33; Rom. 10:1; 11:25-29).
- Being mindful of our role as evangelists places our hardships into their proper paradoxical perspective (2<sup>nd</sup> Cor. 6:8-10).

2:10: For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.

- The Apostle Paul practiced what he preached and learned how to endure his hardships (Acts 9:16; 1<sup>st</sup> Cor. 13:7; Eph. 3:13; Col. 1:24).
- “Those who are chosen” in the context of the Davidic lineage are the Jewish people (Matt. 1:1; Lk. 1:69; Rev. 22:16), Paul’s greatest passion for evangelism (Rom. 9:1-5; 10:1).
- Salvation is in Christ Jesus and not in the Mosaic Law or any humanly devised religion (Rom. 10:2-4; Col. 2:23).

2:11-13: It is a trustworthy statement: For if we died with Him, we will also live with him; If we endure, we will also reign with Him; If we deny Him, He also will deny us; If we are faithless, He remains faithful, for He cannot deny Himself.

- Faithful is The Logos. πιστός ὁ λόγος pistos ho logos (cf. 1<sup>st</sup> Tim. 1:15; 3:1; 4:9).
- If (1<sup>st</sup> class) we died together, we will also live together. Aor. συναποθνήσκω sunapothnēskō <sup>#4880</sup>, Fut. συζάω suzaō <sup>#4800</sup>.
- If (1<sup>st</sup> class) we endure, we will also reign together. Pres. ὑπομένω hypomenō <sup>#5278</sup>, Fut. συμβασιλεύω sumbasileuō <sup>#4821</sup>. Endurance is often thought of in the 3<sup>rd</sup> class condition, but endurance is sometimes a description of the Christian Way of Life itself (Heb. 10:32ff.). Our endurance comes through the operational function of love (1<sup>st</sup> Cor. 13:7), and even our discipline (Heb. 12:7).
- If (1<sup>st</sup> class) we deny, that one also will deny us. Pres. & Fut. ἀρνέομαι arneomai <sup>#720</sup>. This is a denial of paterological rewards (Matt. 10:33; Lk. 12:9).
- If (1<sup>st</sup> class) we disbelieve, that one abides faithful for He is not able to deny Himself. Our salvation is based on His promise and His faithfulness (Rom. 3:3; 1<sup>st</sup> Cor. 1:9; 1<sup>st</sup> Thess. 5:24; Tit. 1:2).

2:14: Remind *them* of these things, and solemnly charge *them* in the presence of God not to wrangle about words, which is useless *and leads* to the ruin of the hearers.

- The admonitions of vv.3-13 can serve as a mindful charge to men in training.
- Word-fights are catastrophic (cf. 1<sup>st</sup> Tim. 6:4 & Tit. 3:9).

2:15: Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

- The mindful charge to avoid catastrophic word-fights carries an imperative for diligent self-presentation.
- “Be diligent” (σπουδάζω spoudazō <sup>#4704</sup>) is translated “make every effort” in all other pastoral occurrences (2<sup>nd</sup> Tim. 4:9,21; Tit. 4:12). The need for diligence is also a priority for the author of Hebrews (Heb. 4:11-12) as well as Peter in their anticipation of eternal consequences (2<sup>nd</sup> Pet. 3:14).
- The unashamed workman is an imitator of Paul (Rom. 1:16; 2<sup>nd</sup> Tim. 1:8,12,16), Jesus Christ (Heb. 2:11), and God the Father (Heb. 11:16).

2:16-17a: But avoid worldly and empty chatter, for they will make further progress in ungodliness, and their word will spread like gangrene (γάγγραινα gangraina <sup>#1044</sup>).

- Irreverent, empty speech (HCSB) was mentioned in 1<sup>st</sup> Tim. 6:20 and again here.
- Sound teaching advances the believer to maturity, but worldly empty chatter “advances” the speaker and the hearer to more advanced ungodliness (see 2<sup>nd</sup> Tim. 3:13).
- Anti-edification is highly infectious. Worse than not being built up, is the wrong kind of building up (1<sup>st</sup> Cor. 3:12b) through the wrong kind of training (1<sup>st</sup> Tim. 5:13; 2<sup>nd</sup> Tim. 3:7; 2<sup>nd</sup> Pet. 2:14; Rev. 2:14).

