



# The Lighthouse

## NEW TESTAMENT NOTES

# 2 Timothy

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## The Second Letter to Timothy

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### Introduction to the Second Pastoral Letter to Timothy

**Author:** First and Second Timothy are the most debated books concerning Pauline authorship. However, no one denied the authorship of Paul until Marcion in the second century refused to place them in his canon of scripture. Marcion was a Gnostic Christian who rejected Paul's teachings found in 1 Timothy 4:1-5.

**Date:** The internal evidence of 1 and 2 Timothy make it impossible to fit them within the time frame covered by the book of Acts. In the prison epistles written from Rome during his two years imprisonment in Acts 28, Paul makes it clear that he expected to be released shortly. 2 Timothy 4:16 and the words "*my first answer*" seems to refer to his first imprisonment and release ("*I was delivered out of the mouth of the lion*") that permitted him to preach to the Gentiles between the years A.D. 61-66 ("*that by me the preaching might be fully known, and that all the Gentiles might hear:*"). However, in 2 Timothy 4:6 he anticipates imminent execution. Most agree that the first epistle to Timothy was written after his release from prison in Rome while the second epistle to Timothy was written during his second imprisonment at Rome. His travels after being released from prison in Acts 28 can be pieced together using the details from expressed plans found in his former prison epistles and then the details found in these two epistles to Timothy. After being released from Rome Paul may have pursued his original plan to go to Spain (Rom.15:24) and then returned to Macedonia and then arrested at Troas in Asia Minor as hinted by 2 Timothy 4:13 ("*The cloak which I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.*"). By the time 2 Timothy had been written he was back in prison in Rome awaiting execution presumably under Nero. Most date Second Timothy about the years A.D. 66-67.

**Addressee:** Timothy was still at Ephesus when he received this letter from Paul. This is quite obvious because Paul asks Timothy to salute the household of Onesiphorus (2 Tim. 4:19) who ministered to Paul's needs when he was at Ephesus (2 Tim. 1:18). He also directs Timothy to stop at Troas and pick up some books and parchments (1 Tim. 4:13) which would be right on his way from Ephesus coming to Rome. He warns Timothy to beware of Alexander (2 Tim. 4:14) who also lived at Ephesus (1Tim. 1:20; Acts 19:33). Paul tells Timothy that he had sent "Tychicus to Ephesus" in order to assist them in the absence of Timothy coming to Rome (2 Tim. 4:12). This proves that the book of Titus was written shortly before writing Second Timothy as Paul was contemplating on sending either Tycus or Artemas to Titus (Tit. 3:12). He must of settled on Artemas and then instructed Tychicus to come to Ephesus. Remember that the Apostles were set over the congregations to establish them in the faith and Timothy, Titus, Tychicus and Artemas were apostolic delegates to aid the apostle Paul in fulfilling his mission. The apostolic mission has been fulfilled. The congregations were established in the faith and the apostolic scriptures were confirmed and delivered as the "foundation" of Apostolic authority by which the congregations of Christ are now guided under the leadership of the Holy Spirit.

**Purpose:** The primary purpose for writing this letter to Timothy seems to be that Paul did not expect to live much longer (2 Tim. 4:6-8) and needed Timothy to bring his personal things along with Mark as soon as possible (2 Tim. 4:9) in order to aide him in the accomplishment of his ministry among those in Rome before he was put to death. Only Luke remained with him while others had forsaken him and Tychicus he sent to Ephesus (2 Tim. 4:10-11) while most likely Artemas had already been sent to Crete (Tit. 3:12). However, the thrust of this epistle was to

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encourage Timothy to remain faithful in the face of adversity because things were not going to get better (2 Tim. 3:1-4:6).

