

2 Timothy
For LoveIsrael.org
Chapter 1
Part 1: 2 Timothy 1:1-11

Verse 1: *“Paul, an apostle of Messiah Yeshua through the will of God, according to the gospel of life which is in Messiah Yeshua.”*

Paul: Paul reveals to us that he is the author of this letter.

An apostle...according to the gospel of life: Paul was called to be an apostle for the purpose of proclaiming the gospel.

Through the will of God: Paul was not an apostle through his own will or through a man’s will. He was one because that was God’s will for his life.

Life: This is a word that has a special connection to the Kingdom of God. It is a word that helps us to understand Kingdom truth. It is through Kingdom truth that we are able to obtain hope. This hope helps us to persevere and to endure.

Gospel of life: The gospel gives us a different life, a new life, a Kingdom life.

Verse 2: *“To Timothy, a beloved child. Grace, mercy and peace from God the Father and Messiah Yeshua our Lord.”*

To Timothy: Paul wrote this letter to Timothy.

A beloved child: Even though Timothy was not Paul’s biological son, Paul considered him his spiritual son. Paul loved Timothy dearly and had a great admiration for him. Paul believed that God was going to use Timothy in a mighty way - which He did.

Grace, mercy and peace from God the Father and Messiah Yeshua our Lord: Paul uses this greeting consistently in many of his letter – Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:2, Colossians 1:2, etc

God the Father: Mention of God as our Father is a reminder to us that God is our Provider. God the Father provided this plan, this gospel of life, and it came through His Son - who is the *Lord* (our Master – the One whom we submit to). Paul understood that his life needed to be in submission to the purposes of Messiah. Yeshua, having humbled Himself by coming into this world, has made it possible for us to experience Kingdom change, Kingdom life, in our lives. Kingdom change can only be initiated through the gospel message - a gospel of life.

Verse 3: *“I have gratitude for God, whom I serve from the forefathers with a clean conscience, as without ceasing I remember you in my prayers night and day.”*

Gratitude: Literally ‘grace’, but in this context it is speaking of gratitude or thanksgiving. Receiving God’s grace in our lives leads to us having an attitude of great gratitude toward God as we realise how His grace impacts every area of our lives.

Whom I serve from the forefathers: Paul is serving God in the same way that his forefathers did – his faith is consistent and not in conflict with the faith of Abraham, Isaac and Jacob.

He is not serving God in a way that is new or different. There is a similarity between the faith of the patriarchs and the faith of Paul.

You: Referring to Timothy

I remember you in my prayers night and day: A great chunk of Paul's time was spent praying for Timothy.

Verse 4: *"Greatly desiring you to see, having made mention of your tears, in order that the joy should be complete."*

Desiring you to see: Paul changes the word order around to emphasis that it is Timothy, personally, that he greatly desires to see.

Having made mention of your tears: Timothy, thinking of Paul suffering in prison, cried many tears due to their separation.

The joy should be complete: Paul, a prisoner and suffering on account of Messiah, wanted to experience full joy by being reunited with Timothy after a time of separation and tears.

Verse 5: *"When I call to remembrance the sincere faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also."*

Grandmother Lois and your mother Eunice: These two women were very instrumental in discipling Timothy and bringing him to faith – growing him up to be a man of God.

Eunice: This is a name that means 'good victory'.

Sincere faith that ... dwelt first in your grandmother Lois and your mother Eunice, and ... is in you also: Faith has the potential to go (and grow) from one generation to another generation. The next generation can benefit from the faith of the previous generation. The next generation has a head start and the potential to lay their faith on a firmer and stronger foundation.

Verse 6: *"Therefore I remind you to kindle anew the gift of God which is in you through the laying on of my hands."*

Kindle anew: The word used here is a word related to lighting a fire. Paul wants Timothy to reignite or renew the gift He has received from God. The reason for this is that with this gift Timothy would be able to fulfil his call and complete the work that God had given him to do.

The laying on of my hands: Paul was a personal witness of the commissioning that Timothy had received from God.

Verse 7: *"For God has not given to us a spirit of cowardice, but of power and of love and of self-control."*

God has not given us a spirit of cowardice: It was not easy to serve God in the first century and it is going to be very difficult to serve Him in the last century/last days (Matthew 24:9-13). Biblically we know that God has called us to be bold in the faith and not to back down (1 Timothy 6:12). This in no way contradicts gentleness (1 Timothy 6:11). Gentleness has to do with not calling attention to ourselves. We are called to be subservient, in the background. God is the One who should take centre stage.

Power: The English word 'dynamite' comes from this word. It is a word related to great might. God has given believers the power to love and the power to control themselves.

Self-control: The Biblical definition for self-control would be this: The ability to behave in light of the truth of Scripture. In other words: our behaviour (words, deeds, thoughts) should be determined by the truth we find in the Scripture. Self-control is a God given gift/ability (Galatians 5:22-23) that enables us to submit to the truth or instructions of God.

Verse 8: *“Therefore not being ashamed of the testimony of our Lord, nor of me His prisoner, but suffering together evil for the gospel according to the power of God.”*

Not being ashamed: The world is going to want us to be ashamed of our faith. Oftentimes the world belittles faith. It says that faith is for the weak and for those who are unlearned, a crutch for those who need to hold on to something. Well, as weak and inadequate flesh and blood (vessels damaged by sin), we do need something to hold on to...and that is the Spirit of God. When we hold on to the Spirit of God, He leads us to where He wants us to be. He empowers us and provides for us so that we can do the things that He wants us to do.

Prisoner: The world saw Paul as a criminal because he went around teaching and sharing the gospel of life and discipling people. Paul disciplined people mainly through the teachings of the patriarchs (the Tanakh – Old Testament), but also through the Apostles doctrine (which became known as the New Testament). Through the power of the Holy Spirit and through Scripture we, as believers, are equipped to do good deeds (2 Timothy 3:16-17).

Suffering together evil for the gospel: Receiving the gospel has many different outcomes in our lives. Because we now belong to the Kingdom of God, we become an enemy of the world. Receiving the gospel makes us a member of the family of God. As such, we become a target for the enemy. It should not surprise us, therefore, when we, together with other believers, begin to suffer evil for the sake of the gospel.

The power of God: When we are not motivated to do good works (not being the testimony that God has called us to be) and so do nothing for the Kingdom, God’s power will not be released in our lives. It is when we become submissive to the gospel message, when we become servants of God because of our faith in Messiah Yeshua, that we are going to be empowered through our suffering.

Verse 9: *“Who has saved us and called us with a holy calling, not according to our works, but according to His own predetermined purpose and grace which was given to us in Messiah Yeshua before eternal time.”*

Saved us and called us: When we have received the gospel message – we have been saved – we also receive a holy calling. It is incumbent upon us to know what that specific call is for our lives. Many people are frustrated because they do not know what God has called them to do. We find God’s specific call for our lives as we begin to serve Him in a general way – in obediently putting His Word, instructions and commandments into practice in our lives. As we submit to what God has revealed to us in His Word, He will lead and guide us and give us revelation for the more specific call He has on our lives.

Not according to our works: We are not saved and called because of what we do. Our works neither save us nor determine our calling.

Predetermined purpose: God has set it beforehand. Before the foundation of the world God had a specific plan for each of our lives (Jeremiah 29:11).

God’s good plan (and grace) is available to every single human being who has ever lived (John 3:16). The ‘catch’, however, is that God’s plan and grace can only be accessed by

those who enter into a covenantal relationship with Messiah Yeshua (*IN Messiah Yeshua*) – as we begin to act and to demonstrate His Lordship over our lives.

Grace which was given to us ... before eternal time: God's grace was given to us before the establishment of this world.

Eternal time: The Kingdom of God is eternal. There was never a time when His Kingdom did not exist. Since creation, however, His Kingdom has existed in the heavens and not upon earth. God is going to change this (Revelation 11:15). His glory is going to fill the earth (Isaiah 6:3).

Verse 10: *“And through the manifestation of our Saviour Messiah Yeshua, who has annulled death and brought to light life and immortality through the gospel.”*

Saviour: Yeshua is our Lord (our Master) but He is also the One who brings us salvation. Here Paul is emphasizing His salvation.

Annulled death and brought to light life and immortality: This is what the salvation of Messiah Yeshua has brought about.

Annulled death: When something is annulled it means that it is declared invalid or has no legal existence. Death, for those who are IN Messiah, no longer has any power. It does not have the same authority that it once had. The annulment of death does not mean that death no longer exists (the annulment of a marriage does not mean that marriage, as an institution, no longer exists. This annulment is only applicable to the relevant parties – ie the one man and woman. For them the marriage is annulled, but this does not affect the rest of those who are married). When an unbeliever dies, he still has a covenant with death – death for him is not annulled. He experiences spiritual death, eternal separation, from God. This is not the case for a believer. Although a believer dies physically, their covenant with (spiritual) death has been annulled – through the work of salvation that Yeshua did. This means that a believer will not experience eternal separation from God.

Life and immortality: For a believer, Yeshua has annulled death and has replaced it with life and immortality. The physical death of a believer means that a separation of the soul (the spiritual dimension of a person) from the body has occurred. Currently this soul, as it separates from the body, goes immediately to be with Messiah (2 Corinthians 5:8). This soul, at the resurrection, will be united with a new body (1 Corinthians 16:52-57). The believer is going to experience life in its fullness.