2:17b-18: Among them are Hymenaeus and Philetus, who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some.

- Hymenaeus was paired up with Alexander (1<sup>st</sup> Tim. 1:20), now he's partnered with Philetus. Likely two different men with the same name.
- The past-completed resurrection heresy confuses positional truth with future ultimate fulfillment, and in so doing denies the reality of a future ultimate fulfillment.
- Avoiding the irreverent empty speech may require the cleansing removal of the irreverent empty speakers.

2:19: Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and "Everyone who names the name of the Lord is to abstain from wickedness."

- All the false teaching in the world doesn't alter the firm foundation of God. A twin principle is stamped upon that cornerstone. (Although allusions to Num. 16 are discernable, this twin principle seal is an original composition here).
- God is in a personal relationship with His own (Jn. 10:14,27-30; 1<sup>st</sup> Cor. 8:3).
- Naming the name of the Lord mandates a corresponding conduct of life (Eph. 4:1; 5:1-16; Col. 1:10; 1<sup>st</sup> Thess. 2:12).

2:20: Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor.

- The large house Paul speaks of correlates with the Father's house Jesus spoke of (2<sup>nd</sup> Tim. 2:20 cf. Jn. 14:2).
- Viewing the vessels in terms of material substance: Gold & silver (χρυσᾶ καὶ ἀργυρᾶ chrusa kai argura) are contrasted with wood & earthenware (ξύλινα καὶ ὄστράκινα xulina kai ostrakina). "Not only" is completed by "but also." Gold, silver and wood match well with the Judgment Seat of Christ building materials (1<sup>st</sup> Cor. 3:10-15), but differences in the passages remain observable.
- Ignoring the material substance and identifying purpose: Some to honor on the one hand (ἃ μὲν εἰς τιμὴν ha men eis timēn) are contrasted with some to dishonor on the other hand (ἃ δὲ εἰς ἀτιμίαν ha de eis atimian). It is very common to match up gold & silver as vessels for honor and wood & earthenware as vessels for dishonor, but Romans 9:21 brings that into question.

2:21: Therefore, if anyone cleanses himself from these, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.

- The antecedent of "these" is "some to dishonor."
- Self-cleansing is not confession of sin (1<sup>st</sup> Jn. 1:9), but separation from vessels for dishonor (1<sup>st</sup> Cor. 5:7-13). The term was a technical Rabbinic term בְּעֵר חַמְטֵי bi'er chamēts: "to purge out the leaven." Removing the evil from among you is a common OT and NT mandate (Deut. 13:6; 17:7,12; 19:13,19; 21:9&21; 22:21,22,24; 24:7).
- Sanctified, useful, prepared is the mental attitude of a vessel adjusted to the will of their despot (δεσπότης despotēs #1203).

2:22: Now flee from youthful lusts and pursue righteousness, faith, love, and peace, with those who call on the Lord from a pure heart.

- Flee and pursue are juxtaposed with one and four objects respectively. As a simple ratio this gives us 80% positive pursuit and 20% negative flight.
- Allies are available in fourfold pursuit. Those who call on the Lord are believers (Rom. 10:12-14) with a developed corporate prayer life (1<sup>st</sup> Cor. 1:2).

2:23: But refuse foolish and ignorant speculations, knowing that they produce quarrels.

- Verse 23 wraps up a discourse (2<sup>nd</sup> Tim. 2:14-23), the bookends of which restate the warning from First Timothy regarding the Ephesian Heterodidacticals (1<sup>st</sup> Tim. 6:3-5).
- Wrangle about words (2<sup>nd</sup> Tim. 2:14) || disputes about words (1<sup>st</sup> Tim. 6:4).
- Speculations (2<sup>nd</sup> Tim. 2:23) || controversial questions (1<sup>st</sup> Tim. 6:4).

