

## 2 Timothy 1 – Study Notes

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### Contextual Summary

2 Timothy opens Paul's final letter, written from prison, as a personal and pastoral encouragement to his beloved coworker. Paul urges Timothy to rekindle his spiritual boldness, remain steadfast amid persecution, and guard the gospel of grace entrusted to him. Despite Paul's imprisonment, the message of eternal life through Christ remains unchained. The apostle contrasts courage with fear, loyalty with shame, and faithfulness with desertion — reminding Timothy that God's grace and purpose were given before the world began. The believer's eternal security and calling both flow from the same unbreakable grace.

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1–2. “Paul, an apostle of Jesus Christ by the will of God... to Timothy, my dearly beloved son...”

Paul emphasizes divine commissioning, not self-appointment. His apostleship rests on “the promise of life” (epangelian zōēs, Gk.) — eternal life as God's unchangeable gift. Timothy is addressed with paternal affection, affirming shared grace and faith.

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3–5. “I thank God... that without ceasing I have remembrance of thee in my prayers... When I call to remembrance the unfeigned faith that is in thee...”

Paul's prayers reveal continual gratitude and affection. “Unfeigned faith” (anupokritou pisteōs) means sincere trust without hypocrisy. Timothy's heritage of faith came through Lois and Eunice, showing the generational power of grace truth, not ritual religion.

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6–7. “Wherefore I put thee in remembrance that thou stir up the gift of God... For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

“Stir up” (anazōpyrein, Gk.) means to rekindle like a fire's embers. Spiritual gifts require active exercise. “Fear” (deilias) signifies cowardice; God gives dynamis (power), agapē (love), and sōphronismos (self-discipline). Grace empowers, never intimidates.

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8. “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner...”

Timothy must not retreat in fear. The gospel’s messenger may be imprisoned, but the message is free. “Be not ashamed” (epaischynthēis) echoes Romans 1:16. Sharing in “the afflictions of the gospel” (synkakopathēson tō euangeliō) refers to suffering for truth’s sake, not earning merit.

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9–10. “Who hath saved us, and called us with an holy calling... not according to our works, but according to his own purpose and grace...”

This verse anchors eternal security. “Hath saved” (sōsantos) and “called” (kalesantos) are aorist — completed acts. Salvation rests entirely on grace, not works. “Before the world began” (pro chronōn aiōniōn) emphasizes God’s timeless plan. Christ “abolished death” (katargēsantos ton thanaton) and revealed “life and immortality” (zōēn kai aphtharsian) through the gospel — eternal life secured and unveiled.

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11–12. “Whereunto I am appointed a preacher... For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed...”

Paul’s confidence lies not in self but in Christ. “I know whom I have believed” (oida gar hō pepisteuka) — perfect tense, permanent confidence. “He is able to keep that which I have committed” (phylaxai tēn parathēkēn mou) — God guards the believer’s soul and calling until “that day.”

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13–14. “Hold fast the form of sound words... That good thing which was committed unto thee keep by the Holy Ghost...”

“Hold fast” (eche hypotypōsin) means to retain a pattern or model of truth. “Keep” (phylaxon) mirrors v.12 — both Paul and Timothy entrust their stewardship to God. The indwelling Spirit empowers faithfulness and guards doctrine, not salvation.

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15–18. “This thou knowest, that all they which are in Asia be turned away from me...”

Paul laments abandonment yet praises Onesiphorus, who “oft refreshed” him and “was not ashamed of my chain.” “Refreshed” (anapsyxein) denotes comfort and courage. The reward anticipated “in that day” refers to the Bema Seat judgment, not to eternal life.

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### Koine Greek Linguistic Notes

Epangelian zōēs (Gk., v.1): “promise of life,” assurance of eternal life.

Anupokritou pisteōs (Gk., v.5): “unfeigned faith,” sincere trust.

Anazōpyrein (Gk., v.6): “stir up,” rekindle a flame.

Deilias (Gk., v.7): “fear,” cowardice.

Dynamis (Gk., v.7): “power,” divine strength.

Sōphronismos (Gk., v.7): “sound mind,” self-discipline.

Epaischynthēis (Gk., v.8): “be ashamed,” shrink back.

Sōsantos (Gk., v.9): “hath saved,” completed deliverance.