Through the gospel: All of this is through the gospel.

Verse 11: *“To which I was appointed a preacher, an apostle, and a teacher of the Gentiles.”*

To which I was appointed: The gospel was the foundation of Paul's life. Everything that he did (his call as an apostle, preaching, teaching) was all initiated by and related to the gospel message.

Appointed: Set, placed.

Preacher: A herald. Someone who proclaims or announces something.

Of the Gentiles: The modern translations of the Bible do not include this phrase. Paul, who wanted to be a faithful Jew, understood that Israel had a call to the nations (Genesis 12:3). He knew that the Abrahamic covenant was a covenant of blessings for all people.

Paul also knew that it was only through the gospel that Israel's call, that she had received from God, could be fulfilled. The gospel message is the foundation of what our work, as

believers, is all about. It is not just a message of salvation, but it is also the only message that brings true light and blessing into this world.

Chapter 1

Part 2: 2 Timothy 1:12-18

God is consistent. We can depend upon Him and on His Word. He always does exactly what He says or what He reveals. Faithful people are going to take hold of God's Word. They are going to submit joyfully and confidently to it as they know that what God has planned for them is for their very best (Jeremiah 29:11). God loves us. He demonstrated this by sending His only Son to die for us. Whatever God would have us do, whatever experience He takes us through, we know that we can submit to Him - we will have no regrets and nor will we ever be disappointed when we say 'yes' to God.

Verse 12: *"For this reason and these things I suffer; nevertheless, I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to keep my deposit in that Day."*

This reason and these things: The call that Paul has on his life. Paul is confident that what he is going through (suffering) is due to the fact that he is doing the will of God for his life.

I suffer: We live in a fallen, sinful, world. God knows that we are going to suffer evil things, at the hands of the enemy, for the sake of our faith (2 Timothy 1:8). God's will is good and perfect (Romans 12:2). It is not God's good and pleasing will for us to suffer this evil. God did not commission the enemy or invite him into our lives to do his evil once we are saved. However, He does warn us that when we are being obedient to His will and plan for our lives, we are going to experience hardship, trials and tribulation (evils) in this world.

I am not ashamed: Once he was saved, Paul spent a lot of time in prison. Many of the people in the communities (where Paul was living and serving) would have cast Paul aside as a 'common criminal'. Paul kept doing and saying things that the empire did not like. It was these things, these Kingdom things, that kept getting him thrown into prison. Paul was not ashamed of the fact that he went to prison for these things. He knew Whom he believed in.

I know whom I have believed: The grammar used here (perfect tense) lets us know that this was true for Paul in the past, it was true for him at the writing of this letter, and it would continue to be true for him into the future. Paul's faith was secure. It was not going to alter or change. Similarly, a true believer's faith in Messiah will not waiver. If they have believed in Messiah in the past they will believe in Him today. Even when suffering comes upon them, they will still continue to believe in Messiah into the future. Their faith and belief does not change when their circumstances change.

I am persuaded: Also written in the perfect tense. No circumstance will change Paul's thinking on what God has called him to do. It is something he absolutely believes. Like Jeremiah (Jeremiah 20:7-9), Paul, despite persecution and hardship, cannot keep silent about proclaiming what God had called him to proclaim. When we are walking in God's call and will for our lives, we are going to experience a peace and a contentment that supersedes the consequences that come with obedience to God's call.

He is able: Paul is confident in the consistency of God. He knows that God is always able to carry out what He has promised. Circumstances do not limit God's ability. God is the Rock of our salvation (Psalm 95:1). We can depend on Him.

My deposit: Many Bibles translate this as a verb, but it is in fact a noun. Paul's deposit/charge is a reference to the call that Paul had received. Paul is saying that he knows that God is able to keep him so that the call he has received from God (what has been deposited into his life) will be able to be carried out. Paul knew that God would be faithful to deliver him through any obstacles or opposition that he was going to face. God was going to help Paul to overcome the suffering. He would help Paul to not be pushed back, defeated or discouraged. We can have assurance that what God has begun in our lives He is faithful to complete – He is able to keep us... (Philippians 1:6).

That Day: A reference to Judgment Day. There is a Judgment Day for all people. Judgment Day happens before the judgment seat of Messiah (2 Corinthians 5:10). As believers, our judgment is a judgment of reward (Romans 2:5-10; Revelation 22:12). All believers, as soon as we believe in Messiah, are given eternal life (John 17:2-3). On this Day, it is not our eternal life that is being called into judgment (John 5:24), but it is our faithfulness to the call or charge that we received from God that will be judged. We are going to be rewarded according to the degree that we have submitted to, obeyed and carried out the will and plan of God for our lives. Paul has assurance that when he stands before the judgment seat of Messiah, he would have done what God had called him to do and he would hear the words: 'Well done, good and faithful servant' (Matthew 25:21). When we walk in the will of God for our lives, we live lives that are pleasing to Him.

Verse 13: *“Hold fast the example of healthy words which from me you have heard, in faith and in love which are in Messiah Yeshua.”*

Hold fast the example: Paul is exhorting Timothy (us) to be example to others.

Healthy words: These are words that meet God's expectations, words that please God.

(Heard)...from me: Paul used healthy words. He was an example of someone who correctly used the words that God had given him to speak. These words will produce faith and love in our lives.

Faith: Faith has to do with a commitment. When we say that we have faith in the gospel it means that we are committed to it. Having faith in God means that we are committed to Him.

Love: All of the commandments found in the Bible are rooted in love. When we submit to the commands to obey them, we are going to display a behaviour of love toward God and others (John 14:15, Matthew 22:36-40). Having faith is going to cause us to live in a way that demonstrates the righteousness of the law - not necessarily according to the letter of the law, but according to the spirit or the intent of the law. As we do what God has commanded us to do, demonstrating our commitment and love toward Him and toward others, God's revelation will become clearer and louder in our lives and we will begin to understand, more and more, about what His more specific will for our lives is.

Verse 14: *“That good deposit which was committed to you, keep through the Holy Spirit who dwells in us.”*

Good: It is in accordance with God's will.

Deposit: This is the same word as the word found in 2 Timothy 1:12. This deposit/charge relates to a call. A call is deposited into the lives of every person when they believe in Messiah Yeshua. God is our Master, and we are His servants. He gives each of us a job to do once we have submitted to His Lordship in our lives.

Keep: Guard. Take it seriously. Carry it out. The call of God in our lives is precious, it is valuable. We guard things which are valuable to us.

Through the Holy Spirit: We can only do what God has called us to do through the power and help of the indwelling Holy Spirit. He is the One who enables us to do the will of God (John 15:26).

Verse 15: *“This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.”*

All those in Asia have turned away from me: No matter what, Paul guards and does not turn away from what has been entrusted to him (his call). Unfortunately, some people do turn away from what God has called them to do and, in doing so, they also turn away from those who are fulfilling God’s call in their lives (eg: Paul). Their lack of faithfulness did not cause Paul to change. He did not become discouraged or give up.

Phygellus and Hermogenes: What we can assume about these two individuals is that they were believers who were part of a congregation/s in Asia. These two men turned against Paul. It is possible that these two men led others to do the same.

Verse 16: *“The Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chains.”*

The household of Onesiphorus: This could be referring to a family or it could be referring to a congregation that met in Onesiphorus’s home. This household did not turn away from Paul.

He often refreshed me: He renewed Paul – it’s a word that means to lift up someone’s soul. Perhaps it was not easy to be friends with Paul.

Was not ashamed of my chains: Another reference to Paul’s imprisonment. Many saw Paul as an outcast and a common criminal who was a problem within the Roman Empire.

Associating with or supporting someone who was an enemy of the State could put people and their families in great jeopardy. This family, however, were an exception to the rule. They remained faithful to Paul.

Verse 17: *“But arriving in Rome, he sought me out very zealously and found me.”*

Arriving in Rome: This could be referring to Paul’s arrival in Rome, or it could be referring to the head (leader) of this household arriving in Rome.

Very zealously: Onesiphorus sought Paul out with urgency and with diligence. Onesiphorus did not seem to worry about what others thought of him, about the fact that he was seeking out a criminal and a troublemaker in the eyes of the state.

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

Find mercy: This is repeated from 2 Timothy 1:16, therefore emphasised. One aspect of mercy is that it has to do with receiving forgiveness. Another aspect of mercy, which is what the context is dealing with here, is that mercy also has to do with behaving in someone’s best interest. When we are carrying out the will of God, He will be merciful to us, acting or moving in a way that is for our best interest.

That day: This is also a repetition - from 2 Timothy 1:12. We need to be individuals that live with a consciousness of judgment (for a believer this is not judgment in the sense of God’s wrath – God has not appointed believers to wrath – 1 Thessalonians 5:9. For a believer this day is referring to a judgment of rewards – a judgment that deals with what we have or have not done in faithfulness to the call of God upon our lives – Revelation 22:12).

Many things he ministered unto me at Ephesus: The implication here is that Onesiphorus was a man who was constantly ministering – to Paul, but also to others.