2:24-26: The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

- Fighting is not acceptable for overseers (1<sup>st</sup> Tim. 3:3) or any believer under proper bond-slave orientation (Jas. 4:1-2), and gentle nursing tenderness is mandated for babes (1<sup>st</sup> Thess. 2:7 cf. 1<sup>st</sup> Cor. 3:1-3). Fun word study and text criticism work with ἤπιος ēpios #2261 & νήπιος nepios #3516.
- Nursing tenderness towards those in opposition is manifested through quick-draw teaching, evil enduring, and gentle instructional discipline (1<sup>st</sup> Cor. 4:21; Gal. 6:1; Eph. 4:2; Col. 3:13; Tit. 3:2; 1<sup>st</sup> Pet. 3:15).
- Those in opposition are in need of repentance, operating without truth, out of their minds, functionally trapped by Satan for insurgent activity (Acts 5:3 cp. Jn. 8:44; Eph. 2:1-2; 1<sup>st</sup> Jn. 5:19).

## Chapter Three

### TTB Outline

1. Paul prophetically advised Timothy concerning the “last days” of the Dispensation of the Church (2<sup>nd</sup> Tim. 3:1-9).
  - a. Families break down in these difficult times because the men are pursuing an empty form of godliness.
  - b. The breakdown of the family is furthered by the captivity of women, who don’t have strong spiritual husbands to guard their families.
2. The best provision for believers in these difficult times is outlined (2<sup>nd</sup> Tim. 3:10-15).
  - a. Get saved at a young age (v.15) .
  - b. Get grounded in the Truth, and make progress in the Scriptures even as the workers of evil make progress in their falsehood (vv.13-15) .
  - c. Follow Godly examples & endure (vv.10-12) .
3. The power and authority of the Scriptures is clearly detailed (2<sup>nd</sup> Tim. 3:16,17).
  - a. God-breathed. His Word communicated through human instruments.
  - b. Profitable. For those who volitionally accept the Word in its teaching, reproof, correction, and child-training in righteousness. Such believers are equipped for every good work.

### Clause Analysis / Sentence Diagramming

3:1: But realize this, that in the last days difficult times will come.

- The last days for the Church (1<sup>st</sup> Tim. 4:1; 2<sup>nd</sup> Tim. 3:1; Jas. 5:3; 2<sup>nd</sup> Pet. 3:3; 1<sup>st</sup> Jn. 2:18) are clearly distinct from the last days for Israel (Gen. 49:1; Isa. 2:2-4; Jer. 23:20; Ezek. 38:16; Dan. 10:14; Hos. 3:5; Joel 2:28; Mic. 4:1).
- Hard/violent/difficult times (καιροὶ χαλεποὶ *kairoi chalepoi*) are defined by the following verses.
  - They are not economic, military, or geopolitical hardships.
  - They are narcissistic, nihilistic, materialistic, hedonistic, postmodernistic, secularistic hardships.

3:2-5a: For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power.

