

The Second LETTER of PAUL to TIMOTHY

LAST GENERATION VERSION

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Chapter 1

Greeting

Paul, Emissary of Jesus Anointed through the will of God according to the promise of life¹ that is in Anointed Jesus, 2 To Timothy – beloved son, grace, mercy, and peace from God the Father and Jesus Anointed our Master.

Paul's fond Affection for Timothy

3 I am grateful to God to whom I offer divine service² from the forefathers,³ in a clean conscience, as I have constant remembrance of you in my prayers night and day, 4 longing to see you, having been reminded of your tears, so that I may be filled with joy 5 calling to mind the earnest faith in you, which first resided in your grandmother, Lois, and [in] your mother, Eunice, and I have been convinced that [it resides] also in you.

Encouragement to Boldness instead of Timidity

6 For this reason I am reminding you to rekindle the gift of God which is in you through the imposition of my hands.⁴ 7 For God did not give us the breath of timidity, but of power, and of love, and of sound mind. 8 You should therefore not be ashamed of the witness of our Master, nor of me His prisoner, but suffer along with the Good Message according to the power of God. 9 [He is] the one who rescued us and invited [us] with a holy invitation, not according to our deeds, but according to [His] own plan and the grace that was given to us in Anointed Jesus before ancient times.⁵ 10 Yet now

¹ This refers to the resurrection to immortality (1 Cor. 15).

² The Greek word refers to the function of a priest in the Temple, handling the holy things of God.

³ The divine service to God was from the covenant that God made with Abraham, Isaac, and Jacob, rather than that which was through the Law of Moses. Compare Hebrews 9-10.

⁴ In this passage Paul indicated that he was the conduit through which Timothy received his spiritual gift, using the preposition “διὰ” (through). In 1 Tim. 4:14, Paul said that this was “with the imposition of the hands of the eldership,” using the preposition “μετὰ” (along with). Therefore, Paul alone was the channel through (διὰ) which the gift was bestowed, although the elders joined with (μετὰ) Paul in the imposition of hands as a show of solidarity and approval. This is consistent with Acts 8, where spiritual gifts were exclusively given by the Spirit through the agency of one of the twelve Apostles. It also explains why Paul needed to travel all the way to Rome to impart spiritual gifts to them (Rom. 1:8-15).

⁵ χρόνοις αἰωνίοις also appears in Rom. 16:25, the “mystery” having been kept hidden in “ancient times.” This mystery was first expressed in Gen. 3:15 where the coming “seed of the woman” (the Anointed) will crush the head of the seed of the serpent. He is also the “Seed” of the Abrahamic Covenant who will inherit the Land (Gal. 3:16), and the “Seed” of David who will reign over the Land. “In Anointed Jesus” we are reckoned as the “seed” (Gal. 3:26-29).

having been made visible through the Advent of our Savior, Jesus Anointed, [He] has indeed abolished death and illuminated life and immortality⁶ through the Good Message, 11 into which I was appointed a herald, an Emissary, and a teacher of the nations. 12 For this reason I am also suffering these things, but I am not ashamed. For I have perceived [the one] in whom I have trusted, that He is able to preserve the investment⁷ of mine unto that Day. 13 Hold the pattern of sound words which you heard from me in faith and love, which is in Anointed Jesus. 14 Guard the good investment [given] through the Holy Spirit, the one dwelling in us. 15 You have observed this, that all of those in Asia were turned away from me, of whom are Phygelles and Hermogenes. 16 May the Master give mercy to the household of Onesiphorus, because he refreshed me many times and was not ashamed of my bonds, 17 but arriving in Rome, [he] diligently sought and found me. 18 May the Master grant him to find mercy with the Master in that Day, and you know how much he served in Ephesus.

Chapter 2

Timothy's Mission: Disciple New Faithful Leaders

1 You then, my son, be strong in the grace that is in Anointed Jesus, 2 and the things you heard from me through many witnesses, entrust these things to trustworthy men who will be competent to teach others also. 3 You then endure hardship as a good soldier of Jesus Anointed. 4 No one engaging in warfare is involved in the business of livelihood, so that he may satisfy the one calling up the army. 5 Also, if anyone competes [in the games] he is not awarded the wreath unless he should compete lawfully. 6 (The working farmer must be first in receiving the produce).⁸ 7 Be mindful of what I say, for the Master may give you understanding in all things. 8 Remember Jesus Anointed, from the seed of David,⁹ has been raised from among the dead according to my Good Message,¹⁰ 9 in which I endure hardship unto bonds as a criminal. But the message of God has not been bound. 10 Through this I endure everything by the chosen ones,¹¹ so that they also may happen upon the deliverance which is in Anointed Jesus with age-enduring glory.

