

## Notes on the Greek New Testament Day 295 – October 22<sup>nd</sup> – 2 Timothy 1:1-18

### Historical Background

By the time Paul wrote his second letter to Timothy he was back in prison in Rome (2 Tim 1:8,17; 2:9). Mounce thinks that the arrest might have been instigated by Alexander, "the name Alexander is Ephesian, and he may have instigated the arrest as a personal vendetta because Paul had excommunicated him (1 Tim 1:20; 2 Tim 4:14)." It is possible that Paul never reached Nicopolis but was arrested *en route* and taken to Rome or that, having visited Nicopolis he got as far as Miletus (on his way to visit Timothy at Ephesus?) before being arrested, Trophimus being left behind sick (2 Tim 4:20). Paul may have abandoned his cloak and parchments on the way through Troas (2 Tim 4:13). Erastus accompanied Paul as far as Corinth (2 Tim 4:20).

Paul's second imprisonment in Rome appears to have been far more severe than the house arrest of his first imprisonment. Mounce writes:

Onesiphorus had to search diligently before finding Paul (2 Tim 1:17), who was imprisoned as a serious criminal (2 Tim 2:9). His lack of shame at Paul's chains, Paul's encouragement to Timothy that he too not be ashamed, all the Asian Christians abandoning Paul, and the abandonment of Demas, one of Paul's inner circle, all suggest the seriousness of the imprisonment. The presence of Luke, a physician, and Paul's desire for a warm cloak may also point to a difficult imprisonment (although Luke was also a friend and winter was coming). Paul's eulogy and his admission of impending death (2 Tim 4:6-8, 18) show that he knew he would not be released.

Paul urged Timothy to come to him at Rome, bringing Mark with him. Mark may also have been at Ephesus.

Tradition records that Paul was beheaded under the Neronian persecution that began in 65 AD – perhaps, if Eusebius is to be believed, in 67 AD.

### 2 Timothy

Stott speaks of 2 Timothy as Paul's "last will and testament to the church." Paul wrote to encourage Timothy in the face of his own imminent death, encouraging him to remain true to the gospel message and to be ready to suffer for the sake of the gospel. "He reminded Timothy that the precious gospel was now committed to *him*, and that it was now *his* turn to assume responsibility for it, to preach and teach it, to defend it against attack and against falsification, and to ensure its accurate transmission to the generations yet to come. In each chapter Paul returned to the same basic concern, or some aspect of it."

### Works frequently referenced in these notes on 2 Timothy

Mounce, William D      *Word Biblical Commentary Vol 46: Pastoral Epistles*, Nashville, Thomas Nelson, 2000

Stott, John R W      *Guard the Gospel: The message of 2 Timothy*, London, IVP, 1973

#### 2 Timothy 1:1

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ  
θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν  
Χριστῷ Ἰησοῦ

Cf. 1 Tim 1:1.

θέλημα, ατος n will, wish, desire

Though 2 Timothy is a more personal letter than 1 Timothy, yet Paul still refers to himself as an apostle. His concern, even in this letter, is for the ministry entrusted to him.

ἐπαγγελία, ας f promise, what is promised  
ζωη, ης f life

**Verse 2**

Τιμοθέω ἀγαπητῷ τέκνω· χάρις, ἔλεος, εἰρήνη  
ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ  
κυρίου ἡμῶν.

ἀγαπητος, η, ον beloved  
τεκνον, ου n child; pl descendants

Cf. 1 Cor 4:17.

ἔλεος, ους n mercy, compassion  
εἰρηνη, ης f peace

Cf. 1 Tim 1:2.

**Verse 3**

Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων  
ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν  
περὶ σοῦ μνηϊαν ἐν ταῖς δεήσεσίν μου, νυκτὸς  
καὶ ἡμέρας

Vv 3-5 constitute a single sentence. The basic  
structure is, "I give thanks (v 3) ... because I  
remember your sincere faith" (v 5).

χαρις, ιος f grace; thanks, gratitude

On the phrase *χαριν ἔχω*, 'I continually thank'  
see 1 Tim 1:12.