- 19 categories of depravity (cf. Rom. 1:28-32) describe the egocentric ecclesiastical eschaton. [NIGTC](#) has a good summary.
- φίλαυτος *philautos* <sup>#5367</sup><sub>Hapax</sub>: Self-lover matches up in the chiasm with lovers of pleasure rather than lovers of God.
- φιλάργυρος *philarguros* <sup>#5366</sup><sub>2x</sub>: Money-lover (Lk. 16:14; 2<sup>nd</sup> Tim. 3:2). cf. φιλαργυρία *philarguria* <sup>#5365</sup><sub>Hapax</sub>: 1<sup>st</sup> Tim. 6:10 & ἀφιλάργυρος *aphilarguros* <sup>#866</sup><sub>2x</sub>: 1<sup>st</sup> Tim. 3:3; Heb. 13:5.
- ἀλαζών *alazōn* <sup>#213</sup><sub>2x</sub>: Empty pretender. Rom. 1:30; 2<sup>nd</sup> Tim. 3:2. LXX Hab. 2:5. AF 1<sup>st</sup> Clem. 57:2 (along with ὑπερήφανος *hyperēphanos*).
- ὑπερήφανος *hyperēphanos* <sup>#5244</sup><sub>5x</sub>: Hyper-shining (proud) (Lk. 1:51; Rom. 1:30; 2<sup>nd</sup> Tim. 3:2; Jas. 4:6; 1<sup>st</sup> Pet. 5:5).
- βλάσφημος *blasphēmos* <sup>#989</sup><sub>4x</sub>: Demeaning one (Acts 6:11; 1<sup>st</sup> Tim. 1:13; 2<sup>nd</sup> Tim. 3:2; 2<sup>nd</sup> Pet. 2:11).
- γονεῦσιν ἀπειθεῖς *goneusin apeitheis*. ἀπειθής *apeithēs* <sup>#545</sup><sub>6x</sub>: Disobedient (Lk. 1:17; Acts 26:19; Rom. 1:30; 2<sup>nd</sup> Tim. 3:2; Tit. 1:16; 3:3).
- ἀχάριστος *acharistos* <sup>#884</sup><sub>2x</sub>: Unthankful (Lk. 6:35; 2<sup>nd</sup> Tim. 3:2).
- ἀνόσιος *anosios* <sup>#462</sup><sub>2x</sub>: Impious (1<sup>st</sup> Tim. 1:9; 2<sup>nd</sup> Tim. 3:2).
- ἄστοργος *astorgos* <sup>#794</sup><sub>2x</sub>: Without natural affection (Rom. 1:31; 2<sup>nd</sup> Tim. 3:3).
- ἄσπονδος *aspondos* <sup>#786</sup><sub>2x</sub>: Irreconcilable (Rom. 1:31 *v.l.*; 2<sup>nd</sup> Tim. 3:3).
- διάβολος *diabolos* <sup>#1228</sup><sub>37x</sub>: Slanderer (1<sup>st</sup> Tim. 3:11; 2<sup>nd</sup> Tim. 3:3; Tit. 2:3). More frequently: The Devil.
- ἀκρατής *akratēs* <sup>#193</sup><sub>Hapax</sub>: Without self control. Opp. self-control ἐγκράτεια *enkrateia* <sup>#1466</sup> Gal. 5:23.
- ἀνήμερος *anēmeros* <sup>#434</sup><sub>Hapax</sub>: Not tame. Opp. of ἥρεμος *ēremos* <sup>#2263</sup><sub>Hapax</sub>: *tranquil* (1<sup>st</sup> Tim. 2:2).
- ἀφιλάγαθος *aphilagathos* <sup>#865</sup><sub>Hapax</sub>: Not loving good. Opp. of φιλάγαθος *philagathos* <sup>#5358</sup><sub>Hapax</sub>: *loving what is good* (Tit. 1:8).
- προδότης *prodotēs* <sup>#4273</sup><sub>3x</sub>: Betrayer (Lk. 6:16; Acts 7:52; 2<sup>nd</sup> Tim. 3:4).
- προπετής *propetēs* <sup>#4312</sup><sub>2x</sub>: Reckless (Acts 19:36; 2<sup>nd</sup> Tim. 3:4. LXX Prov. 10:14).
- τυφώω *typhōō* <sup>#5187</sup><sub>3x</sub>: Puffed up (1<sup>st</sup> Tim. 3:6; 6:4; 2<sup>nd</sup> Tim. 3:4). Psychotically self-exaltative from 1<sup>st</sup> Tim. 6 notes.
- φιλήδονος *philēdonos* <sup>#5369</sup><sub>Hapax</sub> (μᾶλλον ἢ φιλόθεοι *mallon ē philotheoi*) Pleasure-lover (rather than God-lover). Fr. ἡδονή *hēdonē* <sup>#2237</sup><sub>5x</sub>: *pleasure* (Lk. 8:14; Tit. 3:3; Jas. 4:1,3; 2<sup>nd</sup> Pet. 2:13).

