

2 Timothy

1:7. “Timidity.” The Greek is *deilia*, which means lack of mental or moral strength, cowardice, timidity. It is not the standard word for “fear,” which is *phobos*.

1:8. “Relying on.” The *kata* is best understood in this context as the NRS. “according to” makes it seem as if the power of God somehow dictated or controlled the suffering.

1:12. “he is able to guard that which he has entrusted to me.” The Greek words *paratheke phulasso* (παραθήκη φυλάσσω) occur in verse 14 and 1 Tim. 6:20 where they refer to something committed to someone, and Lenski convincingly argues that they should be taken the same way here. It was the Lord who entrusted to Paul a great deposit (1 Cor. 9:17), and now Paul was about to be executed (2 Tim. 4:6). Yet Paul was convinced that the Lord was able to guard that wonderful deposit and that it would not be lost. This interpretation also fits the context well, his appointment as a minister (v. 11) and why he told Timothy to hold to the pattern of sound words he had heard (v. 13) and guard the deposit entrusted to him (v. 14). Cp. The ESV translation, which is very good.

1:14. We have, “the good deposit that was committed *to you*, guard through holy spirit which dwells in us.” This follows the literal reading of the Greek (see Young’s Literal Translation) very closely. This verse has been misunderstood by many translators, primarily because they do not understand the holy spirit field.

We understand the holy spirit to be the gift of God—the power of God sealed within each Christian. A Christian guards the treasure of the Word (2 Cor. 4:7: we have the “treasure,” the “knowledge” (v. 6), in earthen vessels) and the knowledge of the Truth within him by, among other things, operating the power of the holy spirit. The extent of that power is part of the Sacred Secret (Christ in you—Col. 1:27). If the holy spirit is the third person of the Trinity as most translators believe, then the verse means something totally different—we have to enlist its help in guarding the treasure as per the NIV, ESV, NASB, etc.

2:2. “entrust.” The Greek is *paratithemi* (#3908 παρατίθημι), and it means to place beside or near or set before, to set forth, to deposit, to entrust, to commit to one’s charge.

2:7. “all this.” The Greek adjective *pasin* without the definite article is all of something. The adjective should modify a noun, pronoun, etc. In this context, it would be “all” of “this,” i.e., the subject that Paul is referring to. It is not true that the Lord will give understanding in “everything” as many versions have, even though the Lord gives understanding in many things.

2:8. “out from among the dead.” See Romans 4:24. Wuest: “out from among the dead.”

2:10. “elect” or “chosen.” From the Greek adjective, *eklektos* (#1588 ἐκλεκτός). We chose God (through) Roman’s 10:9 then He chooses us and saves us. This verse is not saying that God chooses apart from our will as some teach. Quite the contrary. If God could choose us apart from our will, why would Paul have to endure anything at all? He could live a good life and God would choose who He willed. No, we must strive to reach out with the Good News so that people can hear and then choose God—and our striving may mean hardship.

“**age-abiding glory.**” The term “glory” is described by the adjective *aionios* (#166 αἰώνιος), which most versions render “eternal.” See commentary on John 3:16. *Aionios* can mean “age” as in the messianic age, or it can have a strictly temporal

meaning of “eternal.” Here the meaning is probably both—it refers to the glory of the age to come, glory that is eternal. We chose to bring out the temporal aspect and “age” aspect with the translation “age-abiding glory.”

2:11. “this statement is trustworthy.” See note on 1 Timothy 1:15.

2:15. “Make a diligent effort.” The Greek is *spoudazo* (#4704 σπουδάζω) and it means to make a diligent effort, or be diligent at something. The NIV’s “do your best” is an attempt to bring out this meaning in an easily understood manner. The “study” of the KJV is a good example of how the meaning of words changes over the years. In 1611, only something like ten percent of the population could read, and the word “study” meant to make a diligent effort to learn something, almost the way we today use “understudy.” In 1611, a person “studying” to be a silversmith, for example, did not read anything at all, but rather went and worked for the silversmith. The student would start with the menial tasks, and then as the master smith saw him applying himself, would give him increased responsibility. Sadly, many modern readers see “study to show thyself approved” in the KJV and think that approval before God relates only to the mental activity of learning. Being approved before God requires us making a diligent effort in all that we do in our walk before Him.

