

2nd Timothy

Challenge to Endurance

- Enduring Hardship for Christ [2:1-7]
 - You therefore, my son, be continually strengthened by the grace that is in Christ Jesus.

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

 - The word “therefore” is οὖν (oun) which means “then”, “therefore” or “consequently”.
 - This word tells us that this section builds upon the exhortations to Timothy in chapter one.
 - As a reminder, Paul exhorted Timothy to kindle afresh his gift [v. 6], to not be ashamed [v. 8], to retain the standard of sound words [v. 13], and to guard the treasure [v. 14].
 - The phrase “my son” is literally “my child”.
 - Timothy is not Paul’s physical child, so this is a term of endearment referring to Timothy as Paul’s child in the spiritual sense.
 - As we saw back in our analysis of 2 Tim 1:2, Timothy was likely saved before he and Paul ever met [2 Tim 1:5; 3:14-15], but Paul was his spiritual mentor and thought of himself as Timothy’s spiritual father.
 - The phrase “be strong” is an imperative of ἐνδυναμόω (endunamoō) which means “strengthen”.
 - This is a present passive imperative which means the strengthening (continual) comes from an external source.
 - The word “in” is the preposition ἐν (en) which can mean “in” or “by”.
 - Here, this word is used in the instrumental sense, so we will translate this as “by”.
 - The phrase “the grace that is in Christ Jesus” describes the believer’s position as an object of God’s grace.
 - The strengthening of the believer is by God’s grace just as salvation itself is by God’s grace [Eph 2:8-9].
 - And the things which you have heard from me in the presence of many witnesses, καὶ ἀ ἥκουσας παρ’ ἐμοῦ διὰ πολλῶν μαρτύρων,
 - The conjunction καὶ (kai) is not translated here in the NASB.
 - We will translate this as “And” because it is a continuation of the thought in verse 1.
 - The phrase “the things which you heard from me” encompasses all of Paul’s teaching Timothy had been blessed to hear.
 - This includes one-on-one teaching as well as the teaching Paul had given to various diverse audiences.
 - The phrase “in the presence of many witnesses” is literally “through many witnesses”.
 - The word διὰ (dia = through) is being used here to describe attendant circumstances as in “accompanied by” or “in the presence of” as it is translated here.

- The word “witnesses” is from μάρτυρος (marturos) which means “witness” or “testifier”.
- This word is used here of people who have personally witnessed someone with both their eyes and their ears [1 Thess 2:10; 1 Tim 6:12].
- entrust these teachings to faithful men who will be competent to instruct others also.
 ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ικανοὶ ἔσονται καὶ ἐτέρους διδάξαι.
 - The word “entrust” is from παρατίθημι (paratithēmi) which means “place beside” or “set before”.
 - This word is used idiomatically here of entrusting something to someone else [Luke 12:48; 1 Tim 1:18].
 - The word “these” is ταῦτα (tauta) which means “these things”.
 - This word refers back to the teachings which Timothy had heard from Paul.
 - The phrase “faithful men” refers to men who hold fast to the faithful word of God [Titus 1:9].
 - These men are examples of observing the exhortation Paul had directed toward Timothy [2 Tim 1:13-14].
 - The word “able” is from ικανός (hikanos) which means “competent”, “qualified” or “able”.
 - This word speaks of a competence acquired through a period of instruction, so we will translate as “competent”.
 - The word “teach” is from διδάσκω (didaskō) which means “teach” or “instruct”.
 - This word encompasses instruction in both causal and formal settings, both one-on-one and in group settings.
- Suffer hardship together with *me*, as a good soldier of Christ Jesus.
 Συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ.
 - The phrase “Suffer hardship with me” is an imperative of συγκακοπάθέω (sugkakopatheō) which means “suffer together with someone”.
 - The word “me” is not in the Greek, but is implied.
 - The main verb παθέω (patheō) means “experience”.
 - The prefix κακο (kako) means “bad” (hardship).
 - The prefix συγ (sug) means “together with”.
 - The word “soldier” is στρατιώτης (stratiōtēs) which means “warfighter” or “soldier”.
 - This word is used of typical soldiers [Mk 15:16; Acts 28:16], but here is used of a soldier in the angelic conflict.
 - The phrase “as a good soldier of Christ Jesus” describes a believer who is walking in the Light [1 John 1:7], by means of the Spirit [Gal 5:16] and is fighting the good fight of the faith [1 Tim 1:18-19].

- No soldier in active service entangles himself in the business affairs of civilian life, οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις,
 - The phrase “soldier in active service” is from στρατεύω (strateuō) which means “perform military service”.
 - This word can be used of waging war [Jas 4:1; 1 Pet 2:11], but here is used of overall service as a soldier [1 Cor 9:7].
 - The phrase “entangles himself in” is from ἐμπλέκω (emplekō) which means “be entangled in”.
 - This word is used in 2 Pet 2:20 to describe becoming entangled in the defilements of the world.
 - The word “affairs” is from πραγματεία (pragmateia) which means “activity” or “occupation”.
 - This word is a hapax legomenon, but secular writings most often translate this as “business affairs”.
 - The phrase “everyday life” is from βίος (bios) which means “life”.
 - This word can also involve the activities associated with life and here is referring to those of civilian life.
- so that he may obtain approval from his commanding officer.
 ἵνα τῷ στρατολογήσαντι ἀρέσῃ.
 - The phrase “so that” is ἵνα (hina) which introduces a purpose clause.
 - The word “please” is from ἀρέσκω (areskō) which means “please” or “find favor with”.
 - We will translate this “obtain approval from” [Acts 6:5].
 - The phrase “the one who enlisted him as a soldier” is from στρατολογέω (stratologeō) which means “assemble an army” or “enlist soldiers”.
 - However, this word is used here of assembling an army of soldiers that one intends to lead into battle.
 - Thus, this word is referring to a commanding officer, not a military recruiter.
 - Paul’s message to Timothy (and us) is that God has recruited him for the work of service and is his divine commanding officer.
- Also, if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.
 ἐὰν δὲ καὶ ἀθλῆ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.
 - The word “Also” is καὶ (kai) which means “and” or “also”.
 - This indicates a continuation of the message to Timothy, switching from the image of the soldier to an athlete.
 - The phrase “competes as an athlete” and the word “compete” are from ἀθλέω (athleō) which means “compete”, specifically in an athletic contest.
 - The word “if” is a third-class conditional in the Greek.
 - This indicates that not everyone will compete as an athlete, but if they do, they must compete according to the rules in order to win.
 - The phrase “he does not win the prize” is from στεφανόω (stephanoō) and is literally “he is not crowned” (winner).