**Theme:** Be Faithful – Fight the good fight, Finish your course, and keep the Faith – 2 Tim. 4:7

**Outline:**

### **The Pastor's Charge – 2 Tim. 4:1-7**

#### **A. Introduction – Ch. 1:1-4**

#### **B. Be Faithful to Your Calling – Ch. 1:4-18**

1. Be Faithful according to your past family history - v. 5
2. Be Faithful according to God's gifts for present afflictions - vv. 6-7
3. Be Faithful according to God's Purpose for your future - vv. 6-10
4. Be Faithful according to Paul's Example and Exhortations - vv. 11-18

#### **C. Be Faithful to the Course – Ch. 2:1-22**

#### **D. Be Faithful in Conflict – Chs. 2:23-3:1-14**

#### **E. Be Faithful in Your Commitment to the Word of God – Chs. 3:15-4:5**

#### **F. Be Faithful Until Your Conclusion, Like Paul – Ch. 4:6-8**

#### **G. Be Faithful in Coming as Directed – Ch. 4:9-22**

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## *The Second Pastoral Letter to Timothy*

### **Chapter 1**

**P**aul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,<sup>1</sup>

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned [sincere] faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.<sup>2</sup>

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.<sup>3</sup>

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<sup>1</sup> “**According to the promise of life**” – The apostolic calling was primarily to be a witness of the resurrection of Jesus Christ (Acts 1:21-22). The resurrection is proof that God accepted the redemption on the cross for sin as finished, or else death would have still confined Christ to the grave. His resurrection is proof that eternal life as promised by God is obtainable through faith in the risen Christ. Because He lives we can live. In verses 1-5 Paul provides the theological basis and historical background for Timothy’s salvation and calling, while in verses 6-14 Paul provides the Divine enablement and purpose of His calling.

<sup>2</sup> “**Putting on of my hands**” – Timothy was ordained by a presbytery at Ephesus when he was installed as the new Pastor (1 Tim. 4:14). Paul participated in this ordination and when he laid his hands upon Timothy he imparted unto Timothy a spiritual gift to aid him in his pastoral work. The New Testament was not yet completed by the apostles, and until it was, the apostolic office had power to impart revelatory gifts to those ordained as elders in order that they might direct the congregation in the will of God. No apostle had been to the congregations in Rome and there were no revelatory gifts listed in Romans 12, but Paul wanted to impart spiritual gifts unto them (Rom. 1:11) through the laying on of his hands. The apostles had this special power (2 Cor. 12:12; Acts 6:6; 8:17-19; 19:6). Paul encouraged Timothy to stir up the faith that was in him, exercise the spiritual gift Paul had imparted, and take the oversight over the congregation at Ephesus with boldness, rather than have fear and indecisiveness.

<sup>3</sup> “**Before the world began but is now**” – God’s purpose of grace was established before the world began. God’s provision was revealed in the cross of Christ, and God’s application is brought to light through the gospel. Some attempt to isolate one of these aspects from the other and make one stand alone, apart from the other two! There is certainly a chronological order and a cause and effect relationship between these three aspects, but they cannot be

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11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.<sup>4</sup>

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.<sup>5</sup>

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.<sup>6</sup>

15 This thou knowest, that all they which are in Asia [**modern day Turkey**] be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

### *Chapter 2*

**T**hou therefore, my son, be strong in the grace that is in Christ Jesus.<sup>7</sup>

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separated and isolated one from the other as though one is complete and made to stand by itself. We were saved by purpose before the world began but not by provision or application before the world began. Those saved by purpose before the world began were saved by provision in the Person and cross of Christ, but they were not yet saved by application. God's purpose and provision are brought to light by application through the preaching of the gospel (see 1 Thess. 1:4-5).

<sup>4</sup> **“Whereunto I am appointed”** – Take note that “preacher” precedes “apostle” here. In Acts 13:1-4 the formerly Christ-chosen and appointed apostle Paul was ordained by the elders at the congregation in Antioch for the purpose of preaching the Gospel and then sent out as a congregationally-appointed “apostle” (missionary) and “teacher” of the Gentiles. The term “apostle” has a technical and congregational application in the New Testament (see Acts 14:4). The verbal form is used of congregationally-authorized and sent representatives (Acts 8:14; 9:30; 11:22; 14:4). Paul was an “apostle” in both senses.