- Holding to a μόρφωσις morphōsis of εὐσέβεια eusebeia but denying its δύναμις dunamis. Godliness is a huge theme in the Pastorals (1<sup>st</sup> Tim. 2:2; 3:16; 4:7,8; 5:4; 6:3,5,6,11; 2<sup>nd</sup> Tim. 3:5,12; Tit. 1:1; 2:12).

3:5b: Avoid such men as these.

- Avoid is used 3x in 1<sup>st</sup> & 2<sup>nd</sup> Timothy.
- ἐκτρέπω ektrepō #1624<sub>5x</sub>. (avoiding worldly and empty chatter 1<sup>st</sup> Tim. 6:20). ἐκτρέπω ektrepō is otherwise used for turning aside: to fruitless discussion (1<sup>st</sup> Tim. 1:6), to follow Satan (1<sup>st</sup> Tim. 5:15), to myths (2<sup>nd</sup> Tim. 4:4).
- περιίστημι periistēmi #4026<sub>4x</sub> (avoiding worldly and empty chatter, 2<sup>nd</sup> Tim. 2:16). Another pastoral use in Tit. 3:9.
- ἀποτρέπω apotrepeō #665<sub>Hapax</sub> (avoiding the 19-faceted self-lovers, 2<sup>nd</sup> Tim. 3:5). Avoiding must be a spiritual act of self-control (Gal. 5:23), and not merely a philosophical exercise of sovereign reason (4 Macc. 1:33).

3:6-7: For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, always learning and never able to come to the knowledge of the truth.

- These eschatological ecclesiastical egomaniacs dress/worm their way into households.
- Their intended captives are not the men, but the weighed down, led along, immature women.
- Such captive women are never empowered for aletheia epignosis (2<sup>nd</sup> Tim. 3:7 cp. Jn. 8:32).

3:8: Just as Jannes and Jambres opposed Moses, so these men also opposed the truth, men of depraved mind, rejected in regard to the faith.

- Ex. 7:11 does not name the Egyptian magicians but multiple Jewish traditions name them as Jannes and Jambres (sons of Balaam). Legends of the Jews, by Louis Ginzberg is a good resource for such stories.
- These eschatological ecclesiastical egomaniacs stand opposed to the truth and the divinely appointed communicators of truth. ἀνθίστημι anthistēmi #436<sub>14x</sub>. Standing against the adversary is good (Gal. 2:11; Eph. 6:13; Jas. 4:7; 1<sup>st</sup> Pet. 5:9), but standing with the adversary against the truth is always wrong (Acts 13:8; Rom. 13:2; 2<sup>nd</sup> Tim. 3:8; 4:15).
- These EEs are mentally depraved and unapproved regarding the Christian Way of Life (see also 1<sup>st</sup> Tim. 6:5).

3:9: But they will not make further progress; for their folly will be obvious to all, just as Jannes's and Jambres's folly was also.

- Any progress these EEs make is limited by God's permissive and overruling wills (cf. Job 1:12; 2:6).
- God permits anti-aletheia progress only to manifest its folly. ἄνοια anoia #454<sub>2x</sub>; (Lk. 6:11; 2<sup>nd</sup> Tim. 3:9).

3:10-11a: Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra.