- Given that we don't really crown winners anymore, the phrase "win the prize" is a better translation here.
- The phrase "according to the rules" is νομίμως (nomimōs) which means "in accordance with normal procedures".
- This was translated "lawfully" in 1 Tim 1:8.
- The hard-working farmer ought to be the first to receive a share of the crops.
 $\tauὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.$
 - After using the image of the soldier and the athlete, Paul uses one final image of the hard-working farmer.
 - Each of these images teaches a different lesson to Timothy regarding serving in his ministry.
 - The phrase "ought to be" is δεῖ (dei) which means "it is necessary" or "it is fitting".
 - This word can mean "must be", but here this word means that something should be true, but may not be.
 - The phrase "receive his share" is from μεταλαμβάνω (metalambanō) which means "have a share in".
 - We will translate this as "receive a share".
 - The word "crops" is from καρπός (karpos) which means "fruit" or "produce".
 - This word is used here in the generic sense of the crop that is yielded [Matt 4:7-8].
- Consider what I am saying here, for the Lord will give you understanding in everything.
 $\nuόει \ddot{o} \lambda\acute{e}g\omega \cdot \delta\acute{o}σει \gamma\acute{a}p \sigma\iota \ddot{o} \kappa\acute{u}r\iota\o s \sigma\acute{u}n\acute{e}st\i n \dot{\epsilon}n \pi\acute{a}s\i n.$
 - The word "Consider" is from νοέω (noeō) which means "think over" or "consider".
 - This is a thinking word illustrating, once again, that believers are called to think about things.
 - The phrase "what I say" refers to what Paul has been saying in this passage.
 - Given that, we will translate this as "what I am saying here".
 - The phrase "the Lord will give you understanding" explains that the Lord is the one who gives us knowledge and understanding in all spiritual matters [Ps 119:27].
 - While it is true that the Lord gives us understanding in all spiritual matters, the phrase "in everything" refers to all the lessons that Paul was teaching in this passage.

- Principles of 2 Timothy 2:1-7

- The Lord will provide the strength we need [Eph 6:10] to do the work assignments He gives to us [Eph 2:10].
- The surpassing greatness of His power – the very power that raised Jesus Christ from the dead – is available to every believer [Eph 1:18-21].
- This is part of the grace upon grace provisions from God to those who believe [John 1:16].
- God has entrusted a great treasure to us in His word [Prov 2:1-6; 2 Cor 4:6-7; Col 2:1-3; 1 Cor 2:16; 2 Tim 1:14].
- Each of us should endeavor to share that treasure with others [Matt 28:19-20; Acts 5:42; 1 Th 2:3-4; 2 Tim 4:1-2].
- As we allow ourselves to be God's servants in sharing His word, those who hear God's truth from us and become grounded in the faith will share His word with others also.
- In the process of being faithful servants of God, we will face persecution [2 Tim 3:12].
- When we suffer according to the will of God for doing what is right, we are blessed to be able to share in the sufferings of Christ [1 Pet 4:12-19; Phil 3:8-10; Col 1:24].
- As we are blessed to share in His suffering, we are also blessed to share in His comfort [2 Cor 1:5-7].
- Just as a soldier is single-minded in his military duties to please his commanding officer, so should believers be single-minded in their spiritual work assignments to please the Lord [1 Cor 7:32; 2 Cor 5:6-9; 1 Thess 4:1].
- Similarly, we should lay aside any encumbrances to our spiritual walk so that we can run with endurance the race which God has set before us [Heb 12:1-3].
- God has given us His rules (commandments) to follow during the race He has set before us so that we might run a successful race [1 Cor 9:24-27].
- Believers who run such a successful race will receive eternal rewards [2 Tim 4:7-8; Jas 1:12; 1 Pet 5:1-4].
- We can look forward to the blessing of casting our rewards before the Lord Jesus Christ [Rev 4:9-11].
- While our focus is on heavenly rewards, there may be temporal benefits of ministry as well [1 Cor 9:7-10].
- We are blessed when we dwell upon the God's word [Phil 4:8-9; Heb 13:7].
- Our ability to understand the things of God's word comes from Him [Psalm 119:27, 34, 73, 125, 144, 169; John 14:26; 16:13; 1 Cor 2:12; 1 John 2:27].
- God's word is the spiritual food our soul needs just as our body needs physical food [Job 23:12].
- His word dwelling abundantly within our hearts [Col 3:16] will keep us from falling into sin [Psalm 119:11].
- Therefore, we should delight in God's word and meditate upon it night and day [Psalm 1:2; 112:1; 119:14-16, 35].