Thou knowest very well: Timothy knew, very well, that Onesiphorus had a reputation of ministering to others. Onesiphorus had a testimony of being a blessing to others. When we submit to God’s call and will for our lives this would be the testimony or reputation that we would also have – bringing glory to God by being a blessing to others.

Chapter 2

Part 1: 2 Timothy 2:1-13

We want to be individuals who have a testimony that demonstrates the power and wisdom of God in our lives. We want to be people who manifest truth in what we say and in what we do. Paul, having discernment, knew that God wanted to use Timothy to demonstrate these things. Paul, therefore, instructed and ministered to Timothy – encouraging him and equipping him for the work that God had called Timothy to do.

Verse 1: *“Therefore, you, my child, strengthen yourself in the grace that is in Messiah Yeshua.”*

My child: This is a phrase of endearment. Paul had a great affection for Timothy. Like a loving father, Paul wanted to participate in the growth and maturing of Timothy’s life and faith.

Strengthen yourself in the grace: This verse teaches us that grace is more than just for salvation. It is also through this same grace that we can be strengthened.

In Messiah Yeshua: The source of grace is Messiah Yeshua. We cannot find this grace in any other place. Yeshua enabled the grace of God to be released in this world.

Verse 2: *“What you have heard from me, through many witnesses, these things entrust to faithful men who will be able to teach others also.”*

Through many witnesses: Paul was consistent in the things that he said. He did not say things at one location and something completely different at another. His message was the same from place to place. Others could testify to the fact that what Paul said was true. The words that Paul spoke impacted people and helped them to serve God more effectively.

These things: These things are the things that strengthened Timothy, things that gave him insight, things that built him up and made his work more effective.

Entrust: Although Timothy was young, he had a position of leadership within a congregation/s. He was able to have an influence in the lives of people.

Able to teach others also: Paul did not want his teaching and discipling of Timothy to stop with Timothy. Paul wanted this to be passed on to others so that others could also grow and mature.

Verse 3: *“Therefore you suffer evil as a good soldier of Messiah Yeshua.”*

Therefore you: Modern translations leave out these two words.

Suffer evil: Paul is telling Timothy to get himself ready for hardship. It is not a question of ‘if’ but a question of ‘when’. Servants of God need to expect that we are going to suffer hardship. Evil things (things that buffet against the will of God) happen to people who follow the Lord (John 15:18-20).

Soldier: A word of warfare. Soldiers are sent into battle. When we determine that we want to serve God and carry out His purposes (do ministry) we become like soldiers – people who are sent out to war against the enemy. Good soldiers, who go into warfare, know that they are going to be required to sacrifice. They know that their job is not easy and is not ‘fun’. Those who go to war are exposed to pain and suffering. When people accept Messiah, they

receive a call to serve Him, they 'sign up' to become soldiers of the gospel – no matter the personal cost.

Verse 4: *“No one being a soldier entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.”*

Soldier: Because of the battle that they are involved in, soldiers do not get to do the things that civilians get to do.

Entangles: Involves.

Affairs: The Greek word used here is where the English word 'pragmatic' comes from. This is a word that speaks of something that is logical – something that is naturally done. As soldiers/servants of the Lord we are called to have a different mindset to the world. We do not think as those in the world think, but we become committed to another kind of battle – committed to pleasing the One who has called/enlisted us.

Him who enlisted him: Yeshua has enlisted us as His soldiers. He has saved us and brought us into His service. He has demonstrated that we are called to be His servants by bestowing upon us the indwelling Holy Spirit. Through the work of the Holy Spirit, we are going to do ministry - the will of God.

Verse 5: *“And also if anyone competes in athletics, he is not crowned unless he competes lawfully.”*

Note: Paul changes the image here from a soldier to an athlete. As believers we are to have the mindset of good soldiers. We need to realise that there is a battle to fight, and we need to fight well. However, Paul also wants us to realise (which is why he brings in the image of an athlete) that our work is not going to go unnoticed. Our faithful service is not going to be forgotten by the Lord (Hebrews 6:10). Like a winning athlete, we are going to be rewarded ('crowned') for what we have done. When a battle is over the soldier goes home and fades into obscurity. Soldiers are servants and most of them receive no recognition or reward when the battle is over.

Lawfully: According to the rules. As believers we are called to minister according to God's instructions or laws. He has set our parameters – the things we should do and the things we should not do. If we do not apply His instruction to our lives, we are not going to receive the crown that He has promised us – we would be disqualified for not competing (ministering) according to His rules or laws.

Verse 6: *“The hardworking farmer must receive from the first of the fruits.”*

Hardworking: He is ready to expend energy, time and effort into his work. He works in a clear and decisive manner, serving diligently in his field of service.

Farmer: This same word is used in the parables to speak of the vineyard worker.

Receive from the first of the fruits: If we have done well the job that God has tasked us (called us) to do, then it is a given that we are going to share in the fruitfulness of the Kingdom – we will receive a Kingdom reward.

Verse 7: *“Consider what I say, for the Lord will give you understanding in all things.”*

Consider what I say: To give great thought to, to think in a very diligent or cognitive way. In this passage we have been given three examples that we need to think very carefully about - If we are going to receive a reward (helpful both in this world and in the Kingdom to come) we are supposed to be like a faithful soldier, a law-abiding athlete and a hard-working farmer.

The Lord: Paul uses this name for God here as he wants us to remember that although God is our Saviour He is also our Master and the One whom we submit to. We need to recognise and submit to God's authority in our lives. When we do this, we receive His perspective - which becomes a source of joy and power for us, causing us to overcome the suffering, the competition or the hard work.

Understanding in all things: This does not mean that we become super smart on every facet of life. It means that God is going to give us all wisdom and knowledge for the circumstances we find ourselves in – things that pertain to life and godliness (2 Peter 1:3-4). God is able to give us the knowledge that we need in order to persevere in His will, doing His work and arriving at the location where He wants us to be.

Verse 8: *“Remembering Messiah Yeshua whom He has raised from the dead, from the seed of David, according to my gospel.”*

Raised from the dead: This is written in the passive. Yeshua did not do this for Himself – the Father raised Him. The resurrection should remind us of victory (1 Corinthians 15:54-55). Sin (whose wage is death – Romans 6:23) was defeated on the cross and the evidence of that is the fact that Yeshua rose from the dead! This word for being raised is also written in the perfect tense. The Greek perfect tense indicates to us that this victory was not only for the past. It is victory that is applicable for us today and it also has ongoing eternal implications. The power that raised Yeshua from the dead is still available to us today (Romans 8:11). This is the same power that God uses to fulfil all the promises He has made to His servants (you and I).

From the seed of David: This is a phrase that reminds us that God is a promising keeping God. He promised David that a seed would rise up from out of his loins – a Son who would sit on an eternal throne in an eternal Kingdom (2 Samuel 7:12-13). God is not casual about His promises (what He has covenanted with His people). What God promises He fulfils.

My gospel: Paul is referring to the gospel that he personally received on the road to Damascus. Paul received an authentic gospel. Yeshua, Himself, revealed Himself to Paul (Acts 9). Paul is simply saying that an authority was given to him by Messiah concerning this truth - that God raised Messiah from the dead.

Verse 9: *“In whom I suffer evil unto bonds as a criminal; but the Word of God cannot be bound.”*

In whom: In our covenantal relationship with Messiah.

I suffer evil: Paul has consistently repeated (therefore emphasised) this theme. When we are walking in obedience to the gospel, the world is going to hate us and is going to come against us in order to cause us to suffer.

Unto bonds: Paul was shackled in prison because of what he believed and taught. Being in a Roman prison, under a Roman guard, often meant that the prisoner had to suffer beatings,

mocking and public humiliation. Paul endured all of this for the sake of his gospel - the gospel that was entrusted to him.

A criminal: Paul was seen, by the majority of people in society, as nothing more than a common criminal - someone who was in opposition to Rome and disobedient to Caesar. Paul would have been seen as a habitual offender. He was caught, punished, released and then went right back to doing what he had been doing. Paul was unconcerned about the stigma associated with being seen as a criminal.

The Word of God cannot be bound: The Word of God cannot be confined to a prison. Paul is saying that the authorities could do whatever they liked to him, he was willing to suffer great pain for his faith. But he is also assuring us that the authorities cannot hold truth captive. The revelation of the gospel and of truth will not be shut up but it will continue despite any opposition that comes against it.

Verse 10: *“On account of this all things I endure for the sake of the elect, in order that all these should obtain salvation which is in Messiah Yeshua with eternal glory.”*

All things: Without exception. Can we honestly say that we would endure or persevere through anything for the sake of the gospel – that message of salvation?

Elect: Those who have believed in Messiah Yeshua and therefore have been chosen by Him.

