

2nd Timothy

Call to Faithfulness

- Thanksgiving for Timothy [1:3-7]

- I thank God, whom I serve with a clear conscience the way my forefathers did,
Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει,
 - The phrase “I thank God” is an idiom which, translated literally, states “I have gratitude to God”.
 - The word for “gratitude” is from χάρις (charis) which is a grace word, meaning Paul is responding graciously.
 - The word “serve” is λατρεύω (latreuō) which means “serve”, almost always in reference to God.
 - This is the word used in the LXX for Israel’s worship of God [Ex 23:25; Deut 6:13; 10:12; Josh 22:27].
 - The phrase “clear conscience” is literally “clean/pure conscience”.
 - This is significant given that Paul was imprisoned as a criminal and about to be executed for his “crimes”.
 - The phrase “the way my forefathers did” is literally “from my forefathers”.
 - By itself, this is a somewhat difficult phrase, but from the context it clearly means “as my forefathers did”.
 - This indicates that Paul sees his own spiritual heritage not as one who broke away, but as one who follows the natural line of his Jewish ancestry, worshipping the God of Abraham, Isaac and Jacob.
 - He speaks of his own spiritual heritage as he leads up to discussing Timothy’s spiritual heritage [v. 5].
 - This also shows us that Paul is stepping back to reflect on his life – a life not cluttered by a guilty conscience.
- as I constantly remember you in my petitions night and day,
ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσιν μου νυκτὸς καὶ ἡμέρας,
 - The word “constantly” is from ἀδιάλειπτος (adialeiptos) which means “unceasing” or “constant”.
 - This word occurs only one other place in the N.T. in Romans 9:2.
 - The phrase “I constantly remember you” is literally “I have a constant remembrance concerning you”.
 - This is typical of the way Paul talks about prayer for others [Rom 1:9-10; Eph 1:16; Phil 1:3-4; 1 Th 1:2; Phlm 4].
 - The word “prayers” is from δέησις (deēsis) which means “urgent request to meet a need”.
 - We will translate this word as “petitions” here.
 - The phrase “night and day” is a very Hebraic way of viewing the passing of time.
 - The Jewish day begins at sunset, so night comes first and then the day.

- longing to see you, even as I recall your tears, so that I may be filled with joy.
ἐπιποθὼν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ,
 - The word “longing” is from ἐπιποθέω (epipothēō) which means “very strong desire”, always in a good sense [Rom 1:11; 2 Cor 5:2; Phil 1:8; 2:25-26; 1 Thess 3:6].
 - The phrase “longing to see you” describes Paul’s response to his remembrance of Timothy in his prayers.
 - Spiritual leaders, like all other Christians, need fellowship and support from other like-minded believers.
 - The phrase “even as I recall your tears” refers to Timothy’s tears when they last saw each other.
 - This was most likely when Paul was taken away from Timothy, being arrested for the second time in Rome.
 - The phrase “so that I may be filled with joy” could be translated “so that my joy may be made complete”.
 - Either way, it is clear that Timothy’s presence would fill Paul’s heart up with joy [Acts 13:52; Rom 15:13].
- For I am mindful of the sincere faith within you,
ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως,
 - The phrase “I am mindful” is literally “receiving remembrance”.
 - This could be an external reminder as we see in 2 Pet 1:13 and 2 Pet 3:1, but here this is more likely an internal reminder which is the result of Paul’s fond recollections regarding Timothy.
 - Even though the NASB begins a new sentence here in verse 5, this is a continuation of the sentence started in verse 3 and the phrase “I am mindful of the sincere faith within you” is the primary explanation of why Paul thanks God at the beginning of verse 3.
 - The word “sincere” is from ἀνυπόκριτος (anupokritos) which means “genuine” or “sincere” [1 Pet 1:22; 1 Ti 1:5].
 - This word is a form of negation of the word ὑποκριτής (hupokritēs) which means “hypocrite”.
 - This word, therefore, means “without any hypocrisy” [Rom 12:9; Jas 3:17].
 - The word “faith” is from πίστις (pistis) which means “trust”, “confidence” or “faith”.
 - This word can describe the moment of faith for salvation [Eph 2:8], but can also refer to the ongoing faith of the believer [1 Cor 13:13; 16:13; 2 Cor 5:7; 10:15].
 - Here, this is a reference to Timothy’s ongoing faith.