λατρευω serve, worship  
προγονος, ου m or f parent, forefather  
καθαρος, α, ον pure, clean, innocent  
συνειδησις, εως f conscience

Paul's words here are intended as a response to  
those who say that he has abandoned the faith  
of his forefathers. On the contrary, he now  
worships the God of his fathers *with a clear  
conscience*.

Mounce thinks that Paul is also introducing  
here a theme that shapes the whole letter.

"Paul and Timothy have much in common, and  
this commonality should encourage Timothy  
as both Paul and he suffer and persevere. Both  
have a godly heritage (1:3,5; 3:15). Paul shared  
in Timothy's commissioning to ministry (1:6).  
They have both suffered, Paul in prison (1:8)  
and Timothy in Ephesus. Paul was called to be  
an apostle not because of what he had done but  
because of God's purpose and grace, and this  
call involved imprisonment and suffering (1:8-  
11). But Paul is not ashamed (1:12), and  
neither should Timothy be ashamed of Paul or  
the gospel (1:8). Paul trusts God (1:12), and so  
Timothy should continue to guard the gospel  
(1:13-14). Paul has been deserted by most of  
his associates, except for one faithful person  
(1:15-18). Timothy likewise should not be  
discouraged or feel abandoned. Rather he  
should be single-minded about the gospel and  
loyal to Paul's proclamation of it (2:1-7). Even  
though Paul is being treated like a criminal, the  
gospel is not chained and the elect will  
continue to be saved (2:8-10). Therefore  
Timothy should be strong, realising that  
believers live with Christ, will reign with  
Christ, and can count on God's faithfulness in  
the face of their own faithlessness. Yet  
Timothy must be wary, and the opponents  
must be warned, because those who deny the  
God of Paul's gospel will themselves be denied  
on judgment day (2:11-13). Throughout the  
first half of the epistle Paul is constantly  
comparing Timothy to himself, encouraging  
Timothy in the face of persecution and  
suffering in Ephesus. The same argument  
continues throughout the second half of the  
epistle as well (3:10-17; 4:6-8; cf. 2 Cor 1:21-  
22) where Paul joins himself with the  
Ephesians."

ἀδιάλειπτος, ον endless, constant

Here the neuter adjective used adverbially. It  
"does not refer to nonstop prayer; rather it  
indicates that every time he prays, he  
remembers Timothy." Mounce.

μνηια, ας f remembrance, mention  
δεησις, εως f prayer, plea  
νυξ, νυκτος f night

In Hebrew thought, night precedes day.

**Verse 4**

ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν  
δακρύων, ἵνα χαρᾶς πληρωθῶ

ἐπιποθεω long for, desire

σε Pronoun, acc s συ

ἰδεῖν Verb, aor act infin ὄρω see

μεμνημένος Verb, perf pass ptc, m nom s  
μνησκομαι remember, call to mind

δακρυον, ου n tear (as in weeping)

The previous parting of Paul and Timothy had evidently been marked by the latter's tears – perhaps the meeting referred to in 1 Tim 1:3.

χαρα, ας f joy, gladness

πληρωθω Verb, aor pass subj, 1 s πληρωω  
fill, make full

"The passive πληρωθω, 'be filled' (aorist passive), could be a 'divine passive,' implying God as the agent of the filling, or the passive could simply describe the result of their friendship." Mounce.

### Verse 5

ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου  
πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ  
σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι  
δὲ ὅτι καὶ ἐν σοί.

Completes the thought of v 3 (contra NIV which starts a new sentence here).

ὑπομνησις, εως f remembering,  
remembrance

λαβων Verb, aor act ptc, m nom s λαμβανω

ἀνυποκριτος, ον sincere, genuine

ὅστις, ἣτις, ὅ τι who, which

ἐνοικεω live in

πρωτον first, first of all

μαμμη, ης f grandmother

Occurs here only in NT.

πέπεισμαι Verb, perf pass indic, 1 s πειθω  
persuade; perf act & pass trust, have  
confidence, be confident

### Verse 6

δι' ἣν αἰτίαν ἀναμνησκῶ σε ἀναζωπυρεῖν τὸ  
χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς  
ἐπιθέσεως τῶν χειρῶν μου·

αἰτια, ας f reason, cause

ἀναμνησκω remind

ἀναζωπυρεω stir up into a flame

Does not suggest that the fire is going out but encourages Timothy to keep his spiritual gift continually at its full potential.