Pro chronōn aiōniōn (Gk., v.9): “before the world began.”

Katargēsantos ton thanaton (Gk., v.10): “abolished death.”

Phylaxai tēn parathēkēn (Gk., v.12): “keep that which I have committed.”

Eche hypotypōsin (Gk., v.13): “hold fast the pattern.”

Phylaxon (Gk., v.14): “keep,” guard by the Spirit.

Anapsyxein (Gk., v.16): “refreshed,” revived or encouraged.

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## Doctrinal Insight

2 Timothy 1 affirms that salvation is rooted in God's eternal grace, not in human perseverance. The believer's security is anchored in Christ's finished work and God's preserving power. Ministry faithfulness can falter, but salvation cannot fail. Timothy's courage must rest on divine empowerment, not self-effort. Grace guards both the message and the messenger.

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## Free Grace Summary

Salvation and calling are grounded in grace before time began.

God's Spirit gives power, love, and discipline — not fear.

"He is able to keep" proves eternal security by divine preservation.

Ministry reward depends on faithfulness, not justification.

Grace sustains courage amid suffering and secures the believer forever.

2 Timothy 1 declares that eternal life is unlosable, while service must be continually rekindled by the Spirit's strength.

## 2 Timothy 2 – Study Notes

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## Contextual Summary

2 Timothy 2 emphasizes endurance, discipleship, and the faithful transmission of truth amid hardship. Paul exhorts Timothy to be strong in grace, to train others, and to suffer as a soldier of Christ. Through vivid analogies — the soldier, athlete, and farmer — Paul shows that eternal life is already secured, but reward and usefulness depend on perseverance. The believer's faith may falter, but Christ remains faithful. The chapter affirms the permanence of salvation and the conditional nature of reward and fellowship.

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1–2. “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me... commit thou to faithful men...”

“Be strong” (endynamou, Gk.) is a present imperative — continually empowered by grace. Timothy’s strength flows from union with Christ, not personal willpower. He is to train reliable men (pistois anthrōpois) who can teach others, ensuring doctrinal continuity.

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3–4. “Thou therefore endure hardness, as a good soldier of Jesus Christ...”

“Endure hardness” (synkakopathēson) means to share in suffering together. The soldier avoids “entanglements” (emplēketai) of worldly distraction to please the Commander. Discipleship requires focus, not withdrawal from life, but prioritization of mission.

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5–6. “And if a man also strive for masteries... The husbandman that laboreth must be first partaker of the fruits.”

The athlete (athlōn) competes lawfully (nomimōs) — according to the rules. Likewise, service must align with truth. The farmer’s perseverance ensures reward. Salvation is not at stake; fruitfulness and reward depend on diligence.

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7–9. “Consider what I say; and the Lord give thee understanding... wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.”

Paul’s imprisonment contrasts with the gospel’s freedom. The Spirit grants synesis (understanding) to discern truth. The Word cannot be chained; divine truth transcends human barriers.

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10–13. “Therefore I endure all things for the elect’s sakes... If we suffer, we shall also reign with him: if we deny him, he also will deny us...”

Paul suffers for the gospel so others may experience salvation and reward. Verses 11–13 form a trustworthy saying (pistos ho logos):

“If we be dead with him, we shall also live with him” — guaranteed resurrection life.

“If we suffer, we shall also reign” — conditional reward.

“If we deny him” — loss of reward and fellowship, not salvation.

“If we believe not, yet he abideth faithful” (pistos menei) — Christ’s faithfulness secures salvation despite human failure.

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14–16. “Of these things put them in remembrance... shun profane and vain babblings...”

Timothy must remind believers of truth, avoiding “word fights” (logomachias). “Rightly dividing the word of truth” (orthotomounta ton logon tēs alētheias) means handling Scripture accurately, distinguishing grace and law, salvation and service.

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17–19. “And their word will eat as doth a canker... Nevertheless the foundation of God standeth sure...”

False teaching spreads like gangrene (gangraina). Yet the “foundation of God” (themelios tou Theou) remains unshakable — divine security. “The Lord knoweth them that are his” confirms eternal preservation. The call to “depart from iniquity” addresses fellowship, not justification.

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20–21. “In a great house there are not only vessels of gold and silver... If a man therefore purge himself... he shall be a vessel unto honour.”

