


# ARAMAIC & GREEK BIBLE COMPANION STUDIES

## 2 TIMOTHY

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### CHAPTER 1

#### APOSTLESHIP STATEMENT

The credentials of Paul are that for life (throughout – δια) he remains by God's intent a man "sent" and that his life be used to foster the good news of eternal life in Christ Jesus. He writes a second time to Timothy – a genuine son worthy of his love. He then stresses that grace and mercy and peace are from the Father and channelled through the Son – they do not come from any man or group of men. This is a valuable opening.

#### THE VALUE OF GODLY PARENTAGE

Paul speaks of his own parents with pride. He thanks God that they taught him the commandments and that they taught him to worship λατρευω and to pray. His conscience was pure as to worship. Day and night – now as restricted to memories – he recalls and prays for Timothy. He brings to memory those tears at Lystra tells him what a tonic it would be to see him again-it would fill him with joy much as a sweet after lunch rounds off a meal (επιποθεω)

Timothy's faith was not the putting on of an act υποκριτης. It was "mama's and mothers – back two generations. These believers were finely named, "She who runs at the cry for help" and "she who well conquers". Paul is persuaded faith is very real also in Timothy's own family circle.

#### AWAKENING CHARISMA

Paul declares his reason for writing –which Timothy will stir up into a fire of zeal the Gift God gave him – connected to Paul's setting him apart as a church leader. The gift has been there throughout. What more is wanting?

God did not give us temerity – but increasing dynamic, selfless love and practical wisdom. He counsels Timothy not to be ashamed of the witness of Jesus (before Pilate) –or of Paul now faced with trial by Nero. Paul is now bound – a captive.

#### ETERNAL DIMENSIONS OF GRACE

Paul challenges Timothy to join him in suffering evil for the gospel according to the "increasing power" of God who saved and called us with a holy calling. The ministry as Paul sees it was according to God's proposal/ purpose/ appointing of time and in accord with grace and with His gift to us in Christ Jesus before all the chronological ages. This purpose has been made clear now through the Epiphany of our Saviour Jesus Christ – who has abolished death on the one hand – (made it void of its ultimate hold on the believing soul) and on the other brought light on Life and immortality right through the gospel, for which I am a herald and apostle and teacher of Gentiles. It is on this count that I suffer these things, but I am not ashamed.

Paul now gives us his great confession,

*I know whom I have believed, and I am perfectly persuaded that He is able to guard what I have placed with Him into that day.*

## TWO COMMANDS

Keep to the outline of sound speeches or addresses which you heard from me, in the circle of faith and love in Christ Jesus

Guard the noble trust /deposit placed in you by the Holy Spirit who dwells within us.

### Update on the failure of leadership and a friend who went to great lengths for Paul

Know this that all that are in Asia have turned away from me. Timothy was brought up in Galatia – a neighbouring province.

Phygellus (fugitive) and Hermogenes (born of *Hermes*) were among those who turned away. The Lord be merciful to the house of Onesiphorus (profit-yielding) He often lifted up my soul, and was not ashamed of my chain: being in Rome he was the more studious or more speedy and sought and found me (may the Lord give him to find mercy with the Lord in that Day of Judgment). And you know well the sort of things in which he ministered to me at Ephesus.

## CHAPTER 2

### Credentials of leadership & fascinating linkage with the core of Luke's gospel

#### A DISAPPOINTING TIME

Paul had spoken already of the defection of a province wide base of support and a whole evangelical following – and of the faithful care of one ONESIPHOROS who seems not to be a confessor but hopefully a secret believer.

In the light of this οὐν he exhorts Timothy to wax ever stronger in the circle of Grace and witnessing to what the grace of Christ can do. Paul clearly often dealt with this very theme through many examples of lives that went all the way in faithfulness-this well accords with the testimony he has just disclosed. This lends an appreciation of Paul's use of life stories or testimonies. It is in this context that the challenge of vv3-6 can be understood Paul advises Timothy to relay these first glowing testimonies – as that of Stephen and others to faithful men who will be sufficient to teach completely different people ετερος i.e. not Jews as in the first instance.

A second implication οὐν is that Timothy be willing to suffer wrong

1. **As a good soldier of Jesus Christ** A soldier is free of civilian responsibility to please the one who raises the army – a term used of Roman Triumvirs & Caesar – στρατολογεω
2. **An athlete** does not gain the laurel wreath of victory unless he wins under the rules of the games
3. **A farmer** who tills the land should be the first to receive the fruits

#### This commitment bears careful comparison with Luke 14 25-34

Think on what I say – for the Lord will give you understanding as to where these truths unite and what is said.

Paul is allowing God to apply the matter to Timothy's personal & family life-asking him to think hard and long on how he will face out into the future as a soldier of the cross-one who wants to end well – one who will have fruit for his labours.