⁶ The contrast between death as permanent punishment and immortality as the reward for the righteous is consistent throughout Paul's writings. Compare Rom. 6:23.

⁷ See the parable of the talents-minas (Luke 19:11-27)

⁸ 1 Tim. 5:17-18

⁹ Jesus Anointed as the rightful heir to the Throne of David was a major part of Paul's message (cf. Rom. 1:1-5). Paul's Gospel presentation at the synagogue in Antioch of Pisidia has this theme throughout (Acts 13:16-41).

¹⁰ "My Good Message" may be a reference to the Gospel written by Luke, Paul's missionary companion (cf. note on Rom. 2:16). Luke's Gospel traces Jesus' genealogy through Mary's father Heli back through David's son, Nathan.

¹¹ Paul used the term "chosen ones" to refer to the Israelite nation, many of whom were hostile to the Gospel message and were the primary cause of his persecution. Yet, they were still beloved for the sake of the patriarchs (cf. Rom. 11:28). Paul suffered patiently at their hands in the hope that his patient endurance would help salvage some of them.

11 The saying is trustworthy, “For if we died together, we also shall live together.” 12 If we persevere we shall also reign together, but if we disown [Him] He will also disown us, 13 [since] if we are unfaithful, yet He remains faithful, He is unable to disown Himself. 14 Remind them of these things, exhorting them in view of the Master not to wrangle about useless things which undermine those listening.

Encouragement to Earnestly Pursue the Mission Single-mindedly

15 Be earnest to present yourself qualified to God, an unashamed worker, accurately apportioning¹² the Word of Truth.¹³ 16 But stand away from the profane hollow clanging,¹⁴ for they will progress to more irreverence, 17 and their message will spread like gangrene, of whom are Hymeneus and Philetus, 18 who have detoured concerning the truth, claiming that the resurrection has already occurred,¹⁵ and are overturning the faith of some.¹⁶ 19 However, the solid foundation of God has stood firm having this seal, “The Master knew those belonging to Him,” and “Let everyone who takes the name of the Anointed withdraw from injustice.” 20 Yet a mansion does not only contain gold and silver utensils, but also wood and ceramic – some for value and others for commonality. 21 If someone, then, should ever cleanse himself from these,¹⁷ he will be a valued utensil, having been set apart and well-suited to the owner, having been prepared for every good work. 22 Now flee from youthful desires, but be pursuing justice, faith, love, and peace along with those calling to themselves the Master from a clean heart. 23 But reject the absurd and ignorant questionings, having observed that they cause conflict. 24 But the slave of the Master must not quarrel, but be gentle to all, instructive, patient, 25 in humility discipling the antagonists, if perhaps God may grant them repentance and acknowledgement of the truth, 26 and they may sober up out of the trap of the Adversary, having been captured by him for his purposes.

Chapter 3

The Sad Condition of Christianity in the Last Days

1 Now know this, that in the last days perilous appointed times will come. 2 For men will be lovers of self, lovers of money, boasters, proud, blasphemers, arrogant to parents, ungrateful, unholy, 3 unloving, covenant breakers, slanderers, lacking self-control, cruel, haters of good, 4 traitors, arrogant, haughty, lovers of pleasure rather

¹² The Greek word means to cut with precision, to distribute appropriately.

¹³ This statement means to correctly dissect the Scriptures, and then to apply them properly in each situation.

¹⁴ Paul used the same expression in 1 Tim. 6:20 to describe Greek philosophy and early forms of Gnosticism.

¹⁵ It was not that all the saints had already been raised bodily to an immortal state, but was apparently an allegorizing of the resurrection – denying that it concerned the body. The early Gnostics claimed that the “resurrection” was not literal, and occurred when one was converted, thus was past. The seeds of this heresy were already evident in the church at Corinth (1 Cor. 15).