<sup>5</sup> **“The form of sound words”** – The words which the apostle communicated to Timothy orally are the words provided by the Holy Spirit through the apostles in scriptures. The term “form” translates the Greek term “huptuposis” which refers to the impression left in soft clay by an object showing the exact form or pattern. This emphasizes the need to stick to the language chosen by the Holy Spirit. The term “sound” translates the Greek term “hugiaino” and refers to something that is without sickness. Metaphorically, it means those words are without mixture of error. Inspiration of the scriptures provides a contextual pattern of inspired words that are to be interpreted according to the context in which they are placed.

<sup>6</sup> **“That good thing”** – Paul is referring to apostolic teaching contained in the **“form of sound words”** or apostolic faith and practice (Acts 2:42; 16:4; Jude 3). The source is the Holy Spirit who imparted these words by inspiration through chosen men (2 Pet. 1:20-21; 2 Tim. 3:16).

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2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.<sup>8</sup>

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.<sup>9</sup>

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.<sup>10</sup>

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 It is a faithful saying: For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

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<sup>7</sup> **“Be strong in the grace of God”** – The best of men are men at best. The godly pastor is more attuned to his own weakness than most, because he is more exposed to the Word of God which acts as a mirror revealing his short comings. The closer a man walks with God in light the more of his flaws will be manifested. Remember, we stand by grace alone and walk by grace alone. Repent and continue in your calling (Philip. 3:10-12) because where sin abounds God's grace more abounds (Rom. 5:20). Don't let the abiding consciousness of your weaknesses discourage you from your calling and work – Be strong in the grace of God. However, this does not mean that a man cannot become disqualified from the office of Pastor due to the nature of some sins (see 1 Tim. 3).

<sup>8</sup> **“Things thou hast heard”** – Prior to the completion of the New Testament scriptures, the apostles communicated the faith orally. There are four successive generations of ordained preachers listed here. The first generation is the apostle. Second generation is Timothy and the third generation is those Timothy commits the truth unto, and they then commit the truth unto the fourth. This is an organic link-by-link succession of truth until the fourth generation of preachers. This is not a scriptural basis for the Catholic doctrine of the “deposit of the faith” or “sacred tradition” as only Scripture is given by inspiration not tradition.

<sup>9</sup> **“The husbandman”** – Paul uses three metaphors (soldier, athlete and husbandman) to encourage Timothy to stay on the right course provided by the apostolic faith and practice handed down to him (2 Tim. 1:13-14), which others departed from (2 Tim. 1:15), but which had been entrusted to him (2 Tim. 2:2). Staying the course is a battle, but he has been called as a soldier to this warfare, and he should be wholly committed to it (vv. 3-4). If he wants to receive the victory crown for running his course he must strive “lawfully,” or according to the apostolic pattern committed unto him (v. 5). The husbandman cannot labor in teaching the faith and practice if he is not first a partaker of it by his own belief and practice and its present consequences (vv. 6-13). Suffering for the truth is a present consequence due to faithfulness to the course of apostolic faith and practice (vv. 8-13).

<sup>10</sup> **“The word of God is not bound”** – Faithfulness to the course may be met with imposed bonds upon your person by those who oppose the truth. However, the “word of God” cannot be bound, or prevented by men or demons from achieving what God intends; the achievement of the salvation of His elect for which He sends it forth (Isa. 55:11; 1 Thess. 1:4-5). Hence, Paul endures all things that the “elect” may be saved. Election is not salvation! Election is “to” salvation “through” setting apart by the Spirit in regeneration and belief of the truth whereby the gospel effectually calls them to salvation (2 Thess. 2:13-14; 2 Cor. 4:6; 1 Pet. 1:25).

