

THE LETTER OF 2 TIMOTHY

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THE LETTER OF 2 TIMOTHY

General Information: The three letters addressed to Timothy and Titus (1 Timothy, 2 Timothy, and Titus) constitute what is known as the Pastoral Epistles. On the likely assumption that there were two imprisonments of Paul in Rome, the Pastoral Epistles must be dated after Paul's first release from prison in

the spring of A.D. 63. (Liberty Bible Commentary, Vol. 2, p.627)

Timothy was one of Paul's companions who traveled with him and helped in his work (See Acts 16:13). Paul had nurtured Timothy in the Christian faith and looked on him as a son (1 Tim. 1:2).

The two letters to Timothy and the letter to Titus are called "The Pastorals" because they deal with the qualifications, concerns, and responsibilities of church leaders.

One of the main duties of church leaders, such as Timothy, the bishops, elders, and deacons, is to receive and to teach Christian truths. The Christian religion is regarded as a body of doctrines, defined and accepted by all, which must be transmitted without any changes. This "sound doctrine" (See 1 Tim. 1:10; 4:6; 6:3; 2 Tim. 1:13; 4:3), which has been entrusted to Paul and his

colleagues (1 Tim. 6:20), must be passed on to other reliable men, who will teach it to others (2 Tim. 2:2).

This strong emphasis on correct, orthodox faith is due to the danger posed by heretical teachers who are spreading their false teachings in the churches. In the most severe terms possible these teachers and their teachings are denounced and condemned (1 Tim. 1:3-7; 4:1-3, 7; 6:3-10, 20-21; 2 Tim. 2:14-19; 3:2-9; 4:3-4).

Paul writes the second letter to Timothy from prison, in Rome (2 Tim. 1:8, 16-17; 2:9). Death is near, and Paul faces it with courage and serenity (2 Tim. 4:6-8). 2 Timothy was written by Paul from prison just before his execution. On this interpretation of the evidence, 2 Timothy is the last letter we have from the hand of the apostle Paul (Helps for Translators, Robert G. Bratcher, pg. 2).

2 Timothy is the fifty-fifth book of the Bible. It contains four chapters, eighty-three verses, and one thousand seven hundred and three words.

READ AND DISCUSS EACH VERSE AND TRANSLATION ALONG WITH THE “ADDITIONAL INFORMATION” AND “QUESTIONS.” (Additional translations may be consulted also).

NOTICE : If you read only the **bold face type** you will be reading the *King James Version* in its entirety. If you read only the “light face type” you will be reading *The Last Days Bible* in its entirety.

2 TIMOTHY

2 Timothy 1: [1] Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, [2]

To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. (1 *My Dear Son Timothy*: This is from Paul, chosen by God to be a messenger of Jesus Christ. And the message I'm to give is that God now promises everlasting life to mankind because of what Christ Jesus suffered for us. 2 May God our Father and Christ Jesus our Lord continue to grant you favor you never could have earned, resulting in God being merciful to you and giving you great peace of mind.)

Additional Information: (Verses 1-2) – These first two verses follow the usual pattern of Paul's letters: the name of the writer, the person to whom he is writing, and a brief prayer on his behalf (Help for Translators, p. 67).

(Verse 2) – “my dearly beloved son.” Here the aged apostle Paul shows his deep affection for his son in the faith. The older any minister gets the more he appreciates his “sons” in the ministry, as should teachers and parents (Liberty Bible Commentary, Vol. 2, p.643).

1. **Read 2 Timothy 1:1.** Paul is an apostle of Jesus Christ: a. by the will of God. b. because it was a good job. c. because it paid well.

2. **Read 2 Timothy 1:2.** Paul considered Timothy to be like: a. a distant relative. b. a dear son. c. an acquaintance.

2 Timothy 1: [3] I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; [4] Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; (3 I thank God for you, Timothy – the God whom I serve with a pure conscience, just as my ancestors did – as I continually remember you in prayer, both day and night. 4 I so deeply long to see you, and it will be pure joy when we meet again. I remember so well how your tears flowed as we parted.)