χαρισμα, τος n gift (from God)

ἐπιθεσις, εως f laying on (of hands)

χειρ, χειρος f hand, power

"The question arises whether grace is conferred through the outward sign. It is certain that Timothy excelled both in doctrine and in other gifts before Paul appointed him to the ministry. Grace was not given in virtue of the outward sign, although that sign was not employed in vain or uselessly, but was a faithful token of the grace they received from God's hand. Thus it does not follow that Timothy had no gift before his ordination, but rather that it shone forth more brightly when the teaching office was laid on him." Calvin. Cf. 1 Tim 1:20; 4:14. "In all three passages Paul is reminding Timothy of this event as a means of encouragement to continue in his work despite the opposition." Mounce.

### Verse 7

οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας,  
ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

ἔδωκεν Verb, aor act indic, 3 s διδομι

Most think πνευμα here is a reference to the human spirit (Mounce compares Paul's construction here with Rom 8:15; 1 Cor 4:12; Gal 6:1 etc.). However, Fee thinks that the reference is to the Holy Spirit.

δειλια, ας f cowardice, timidity

Many argue that Timothy suffered from a tendency to fearfulness. Mounce thinks that Timothy's supposed timidity has been over-emphasised (cf. the Introduction to 1 Timothy). He argues that δειλια means 'cowardice' rather than the weaker 'timidity.' It is therefore not intended to imply that this quality exists in Timothy but is used merely as a foil to emphasise and define what Paul means by 'power.'

σωφρονισμος, ου m sound judgement;  
self-control

Here alone in the NT – though the word group σωφρον- is common in the PE.

On δυναμις cf. 2 Tim 3:5 where Paul says that the opponents have a mere form of godliness but deny its power.

### Verse 8

Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου  
ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ  
συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν  
θεοῦ,

Mounce calls this verse "the thesis statement of 2 Tim 1:3-2:13 as it calls for loyalty to Christ and the gospel as well as for loyalty to Paul himself."

ἐπαισχυνθῆς Verb, aor pass dep subj, 2 s  
ἐπαισχυνομαι be ashamed

Cf. Rom 1:16, also Mark 8:38.

μαρτυριον, ου n testimony, witness  
 μηδε negative particle nor, and not, neither  
 ἐμὲ Pronoun, acc s ἐγώ  
 δεσμιος, ου m prisoner  
 συγκακοπάθησον Verb, aor act imperat, 2 s  
 συγκακοπαθεω undergo one's share of  
 suffering or share in hardship with  
 someone

τῷ εὐαγγελίῳ a dative 'of advantage,' 'for the  
 sake of the gospel.'

It is only the power of God that will enable  
 Timothy to face suffering without being  
 tempted to deny, disguise or water down the  
 gospel. The exhortation must be understood in  
 the light of Paul's past and present sufferings.

### Verse 9

τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει  
 ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν  
 πρόθεσιν καὶ χάριν, τὴν δοθείσαν ἡμῖν ἐν  
 Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων,  
 σωσαντος Verb, aor act ptc, m gen s σώζω  
 save, rescue  
 κλησις, εως f call, calling

Cf. 1 Tim 6:12. The believer's call is a call *to*  
 something: it is both ethical and eschatological  
 in focus.

ἅγιος, α, ον holy

The God who has saved and called Timothy  
 will enable him to endure the trials which will  
 accompany his calling. "Every word  
 emphasises the power which has been given to  
 Christians: a power which has done what man  
 could not do of himself, which has acted out of  
 love for man, which has destroyed his chief  
 enemy and given him life, which therefore  
 calls for some return and which gives strength  
 to face suffering and death." Lock.

ἰδιος, α, ον one's own  
 προθεσις, εως f purpose, plan, will

Cf. Rom 8:28.

δοθεῖσαν Verb, aor pass ptc, f acc s δίδωμι  
 χρονος, ου m time, period of time  
 αἰώνιος, ον eternal, everlasting

The plan, including its determined objects, and  
 the person by whom that plan was to be  
 accomplished both existed before time began,  
 cf. Eph 1:4. "Timothy's current difficulties pale  
 in comparison with this great truth." Mounce.