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13 If we believe not, yet he abideth faithful: he cannot deny himself.<sup>11</sup>

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.<sup>12</sup>

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker [**gangrene**]: of whom is Hymenaeus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.<sup>13</sup>

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.<sup>14</sup>

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<sup>11</sup> **“He cannot deny Himself”** – If we be “dead with him” [Gr. sunapothnesko] through justification by faith (see Romans 6:2, 7; 7:1-6) we shall “live with” [Gr. suzao = live with] him - judicial life (v. 11). This is our position by substitution imputed to us by faith. If we “suffer” with him due to being faithful in what Paul characterized as a being a soldier, athlete and husbandman we receive a reward. Doing that, we shall obtain the “masteries,” or shall rule with him (v. 12). This is our practice and corresponding reward according to the apostolic doctrine and order. However, if we are not faithful in suffering with him we will lose our reward, but not our salvation, because He cannot deny Himself (v. 13). Our eternal salvation cannot be invalidated, because it is based upon his faithfulness (“he abideth faithful”), not ours.

<sup>12</sup> **“Rightly dividing the word of truth”** – There is a wrong way to divide the Word of Truth? The imagery is drawn from the stone mason who had to cut straight lines in producing stones from the quarry. The source of all false doctrine is interpreting scripture out of the context it is placed in by the Holy Spirit. “Hold fast” to the “sound words” used in scripture in keeping with their contextual definition. Interpret them according to the verse in which they are found, interpret the verse according to the immediate context of the subject material in which it is found, and interpret that according to the overall context in which it is found. The right way is to allow scripture to interpret scripture. This takes diligent (“study”) work (“a workman”) allowing your mind to be contextually led by the scriptures.

<sup>13</sup> **“The Lord knoweth them that are his”** – Hymenaeus and Philetus apparently taught that the only resurrection is spiritual and occurred when a person was saved and raised from the dead spiritually. Thus they denied any future resurrection but claimed the soul went straight to be with the Lord at physical death. This seems to be the same error at Corinth (1 Cor. 15:12) and may have been at the root of the problem in Thessalonica (2 Thes. 2:2-3). This was a Gnostic teaching that denied any salvation for the material man or physical body but rather that matter was evil. Genuinely saved people can be deceived and their faith can be overturned so that they are no longer certain of their own salvation. Many older saints admitted to nursing homes lose their mental faculties and return to sinful patterns after the flesh (cursing, etc.). The Christian life is a conscious mental battle and when the mind has been deceived or loses its ability to function correctly (Alzheimer’s, dementia, etc.), then personal assurance can be lost. However, that is no excuse for those who have full use of their mental faculties, since they are capable and responsible to “depart from iniquity.”

<sup>14</sup> **“Great house”** – The analogy is taken from a house of a wealthy person. In that house there are all kinds of vessels designed for various purposes and therefore made of various materials. So likewise, this is true in God’s household of faith. Believers are at different levels of progressive sanctification, and God has given different measures of faith and grace according to His eternal purpose (Rom. 12:3, 7) to accomplish His will (Eph. 2:10b; Philip. 2:13) in their own particular lives. They are variously gifted according to their particular calling at various

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21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.<sup>15</sup>

### Chapter 3

**T**his know also, that in the last days perilous times shall come.<sup>16</sup>

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

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levels (1 Cor. 12:4-6). However, God's sovereignty works with human responsibility. If Timothy wants to be used to the full potential of his own particular calling then he must purge himself of "those things" (false doctrines vv. 15-18; youthful lusts and foolish strife – vv. 21-22). God will use all the vessels appropriately, according to their status.

<sup>15</sup> **"May recover themselves"** – These are saved people. Lost people cannot "recover" as they have never been freed from the bondage of Satan or sin. These have been ensnared by failing to "purge themselves of these things" and thus fallen prey to Satan to do his bidding. They are their own worst enemies ("they oppose themselves). They are disqualifying themselves to be "vessels" of higher quality and use by God.

<sup>16</sup> **"This know also"** – In addition to problematic Christians who "may recover themselves" out of Satanic snares there are the religious lost ("form of godliness") that shall "proceed no further" (v. 9). These are they whose lives reveal they have never been freed from sin and Satan, but are wholly without any sanctifying power and presence of the Holy Spirit. They have a head knowledge, love debating and learning (v. 7), and have zeal, but not according to knowledge. Rather, they are reprobates (vv. 2-5) when it comes to the faith, and actively and openly resist "the truth" (vv. 7-8). They are the very contrast to Paul and all who live godly, who suffer for the truth (vv. 10-12).