#### (1) PAUL'S GOSPEL – A BOOK OF WITNESS & TESTIMONIES 8-13

Remember that Jesus Christ – who was raised from the dead – was from the seed of David – cf. Luke 1.26-55; 2.11; 3.31; 20 41-4 the soldier king – according to my gospel.(numerous courageous testimonies are accumulated in the gospel of Luke – which relate well to the context – cf. 3.19 John's courage; Jesus courage 4.12 & 18ff

and 24-27 et alii; 5.27 Levi's courage; 6.4 David's courage; the centurion's faith and courage 7.27; Jesus' courage & faith 8.25; 8.39 Legion's faith & courage; Luke 8.47 The courage of the woman with the issue; Peter's bold word 9.20; 10.17 the courage of 72; 10.33 courage of the Samaritan; 13.16 the courageous disabled lady; the courageous Father 15.10; 17.15 The courageous leper; the courageous widow 18.5; 19.45 The courageous Christ; 20.25 The courageous Christ; 21.4 The courageous widow; 22 67-71 The courageous Christ 23 The courageous Joseph and glorious Christ; everywhere the grace of Christ is in this book – especially in the appearances of 24. So Jesus was victor at Calvary – victor in resurrection. Paul follows His footsteps – He is bound and suffers as a common criminal **κακούργος** cf. Luke 23.39.

Paul in prison can say “God's word is not bound”. He is no doubt referring to the wonderful document we call **Luke** which was honed off – one must conclude – in these bitter-sweet days of imprisonment. The scriptures of the NT would overcome. So Paul can say “If we have died with Him we shall live with Him Lk.23.43. If we endure we shall rule with Him Lk.22.29, if we deny He will deny us – cf. Luke 9.23 ff & 57ff. If we stand apart – he will remain faithful (cf. above 11.15 and Lk.22.54 & 24.34)

Jesus **εκεινος** – that “man” – the Gospel of Luke is the gospel of “Christ the man” – it shows us His weighty and most gracious character – it presents Him in all his glorified “humanity” in its great finale Luke 24.37... So here in 13 verses are some of the challenges to consider afresh – because Paul was so conversant with it and virtually summarises it in his words of vv 11-13

**This being so how vital to commit such truth to the rising generation of young leaders of the Gentiles!!!**

## **(2) THE MIND OF THE CHRISTIAN 14-26**

**1** Paul instructs Timothy to retrieve these things and recall them and continue to be a witness in the Lord's presence not quarrelling about words to no useful end. He is directing that he be a bible teacher not a Rabbinic /philosophic teacher. The latter is literally a “catastrophe” **καταστροφή** for the hearers. It is possible suddenly to “turn off” the hearer as a plot in a play suddenly turns another way.

**2** Paul further instructs Timothy to “study” and thus gain divine approval as coming over to the understanding of God and surrender to His will – what Paul might call “the mind of Christ” – a workman who is not ashamed, “cutting in a straight line”. The idea is probably borrowed from his “tent-making” where he had to cut materials correctly for the tents – so we must teach straight or orthodox concerning the church – and there is nothing hidden. It is an open word of doctrine.

**3.** Next Paul advises, “Avoid or circumlocute impure(thresholds) **βεβελος** of empty talk – for they(i.e. those lodged there) advance or increase the empire **προκοπτω** of ungodliness – their word spreads like a sore or gangrene. Of this type are Hymenaios and Philetus (names meaning “wedding song” & “worthy of love”). These two in particular have missed the mark concerning the truth (i.e. the central plain truth) once for all (aorist) – saying that the resurrection has already taken place – and they are overturning (the bankers tables) of the faith of some. Paul means that the argument is gaining credence with some and the very wealth and happiness of Christianity is being overturned in their minds. Nevertheless the foundation of God stands solid- “The Lord knows those who are His” and “Let everyone who names the name of Christ depart from iniquity”. Paul cites Moses in Numbers 16 vv 5&26 at a time when a leadership; challenge was mounted by Korah whose company deemed themselves

superior. Moses gauntlet was “the Lord tomorrow will show who are His and who is holy” and “Move away from the tents of the ungodly men”. So Paul was reminding Timothy that all who profess do not possess holiness nor are they owned of God – and some may fall under judgment.

### **VESSELS FOR THE MASTER’S USE 20-26**

In a Great House there are not only vessels of gold and silver but also wood and clay- the one for honourable occasion – the other for ordinary use – that is varying in dignity. If a man has cleared himself away from these “rabbinic debaters”, “unorthodox” and “impure impostors” he is a vessel to honour. Like Moses and Aaron he has sanctified himself and is of good use to the Master and has prepared himself (by prayer & the word) for every good work.