¹⁶ This statement illustrates the seriousness of false eschatology. It has the capacity to lead men to apostasy.

¹⁷ Cleanse himself from common purposes in order to be fully devoted to a special purpose

than lovers of God, 5 having an appearance of devotedness yet having disowned its power.¹⁸ Turn away from these [people]. 6 From among these are the ones who stealthily invade households, captivating weak women, having been loaded down with sins, being led by various lusts, 7 always learning yet never able to arrive at the knowledge of the truth. 8 In the same way that Jannes and Jambres opposed Moses,¹⁹ these also likewise oppose the truth, men whose mind has been corrupted, disapproved²⁰ concerning the Faith.²¹ 9 Yet they shall not progress beyond this, for their stupidity shall be evident to everyone, just like the [stupidity] of those also became [evident].²²

Timothy Urged to Continue on His Present Course

10 But you have fully followed my teaching, example, intention, faith, patience, love, endurance, 11 persecutions and sufferings (like what happened to me in Antioch, in Iconium, in Lystra)²³ which persecutions I endured, and out of which the Master rescued me. 12 And everyone willing to live devoutly in Anointed Jesus will be persecuted. 13 But the wicked men and charlatans will grow worse, straying and being led astray. 14 But you continue in the things which you learned and were verified, having perceived from whom you learned [them], 15 and that from a child you have observed the sacred Scriptures²⁴ which are able to make you wise unto deliverance through the Faith²⁵ that is in Anointed Jesus. 16 Every Scripture²⁶ is God-breathed and useful for teaching, for admonishment, for correction, for instruction in justice, 17 so that the man of God may be complete, fully equipped for every good endeavor.

Chapter 4

¹⁸ This statement reveals that Paul was referring to professing Christians in these verses. They disown the genuine Holy Spirit (with His convictions of sin and influence towards holiness), and substitute a kind of pseudo-piety.

¹⁹ According to Jewish tradition, Jannes and Jambres were Pharaoh's magicians who attempted to mimic and discredit Moses' genuine miracles by publically displaying their own sorceries (Exodus 7:8-13; 22; 8:7,18). The men described by Paul will display pseudo-miracles, sorceries portrayed as the power of God (cf. Matt. 24:24 & 2 Thess. 2:9-12).

²⁰ The sense of the Greek word is to be untested, or more precisely, failing the approval process. This is the exact opposite of the elders and deacons who must be first "approved," and then serve (1 Tim. 3:10).

²¹ vs. 15 & Heb. 12:3

²² The stupidity of Jannes and Jambres became evident when the genuine power of God was revealed. It will be the same with these false teachers when the genuine two prophets of God arrive on the scene (cf. Rev. 11:3-12).

²³ Acts 13:42 – 14:20

²⁴ Paul referred to the entire Old Testament canon as a single body of writings that were considered sacred.

²⁵ vs. 8 & Heb. 12:3

²⁶ In reference to the sacred Scriptures that Timothy had known from youth (the Old Testament), Paul affirms divine inspiration (cf. 1 Pet. 1:20-21).

Paul's Charge to Timothy

1 I charge you then, before God, and [before] the Master Jesus Anointed, the one about to judge²⁷ the living and the dead at His Advent and His Kingdom: 2 Proclaim the Word! Stand upon [it] when convenient and [when] inconvenient. Admonish, rebuke, plead with all patience and instruction. 3 For the appointed time will come when they will not tolerate sound teaching, but according to their own desires, they will accumulate teachers [for] massaging their ears 4 and they will turn away their ears from the truth and be turned aside to fabrications.²⁸ 5 But you be sober in everything, endure hardship, perform the function of a good-news messenger, fully perform your duty.

Paul approaching the End of His Mission

6 For I am ready to be offered,²⁹ and the appointed time of my consuming³⁰ has become imminent. 7 I have competed in the good competition, I have finished the race course,³¹ I have held fast the Faith. 8 Finally, the wreath of justice is being reserved for me which the Master, the just Judge, will give to me on that Day,³² yet not only to me, but also to all those having loved His Advent. 9 Endeavor to come to me swiftly. For Demas abandoned me, having loved the present age and gone to Thessalonica. Crescens [went] to Galatia, [and] Titus [went to] Dalmatia.