### Verse 10

φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ  
 σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ,  
 καταργήσαντος μὲν τὸν θάνατον φωτίσαντος  
 δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,

"The thought moves from eternity to time."  
 Mounce.

φανερῶ make known, reveal  
 ἐπιφάνεια, ας f appearing, coming

Cf. 1 Tim 6:14.

σωτήρ, ηρος m saviour

"It is significant that Paul switches from  
 speaking of God (the Father) 'saving us' (v 9)  
 to 'our saviour Christ Jesus' (v 10). The  
 fluctuation is common in the PE and illustrates  
 Paul's view of the close relationship between  
 God and Christ." Mounce

καταργῶ render ineffective, do away with  
 θάνατος, ου m death

By his resurrection from the dead. "While  
 Timothy and all believers must wait until the  
 final consummation to see death destroyed (1  
 Cor 15:26), in essence death has already been  
 destroyed by Christ's work." Mounce. Cf. Heb  
 2:14.

φωτίσαντος Verb, aor act ptc, m gen s  
 φωτιζῶ bring to light, reveal  
 ζωῆ, ης f life  
 ἀφθαρσία, ας f immortality

### Verse 11

εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ  
 διδάσκαλος.

Cf. 1 Tim 2:7.

ἐτέθην Verb, aor pass indic, 1 s τιθεμι  
 place, appoint  
 κηρυξ, υκος m preacher, herald  
 διδάσκαλος, ου m teacher

The overwhelming majority of MSS add ἐθνῶν  
 to διδάσκαλος. The omission from a few  
 significant MSS (κ\* A I 1175 syr<sup>pal</sup>) suggests  
 that it is a gloss from 1 Tim 2:7.

### Verse 12

δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ  
 ἐπαισχύνομαι, οἶδα γὰρ ὃ πεπίστευκα, καὶ  
 πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην  
 μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

αἰτία, ας f reason, cause  
 πασχω suffer, experience

Paul is encouraging Timothy to share in the  
 suffering on behalf of the gospel which he,  
 Paul, is currently experiencing (cf. v 8).

ἐπαισχυνομαι see v.8  
 οἶδα know, understand

πεπίστευκα Verb, perf act indic, 1 s πιστεω  
believe (in), have faith (in)  
πέπεισμαι Verb, perf pass indic, 1 s πειθω  
persuade; perf act & pass have  
confidence, be confident  
δυνατος, η, ον strong, powerful, able  
παραθηκη, ης f what is entrusted to one's  
care  
φυλασσω keep, guard, defend  
ἐκεινος, η, ο demonstrative adj. that, he,  
she, it

την παραθηκην μου can be understood in at least one of three ways:

- i. Paul is speaking of having entrusted *himself* to God, i.e. for his salvation. He is speaking of his confidence that God will bring him to glory.
- ii. Paul is speaking about the *churches* to which he has ministered and from which he is separated. He has committed them not only to the care of Timothy, but more importantly to the care of God (Acts 20:32) and is confident of God's ability to complete the work which he has begun in them.
- iii. Paul is speaking of what God has entrusted to him, namely the ministry of the Gospel (cf. v 14, also 1 Tim 6:20; 1 Tim 1:18 and 2 Tim 2:2). He is speaking of his confidence that God will enable (v.8) him to go on maintaining the Gospel in the face of trials right up until that day – the day of his death when he will be with Christ.

It is very difficult to determine which of these Paul intended. Mounce hesitantly favours the first along with the NIV, Calvin, Fee and Hendriksen – though either of the last two seem also to fit the context well, particularly in the light of verse 14.

### Verse 13

ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ.

ὑποτυπωσις, εως f example, pattern

ἔχε here has the sense 'hold to, keep, preserve.'

ὑγιαίνω be sound, be in good health

"ὑγιαίνοντων λόγων, 'healthy words,' is a theme in the PE emphasising the correctness of Paul's gospel and the benefits it brings in contrast to the opponents' sick and morbid cravings (1 Tim 6:4) that spread like gangrene (2 Tim 2:16; cf. *Comment* on 1 Tim 1:10)." Mounce.