4. Flee from passions natural to youth – follow engrafted righteousness, faith love peace with those who call themselves or name themselves the Lords (Christians) with a pure heart. This is an instruction about group interest.
5. Decline to be involved in question that are foolish and from which nothing is learned, knowing they produce strife. The Lord’s servant must not involve himself in strife but must be mild assuaging kind as a father to all, a capable teacher, able to hold himself above evil or returning evil – meekly teaching those who place themselves constantly in opposition, in case God give to them changed heart & mind towards a knowledge of the truth and they should become sober – i.e. not crazed with passion or rise in new cool and wary living out of the trap of the devil – who had allowed themselves to be netted by him in the will of “that” notable one – here the contrast is with “that” glorious Christ of v.13

NB The *crimen* of Paul said Agrippa was “Mania” on account of learning. The *crimen* of those who hotly opposed the faith of Christ was “inebriation” or “lack of wariness” of the devil. They act under other inner inspiration or passion – without God in their thoughts νεφου

## **CHAPTER 3**

*A Philosophy which gets you there – Important references to Exodus7 and Psalm 34 are found in this chapter. Some note should be taken of John 21 “Peter’s PHILEO and it is useful to compare this with Paul’s “PHILEO” or his “do you love me more than these” in this context.*

*The Philosophy of Christianity is outlined in the sense of that preferential wise attachment to life of the sort that Christ taught.*

### **1. PERILOUS TIMES – FINDING SATISFACTION cf. Heb11.25 Moses “phileo” AFFLICTION VERSUS PLEASURE (JESUS FIRST) 1-5**

In the last days there will be storms and hurricanes CHALEPOI (*Homer* – deeply affecting human feelings). They will be days of **emotional roller coasters**.

Friendships /affections in fearful disarray

**First “love of self” V2** will prevail. Cf. Little boy who was given a wooden horse- said to his sister “you get off and make room for me”.

**Second “Love of money”** which in 1Tim6.10 is cited as the “root of all evil” will emerge. Someone has said of money “For me men mock love and scorn character yet I am appointed to the service of saints to educate the mind and feed the poor. My power is great – handle me carefully lest you become my servant rather than I yours”

*Frances Ridley Havergal* gave away her wealth to a trinket to serve Jesus and wrote “Take my silver and my gold” after putting her all on the altar for the Lord. There follows a series of **waves** whipped up by disturbed affections – bragging, arrogance, slander or abuse, breach of faith with parents, ingratitude, ungodliness. **Third “without family love/affection” V3** STORGE – love between parents and children collapses – whipping up **waves** of mutual disinterest and “failure to come to terms with the other or irreconcilability”-quarrel promotion, failure to control tongue and passion with wild behaviour  
**Fourth “No affection or love of the good” v4** – so abandoning others to danger, being ready to precipitate matters by hasty action or speech, resulting in a concealed life  
**Fifth “pleasure loving” V5** having a form/outline of love/affection for God but denying its **power**.  
 Second things then come first, car instead of God, leisure before fellowship, the second home instead of spiritual home. Silver screen and the fantasy world instead of carrying light into the real world.

## **2. PERILOUS TIMES & GETTING TO WORSHIP cf. Jannes & Jambres (WORSHIP FIRST) 6-9**

**First it changes the person – insinuation/putting on another personality**-and stealthily forming relationships which involve women who have heaped upon themselves sins and taken to themselves lust in all its hues – always learning more but having no power to decide for and experience the truth.

**Second it becomes a way of life** – habit and style – cp. the Egyptian magicians in Exodus 7.11.

They turned sticks to snakes, coloured river water like blood – still they stood on to oppose Moses through frogs gnats – which they tried to produce by secret arts they recognised “Gnats from dust” as the finger of creation and God – flies murrain till boils sent them off on the sick. Notice what Moses was asking – Ex3.18 5.3 8.27 15.22 – to go to the temple of *Hatshepsut* to worship God. Every plague defeated another God. Cf. the General confession – “Other gods besides thee have had dominion over us”

**Third it corrupts and takes away the purity of the mind** The trials of God for these were the testimony of His servants – the miracles of His hand and the acts of god in their health. They got nowhere. Moses got to worship!!

## **3. PERILOUS TIMES BUT GETTING PLACES THROUGH TRIAL AND SCRIPTURE cf. The allusion to the Exodus lamb (SCRIPTURE FIRST) 10-17**

“A righteous man has many troubles – but the Lord delivers him from them all”

**(a) Consider** life style and purpose Psalm 34-19 You follow and grasp(cf. dog following) my teaching, lifestyle, demonstration of purpose(showbread) is Christ, my faith, my long desire, my love and patience/staying under, persecutions, sufferings – as in ever de-creasing circles till you stood in Acts 16.19 by my body apparently breathless and obviously bleeding.