*The Assembling of the Authorized New Testament Canon*³³

11 Luke alone is with me. Get Mark and bring him with you, for he is needed by me for a project. 12 I sent Tychicus to Ephesus.³⁴ 13 In coming, bring the case³⁵ that I left in Troas with Carpus and the scrolls, especially the parchments.³⁶

²⁷ This is not a reference to the "Judgement" where one's eternal destiny is determined by God (Matt. 12:1; Heb. 9:27), nor to rewards being bestowed upon the faithful at the "judgement seat of the Anointed" (2 Cor. 5:10). Rather it refers to the fact that the Messiah, as God's agent, will "Judge the world in righteousness" (Psalm 9:8; Psalm 96:13; Psalm 98:9; Isa. 9:7; Isa. 11:1-5), which is why it extends from His "coming" throughout His "Kingdom" in this text.

²⁸ Conspiracy theories, narratives, or teachings unable to be proven objectively. In the last days, Christians will live their lives based on such a foundation of sand rather than on the Word of God. See: Eph. 4:14; 1 Tim. 1:4; 1 Tim. 4:7; Titus 1:14. Paul told the Thessalonians to "*test everything; retain what is good*" (1 Thess. 5:21).

²⁹ The Greek word refers to the pouring of a drink offering upon an animal being sacrificed.

³⁰ This noun appears only here in the Bible. Its verb form was used by Paul in Phil. 3:23 (see notes on that passage).

³¹ Heb. 12:1-3

³² The day of His appearing (2 Pet. 1:19).

³³ See also 2 Pet. 1:12-21

³⁴ Perhaps this was to temporarily fill Timothy's role in Ephesus.

³⁵ An outer wrapping, a cover, probably a leather carrying case for important items or documents

³⁶ Paul vaguely alluded to a pressing project that needed to be completed. Peter was also in prison in Rome according to Clement of Rome (1 Clement 5) and Irenaeus (Bk. III, ch. 1). Luke was also in Rome (vs. 11), and able to see Paul, who urgently requested the presence of Mark and Timothy, along with all of the scrolls and parchments that he had left with Carpus at Troas for safe keeping. Paul had made a special plea (the book of Hebrews) to His Jewish brothers who were led by Peter (Gal. 2:7-10). Right after Paul's execution, Peter also placed his full endorsement on all of Paul's Epistles (2 Pet. 3:14-16), thereby bringing to an end a persistent rift between Jew and Gentile believers (Gal. 2:11-16). The gathering mentioned here at Rome which included Peter, Paul, Mark, Luke, John, and Timothy, and the

Paul Abandoned at His First Hearing

14 Alexander the coppersmith displayed many evils towards me. May the Master repay him according to his deeds. 15 You also be guarded, for he has opposed our words. 16 At my first hearing, no one stood with me – all abandoned me. May this not be counted against them. 17 Yet the Master stood with me and enabled me, so that through me the proclamation should be fully documented, and all the nations should hear. And I was rescued from the lion’s mouth.³⁷ 18 And the Master will rescue me from every wicked deed and will deliver me into His Kingdom of celestial dominion, unto whom [be] glory unto the ages of the ages.

Final Salutations

19 Greet Priscilla and Aquila and the household of Onesiphorus. 20 Erastus remains in Corinth, but Trophimus, being ill, I left at Miletus. 21 (Endeavor to come before winter). Eubulus, Pudens, Linus, Claudia, and all the brothers send greetings to you. 22 The Master [be] with your breath, grace [be] with you. Amen.³⁸

The second [letter] to Timothy, appointed primary Supervisor of the assembly of the Ephesians, written from Rome when Paul stood before Nero the second time.

critical importance of having all the scrolls and parchments present, provide strong circumstantial evidence that the Apostles were intentionally assembling the official written canon of the New Testament to be entrusted to the custody of John. He latter appended his Gospel, three Letters, and the book of Revelation with a final warning to those who would add to or take away from “*the prophecy of this book*” (Rev. 22:18-19).

³⁷ This is no doubt an analogy to Daniel’s deliverance from the lion’s den (Dan. 6).

³⁸ 2 Timothy was written during Paul’s second imprisonment in Rome along with Peter, about AD 64-65. He was executed in AD 66 by beheading. Peter was crucified the following year.