πίστει Noun, dat s πιστις, εως f faith

"Once again Paul expresses the ongoing theme of the passing of the gospel from one trustworthy person to another: Paul was entrusted with the gospel (1 Tim 1:11; 2:7; Titus 1:3; 2 Tim 1:11; cf. 2 Tim 2:8-9; cf. 1 Cor 9:17; 11:2; Gal 1:1; 2:7; 2 Thess 2:15; 3:16); it was entrusted to Timothy (1 Tim 1:18; 2 Tim 1:13-14; 2:2; 3:14); and in turn Timothy is to entrust it to other trustworthy men as Paul is about to say (2 Tim 2:2)... While this emphasis is found elsewhere in Paul (Rom 16:17; Gal 1:12; Eph 4:21; Col 2:7; 2 Thess 2:15), it is natural that Paul should emphasise it as he nears the end of his life, realising his time of guarding the deposit is ending." Mounce.

### Verse 14

τὴν καλὴν παραθηκὴν φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

καλος, η, ον good, fine, beautiful

παραθηκη, ης f see v.12

φύλαξον Verb, aor act imperat, 2 s φυλασσω  
keep, guard, defend

ἅγιος, α, ον holy

ἐνοικεω live in

ἐν ἡμῖν Paul identifies himself with Timothy. "The same Spirit who indwells Paul also indwells Timothy (ἡμῖν, 'us') and, by implication, all believers." Mounce.

### Verses 15-18

Verse 15-18 create "a particularly vivid impression of authenticity, and also special difficulties for any theory of pseudonymity." Kelly.

### Verse 15

Οἶδας τοῦτο ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστιν Φύγελος καὶ Ἑρμογένης.

οἶδα know, understand

ἀπεστράφησάν Verb, 2 aor pass indic, 3 pl  
ἀποστρεφω turn away; aor pass turn  
away from, desert

Hendriksen suggests, "It is probable that several leading Christians in the province of which Ephesus was the capital had been asked by Paul to come to Rome in order to appear on the witness-stand in his favour. However, with the possible exception of the one to be mentioned in verses 16-18, no one had complied with the request. In all likelihood fear had held them back."

Mounce disagrees with this interpretation since he considers that does not give due weight to the phrase '*all* in Asia.' Though acknowledging the '*all*' as a hyperbole reflecting the strength of Paul's feeling, Mounce argues that it must refer to more than several leading Christians. He thinks the meaning is that almost all believers in Asia "dissociated themselves from Paul during his arrest and imprisonment."

Here only in the NT.

### Verse 16

δόξη ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη·

δόξη Verb, aor act opt, 3 s δίδωμι  
 ἔλεος, ους n mercy, compassion  
 οἶκος, ου m house, household, family

Hendriksen mentions several reasons why Paul expresses blessing on the *household* of Onesiphorus rather than the individual, including the conjectures that he may have been imprisoned himself, be dead, or even have been executed. Mounce is more hesitant to kill off Onesiphorus.

πολλάκις often, repeatedly, frequently  
 ἀνέψυξεν Verb, aor act indic, 3 s ἀναψυχω  
 refresh, cheer up

The verb occurs here only in the NT.

άλυσις, εως f chain, imprisonment  
 ἐπαισχύνθη Verb, aor pass indic, 3 s  
 ἐπαισχυνομαι be ashamed

### Verse 17

ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὗρεν

γενόμενος Verb, aor ptc, m nom s γίνομαι  
 σπουδαίως earnestly, diligently, eagerly  
 ζητεω seek, search for, look for  
 εὗρεν Verb, aor act indic, 3 s εὕρισκω find

Suggests that finding Paul proved no easy task: he was not in open house arrest as in the case of his previous imprisonment recorded at the end of Acts, but was imprisoned in a more out of the way or isolated place.

### Verse 18

– δόξη αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ – καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

δόξη Verb, aor act opt, 3 s δίδωμι

A play on the verb 'find.'

ἔλεος, ους n see v.16  
 ἐκεῖνος, η, ο see v.12  
 ὅσος, η, ον correlative pronoun, how much, how far  
 διακονεω serve, wait on, care for  
 βέλτιον adv. well, very well