**(b) Consider** the divine deliverance Psa34 17-20 cfv11 Evil men & sorcerers will get worse.

At Antioch Paul preached Resurrection was abused and ejected as god-fearing leaders were incited against him. At Iconium they faced a plot of stoning. At Lystra he was first lionised then mobilised enemies caught up and stoned him and left too soon – he survived near death experience Acts 14.19.

### **THE VALUE OF OT SCRIPTURE WITH CHRIST THE LORD ITS KEY 16**

“The God-breathed profit of all the bible is to “complete” the one who “looks up to God” and thoroughly equip him for every good work. This “thoroughness” was the motto we believe of our Saviour. It is four-fold. Scripture is best.

1. As the place from which to view classical texts and lessons: best written truth.
2. As the place from which to view evidence and proof of truth: best evidence of God sin salvation.
3. As the place from which to view improvement restoring: best for those who seek change.
4. As the place from where to view the mental culture & discipleship: best for character development.

## **CHAPTER 4**

*Paul in this epistle has made a “solemn (public) protest with evidence” διαμαρτυροματ in the presence of God and of the Lord Jesus Christ. He does so believing that Christ is ready to judge the living and the dead in accordance with his “epiphany” and his “kingdom”. The epistle opened with a call for “courage”-in the shape of “power, love and temperance” (the latter was an esteemed Aristotelian virtue “moderation”). This protest took Paul to Rome*

### **The apostle bids Timothy take a courageous stand in three ways:-.**

#### **1. Herald the word**

#### **2. Keep your head through suffering as an evangelist**

#### **3. Hasten to Rome before winter with Mark & Paul’s cloak books & parchments**

#### **(1) HERALD THE WORD**

This task involved “mastery” **επιστηθι** of the content of scripture-the preacher must be versed in the bible, assured and skilful when there is plenty of leisure time to prepare and when ill-timed demands are made. Timothy is to be able to convince and prove **ελεγξον** Christ is Lord from scripture like the earliest “deacons” cf. v5. He is to be able to declare the “penalty” **επιτιμω** for disobedience to the word and to be able to “bring others alongside for comfort” i.e. counselling **παρακαλεω**. This all involved perseverance and biblical evidences – even an ordered teaching series. Clearly the task Paul undertook in Tyrannus’ auditorium cf. Acts 18.28 & 19.9. Paul shows that the opportunities present in the Roman Empire would diminish. Teaching which relied on cogent written evidence publicly taught and resulting in spiritual well-being or health would not be maintained supported – society would not be content with it nor indeed finance it. Instead there would literally “sweep in” provocative – as we would say “speculative and thought-provoking” speakers. *Clement of Alexandria* – the great library city quoted this “group who promoted itchy ears not healing ministry. So in that early society men turned the course of public concern and debate from the

truth to what we would call “fiction”-that which could not be called “true or false” – the Greek word is “myth”.

## **(2) KEEP YOUR HEAD**

Paul is advising Timothy not to be a glib speaker as one would who is drunk. He is to be discreet, bearing with the toil or distress that is inevitable. He is to continue creatively in the work of an evangelist – fully assured and convinced of this ministry God gave him.

## **(3) HASTEN TO ROME**

Timothy had evidently been a useful colleague in evangelism from Acts 16 through the 2<sup>nd</sup> missionary journey and as Acts 19.22 shows he was closely associated with the work in Tyrannus’ hall. Now at Rome Paul spoke solemnly of his life being poured out as a drink offering **σπενδομαι**. The idea is of that which seals the peace as two people pour out cups of wine on table hearth and altar. So Paul is ready to join Stephen and James in a martyr’s death to seal his commitment to the faith of his brethren, the family of God and the Lord who was crucified. He had often travelled by ship – now he says “I am certain that the time of my ship weighing anchor is very close”. That he would put down that anchor again within the veil is the other side of this statement.

I have agonised through the noble (*or*) beautiful agony. He had been through Gethsemane in thought with Jesus and then again with Stephen. He had finished in the active what the Lord finished in the passive. That “painful finish” was something he had prepared for. With Christ it was spoken from a broken heart – the finish line itself. Jesus in Luke 18.8 spoke of “the faith” in the light of his return as “Son of man” i.e. His “appearing”. Paul had played his part to keep the truth of the Atonement & Resurrected Lord prominent wherever he went v.1. At the day of Christ’s coming there will be reward for Christian labour – and the STEPHANOS of righteousness for Paul from Christ – and not alone so but for all who love that “outshining/epiphany” spoken of twice here and in Titus 3.113 as the blessed hope of “bodily redemption” and in

2 Thessalonians 2.8 as the time when Satan is undone once again just as he was at the cross-for now the church he attacked will be raptured.

**FINIS**

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L’shuvkha Marya (To the glory of the Lord)**