- Timothy was a disciple of Jesus Christ (Acts 16:1) and a follower of Paul (Acts 16:3; 2<sup>nd</sup> Tim. 3:10). παρακολουθέω parakolouthēō #3877<sub>4x</sub>; (1<sup>st</sup> Tim. 4:6; 2<sup>nd</sup> Tim. 3:10 cf. Lk. 1:3). Following is literally applied both to traveling and training.
- Paul left himself transparent for Timothy's benefit. This transparency involved Paul's public ministry, private life, and personal problems.
  - Public ministry included teaching (διδασκαλία didaskalia #1319<sub>21x</sub>), conduct (ἀγωγή agōgē #72<sub>Hapax</sub>) & purpose (πρόθεσις prothesis #4286<sub>12x</sub>; Rom. 8:28; 9:11; Eph. 1:11; 3:11; 2<sup>nd</sup> Tim. 1:9; 3:10).
  - Private life included fruit of the spirit faith (πίστις pistis #4102<sub>244x</sub>), patience (μακροθυμία makrothumia #3115<sub>14x</sub>), love (ἀγάπη agapē #26<sub>116x</sub>), endurance (ὑπομονή hupomonē #5281<sub>32x</sub>).
  - Personal problems included the "negative" effects Paul experienced in consequence to his obedience to the will of God. These manifested through persecution (διωγμός diōgmos #1375<sub>10x</sub>) and suffering (πάθημα pathēma #3804<sub>16x</sub>).
- Timothy's hometown was the very region where Paul encountered some of his most difficult persecutions (Acts 16:1 cf. Acts 14:1-23).

3:11b: What persecutions I endured, and out of them all the Lord rescued me.

- Endurance is the purpose for God's faithful provision (1<sup>st</sup> Cor. 10:13). ἔκβασις ekbasis #1545<sub>2x</sub>.
- The Lord does not fall asleep at the switch! (Gen. 18:14; Ps. 121:4; Isa. 50:2; 59:1)

3:12: Indeed, all who desire to live godly in Christ Jesus will be persecuted.

- Angelic conflict attention will be focused on those believers who are bringing glory to Jesus Christ and pleasure to God the Father (Mt. 10:24-25; Jn. 15:19-21; 17:14; 1<sup>st</sup> Pet. 4:12-16).
- God permits the persecution so that His eternal purpose can be realized (Jas. 1:2-4; 1<sup>st</sup> Pet. 1:6,7).

3:13: But evil men and imposters will proceed from bad to worse, deceiving and being deceived.

- Imposters are swindlers or cheats, of a nature that even an unbeliever like Philo finds them disgraceful. See [TDNT](#).
- πλανῶντες καὶ πλανώμενοι (planōntes kai planōmenoi). Active voice and passive voice present participles describe them perfectly as agents of the dragon (Rev. 12:9).

3:14-15: You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.

- Timothy's attitude towards doctrine is defined by "the things you have learned and found faithful." Timothy was a first century Psalm 119 disciple (Ps. 119:98; Jn. 8:31).
- The Word of God presently saves those who are eternally saved and presently abiding in truth (1<sup>st</sup> Cor. 15:1-2).

3:16-17: All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work.

- Scripture (v.16) || sacred writings (v.15) and is defined as God-breathed revelation (cf. 2<sup>nd</sup> Pet. 1:10-21). θεόπνευστος theopneustos <sup>#2315</sup><sub>Hapax</sub>.
- God-breathed revelation is profitable. ὠφέλιμος *ōphelimos* <sup>#5624</sup><sub>4x</sub>: *useful, beneficial, advantageous* (1<sup>st</sup> Tim. 4:8<sub>x2</sub>; 2<sup>nd</sup> Tim. 3:16; Tit. 3:8).
- Four activities of the word make believers adequate (ἄρτιος *artios* <sup>#739</sup><sub>Hapax</sub>) and equipped (Perf.pass.ptc. ἐξαρτίζω *exartizō* <sup>#1822</sup><sub>2x</sub>). See the role of evangelists and pastor-teachers for this equipping in Eph. 4:12.

## Chapter Four

### TTB Outline

1. In Paul's final written instructions, he adjures Timothy under Divine purview to be a herald of the Word of God (2<sup>nd</sup> Tim. 4:1-5).
  - a. κηρύσσω <sup>#2784</sup>: *to be a herald, to proclaim after the manner of a herald.*
  - b. Be ready in season and out of season.
  - c. Reprove, rebuke, exhort are the activities that define the herald's proclamation.
  - d. Patience and teaching comprise the manner in which these activities are performed.
  - e. Expect rejection, as faithful messages will not be appreciated.
  - f. Be sober, endure hardship, perform your evangelistic work and fulfill your service.
2. The letter closes with a twice-stated appeal for Timothy to come, and a remarkable exposition of where Paul's other companions have gone (2<sup>nd</sup> Tim. 4:9-22).