- which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that *it is* in you as well.
 ἥτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
 - The word “dwelt” is from ἐνοικέω (enoikeō) which means “live” or “dwell”.
 - This word is used of the Holy Spirit [Rom 8:11; 2 Ti 1:14], the word of God [Col 3:16] and the sin nature [Rom 7:17].
 - Timothy’s mother and grandmother were identified as having ongoing faith; thus, they were both believers.
 - Timothy’s father was a Gentile [Acts 16:1] and, since he is not mentioned here, was most likely an unbeliever.
 - The word “sure” is a passive of πείθω (peithō) which means “persuaded” or “convinced”.
 - This word is in the perfect tense which intensifies it to mean completely convinced (sure).
 - Paul is explaining here that he has had experience in the past that has completely convinced him that Timothy was a man of faith.
- For this reason I remind you to kindle afresh the gift of God
 Δι’ ἣν αἰτίαν ἀναμνησκῶ σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ
 - The phrase “For this reason” refers back to Paul being completely convinced of Timothy’s ongoing faith.
 - Because he knew Timothy was progressing in his faith, Paul had a reminder for him.
 - The word “remind” is ἀναμνησκῶ (anamimnēskō) which means “remind someone of something”.
 - This tells us that Paul had already given this instruction to Timothy [see 1 Cor 4:17].
 - The phrase “kindle afresh” is from ἀναζωπυρέω (anazōpureō) which means “rekindle”.
 - This word means to fan embers into a flame so that it once again burns brightly.
 - It is used idiomatically here to describe reconnecting with an important aspect of the walk of faith.
 - The phrase “the gift of God” is a reference to a spiritual gift which comes from God.
 - We can see from 1 Tim 4:14 that Timothy had apparently been neglecting his spiritual giftedness.
- which is confirmed in you through the laying on of my hands.
 ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.
 - The second half of verse 6 goes hand-in-hand with what we just read in 1 Tim 4:14.
 - The spiritual gift was granted to Timothy by God at the moment of his salvation and was confirmed by the laying on of hands by the elders.
 - Paul was also part of the laying on of hands confirmation.
 - Neither 1 Tim 4:14 nor this verse suggest that spiritual gifts are received by believers because of human action.
 - When we compare Scripture with Scripture, it becomes crystal clear that the Holy Spirit gives these gifts to believers [1 Cor 12:4-11].

- For God has not given us a spirit of timidity, but instead a spirit of power and love and sound thinking.
 οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ
 - The word “timidity” is from δειλία (deilia) which means “fearfulness”, “cowardice” or “timidity”.
 - This word describes a lack of mental or moral strength which, in this context, is best translated “timidity”.
 - The phrase “a spirit of timidity” describes a disposition which lacks conviction.
 - The word “spirit” here is not the Holy Spirit nor is it the human spirit [see 1 Cor 4:21; Gal 6:1; Phil 1:27].
 - At the moment of our initial faith in Jesus Christ, God provided us with all the Salvation Grace Blessings.
 - The associated spiritual enablement is not compatible with fear, intimidation or timidity.
 - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with what precedes it.
 - We will translate this “but instead” here.
 - The word “power” is from δύναμις (dunamis) which means “power”, “might” or “strength”.
 - This word describes power or strength in action (think dynamics).
 - The word “love” is from ἀγάπη (agapē) which means “love” which is not based upon the merits of the object.
 - This type of love comes from God [Rom 5:5] and is incompatible with fear [1 John 4:18].
 - The word “discipline” is from σωφρονισμός (sōphronismos) which means “prudent” or “sensible”.
 - This word describes grounded, reasonable thinking, so we will translate this as “sound thinking”.
 - The final phrase of this verse describes the type of disposition we should have as believers.
 - To make this completely clear, we will add the words “a spirit” to correspond to the first half of the verse.