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10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;<sup>17</sup>

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.<sup>18</sup>

17 That the man of God may be perfect, thoroughly furnished unto all good works.

### *Chapter 4*

**I** charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.<sup>19</sup>

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<sup>17</sup> **“But continue thou”** – From 2 Tim. 3:15-4:5 Paul reminds Timothy of his relationship and responsibility to the Word of God. Neither his mother, grandmother or Paul taught him tradition, but they taught him from the Word of God.

<sup>18</sup> **“All scripture is given by inspiration”** – 2 Tim. 3:15-16 denies two major heresies. It repudiates the idea that scripture presents mere human opinions of the human writers (see 2 Pet. 1:19-21). Instead, the term translated “inspired” presents the idea that scripture is as direct from God as though it were vocalized out of his very mouth directly onto the pages. Second, it repudiates the Roman Catholic heresy of “Sacred Tradition” which, they say, is necessary to interpret the scriptures. The scriptures are sufficient themselves for “doctrine, for reproof, for correction, and for instruction in righteousness” inasmuch that the man of God is made “perfect” (complete) by scriptures alone. It is sufficient enough that scriptures alone “thoroughly furnish” the man of God unto “all” good works. This is a strong declaration by Paul that scriptures alone are sufficient and thus final authority for the man of God in regard to doctrine and instruction. Isaiah claimed that “this Word” is final in authority (Isa. 8:20).

<sup>19</sup> **“Make full proof of thy ministry”** – Faithfulness in preaching and practicing the Word of God is sufficient alone to do this. Paul emphasizes the seriousness of preaching the Word of God (v. 1) rather than preaching “fables” such as found in the Ante-Nicene, Nicene or Post-Nicene so-called Fathers. The Nicene literature is nothing but the

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6 For I am now ready to be offered, and the time of my departure is at hand.<sup>20</sup>

7 I have fought a good fight, I have finished my course, I have kept the faith:<sup>21</sup>

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.<sup>22</sup>

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

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preserved record of apostasy. Timothy is not to preach what keeps people entertained or what is appealing to people (“having itching ears”) but he is charged to faithfully preach the Word in such a manner that listeners are confronted with their sins (“reproved”) and rebuked and taught “sound doctrine” (vv. 2-3).

<sup>20</sup> **“Ready to be offered”** – Paul likens his approaching death for his service unto God as an acceptable sacrifice of his whole life being offered upon the brazen altar (see Romans 12:1). Paul likened all “acceptable” service unto God as sacrifices to be offered up to God (2 Cor. 1:15-17; Philip. 4:18; Rom. 15:16; Heb. 13:15-16; 1 Pet. 2:5).

<sup>21</sup> **“I have fought”** – Paul summarizes his whole life’s ministry in three phrases. His ministry had been one of conflict, a battle “I have fought a good fight.” His ministry had been a calling to follow a specific course given to him by God “I have finished my course.” His ministry had been to defend and practice the apostolic doctrine once delivered – “I have kept the faith.” The word “kept” conveys the idea to “guard” as well as “observe.”

<sup>22</sup> **“Crown of righteousness”** – Paul is not referring to imputed righteousness or salvation as that is a free gift (Rom. 6:23; Eph. 2:8), but to the ultimate reward for faithfulness. Only those Christians who have been faithful “love his appearing” as their “righteous judge.” All “crowns” are worn by those who live and reign with Christ in the New Jerusalem. No crowns are worn by the “saved” who live outside the New Jerusalem upon the new earth (Rev. 21:24). The crown of righteousness is an “incorruptible” and crown of “glory” (1 Cor. 9:25; 1 Pet. 5:4). The crown of righteousness is called the crown of “life” because it is given to those who overcome temptations that would shipwreck their life by sin and unfaithfulness (James 1:12; Rev. 2:10).

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20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. [The second epistle unto Timotheus, ordained the first bishop of the congregation of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.]