*That all these should **obtain** salvation:* This is written in the subjunctive – the ‘mood of possibility’. The subjunctive is used to express hypothetical situations and outcomes. This was Paul’s desire – his wish – that these elect would obtain salvation. We need to understand salvation in two ways: those who confess the Lord Yeshua and who believe in their hearts that God the Father raised Him from the dead are considered saved, elect (Romans 10:9-10, Romans 8:33). At this initial stage of salvation all believers receive eternal life. However, there is more to salvation than this initial salvation – ie. More to it than simply confession and belief. Philippians 2:12-13 speaks of those who believe (ie the elect) working out their own salvation with fear and trembling. This working out involves doing God’s will and His good pleasure. It could be this latter form of salvation that Paul is referring to here. Paul desired that believers did not stop their process of salvation after receiving eternal life. It is this latter outworking of salvation that leads to eternal reward. Paul endured suffering so that he could be an example to these believers of what it means to ‘work out their salvation’. It was Paul’s desire that they would obtain not only eternal life but also eternal reward. There is no doubt that all believers will receive eternal life. What does have an element of doubt attached to it, though, is whether or not all believers will receive eternal reward.

In Messiah Yeshua: All salvation can only be found in Messiah.

Eternal glory: By God’s grace, salvation is accompanied by eternal glory (being in the very Presence of God).

Verse 11: *“The faithful word: For if we have died with Him, also we shall live with Him.”*

Him: Referring to Messiah

Verse 12: *“If we persevere, also we shall reign with Him. If we deny Him, that One will deny us.”*

Deny: A term of rejection.

That One will deny us: Matthew 7:21-23. This is a spiritual law. Those who reject the gospel message will be rejected by God.

Verse 13: *“If we are faithless, He remains faithful; He cannot deny Himself.”*

If we are faithless: If we do not walk faithfully before God. Sometimes we do walk faithfully before God (we are obedient to Him) and at other times we slip up and walk faithlessly. Walking faithlessly does not mean that all is lost. Even if we are in a period of faithlessness the Lord continues to be faithful to us. God will always do what He has promised.

He cannot deny Himself: What God has said He will not change. He will not go back on His word (ie deny Himself). Who He is He will always be.

Chapter 2

Part 2: 2 Timothy 2:14-26

Timothy knew the call that God had placed upon him. He knew that God was placing him in leadership so that he could help other individuals to grow and mature. As these individuals grew, they would begin to also be a Godly influence in the lives of others – training and discipling them so that they too, in turn, could become useful to God.

Verse 14: *“These things you remember, thoroughly testifying before the Lord not to have conflict about words to no profit, bringing destruction to the hearers.”*

You remember: Paul spent a great deal of time discipling Timothy. Paul wanted Timothy to teach others what Paul had taught him.

Thoroughly: Completely. In its entirety.

Testifying: Bearing witness.

Not to have conflict about words to no profit: Do not engage in conversations that do not have a profitable outcome. If someone does not know the truth of God (they have not trained themselves in it) and they want to be contentious or argumentative about it, it is not profitable for us to enter into a debate (war of words) with them. We need to have discernment about when it is proper to speak or when it is more profitable to keep quiet. In Timothy’s day, the culture leaned toward a lot of speaking and debating – much of it being fruitless.

Bringing destruction to the hearers: We need to be aware that people are listening to what we are saying to (or about) others. Our words should be words that are not bringing about destruction, but that they are in fact bringing about fruitfulness in the lives of others. Before we enter into a discussion we need to discern if the other party is truly seeking truth and wanting to obey God, or if they are individuals who simply want to be contentious and who want to enter into conflict.

Verse 15: *“Be diligent to present yourself as documented before God, a servant who does not need to be ashamed, dividing rightly the word of truth.”*

Diligent: This is a word of haste – to respond quickly. This is a word that has a degree of seriousness attached to it. It is a word that shows purpose.

Present yourself documented: There needs to be proof or evidence of this diligence.

A servant who does not need to be ashamed: We are not called to be ashamed of our service to God, but we are called to be fruitful before Him.

Dividing: A word that has to do with cutting something.

Rightly: The Greek word used here is where we get our English word ‘orthodontics’ from. An orthodontist straightens teeth. We need to be people who ‘cut (the Word of God) straight’. Through God’s word we need to set things straight. If others do not want to hear the truth, then it is not profitable or fruitful for us to engage them (Matthew 7:6).

Verse 16: *“But babblings and empty thoughts avoid, for all the more so they cut forward unto ungodliness.”*

Babblings: Words that serve no purpose.

Cut forward: The image alluded to here is similar to someone walking with a machete in their hand, cutting down the brush as they move forward.

Unto ungodliness: When we engage in words or thoughts (conversations) that are empty (they have no merit or significance) we are going to be cutting away to ungodliness. Paul is giving Timothy a stern warning about having a set objective and pursuing that in thought and in words. Others should not hijack us away from the purposes of God with vain or idle words.

Verse 17: *“And their message will spread like gangrene. Hymenaeus and Philetus are of this sort.”*

Gangrene: An infection that brings about death if it is not rapidly and radically dealt with. Idle words and thoughts not only lead to ungodliness, but they also do not edify and ultimately lead to death.

Hymenaeus: This man is also mentioned in 1 Timothy 1:20.

Verse 18: *“Certain ones concerning the truth they have missed the mark, saying that the resurrection is already past; and they overthrow the faith of some.”*

Concerning the truth they have missed the mark: The men mentioned here, as well as others, have turned away from truth.

Saying that the resurrection is already past: Paul gives Timothy an example of how these men have missed the mark as far as truth is concerned. They tell others that the resurrection (a Kingdom word) has already happened. This is not referring to the resurrection of Yeshua but to the resurrection of believers (1 Corinthians 15:42-44). We have a similar false theology present in this world today (Kingdom Now). Some people believe that the Kingdom is here, it has already happened, it is within us – they say the Kingdom is symbolic and internal. They believe that it is up to us as believers to bring

righteous change into this world and, in this way, to usher in the Kingdom of God into this world. This is not Biblical teaching.

If we do not understand how the Kingdom in its fullness is going to come about then it is very possible that we will be led astray (Luke 17:20-37). Things in this world are not getting better. In fact, the influence of believers in society seems to be getting less and less. God's Kingdom is not becoming more evident and more powerful. This world is not on the trajectory of becoming more Kingdom-like, more God-like. Evil is increasing (Matthew 24:12). When evil has reached its pinnacle, and once the rapture/blessed hope of the church has taken place, God's judgment/wrath is going to fall upon the wicked inhabitants of this world. The enemy (the antichrist) is going to be destroyed and only after that will the Kingdom of God, in its fullness, be established in this world. Prophetically we see that it is not a triumphant church that is going to transform this world. The church is not going to experience success in turning this world into the Kingdom of our God. Only through God's judgment will a transformation happen in this world. Those who preach otherwise have missed the mark.

They overthrow the faith of some: Faith is rooted in truth. False teachers turn others away from truth and, therefore, away from faith.

Verse 19: *“Nevertheless the firm foundation of God stands, having this seal: “The Lord knows those who are His,” turning away from unrighteousness all the ones naming the name of Messiah.”*

The firm foundation of God stands: Despite the evil that will rise up in the last days the firm and stable foundation of God will stand. Nothing will destroy this foundation (i.e. the Kingdom of God).

The Lord knows those who are His: The Lord knows those who belong to Him.

Turning away from unrighteousness: Those who belong to Messiah turn away from unrighteousness.

The name of Messiah: Yeshua. We who believe know the name (the character) of Messiah. His Holy Spirit dwells within us. The Holy Spirit helps us to turn away from iniquity.

Verse 20: *“But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honour and some for dishonour.”*

Great: Large.

In a great house: Paul is likening the world that we live in to a large house.

Some for honour and some for dishonour: These vessels have two distinct purposes – some honour God's will and others are against the will of God.

Verse 21: *“Therefore if anyone cleanses himself from the latter, he will be a vessel for honour, sanctified and useful for the Master, prepared for every good work.”*

Cleanses himself: We are only able to do this through the work of the Holy Spirit in our lives.

The latter: The wood and clay. Those things which are false, and which have missed the mark. These refer to the fruitless things in life, the vain and profitless things.

A vessel for honour: We want to be those who are committed to doing things according to God's will.

Sanctified and useful: This is how we are called to live in this world. Being sanctified and useful means being called to live lives of Godly purpose.

Prepared for every good work: As believers we have been called to be people who do good works. We do not do good works to earn our salvation. Good works are a fruit of salvation. They testify to the fact that we are indeed saved.

Verse 22: *“But youthful desires you flee; but pursue righteousness, faith, love, peace with those who call on the Lord from a pure heart.”*

Note: There is a process whereby we become individuals that do good works. This process involves a change.

Youthful desires: There is a need to move away from spiritual immaturity.

Pursue: Pursuing something diligently means that we pursue it with an all-encompassing commitment, being passionate, not compromising, not losing heart, not being discouraged, not giving attention to anything else.

Pursue righteousness, faith, love, peace: We flee youthful desires (spiritual immaturity) by pursuing after these things.

A pure heart: A heart that has been cleansed and prepared for service to God. When we pursue the things mentioned above (righteousness, faith etc) they have a purifying effect on our hearts (our minds, our thoughts).

Verse 23: *“But foolish and untrained disputes avoid, knowing that they generate strife.”*

Foolish and untrained disputes: The enemy loves strife and conflict. He always tries to bring arguments into families, amongst believers in local congregations, into organisations etc. If someone is foolish, we are not to answer them in their foolishness. Likewise, if someone is untrained in the things of God (they are not a disciple of Messiah and nor do they want to be one) we are to avoid disputing with them. Foolish and unteachable people like strife. We need to refuse to be a part of this.