The “great house” represents Christendom; the vessels illustrate believers’ usefulness. Cleansing (ekkatharē) concerns sanctified service, not entrance into salvation. All believers are in the house, but not all are honorable vessels.

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22–26. “Flee also youthful lusts: but follow righteousness, faith, charity, peace... And the servant of the Lord must not strive; but be gentle unto all men...”

Paul again contrasts fleshly ambition with gracious patience. “Flee” (pheuge) and “follow” (diōke) echo 1 Timothy 6:11 — proactive sanctification. The servant’s gentleness aids those “taken captive by the devil” (ezōgrēmenoi hypo autou) — a reference to believers ensnared by error, not to the unsaved. Correction aims at restoration and fellowship, not condemnation.

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### Koine Greek Linguistic Notes

Endynamou (Gk., v.1): “be strong,” be continually empowered.

Synkakopathēson (Gk., v.3): “endure hardness,” share suffering.

Emplēketai (Gk., v.4): “entangle,” become ensnared.

Athlōn (Gk., v.5): “strive,” contend competitively.

Nomimōs (Gk., v.5): “lawfully,” according to rules.

Pistos ho logos (Gk., v.11): “faithful saying,” trustworthy truth.

Pistos menei (Gk., v.13): “he remains faithful.”

Orthotomounta ton logon tēs alētheias (Gk., v.15): “rightly dividing the word of truth.”

Gangraina (Gk., v.17): “canker,” decaying corruption.

Themelios tou Theou (Gk., v.19): “foundation of God.”

Ekkatharē (Gk., v.21): “purge,” cleanse thoroughly.

Pheuge (Gk., v.22): “flee,” continually avoid.

Ezōgrēmenoi (Gk., v.26): “taken captive alive,” ensnared believers.

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### Doctrinal Insight

2 Timothy 2 distinguishes between positional salvation and conditional reward. Eternal life is a settled gift; reigning with Christ depends on endurance and faithfulness. “Denying Him” forfeits reward and intimacy, not salvation. The “foundation of God” stands firm regardless of human unfaithfulness. Every believer belongs to the house, but usefulness and honor depend on sanctified living.

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### Free Grace Summary

Grace strengthens and sustains service; salvation is never at risk.

“Reigning with Christ” is reward for endurance, not proof of salvation.

Even if faith fails, Christ’s faithfulness never does.

Accurate interpretation (“rightly dividing”) preserves grace truth.

Sanctification concerns usefulness, not justification.

2 Timothy 2 portrays the believer’s unshakable security in Christ and the noble calling to live as a worthy vessel of grace.

### 2 Timothy 3 – Study Notes

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### Contextual Summary

2 Timothy 3 warns of perilous times in the last days, marked by moral decay, false teaching, and religious hypocrisy. Paul describes a culture outwardly religious yet devoid of true spiritual power. Timothy is reminded to continue steadfastly in the Scriptures he has known since childhood — the only sufficient safeguard against deception. The chapter climaxes with a declaration of the full inspiration and authority of Scripture, which equips believers for every good work. Eternal salvation remains secure in Christ; the issue is fellowship, discernment, and faithfulness amid apostasy.

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1–5. “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves...”

“Perilous” (chalepoi, Gk.) means fierce or hard to endure. The list of vices reflects human self-deification — love turned inward. The phrase “having a form of godliness, but denying the power thereof” describes religion without regeneration. These individuals may be religious professors, not possessors, of eternal life. Timothy is instructed to “turn away” (apotrepo) — separation from false religiosity protects spiritual vitality.

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6–7. “For of this sort are they which creep into houses... Ever learning, and never able to come to the knowledge of the truth.”

“Creep” (endynontes) means to slip in stealthily. False teachers prey on the gullible, especially those driven by emotional instability or curiosity. Their knowledge is intellectual but not redemptive — unable to grasp truth experientially because they reject grace.

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8–9. “Now as Jannes and Jambres withstood Moses, so do these also resist the truth...”

These two Egyptian magicians symbolize counterfeit power. “Resist” (anthistantai) means to oppose actively. Deception imitates truth until divine exposure. “They shall proceed no further” — God limits their influence; truth ultimately prevails.

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10–12. “But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience...”