Additional Information: (Verse 3) – “pure conscience.” There are five references to the conscience in 1 & 2 Timothy. This shows the utmost importance of its function in serving God. A “clear conscience” reflects the complete devotion of Paul to God. (Help for Translators, p. 68).

“Without ceasing I have remembrance of thee in my prayers.” Paul prayed for young Timothy daily. He prayed for Timothy for years. Much of Timothy’s “success” in the ministry must be attributed to Paul’s prayers. (Liberty Bible Commentary, Vol.2, p. 643).

(Verse 4) – “Greatly desiring to see thee.” Abandoned by virtually all of those close to him (Paul) for fear of persecution (See 2 Tim. 1:15; 4:9-12, 16) and facing imminent execution, Paul wrote to Timothy, urging him to hasten to Rome for one last visit with the apostle (2 Tim. 4:9, 21). Whether Timothy made it to Rome before Paul’s execution is not known. According to tradition, Paul was not released from this second Roman imprisonment, but suffered the martyrdom he had foreseen (2 Tim. 4:6) (MacArthur Bible Commentary, p. 1801).

3. **Read 2 Timothy 1:3.** The Apostle Paul served God:
a. on Sunday's when he attended church. b. half-heartedly. c. with a pure conscience.

2 Timothy 1: [5] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. (5 When I think of the genuine faith you have, it awakens memories of the faith that was first so real in your grandmother Lois and in your mother Eunice. And I'm sure that your faith is now just as strong and sincere as theirs.)

Additional Information: “thy grandmother Lois, and thy mother Eunice.” Mention of their names suggests that Paul knew them personally, perhaps because he (with Barnabas) led them to faith in Christ during his first missionary journey (Acts 13:13-14:21). The women were true Old Testament Jewish believers, who understood the Scripture well enough to prepare themselves and Timothy (2 Tim. 3:15) to accept Jesus

as the Messiah when they first heard the gospel from Paul (MacArthur Bible Commentary, p.1803).

4. **Read 2 Timothy 1:5.** Paul recognized the genuine faith of Timothy and his: a. grandfather. b. mother. c. grandmother.

2 Timothy 1: [6] Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. [7] For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. [8] Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; (6 That's why I'm reminding you to continue to fan into flame the gift God gave you when I laid my hands upon your head and prayed that God would bless and use you. 7 Because God had not given us

a cowardly spirit; He wants us to serve Him courageously, with power, love, and mature judgment. 8 That's why you should never be ashamed or fearful to speak out and tell everyone the Great News about our Lord. Nor should you be ashamed of me either, a prisoner of the Lord because I refuse to be silenced. Instead, you should take your stand with me, and, with God's power strengthening and sustaining you, endure whatever sufferings God may allow as you give the full message of the Great News!)

Additional Information: (Verse 6) – “stir up the gift of God.” This is in the present tense and should be “keep stirring up the gift of God.” The gifts of God are without repentance (Rom. 11:33), but they must be used and exercised (1 Tim. 4:14) (Liberty Bible Commentary, Vol.2, p. 643).

(Verse 7) – “God hath not given us the spirit of fear.” The threat of Roman persecution, which was escalating under Nero, the hostility of those in the Ephesian church who resented Timothy's leadership,

and the assaults of false teachers with their shrewd systems of deceptions may have been overwhelming Timothy. But if he was fearful, it didn't come from God (MacArthur Bible Commentary, p. 1803).

“A sound mind.” “Sound mind” is the Greek word *sophronismos* and means “an admonishing or calling to soundness of mind, to moderation and self-control (Thayer’s Greek Lexicon).

5. **Read 2 Timothy 1:6.** Paul reminded Timothy to keep using the gift God had given him when: a. he got born again. b. he was born into this world. c. Paul had laid his hands upon him.