They generate strife: Conflict produces greater conflict.

Verse 24: *“But a servant of the Lord must not be quarrelsome but be gentle to all, able to teach, forbearing.”*

A servant of the Lord must not be quarrelsome: We do not have to be gifted in quarrelling. We are people who are called to put forth truth (to teach truth). If someone does not want to hear it that is upon their own heads. Once we have laid out truth, we do not need to defend it and fight over it. Those who are foolish and unteachable will attempt to fight truth, but we are not to engage and conflict with them over it.

Forbearing: This is not the word for being 'patient'. This is a word which means to bear or to carry evil. Frequently throughout his letters to Timothy, Paul has alluded to the fact that as believers we are going to suffer evil (things which are against the will of God).

Evil (suffering, persecution, tribulation etc) is going to be placed upon us and we have to endure/overcome this in order to have victory.

Verse 25: *“In gentleness training those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth.”*

Gentleness: This is not the word for humility but is the word for being gentle, with a quiet spirit, not engaging harshly with others. As leaders, there are numerous things that we are warned not to be engaged in. Getting into conflicts and debates with people is not a good use of our time. Conflict sows seeds of division and dissension. Leaders are not to become ensnared in one conflict after another.

Training: This is a word for tutoring. When children are trained (educated) they grow and mature. Paul’s desire is that Timothy (leaders) will train, disciple or educate those who are in opposition to the things of God so that those who do not know any better have an opportunity to learn, mature and grow.

God perhaps will grant them repentance: This is the hope. When leaders help to set in order (straighten out) theology, doctrine, truth, etc in the lives of those who are contrary, there is a hope that God will grant them repentance so that they can come to the knowledge of the truth.

So that they may know the truth: This comes after repentance. We will not have knowledge of the truth until we have turned away from sin. This is why it is so vital that we affirm God's moral or ethical standards - everything that He sets forth in the law. The law is not an instrument of salvation, but it teaches us God's standards (expectations) of morality, of conduct, of ethics, of justice etc. It is only when we embrace God’s standards, affirming them in our lives, that we will have knowledge of the truth. God’s law reveals to us what righteous and unrighteous behaviour is. We cannot practice repentance if we do not understand what constitutes unrighteous behaviour.

Verse 26: *“And returning to being sound minded from the snare of the devil (escaping), having been taken captive by him to do his will.”*

Note: Something to be aware of: many Bibles add words to a text to try to help us to understand what the verse is saying. Often these added words are italicized in our Bibles.

Returning: Going back to. This is referring to those whose go back to a right way of thinking.
Sound mind: Sober minded.

(Escaping): This is not written in the original text, but it is implied. When we have been restored to a proper way of thinking we will be able to recognise the devil’s snares or traps.

Taken captive by him to do his will: Arguing, contentions, conflicts, false teaching, lack of proper training etc can lead to people becoming ensnared in satan’s traps – being caught by him. When we are held captive by the devil, we become people who do the devil’s will rather than doing the Lord’s will. There is a need to return to sound mindedness so that we can recognise this trap in our lives and so that we can escape from it. We return to sound mindedness by embracing God’s truth.

Chapter 3

Part 1: 2 Timothy 3:1-9

In this passage there is a great connection between Paul's words and the last days. Paul wanted Timothy, who lived so long ago, to be displaying the conduct that we need to be displaying if we are that generation that sees the fulfilment of what the prophets spoke of – i.e. the various events that must happen for the Kingdom of God to be established. In this chapter we do not see the world being perfected by the body of believers, by the church. In fact, since we rely upon the testimony of Scripture, what we do see is that this world is going to become more and more ungodly.

Verse 1: *“But this know, that in the last days will be present perilous times.”*

The last days: Paul is referring to the end times. The end times are a time of transition - when this world, as we know it, will come to an end. These events of the last days will bring about the outpouring of God's judgment and consuming wrath. As a result of sinfulness, destruction, death and sorrow have been marked out for this world and its final inhabitants. God's wrath deals with sin. As believers, God's wrath concerning our sin was poured out upon Yeshua at the cross (2 Corinthians 5:21, Romans 5:8-10). Those who are “IN Messiah” do not need to fear this wrath of God as we will be removed (raptured/our blessed hope) before this final wrath falls (1 Thessalonians 4:17, 5:9). We are not a people who are condemned, but we are a people who have become victorious through the cross. In Galatians 6:14, Paul tells us that he glories in the cross – he glories in the wrath of God that Messiah received on behalf of us.

Perilous times: Difficult times. These times will be very difficult to bear or to endure for those who are alive at that time. As believers we are going to experience perilous times in the last days. The source of this, however, is not God – neither His wrath nor anything related to His judgment. We are going to encounter perilous things because of ungodly individuals who have rejected a covenantal relationship with God.

Verse 2: *“For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.”*

Note: These are the things we should expect to be present in this world in the last days. We should not be taken by surprise that people are going to act in this way.

Men: Although this is written in the masculine it is referring to all people.

Lovers of themselves: These people are not going to love God. They are not going to walk with Him, embrace His truth or experience the anointing of the Holy Spirit.

Lovers of money: They are going to have a strong desire for wealth.

Disobedient to parents: They are going to consistently demonstrate, from the time that they are small children up until their old age, that they cannot submit to or embrace authority. They have a rebellious spirit.

Unthankful: Ungrateful people.

Verse 3: *“Unloving, unforgiving, slanderers, without self-control, brutal, despisers of good.”*

Slanderers: People who speak in an unkind and in an accusing way toward others. In the Greek this is the root of the word 'diabolical' and is where the term 'devil' comes from.

Without self-control: They are inclined toward excess.

Brutal: Barbaric. They are very harsh and uncaring toward others. They are cruel to one another. They do not care about the suffering that they inflict upon others.

Despisers: They do not love.

Despisers of good: 'Good' is related to the will of God. These people do not love the will of God.

Verse 4: *"Traitors, headstrong, haughty, lovers of pleasure rather than lovers of God."*

Traitors: Disloyal. They are going to betray each other.

Haughty: Some people who are proud know that pride is unbecoming, so they try to conceal or cloak it so that people do not know that they are proud. This is not what this word is alluding to. The people who are haughty do not care to conceal their pride. They are proud of their pride and make sure everybody around them knows it. They do not care what people think of them because they are in bondage to exalting or lifting up themselves (they love to tell others how great they themselves are).

Lovers of pleasure: They love sensual, carnal, physical pleasure – the gratification of their flesh. Woe to those who deny these people or who speak against them.

Rather than lovers of God: These people do not like God. They do not like the things of God nor do they like the standards of God.

Note: Paul is warning us that a time of conflict is coming. These people want what they want and will crush anyone in their way to get what they want. They will be against faith and against anyone who has faith in God. Ultimately believers are going to be marginalised and the ones who are called 'troublemakers' (Isaiah 5:20, Matthew 24:9-13).

Verse 5: *"Having a form of godliness but denying its power. From such people turn away!"*

A form of godliness: False believers (1 John 2:19). They portray themselves as loving, caring, compassionate people who are fighting for the betterment of others – more concerned with social justice than Godly justice. This form of godliness is false. It is not a manifestation of true Godliness.

Denying its power: There is a power to Godliness – to living in a Godly way. The Holy Spirit leads us to live in a Godly way. If we have trouble discerning the Spirit's voice, then we have the commandments of God to also help us to walk in a Godly way. The Holy Spirit and the commandments of God are not in conflict with each other. They ultimately reveal to us the same revelation. These people rebel against the power of God. They rebel against the Holy Spirit and against the commandments of God.

From such people turn away: We may have some disagreement on when we should turn away from these people. Already some believers disagree to laws being passed by some authorities and powers – the lowering of the bar, so to speak, morally and ethically. A time will come however when the governments lower the bar to such a degree that all true believers will draw a line in the sand and say "no" – no matter what the worldly consequences to our own lives will be (imprisonment, suffering, tribulation, etc).

Verse 6: *"For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts."*

Creep: They enter in a cunning and in a covert way. They have dressed themselves in the garment of false presentation - masquerading as believers, pretending to have the best interest of others at heart.

Make captives of gullible women: They are men who exploit women. As we move closer and closer to the last days, we are going to see an attack upon and a dishonouring (devaluing) of (specifically) women.

Loaded down with sins: They feel far removed from God and empty. These women need the message of salvation and Kingdom hope. However, through falsehood, their spiritual condition is exploited.

Verse 7: *“Always learning but never being able to never come to the knowledge of the truth.”*

Always learning: These people present themselves as being in the Word.

Never come to the knowledge of the truth: Although they present themselves as being Biblically literate, they do not know the truth.

Verse 8: *“Now as Jannes and Jambres resisted Moses, so do these also oppose the truth: men of corrupt minds, undocumented concerning the faith.”*

Jannes and Jambres resisted Moses: These two men are the example that Paul uses to drive home his point. Jannes and Jambres are not mentioned by name in the Old Testament. However, their names do appear in the ancient Rabbinical writings of the sages. These two were false magicians in Egypt (Exodus 7:11, 7:22). They did powerful things, but they did them through the power of darkness – with satanic assistance.