Paul contrasts authentic ministry with imposters. “Fully known” (parēkolouthēkas) denotes thorough observation. Timothy witnessed Paul’s consistency under persecution. “All that will live godly in Christ Jesus shall suffer persecution” — not a condition of salvation, but a normal consequence of faithfulness.

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

A prophetic pattern: deception multiplies as truth is rejected. “Seducers” (goētes) were charlatans using manipulation. Apostasy grows progressively, but grace continues to preserve the faithful.

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14–15. “But continue thou in the things which thou hast learned... and that from a child thou hast known the holy scriptures...”

“Continue” (mene) means abide or remain. Timothy’s early exposure to Scripture fortified him against error. The “holy scriptures” (hiera grammata) refer to the Old Testament, which points to salvation “through faith which is in Christ Jesus.” The emphasis: salvation is by faith alone, consistent across both covenants.

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16–17. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...”

“Inspiration” (theopneustos) means “God-breathed” — direct divine origin, not partial or progressive. Scripture’s purpose is comprehensive:

Doctrine (didaskalian): what is true.

Reproof (elegmon): exposing error.

Correction (epanorthōsin): restoration to truth.

Instruction in righteousness (paideian): ongoing training in godly living.

The goal: the believer “may be perfect” (artios), meaning complete and equipped (exērtismenos) for every good work. The verse describes sanctification and service, not justification.

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## Koine Greek Linguistic Notes

Chalepoi (Gk., v.1): “perilous,” difficult, fierce.

Apotrepo (Gk., v.5): “turn away,” withdraw from association.

Endynontes (Gk., v.6): “creep,” infiltrate stealthily.

Anthistantai (Gk., v.8): “resist,” oppose or withstand.

Parēkolouthēkas (Gk., v.10): “fully known,” observed closely.

Goētes (Gk., v.13): “seducers,” deceivers or imposters.

Mene (Gk., v.14): “continue,” abide or remain.

Hiera grammata (Gk., v.15): “holy scriptures,” sacred writings.

Theopneustos (Gk., v.16): “God-breathed,” divinely inspired.

Didaskalian (Gk., v.16): “doctrine,” instruction in truth.

Epanorthōsin (Gk., v.16): “correction,” straightening again.

Paideian (Gk., v.16): “instruction,” disciplined training.

Artios (Gk., v.17): “perfect,” complete or fully qualified.

Exērtismenos (Gk., v.17): “thoroughly furnished,” equipped for every work.

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### Doctrinal Insight

2 Timothy 3 exposes the collapse of moral and religious integrity in the last days while affirming the unchanging sufficiency of Scripture. The “foundation of God” from chapter 2 remains intact; apostasy cannot undo salvation. God’s Word, breathed by the Spirit, sustains faith and equips believers for godly living. True godliness flows from internal transformation by grace, not external conformity.

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### Free Grace Summary

Moral decay and religious hypocrisy cannot undo divine grace.

“Having a form of godliness” warns against external religion without regeneration.

The believer's security is unshaken even as apostasy spreads.

Scripture alone provides all we need for growth and service — not to gain salvation, but to express it.

Faith in Christ secures eternal life; continuance in the Word ensures spiritual maturity.

2 Timothy 3 reminds us that while the world decays, grace endures — guarding, teaching, and equipping the believer for faithful witness.

## 2 Timothy 4 – Study Notes

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### Contextual Summary

2 Timothy 4 is Paul's solemn farewell, combining a final charge to preach the Word with a reflection on his own completed ministry. He warns of a time when people will reject sound doctrine in favor of teachings that please their desires. Paul, facing imminent execution, expresses confidence in the Lord's faithfulness and the crown of righteousness awaiting all who love His appearing. The chapter concludes with personal requests and remarks, showing the humanity of an apostle whose eternal security is unshaken even in suffering. Grace triumphs over fear, and eternal reward awaits steadfast service.

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1–2. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead... Preach the word; be instant in season, out of season..."

"I charge" (*diamartyromai*, Gk.) is a legal term — a solemn testimony under oath. Timothy's commission is rooted in Christ's coming judgment at His appearing (*epiphaneia*) and kingdom. "Be instant" (*ephistēthi*) means to stand ready — proclaim truth whether convenient or not. Reproof (*elenxon*), rebuke (*epitimēson*), and exhortation (*parakaleson*) form a full range of ministry grounded in grace and patience.