- Principles of 2 Timothy 1:3-7
 - We have no shortage of reasons to thank God for His many blessings [1 Thess 5:18].
 - One reason many believers fail to consider is the blessing of faith in other people we know [Eph 1:15-16].
 - We should endeavor to live our lives such that we maintain a clear conscience [Acts 23:1; 24:16; 1 Tim 1:5].
 - Satan loves to point out every mistake we make because guilt disables otherwise productive believers [Re 12:10].
 - Understanding the complete forgiveness we have in Christ Jesus mitigates all such guilt [Ps 32:5; 1 John 1:9].
 - Likewise, we should always endeavor to walk in a worthy manner [Eph 4:1-3; Phil 1:27; Col 1:9-12; 1 Th 2:10-12].
 - We should desire the company of other believers because they can bring us joy and spiritual refreshment [Rom 15:32; 1 Cor 16:17-18; 2 Cor 7:13; 2 Tim 1:16; Phlm 7].
 - Only God can look upon the heart [1 Sam 16:7; 1 Kgs 8:39; Jer 17:10; Acts 1:24; Heb 4:12], but as we observe the behavior of others over time, we can become convinced of their sincere faith.
 - Every believer receives at least one spiritual gift from God at the moment of salvation which should be used to serve others for the glory of God [1 Pet 4:10-11].
 - We dishonor what God has done if we choose to neglect our gift by not discerning what it is, receiving training for it and putting it into practice [1 Tim 4:14].
 - God has granted to us power, love and sound thinking which ought to leave no room for timidity...
 - Power [Micah 3:8; Acts 1:7-8; 1 Cor 2:3-5].
 - Love [Rom 5:5; Gal 5:22-23; 2 Thess 3:5; 1 Pet 1:22].
 - Sound thinking [Pr 2:7; 3:21; 8:14; 1 Pet 4:7].

- Call to Courage [1:8-12]

- Therefore do not be ashamed of the testimony about our Lord or of me His prisoner, *μη οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ*,
 - The word “Therefore” forms a connection from this verse to the previous verses.
 - What follows is derived from the fact that we have been given a spirit of power, love and sound thinking.
 - The phrase “be ashamed” is from ἐπαισχύνομαι (epaischunomai) which means “be ashamed”.
 - This word means to experience a painful feeling or sense of loss due to some event or activity.
 - The phrase “the testimony of our Lord” could refer to our Lord’s own testimony or the testimony about Him.
 - This phrase is similar in construction to the phrase “the testimony concerning Christ” in 1 Cor 1:6.
 - This, along with the context, tells us that this phrase is talking about the testimony about our Lord.
 - We will translate this as “the testimony about our Lord”.
 - The other thing Timothy might be ashamed of is Paul, the Lord’s prisoner.
 - Even though the Romans had imprisoned Paul, he saw himself as Christ’s prisoner [Eph 3:1; Phlm 1, 9].
- but instead join together with *me* in suffering for the gospel in accordance with the power of God, *ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ*,
 - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with what precedes it.
 - We will translate this “but instead” here.
 - The phrase “join with me in suffering” is from συγκακοπαθέω (sugkakopatheō) which means “suffer together with someone”.
 - We will translate this “join together with me in suffering”.
 - The phrase “for the gospel” identifies the reason for the suffering.
 - Paul had suffered for proclaiming the gospel and he is inviting Timothy (and us) to join him in this suffering.
 - The phrase “according to” is the preposition κατὰ (kata) which means “according to” or “in accordance with”.
 - We will translate this “in accordance with”.
 - The phrase “in accordance with the power of God” describes the means by which suffering is endured.
 - When we encounter the most difficult circumstances, God’s power becomes even more evident [2 Cor 12:9-10].