Moses: Mention of Moses reminds us of God’s redemptive purposes and commands. These men stood against God’s purpose and commands. In the last days, numerous people are also going to stand against the things of God. They are going to oppose truth.

Men of corrupt minds: Their minds are depraved because of their sinful desires for their pleasure - for accomplishing what they want to do (Romans 1:28-32).

Undocumented concerning the faith: These people are living in a way that does not give any evidence that they belong to the faith.

Verse 9: *“But they will not proceed far, for their folly will be manifest to all, as theirs also was.”*

They will not proceed far: They are not going to be successful. They are not going to accomplish their goals. They are going to be cut down by God’s wrath.

Folly: Unknowledgeable minds.

Manifest to all: They are going to be exposed for who they really are.

Theirs: Referring to Jannes and Jambres. These two men were eventually exposed as frauds (Exodus 9:18). They were opposed to God’s people leaving bondage (leaving Egypt). Like these men, many people in the last days will also desire God’s people to remain in bondage.

Chapter 3

Part 2: 2 Timothy 3:10 -17

The Apostle Paul had a testimony of having received the faithfulness of God in his life and then displaying that faithfulness through his behaviour and through his words. We can be assured that when we behave in faith we are going to be rejected by this world. This is going to become progressively worse as the end days approach. This means that as true believers we are going to need increasing perseverance, patience and the willingness to suffer long. Paul wants young Timothy to know this truth and to apply it to his life so that he too has a God-pleasing testimony.

Verse 10: *“But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance.”*

But you: In contrast to other individuals.

You have carefully followed: Paul begins this section by praising Timothy. Timothy has displayed wisdom in the way he has listened to and emulated Paul (who in turn is following Messiah – 1 Corinthians 11:1).

Doctrine: Teachings. Instructions. The revelation that Paul had personally received from Messiah and had taught to Timothy (and others). We need to be people who closely follow Biblical doctrine. When we embrace proper doctrine, it is going to directly impact our behaviour (our manner of life).

Manner of life: Behaviour or conduct. When we behave in a way that is pleasing to God, He is going to give us insight into what His purpose for our lives is. When we understand God’s purpose for our lives, we are going to respond appropriately to it – through faith.

Longsuffering: Patience. When we understand Biblical faith, we are going to be people who are willing to wait - because there are no other options except to wait on what the Lord is doing, providing, etc (e.g. If only one bus goes to our destination we are willing to wait for it).

Perseverance: Endurance.

Verse 11: *“Persecutions, sufferings, which happened to me at Antioch, at Iconium, at Lystra—you know the many persecutions I endured. And from all, the Lord me He delivered.”*

Persecutions, sufferings: All of the things mentioned in 2 Timothy 3:10 are necessary characteristics for those who want to walk in a pleasing manner before God. However, although they are good and proper we can expect that if we are walking in them, we are going to experience persecution and afflictions.

From all, the Lord me He delivered: We can depend on the Lord. He is faithful and trustworthy.

The Lord: This name sets this passage into a context of submission. When we submit to Messiah we are going to suffer, we are going to be persecuted. These are the things we can expect as believers. However, when we live in submission to our Lord and Saviour, He is going to come through for us (John 16:33).

Verse 12: *“Yes, and all who desire to live Godly in Messiah Yeshua will suffer persecution.”*

All who desire: Is this our desire? Do we want to live Godly lives?

Live Godly: This does not mean living with a 'Holier than thou' kind of attitude. Living Godly lives means that we live in such a way that the character of God is manifested in every aspect of our lives - on a very frequent (if not always) basis (not only every now and then).

In Messiah Yeshua: When this phrase appears, it reminds us that we are in a new covenant relationship with God through Yeshua. This covenant is a covenant of forgiveness. It's a covenant of change, a covenant of promise, a covenant whereby God writes His commandments on our hearts so that we think according to righteousness.

All ... will suffer persecution: There are no exceptions to this – all who live in a Godly way will suffer persecution. We should expect this as a part of our lives in this world. Suffering for our faith is going to increase in the last days.

Verse 13: *“But evil men and impostors will proceed to go forth unto worse, deceiving and being deceived.”*

But: In contrast to people of faith who are living Godly lives and who are being persecuted.

Impostors: This word in Greek can be translated in a couple of different ways. It could be speaking of those who do sorcery (those who practice the occult and who open themselves up to demonic influence). It could also be a word that speaks of a court jester/clown – those who will do anything for a financial response. These are people who are insincere and who do what they do for financial gain.

Will proceed to go forth unto worse: They are fully committed to evil. Things in this world are not going to get better. Things are going to get much worse – more and more evil. As believers (people of faith) we need to have discernment – aware that this is happening and that the days are getting darker (John 9:4, Luke 21:34-36).

Verse 14: *“But you remain in the things which you were taught and in which you have trusted, knowing from whom you have learned them.”*

But you: In contrast to these evil ones.

Remain: To continue on in. Do not change course. We must not allow these things to influence us.

Things which you were taught: Paul taught Timothy these things. Even though Paul has been dead for over 1900 years, he is still teaching us today. Paul was submissive to the will of God, and God is still using his writings to make a great impact upon individuals.

Knowing from whom you have learned them: Paul is not operating out of pride. He is simply operating out of a confidence and an assurance that what he shared with Timothy did not originate within himself. Paul received his teachings from God, and that gave him confidence to say this to Timothy. Paul wanted Timothy to be committed to these truths that Paul had received from God and passed on to Timothy.

Verse 15: *“And that from childhood the Sacred Writings you know, that which is able to make you wise for salvation through faith in Messiah Yeshua.”*

The Sacred Writings: The Holy Scripture. In this section Paul emphasises Scripture – the Word of God. The Scriptures are foundational for truth – for understanding God’s plan and purposes. If our lives are not based upon the Word of God, we are behaving very foolishly. If we make decisions based upon how we feel or based on our own thoughts or intelligence, rather than the revelation of God, then we are making foolish decisions.

Wise for salvation: Timothy is saved – he has already received salvation (i.e his sins have been forgiven, and he has received an assurance that he will be in the Kingdom of God – he has eternal life). He is a faithful disciple who was being used by God. Here, therefore, Paul is using the word ‘salvation’ as a synonym for living a victorious life. The Scripture teaches us how to grow in our salvation, how to wisely live a victorious life (even in the midst of persecution and suffering) after we have received our initial (the starting point of) salvation.

Through faith in Messiah Yeshua: The foundation of everything is Messiah Yeshua. If we are not standing upon His truth, led by His Spirit, doing His will, if our lives are not hidden in Him then we are heading for failure (the opposite of victory).

Verse 16: “All Scripture is God breathed, and is profitable for doctrine, for **reproof**, for correction, for training in the righteousness.”

All Scripture is God breathed: All Scripture is inspired by God.

Doctrine: Instruction (i.e. the truth we base our lives upon).

Reproof: Conviction. Often when we read the Word of God it works to convict us of things that we should or should not be doing. As we read, we are confronted with the will of God, and it convicts us. This is good, because it gives us the mindset and the truth needed for repentance. At times we need to confess our sins and seek forgiveness. Although our sins are forgiven at the point of salvation, there are sins that cling to us and attempt to follow us around as we continue to grow in our salvation, as we are attempting to lead a victorious life. It is appropriate for us to confess these sins to each other (James 5:16). Confession is a significant act that can have a significant spiritual benefit in our lives. Confession helps us in our quest to live victorious lives.

Correction: Conviction and correction work hand in hand. Falling under conviction is a catalyst that leads to seeing which things need to be straightened out and corrected in our lives.

Training in the righteousness: This is one of the main objectives of Scripture – to train us in righteousness – God’s definition of righteousness. When we are saved, we are declared righteous by faith (“Declarative righteousness”). That never changes. But, like as with working (walking) out our salvation, righteousness doesn’t stop at the point of salvation. We walk and we grow (throughout our saved lives) in the righteousness that we have been given. Righteousness in our lives is evidence or gives testimony to the fact that we are saved (“Performance righteousness”).

Verse 17: “That the man of God shall be complete, thoroughly equipped for every good work.”

Man: Referring to males and females – human beings. Scriptural truth is applied equally to all individuals - male and female, Jew and Gentile. Truth is for all of humanity.

Shall be complete: If we apply the Word of God to our lives this is going to be our reality – we will be complete, lacking nothing, brought into the fullness of God. There is power in the Word of God to change us.

Thoroughly equipped for every good work: We are made complete for this purpose – so that we are able to do good works. We are called to do good deeds. This is God’s objective for our lives. We are not saved by our good deeds, but once we are saved, we do them as they are a fruit that (super)naturally springs out of salvation.

Note: Some questions to ponder: Why does the Lord place such a high value on good works? And why does He go to such great lengths to make sure that we are thoroughly equipped to do them? (Ecclesiastes 12:14, Matthew 5:16, Matthew 25:40, 2 Corinthians 5:10, Galatians 6:9-10, Colossians 3:23-24, Ephesians 2:10, Titus 2:7, Titus 3:8, Hebrews 10:24, Hebrews 13:16, James 2:14-17, Revelation 19:7-8, Revelation 22:12)

Chapter 4

Part 1: 2 Timothy 4:1-8

Paul knows that he is coming to the end of his life. He is, therefore, imparting to Timothy a type of legacy - giving him a will, so to speak. These things that Paul has written are important instructions that Paul wants to leave for and instil in the life of Timothy. Paul was encouraging Timothy to live a God-centred life (a life centred on the Kingdom of God) so that he could be found faithful in that Day of Judgment.