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3–4. "For the time will come when they will not endure sound doctrine..."

“Endure” (anechontai) means to tolerate. People will prefer “itching ears” (knēthomenoi tēn akoēn) — craving novelty over truth. They turn from truth to “fables” (mythous), abandoning grace for self-pleasing religion. Apostasy in the visible church fulfills this prophecy, yet true believers remain secure in Christ.

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5. “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”

“Watch” (nēphe) means be sober-minded. Evangelism remains central amid compromise. “Make full proof” (plerophorēson) conveys fulfilling one’s task completely — a life lived without regret before the Bema Seat, not a condition for salvation.

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6–8. “For I am now ready to be offered, and the time of my departure is at hand...”

“Offered” (spendomai) refers to a drink offering poured out — Paul’s life sacrificed in worship. “Departure” (analysis) means release, as a ship loosed from its moorings. “I have fought... finished... kept” marks the completion of faithful service, not the earning of salvation. The “crown of righteousness” (stephanos tēs dikaiosynēs) is a reward for those who “love His appearing” (ēgapēkosi tēn epiphaneian), not a prerequisite for entering heaven. Salvation is a gift; crowns are rewards.

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9–13. “Do thy diligence to come shortly unto me... Only Luke is with me. Take Mark... for he is profitable to me for the ministry.”

Paul’s requests reveal deep humanity. Former deserters like Mark are restored — grace redeems failure. “Profitable” (euchrēstos) means useful or serviceable. Even in death’s shadow, Paul’s focus remains on fellowship and usefulness in ministry.

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14–15. “Alexander the coppersmith did me much evil... of whom be thou ware also.”

Paul warns Timothy without bitterness. “The Lord reward him” (apodōsei) entrusts justice to God. Divine discipline replaces personal revenge.

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16–18. “At my first answer no man stood with me... Notwithstanding the Lord stood with me, and strengthened me...”

Though deserted, Paul testifies to divine presence. “Strengthened” (enedynamōsen) reflects supernatural enablement. “Delivered... from every evil work” (rusetai apo pantos ergou ponērou) guarantees eternal security — even martyrdom cannot separate from God’s grace (cf. Rom. 8:38–39).

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#### 19–22. Final Greetings

Paul greets faithful co-laborers and ends with a benediction: “Grace be with you.” The epistle that began with grace ends the same way — the unbreakable bond between God and His children.

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#### Koine Greek Linguistic Notes

Diamartyromai (Gk., v.1): “charge,” solemnly testify.

Epiphaneia (Gk., v.1): “appearing,” manifestation of Christ.

Ephistēthi (Gk., v.2): “be instant,” stand ready.

Knēthomenoi tēn akoēn (Gk., v.3): “itching ears,” craving novelty.

Mythous (Gk., v.4): “fables,” fictional teachings.

Nēphe (Gk., v.5): “watch,” remain sober.

Plerophorēson (Gk., v.5): “make full proof,” fulfill completely.

Spendomai (Gk., v.6): “offered,” poured out.

Analysis (Gk., v.6): “departure,” release or loosening.

Stephanos tēs dikaiosynēs (Gk., v.8): “crown of righteousness.”

Euchrēstos (Gk., v.11): “profitable,” useful.

Apodōsei (Gk., v.14): “reward,” repay or render.

Enedynamōsen (Gk., v.17): “strengthened,” empowered.

Rusetai apo pantos ergou ponērou (Gk., v.18): “will deliver from every evil work.”

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### Doctrinal Insight

2 Timothy 4 unites urgency with assurance. Judgment and reward await all believers, yet eternal life remains secure in Christ alone. Paul faces death not with dread but with confidence, resting in grace and expecting reward. Ministry faithfulness is commendable but not salvific. The believer’s life, poured out in service, is an offering of gratitude to the God who has already saved completely.

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### Free Grace Summary

Preaching the Word is the believer’s sacred trust, not a condition of salvation.

Apostasy will increase, but the grace foundation stands firm.

Crowns reward faithfulness; salvation is the unearned gift of God.

Even in abandonment, the Lord’s presence sustains and secures.

Paul’s confidence in death proves eternal security: grace saves, keeps, and rewards.

2 Timothy 4 closes Paul’s ministry with triumphant assurance — grace began his race, sustained his service, and secures his eternal rest.