2:16. “lead to further ungodliness.” Disobeying and defying God only leads to more disobedience (cp. commentary on 2 Tim. 3:13).

2:25. “full knowledge.” This word, *epignosis* (#1922 ἐπίγνωσις), is the usual term for “knowledge” with the prefix *epi* added as an intensifier. It thus becomes *full* knowledge, an intense experiential knowing of the truth as the result of their repentance. We hold that it is ultimately up to the person’s free will to decide to repent or not; God does not give repentance in this sense. Rather, it is hoped that God will grant the man’s repentance *to result in full knowledge of the truth*. The pressure in this verse is upon God’s giving the result of the repentance, not the repentance itself. Further, the context of this verse is not salvation but controversies and quarrels over words—it is not eternal salvation that is needed to be granted here, but a fuller knowledge of the truth.

2:26. “return to clear-thinking.” This means that these people had once thought properly and now they must return to clear-thinking. The Greek word is *ananepho* (#366 ἀνανήφω), to “come to one’s senses again” (BDAG). This verse is very enlightening, for it connects the devil’s snare with muddled thinking. Satan captures us to do his will by confusing our thinking. Like he did with Eve, he mixes in lies with truth to confuse us and cause us to not think clearly. When our thoughts are off track we will behave in the wrongheaded fashion he wants us to.

3:3. “family affection.” See commentary on Rom. 1:31; 12:10; and John 21:15.

3:4. “friends of pleasure.” The Greek is *philedonos* (#5369 φιλήδονος), a compound word made up of *philos* (friendship, the noun form of *phileo*, which many translate as “love.”) and *hedone* (ἡδονή), pleasure. For the difference between *agapao* and *phileo*, see the note on John 21:15.

“friends of God.” The Greek is *philotheos* (#5377 φιλόθεος), a compound word made up of *philos* (friendship), and *theos*, (God). For the difference between *agapao* and *phileo*, see the note on John 21:15.

3:13. “from bad to worse.” Evil thoughts and deeds originate in the heart (Mark 7:20-23), and the posture of the heart is always changing. As we obey God and believe our hearts become more and more pure, but if we disobey and defy God, our hearts become darker

and darker (Matt. 13:15; Eph. 4:17-19; 1 Tim. 4:1, 2). It is clearly in Scripture, and has been seen in the world over and over again with all kinds of sin--sexual, drug related, abuse, murder, etc.--that the sins a person commits become worse over time. This is clearly set forth in many verses of Scripture (cp. 2 Tim. 2:16; Rom. 6:16, 19; Jude 1:13). **3:15.** “faith in Christ Jesus.” The text reads, “The faith, the one in Christ Jesus.” This is a Greek way of speaking that emphasizes the word faith and shows that the faith is to be in Christ. This idiom comes across poorly in terms of English readability, however. We have left out the article (“the one”) and preserved the base meaning of the Greek, that the faith is to be “in Christ Jesus.”

4:1. “and in view of his appearing and his kingdom.” This is the more correct translation. The KJV, “at” his appearing does not fit the context and grammar nearly as well. The charge is a solemn one indeed: “I solemnly charge *you* in the sight of God, and of Christ Jesus, and by his appearing and his kingdom...”

4:2. “when it is convenient and when it is not convenient.” The Greek text has the figure of speech asyndeton, dropping the “and,” and making the phrase very punchy and attention grabbing. The Greek reads, *eukairōs akairōs* (εὐκαιρῶς ἀκαιρῶς). The Greek word *kairos* (#2540 καιρῶς) refers to a point of time, which can be past, present, or future; thus “time,” or “moment” (cp. Matt. 11:25), or it can refer to a fixed period of time marked by suitability; thus favorable time, right time, opportune time, opportunity, or season (cp. 2 Cor. 6:2). It can also refer to a specific and decisive point, often a divinely allotted time or season (Mark 1:15). It is also used of a future period of time marked by some set of characteristic circumstances, as in the last times, the end times, the Messianic times (cp. Matt. 16:3; 1 Tim. 4:1) (Friberg’s Lexicon). In this verse, the essence is “when it is convenient and when it is inconvenient” (BDAG lexicon). The punchiness of the Greek, if brought into English might be: “Proclaim the word: convenient, inconvenient” or “opportunity, no opportunity,” or “right time, not the right time.”