Verse 1: *“Therefore, I testify thoroughly before God and the Lord Messiah Yeshua, who will judge the living and the dead at His appearing and His kingdom.”*

Therefore: Paul is drawing a conclusion based upon what he has said up until now.

I testify thoroughly: The word used here is not the word for ‘charge’. Paul is bearing witness; he is testifying to the fact that he is telling the truth in the presence of God and the Lord Yeshua.

Before God and the Lord Messiah Yeshua: Paul is not only speaking these words to Timothy. Paul is conscious that he is also speaking these words before God – God is his witness and the One who is going to call him to account.

Judge: Paul never loses sight of the fact that Messiah is judge (John 5:22-23). This is a very important fact that we need to keep at the forefront of our minds as we make decisions and do what we have been called to do.

Judge the living: We are ALL going to be judged. If we are a believer (the “living”), that judgment has nothing to do with where we are going to spend eternity but is a judgment of rewards (whether we receive or lose rewards – 1 Corinthians 3:12-15). Have we lived effectively in this world, completing the good deeds that God created for us, specifically and individually, to do? We receive reward for those things which we, through faith, have done; we lose the reward we could have got for those things left undone. “The living” could also be referring to those who are still alive when Yeshua returns.

Judge...the dead: The dead are those who have not accepted Yeshua as their Lord and Saviour (Revelation 20:11-15). “The dead” could also possibly be referring to those who are no longer physically alive when Yeshua returns.

At His appearing and His kingdom: The appearing of Messiah is linked to His Kingdom. It is at Messiah’s second coming that He will establish His Kingdom (this appearing is not referring to the rapture – those who have been raptured, previous to the second coming, will accompany Messiah for His second coming – 1 Thessalonians 3:13).

Verse 2: *“Proclaim the word! Be ready in season and out of season. Convict, rebuke, encourage, with all longsuffering and teaching.”*

Proclaim the word: While we are alive, waiting for the manifestation of Messiah and His Kingdom, we are to be testifying, revealing or bearing witness to the Word, to the gospel message. We are supposed to be people who share the Word of God with others (the gospel as well as Biblical truth – Isaiah 55:11). Sharing the Word is part of the good (work) that we are called to do. Sharing it is going to pay dividends for us in eternity.

Be ready in season: Share the Word when it is easy to share it.

Be ready ... out of season: Share the Word when it is difficult to share it. Opposition should not stop us from sharing the Word of God with others.

Convict: Bring an awareness to others of sin - the sin surrounding them as well as the sin of the world. This means that we need to show people the distinction between that which is good and that which is evil – that which belongs to God and that which God rejects, that which God will bless and that which He will condemn. We need to first reveal to people (in a general sense) what is appropriate or inappropriate in the eyes of God, what is Godly or ungodly.

Rebuke: This is more personal and confrontational. We need to be willing to rebuke others when we are sharing God’s Word with them. Conviction brings an awareness of sin in general (John 16:8-11), rebuke brings an awareness of personal sin (Revelation 3:19) and, hopefully, repentance.

Encourage: Once people have fallen under conviction and have repented, we need to encourage them to faithfulness in serving the Lord and walking in His ways. Encouragement is not about placating others and trying to make them feel good about themselves. We are not there to please those who are listening to us, we are there to please God. We need to encourage them to be servants who also have an attitude, which leads to a behaviour, of wanting to please God.

With all longsuffering: Patience is a prerequisite for those who are servants of God. We are going to encounter opposition. Many things are going to work against us as servants of God. We need to have patience to be able to endure, to continue on despite these things. Fruit is never instantly on a tree. We wait patiently for natural fruit. Likewise, we need to wait patiently to see spiritual fruits becoming evident in our lives.

Teaching: Doctrine. We cannot be effective in serving God without the proper teaching.

Verse 3: *“For the time will come when sound teaching they will not endure, but according to their own desires they will heap up for themselves teachers to tickle their ears.”*

The time (season): A reference to the last days.

Sound teaching they will not endure: People will not want to hear the truth from the Word of God. They will not tolerate it.

According to their own desires they will heap up for themselves teachers: They are going to appear religious. They are going to listen to teachers who will only speak about the things that they enjoy listening to – not words of conviction or of rebuke.

Heap up: Gathering up in abundance.

Tickle their ears: These (false and compromising) teachers will speak pleasing words – words that are comforting, words that their hearers desire to hear, words that are not according to the desires or will of God. They are going to present the Word of God in an unhealthy way – not based on the full truth of God.

Verse 4: *“And they will turn away from the hearing of truth and be turned aside to myths.”*

Turn away from the hearing of truth: They will depart from truth. At one time they may have listened to and embraced the teachings of truth, but a time will come when they will depart from it (this has the same root as the word used for the apostasy or the falling away found in 2 Thessalonians 2:3). Truth will become intolerable to people in the last days. They will not allow the truth to be heard.

People who tell the truth will be labelled as ‘bigots’ or as those who promote hate speech. People who speak the truth will be ridiculed, marginalised and suffer persecution – their

freedoms and rights being stripped away. We are going to need to faithfully stand up for truth at all times but even more so at this time.

Myths: False narratives. These are ancient stories or current testimony that are not based in truth. They are like fairytales that always have a happy ending – written to make us feel good, but not based on reality. The enemy is moving in this world in falsehood. He is saying the things that make us feel good, that encourage us but not in the right direction – he encourages us in our own fleshly desires.

Verse 5: *“But you be sober minded in all things, evil suffering endure, do the work of an evangelist, your ministry bring into completion.”*

But you: In contrast to those who are turning away from the truth.

Sober minded: No matter what is going on in this world we need to be people who have the right perspective – a Kingdom perspective, which comes from the Word of God.

Evil suffering endure: If we want to be faithful servants of God we need to get ready to suffer.

Do the work of an evangelist: Proclaim the good news of the gospel to others. Have a testimony of behaving in a righteous way.

Your ministry: What God has called us to do.

Bring into completion: Carry or bring into its fullness.

Verse 6: *“For I am already being poured out as a drink offering, and the time of my departure is at hand.”*

Poured out: The life and call to ministry that God had given to Paul were coming to an end. Paul had lived his life and ministered before God and men in a sacrificial way (*‘drink offering’* – see Philippians 2:16-17, Genesis 35:14, Numbers 28, 2 Samuel 23:15-17).

The time of my departure is at hand: Paul knows that his time is running out and that things are coming to an end for him. These letters are a kind of “handover” to Timothy.

My departure is at hand: This is written in the perfect tense in Greek. This means Paul had lived, was living and would continue to live with a strong understanding that one day he would be leaving this world. We need to be living, on a daily basis, with a consciousness that we are going to leave this world. This mindset changes our behaviour. It makes us more mindful, more conscientious, more diligent. If we had this perspective, we would not waste our time on unnecessary things but we would be more purposeful in what we thought and did.

Verse 7: *“Fight the good fight and the race complete. I have kept the faith.”*

The race complete: Run all the way to the end of the race, to the destination previously set out and agreed upon. Reach the end of this race of life in an appropriate and God-honouring way.

I have kept: Written in the perfect tense. Paul did this in the past, he was doing this while he was writing this letter to Timothy, and he would continue to guard it into the future.

Faith: A word which is related to truth. Paul did not make any compromises regarding truth.

Verse 8: *“Finally, there has been laid up for me the crown of righteousness, which the Lord will give to me on that Day when He the righteous judges, and not to me only but also to all who love His appearing.”*

Finally: Paul is getting ready to conclude this letter. He wants to speak of the remaining things that he has to say.

There has been laid up for me the crown of righteousness: This should be a word of encouragement to us, all those who have kept/guarded the faith/truth of God. This is a promise, a hope, that should excite us. It is an instrument that should cause us to endure, to persevere, to have a tenacity for the things of God.

The Lord will give to me: The Lord, our Master, the One we are to be in submission to, the One we serve, is the One who will give Paul (faithful believers) this reward.

That Day: Referring to the Day when Yeshua (the Righteous Judge) is going to judge the “living” – the righteous, faithful believers.

Not to me only: Paul is not going to uniquely receive this reward.

Love: In the Greek there are several different words that speak of specific aspects of love (agape, philia, eros, storge, etc). The love spoken of here is a sacrificial love -a love that involves suffering/sacrifice for another.

Love His appearing: Referring to those who love (willing to sacrifice and endure suffering) the manifestation or revealing of Messiah. A day is coming (and coming quickly) when Messiah is going to appear. He is going to manifest Himself. Are we living for this day? Longing for this day? Sacrificing for this day? (2 Peter 3:11-13, Romans 8:18-21). When we live with a consciousness that Yeshua is coming soon, we are going to be more loving and more willing to make sacrifices. Those who live in this way are going to receive the crown of righteousness.