### Clause Analysis / Sentence Diagramming

4:1: I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word.

- διαμαρτύρομαι *diamarturomai* <sup>#1263</sup><sub>11x</sub> begins Paul's last testament in a very powerful way. Two prior uses (1<sup>st</sup> Tim. 5:21; 2<sup>nd</sup> Tim. 2:14) establish the urgency here.
- The solemn oath language calls four Persons/events into focus.
- The One Commandment for Pastor-Teachers: Preach the Word. κήρυξον τὸν λόγον *kēruxon ton logon*. Preaching = Heralding. The Preacher is the Herald of God on earth.

4:2a: Be ready in season and out of season. ἐπίστηθι εὐκαιρῶς ἀκαιρῶς *epistēthi eukairōs akairōs*.

- Preach the Word requires readiness. Timothy's readiness (2<sup>nd</sup> Tim. 4:2) is the same term as Paul's ready departure (v.6).
- The Pastor-Teacher's time to serve spans the convenience/inconvenience spectrum. The most urgent "opportune time" is the time of apostasy among the flock (see v.3).

4:2b: Reprove, rebuke, exhort, with all patience and instruction.

- Heralding the word of God entails a triplet of tough tactics.
  - ἐλέγχω *elenchō* <sup>#1651</sup><sub>17x</sub>. NASB translations: show fault, reprimand, expose, convict, rebuke, refute, reprove.
  - ἐπιτιμάω *epitimaō* <sup>#2008</sup><sub>29x</sub>. NASB translations: rebuke, warn, sternly tell. (Mainly in the synoptics).
  - παρακαλέω *parakaleō* <sup>#3870</sup><sub>109x</sub>. NASB translations: appeal, beg, beseech, comfort, encourage, entreat, exhort, implore, urge.
- The herald's tough tactic triplet must be exercised in a two-fold attitude.
  - All patience. μακροθυμία *makrothumia* <sup>#3115</sup><sub>14x</sub>.
  - All instruction. διδαχή *didachē* <sup>#1322</sup><sub>30x</sub>.

4:3-4: For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths.

- Just as the shepherd has One Commandment, the flock has One Commandment: Endure Sound Doctrine.
- Itching ears and personal lusts lead to a heaping pile of teachers and a consequent personal mythology.

4:5: But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

- Four additional imperatives follow the shepherd's One Commandment (Preach the Word).
- Level-headed sobriety is required in the face of ticklish-ear abandonment (cf. 1<sup>st</sup> Tim. 3:2,11; Tit. 2:2).
- Hardship goes with the territory (2<sup>nd</sup> Tim. 1:8; 2:3,9).
- "The work of an evangelist" does not describe Timothy's giftedness, but represents an alternative to discouragement.
- Gifts are given by grace, but ministries are awarded based on faithfulness. Future ministries are awarded based on fulfilled present ministries.

4:6: For I am already being poured out as a drink offering, and the time of my departure has come.

- The drink offering was a doctrinal principle taught by Paul to Timothy as a part of his training (Phil. 2:17,19).
- The departure is not to be feared but excitingly anticipated (Phil. 1:23).

4:7: I have fought the good fight, I have finished the course, I have kept the faith.

- Three perfect-tense verbs stress the completed action nature of Paul's sojourn.
- The Good Fight, The Course, and The Faith form a triplet of descriptions for the Christian Way of Life.

4:8: In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

- Eternal rewards are a prize to be reached for and meditated upon in the application of dying grace (1<sup>st</sup> Cor. 9:24-27; Phil. 3:12-14; Heb. 12:2).
- ἀγαπάω agapaō love for the Epiphany of Christ is the criteria for the crown of Righteousness.