6. **Read 2 Timothy 1:7.** God gave Timothy a spirit of: a. fear. b. power. c. love. d. a sound mind.

7. **Read 2 Timothy 1:8.** Paul told Timothy to never be ashamed of: a. his past life. b. your testimony of our Lord. c. Paul, a prisoner for the Lord.

8. **Read 2 Timothy 1:8.** Paul encouraged Timothy to: a. join him in suffering for telling the good news. b. take a vacation. c. not to work so hard.

2 Timothy 1: [9] Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, [10] But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: [11] Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. (9
Oh, what a God we have! Not only did He save us and call us to live holy lives, but He also did all this in a way so praiseworthy and honorable. He didn't save us because of anything we ourselves had done, but before there was even an earth or a sun by which time could be reckoned, in His eternal mind He gave us Christ Jesus. He did this for His own reasons and out of the kindness of His great

and loving heart. 10 But it wasn't until recently that all of this was revealed to us thru the coming of our Savior, Jesus Christ. And the heart of the Great News is that Jesus has utterly destroyed the strangle hold that death had on us, and He has made it clear that we can now receive life that will never end! 11 And God has appointed me to be a messenger to preach and teach this Great News to everyone everywhere.)

Additional Information: (Verse 9) – “an holy calling.” The Greek word for “calling” used here is *klesis* and means “invitation.” The invitation could be to a holy life, work or maybe to heaven itself (Heb. 3:1).

(Verse 10) – “immortality through the gospel.” “Immortality” is the Greek word *aphtharsia* and here it means incorruptibility and unending existence (Strong's Lexicon). It was not until the Incarnation and the gospel that God chose to make known fully the truth of immortality and eternal life, a reality only partially understood by Old Testament believers (Job 19:26; Dan. 12:2) (MacArthur Bible Commentary, p. 1804).

9. **Read 2 Timothy 1:9.** God saved us: a. by our good works. b. not according to our works. c. by our church attendance.

10. **Read 2 Timothy 1:9.** God called us: a. to be free and do what our flesh wants. b. to a holy life. c. to watch television daily.

11. **Read 2 Timothy 1:10.** Jesus Christ has: a. abolished death. b. brought everlasting life. c. brought immortality to light through the gospel.

12. **Read 2 Timothy 1:11.** Paul was appointed to be: a. a preacher. b. an apostle. c. a teacher of the Gentiles.

2 Timothy 1: [12] For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. (12 That's also why I'm suffering here in jail. But I'm not ashamed

about being here, because I know I can fully rely on the One in whom I have put my trust. I'm absolutely certain that He will take good care of all that I've entrusted into His care, until that Great Day.)

Additional Information: “**for I know whom I have believed.**” The form of the Greek verb translated “I have believed” refers to something that began in the past and has continuing results (MacArthur Bible Commentary, p. 1804).

“**Which I have committed unto him.**” Some translations say, “which has been committed unto me.” In 1 Timothy 6:20 and 2 Timothy 1:14 it is clear that these verses refer to what God entrusted to Timothy. Here it may mean the same thing, that is, the doctrines and rules of the Christian religion, that God has given Paul to proclaim. Even though his death is near, Paul knows that the Christian faith will be preserved to the end. The meaning “**which I have committed unto him**” refers to Paul's own salvation, or his life, which he has entrusted to God (Helps for Translators, p.73). The Amplified Translation has both of these concepts in its translation.

13. **Read 2 Timothy 1:11-12.** Because Paul was a preacher, apostle, and teacher of the Gentiles: a. he had regular vacations on cruise ships. b. he suffered and was imprisoned in jail. c. he was paid a large salary.

2 Timothy 1: [13] Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. [14] That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. (13 When preaching the Great News, stay with the outline of solid truth you've heard me preach. The main points are faith in who Jesus Christ is, and in what he has done for us. Then point out the genuine love we must have for such a One as He is, and for everyone else as well. 14 Be sure to carefully guard the great treasure of truth which has been entrusted to your care. Look to the Holy

Spirit, who lives within each of us, to be your help in preserving it.)