Chapter 4

Part 2: 2 Timothy 4:9-22

The concluding verses of this letter give us some important principles and insight for understanding what is proper and what is not proper. They teach us how to order our lives in the way that Paul ordered his - demonstrating how to submit to the authority of the Spirit of God in our lives.

Verse 9: *“With haste come to me quickly.”*

With haste: Paul wanted Timothy to hurry, to respond to this request with a sense of urgency.

Haste...quickly: These two words reveal to us how important Paul felt, for both his life and for his ministry, that Timothy should rejoin him. Paul wanted them to serve together in accomplishing what God would have them to do. This is an important principle: we can accomplish much more working with others than we can by ourselves.

Verse 10: *“For Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia.”*

Demas has forsaken me: Demas was not a faithful man. He left Paul physically, but he also left him spiritually.

Having loved this present world: Demas left the ministry. He left serving God so that he could follow his own fleshly desires. We are all making decisions, all the time. These decisions are either influenced by the Kingdom or they are influenced by this present age. Are we living and striving for the Kingdom of God or are we worldly minded and making our decisions based on our flesh?

Thessalonica: In Greece.

Crescens for Galatia: Crescens was one of Paul’s fellow servants, but he had left Paul so that he could minister in Galatia – a region in modern day Turkey.

Titus for Dalmatia: Titus was also a fellow servant of Paul. He had gone to minister in Dalmatia – modern day Croatia.

Verse 11: *“Only Luke is with me. Get Mark and bring him with you, for he is helpful to me for ministry.”*

Only Luke is with me: Luke was the only individual who was serving with Paul, faithfully helping him to carry out God’s purposes.

Get Mark and bring him with you: Paul and Mark did not always see eye to eye. At one point he caused division and a split between Paul and Barnabas (Acts 13:13, Acts 15:36-39). Paul, knowing he was coming to an end, desired reconciliation with John Mark.

Get Mark: This implies that Paul wanted Timothy to put a bit of pressure on John Mark in order to take him to Paul.

He is useful to me for ministry: Paul knows that Timothy will share this statement with John Mark. Paul knew that reconciling with John Mark, and working together with him, would lead to a greater fulfilment of the purposes of God.

Ministry: Service to God. Serving God is far more effective when we partner and work together with others rather than serving by ourselves.

Verse 12: *“And Tychicus I have sent to Ephesus.”*

Ephesus: Ephesus was a place of great significance to Paul (Acts 19). Paul had ministered in Ephesus for many months. Paul did not forget about or neglect the places where he had previously served. He wanted people to go back and strengthen and encourage the disciples and congregations in these locations.

Verse 13: *“Bring the cloak that I left in Troas, with Carpus, when you come – and the books, especially the parchments.”*

Cloak...books...parchments: Paul wants Timothy to fetch these physical items for him. Many scholars believe that these things, although physical, had a spiritual purpose.

Cloak: A garment, a mantle. Prophets wore cloaks or mantles. Some scholars believe this cloak was to Paul like the mantle was to a prophet.

Books: The Greek word used here is the word 'Biblia'. This is where the word Bible comes from. It could be referring to the scrolls on which the religious text was written (the Hebrew Bible – Old Testament).

Parchments: This could be referring to the notes or additional things that Paul had written down. These would have been loose – not yet bound or made into a scroll. He probably used these parchments to disciple, encourage, lift up, and teach others about the Word of God.

Note: Paul knows that his time is running out, but he desires to do his work right until the very end. Paul wanted to finish well – to continue until the Lord said “enough” (by calling him home).

As we age, we are going to slow down and may not be able to do as much as we were doing at first. However, as we age, we also become wiser. Wisdom makes us more effective. Therefore, even though we might do less it can have an even greater impact. Paul understood this.

Verse 14: *“Alexander the coppersmith much to me evil has done. May the Lord repay him according to his works.”*

Alexander the coppersmith much to me evil has done: Speaking against others in a prideful way (to put others down and to lift ourselves up) is unacceptable. Paul was not doing this, but he was warning Timothy to be aware of and careful of this man. Paul was also teaching Timothy a principle: Let God handle this. God is the One who must measure out the proper punishment and consequences for evil or sinful actions – not us.

Evil has done: Alexander did things that were not according to God's will. He sinned against Paul and was a hinderance to the things that Paul was doing.

May the Lord repay him: Paul was not Alexander's judge. He could see (evaluate) that what Alexander was doing was harmful and evil [like a jury, we, as believers, can evaluate the behaviour of the man in the dock. But the jury is not the one who makes the final call – that is the call of the judge – our Judge does not only see the behaviour (which is the only thing that we in our limited capacity can see) but He has the ability to see into the heart of the man, the motives of the man. He takes both of these things into account before His final verdict].

Verse 15: *“You also must beware of him, for he has greatly resisted our words.”*

Note: Paul's writing about Alexander is set within the context of the believers misjudging a situation (2 Timothy 4:16). Believers never stood up for Paul when he was wrongfully condemned. Within this context it is possible to conclude that Alexander was or had been among Paul's helpers. On the one hand Paul was warning Timothy about Alexander, but on the other hand Paul was also cautioning Timothy that sometimes believers could misjudge a situation. These two premises needed to be held in careful tension.

Verse 16: *“At my first defence no one stood with me, but all left me. May it not be charged against them.”*

My first defence: This is probably referring to Paul’s first trial before the Roman Empire. This first defence was not necessarily made in Rome but could have been made on his way to Rome (e.g. in Caesarea – Acts 25).

No one stood with me: Paul is referring to the fact that no believers stood up for him. We would not expect non-believers to be standing with Paul – they were the ones who were bringing the indictment against Paul and trying to get him punished.

All left me: It is possible that Alexander was one of the people who forsook Paul at this point. He refused to stand up in Paul’s defence when Paul was on trial for his faith.

May it not be charged against them: Paul did not want the believers to be held accountable for forsaking him when he needed them. Paul forgave them this sin of sinning against him (Matthew 6:12) because he knew that God had forgiven him all of his trespasses.

The principle we can learn here is this: We should not desire the punishment of those who sin against us personally. If Alexander was one of those who forsook Paul at his trial, Paul did not want that to be held against him. However, Alexander did not only sin against Paul. He also did evil deeds against God (2 Timothy 4:14). God would repay Alexander for these evil deeds.

Verse 17: *“But the Lord stood with me and strengthened me, so that the message might be proclaimed fully through me, and that all the Gentiles might hear. Also, I was delivered out of the mouth of the lions.”*

The Lord stood with me: Even though the believers had forsaken Paul he was not alone.

Strengthened me, so that the message might be proclaimed fully through me: God strengthened Paul so that Paul would be able to present the gospel, to those at his trial, in a mighty way. God helps us to do His will.

The message: What God wanted to be said to those people (the Gentiles) at that time.

I was delivered out of the mouth of the lions: It was not easy for Paul to do this. He puts what he had to go through within the context of being fed to the lions. Paul did not want those believers who stood in opposition to him to be punished for this. Paul forgave them for doing it to him. When people are in opposition to us, we can forgive them. When people are doing evil things and are in opposition to the things of God this is a different story – we turn them over to the Lord to deal with them. It is not our place to forgive them their sins which are against God.

Verse 18: *“And the Lord will deliver me from every evil work and save me into His Heavenly Kingdom. To Him be glory forever and ever. Amen!”*

Save me into His heavenly kingdom: For those who are alive at the end, being saved into the Kingdom of heaven will be done through the blessed hope/the rapture. For others (like Paul, who are already dead in the natural) this saving into the Kingdom happens through death and then resurrection. Ultimate deliverance does not mean escaping the plots and the evil actions of the enemy. Ultimate deliverance or victory is going to happen through resurrection (1 Corinthians 15:52-55).

Heavenly kingdom...glory: There is a connection between the Heavenly Kingdom and glory. When God saves us, it is a Kingdom salvation, a deliverance from every evil act of the enemy. This is a Kingdom promise.

Verse 19: *“Greet Priscilla and Aquila, and the household of Onesiphorus.”*

Priscilla and Aquila: A married couple who were very strong servants of the Lord. They had a reputation of faithful service to God in many different congregations.

Verse 20: *“Erastus stayed in Corinth, but Trophimus I have left in Miletus because he is sick.”*

Miletus: Considered one of the greatest and wealthiest ancient Greek cities, on the western coast of modern-day Turkey. It is still called Miletus today.

Verse 21: *“Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.”*

Do your utmost to come: These are the same words, in Greek, which are used in 2 Timothy 4:9. Paul was urging Timothy to make haste to go and see him.

Verse 22: *“The Lord Messiah Yeshua be with your spirit. Grace be with you. Amen.”*

Lord Messiah Yeshua be with your spirit: When we are submissive to the **Lordship** of Yeshua in our lives then God is able to do His work in our lives. Yeshua is the Messiah. He is our Saviour, but He is also the One we need to submit to. The Spirit of God is moved or energized within our lives when we recognise Yeshua as Lord.

Grace: It is because of God's grace that the Spirit of God moves in our lives to save us. It is because of the Spirit of God that grace works in our lives to move us into doing God's will – anointing and empowering us to do His will (Titus 2:11-14).