4:9-11a: Make every effort to come to me soon; for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia; only Luke is with me.

- "Make every effort" (σπουδάζω spoudazō #4704) is the "Be diligent" imperative in the approved workman verse 2<sup>nd</sup> Tim. 2:15 and in the unity of the Spirit in the bond of peace passage (Eph. 4:3).
- Demas loved this present age and thereby lost his focus on the age to come (cf. Mt. 13:22; Rom. 12:2). Motivation is not given for Crescens or Titus, but they went on their own initiative rather than being sent by Paul (cf. v.12)).
- Luke remained Paul's only companion while he awaited his second trial (and was likely the amanuensis for this epistle).

4:11b-12: Pick up Mark and bring him with you, for he is useful to me for service, but Tychicus I have sent to Ephesus.

- A most reMarkable companion for Timothy is also desired, and reflects a grace perspective (Acts 15:36-39; Col. 4:10).
- Tychicus apostolic mission to Ephesus (likely the courier for this epistle, and perhaps even taking up Timothy's duties).

4:13: When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.

- Although he knows his time on earth is complete, Paul intends to remain productive.
- Having requested his dearest spiritual friend, Paul would like to die with his books and parchments. τὰ βιβλία μάλιστα τὰς μεμβράνας.

4:14-15: Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds; be on guard against him yourself, for he vigorously opposed our teaching.

- Paul leaves vengeance in the hands of the Lord (Rom. 12:19; Deut. 32:35; Ps. 94:1).
- The Lord's vengeance may not come until Second Advent (2<sup>nd</sup> Thess. 1:6-10), so Timothy must be on guard as well.

4:16: At my first defense no one supported me, but all deserted me; may it not be counted against them.

- The context for Paul's "first defense" in this passage is not entirely clear. It was likely related to his current confinement.
- Paul intercedes on behalf of Christians who abandoned him, asking that the Lord forego divine discipline for their offense (cf. Lk. 23:34; Acts 7:60).

4:17: But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth.

- Paul's intimacy with Jesus Christ provided a great confidence in the Gentile world capital (cf. the Lord's admonition to Joshua in Josh. 1:5-9).
- Avoiding conflict prevents full-accomplishment of ministry (cf. Daniel's similar ministry Dan. 6:16-28).

4:18: The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.

- The Lord rescues and saves those who are rescued and saved. ῥύομαι rhuomai #4506<sub>18x</sub> & σώζω sōzō #4982<sub>110x</sub>. Several well-known ῥύομαι rhuomai verses: Mt. 6:13; 27:43; Rom. 7:24; 2<sup>nd</sup> Cor. 1:10<sub>x3</sub>; Col. 1:13; 1<sup>st</sup> Thess. 1:10; 2<sup>nd</sup> Pet. 2:7,9.
- God gets total glory because God does all the work (Rom. 11:36; Jude 25).

4:19-21: Greet Prisca and Aquila, and the household of Onesiphorus. Erastus remained at Corinth, but Trophimus I left sick at Miletus. Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.

- These greetings differ from the preceding statements of abandonment. Fellow saints who were no longer a part of Paul's ministry team could not be placed into faithful/faithless distinctions.
- Trophimus is the most vivid testimony to the temporary nature of the gift of Healing (Phil. 2:25-30; 1<sup>st</sup> Tim. 5:23; 2<sup>nd</sup> Tim. 4:20).

4:22: The Lord be with your spirit. Grace be with you.

- Grace benedictions are always appropriate farewell statements (Acts 20:32), and the Apostle Paul specialized in them (Rom. 16:20; 1<sup>st</sup> Cor. 16:23; 2<sup>nd</sup> Cor. 13:14; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; 1<sup>st</sup> Thess. 5:28; 2<sup>nd</sup> Thess. 3:18; 1<sup>st</sup> Tim. 6:21; 2<sup>nd</sup> Tim. 4:22; Tit. 3:15; Phm. 25).