- who has saved us and called us with a holy calling, not according to our works,
τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν
 - Verses 9 and 10 have a distinct form in the Koine Greek.
 - These verses give Paul's summary of the gospel which he has been appointed to proclaim.
 - The word "saved" is from σώζω (sōzō) which means "save" or "rescue".
 - This is the word used in the N.T. for salvation from eternal condemnation [John 3:17; Eph 2:8; Acts 16:30-31].
 - This is an aorist verb here which is punctiliar, describing a singular event.
 - This indicates that our eternal salvation occurs at a point in time – the moment we believe in Jesus.
 - The word "called" is from καλέω (kaleō) which means "call" or "invite".
 - God has invited us, as believers, to live a life set apart from the way unbelievers live.
 - The phrase "with a holy calling" describes the nature of the invitation from God.
 - God has called us to a life of holiness [1 Pet 1:14-16], being set apart for Him.
 - The phrase "not according to our works" is very similar to Eph 2:9 and tells us that our salvation, and our calling, are completely by God's grace and cannot be earned.
- but instead according to His own purpose and grace which was granted us in Christ Jesus from all eternity,
ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,
 - The word "but" is ἀλλὰ (alla) which forms a sharp contrast with what precedes it.
 - We will translate this "but instead" here.
 - The phrase "according to His own purpose and grace" is in direct contrast to "according to our works".
 - We are saved and called according to God's grace and according to His eternal purpose [Eph 3:11].
 - The word "purpose" is from πρόθεσις (prothesis) which means "will", "purpose" or "plan".
 - This word brings into view God's will, His purpose, and His A to Ω plan.
 - The word "granted" is from δίδωμι (didōmi) which means "give", "bestow" or "grant".
 - This is a participle that describes how we became the recipients of God's grace.
 - The phrase "in Christ Jesus" is a term Paul uses for our position in Christ [Rom 6:23; 8:1; 1 Cor 1:30; Gal 3:28; ...].
 - Our holy calling is the direct consequence of our position in Christ.
 - The phrase "from all eternity" is literally "from time eternal".
 - In eternity past, God had a purpose and a plan for all believers in the Church age.

- but now has been made known by the appearing of our Savior Christ Jesus, φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,
 - The word “revealed” is from φανερόω (phaneroō) which means “disclose”, “manifest”, “reveal” or “make known”.
 - This word means to make known something previously unknown [Rom 16:25-27; 2 Cor 7:12; Heb 9:8; Rev 15:4].
 - The word “appearing” is from ἐπιφάνεια (epiphaneia) which means “appearance” or “appearing”.
 - This word can refer to the Rapture [1 Tim 6:14; 2 Tim 4:8; Titus 2:13] or 2nd Advent [2 Th 2:8; 2 Tim 4:1].
 - Here, as is clear from the context, this word is used of Christ’s 1st Advent.
 - Here, as in Titus 1:4; 2:13 and 3:6, Jesus Christ is called our Savior.
 - In 1 Tim 1:1; 2:3; 4:10; Titus 2:10 and 3:4, God is called our Savior.
 - Both are equally true as Jesus Christ, the Son of God, executed to perfection the eternal plan of salvation which was architected by God the Father.
- who abolished death and brought life and immortality to light through the gospel, καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου
 - The word “abolished” is from καταργέω (katargeō) which means “abolish” or “wipe out”.
 - This is the same word used of death in 1 Cor 15:26.
 - We know that physical death has not yet been abolished.
 - The fear of death is abolished in Heb 2:14-15.
 - The ultimate abolishing of all death is in 1 Cor 15:24-26.
 - In this verse, Paul is referring to the finished work of Christ on the cross which makes possible the eventual abolishing of all death when He will swallow up death for all time [Isa 25:8].
 - The phrase “brought ... to light” is from φωτίζω (phōtizō) which means “shed light upon” or “bring to light”.
 - This word means to reveal (expose to light) something which has been hidden [1 Cor 4:5; Eph 3:8-10].
 - The word “life” is from ζωή (zōē) which means “life”.
 - This word is used here, as it is more often than not, of spiritual life.
 - The word “immortality” is from ἀφθαρσία (aphtharsia) which means “incorruptibility” or “immortality”.
 - This word describes the state of not being subject to any form of decay or corruption.
 - The phrase “life and immortality” is another way of referring to eternal life.
 - On the cross, Jesus Christ both abolished death and brought to light eternal life.
 - The phrase “through the gospel” describes the only way people can know about eternal life in Christ.
 - Many people believe in life after death, but only through the gospel can anyone know about true eternal life.