Additional Information: “**Hold fast the form of sound words**” (v.13) “**keep by the Holy Ghost**” (v.14). It was Timothy’s responsibility to preserve sound teaching from becoming corrupted through distortion, dilution, deletion, and addition. Heretical teaching was not only a possibility to Paul; it was a constant threat to be guarded against. Moreover, Timothy could count on the assistance of the indwelling Spirit of God (1 Jn. 3:24; 4:13) who desires to promote the truth (The Bible Knowledge Commentary, p.751).

14. **Read 2 Timothy 1:13.** Paul told Timothy to: a. run for your life. b. ask the Saints to give you more money. c. hold on to the pattern of right teaching you learned from me.

15. **Read 2 Timothy 1:14.** Paul told Timothy to: a. protect the truth you were given with the help of the Holy Spirit. b. not worry about what people believe.

2 Timothy 1: [15] This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. (15 As you know, everyone who came here from the province of Asia has now deserted me, including Phygellus and Hermogenes.)

Additional Information: “**All they which are in Asia.**” The Roman province of Asia, is what is now western Turkey; its capital city was Ephesus (Helps for Translators, p. 74).

“**All they which are in Asia be turned away from me.**” This would be the time when Nero was attacking the Christians, which began in 64 and soon reached its height. But now the attacks had spread to the provinces. Ephesus, where Paul had left Timothy, was the capital of the Asia province (NT in Everyday American English, p.845).

“**Be turned away from me; of whom are Phygellus and Hermogenes.**” Many of Paul’s acquaintances forsook him because of his imprisonment, (See 2 Tim. 4:10, 16), but that he names these two men, and Demas also, makes it appear that their desertion

was particularly distressing to him (Berkeley Version NT, p. 323).

16. **Read 2 Timothy 1:15.** Because of persecution, believers in the Roman province of Asia abandoned Paul. True or False

2 Timothy 1: [16] The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: [17] But, when he was in Rome, he sought me out very diligently, and found me. [18] The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well. (16
But not Onesiphorus. He has so often encouraged and cheered me up, and has never been ashamed of my chains. May God show mercy to him and to all his family. 17 In fact, when he arrived in Rome he looked all

over for me until he finally found me. 18 You know all about the many ways he helped me in Ephesus. May the Lord God grant that he will find mercy from the Lord Jesus on that Great Day.)

Additional Information: (Verse 16) –

“Onesiphorus” was one of Paul’s loyal coworkers who had not deserted Paul, but befriended him in prison and was not ashamed or afraid to visit the apostle there regularly and minister to his needs. Since Paul asks Timothy to greet those in his house (2Timothy 4:19), the family obviously lived in or near Ephesus. (MacArthur Bible Commentary, p.1805).

(Verse 18) – “in that day.” The Old Testament prophets spoke of “the Lord’s Day” (Isaiah 2:12, 3:18, 13:6, Jeremiah 46:10, Ezekiel 30:3, etc.) or simply **“that Day”** (Isaiah 2:11, 3:7, 4:1-2) to speak specifically of the Day of Jesus’ return in glory to raise all the dead back to life and judge them all. And the New Testament writers also speak of “the Lord’s day” (1 Thessalonians 5:2, 2 Peter 3:10), “Christ’s Day” (2 Thessalonians 2:2), “the Day of Judgment” (2 Peter 2:9, 3:7; 1 John 4:17), “the Day of Visitation” (1 Peter 2:12), or simply **“that Day”** (2

Thessalonians 1:10; 2 Timothy 1:12), or “the Last Day” (John 6:39-40; 12:48) to name specifically the last Day on which this whole world will be destroyed, followed by the Judgment. So we must keep in mind that “the last Days,” speaking of a very long period of time, and “the last Day,” speaking of one day, must not be confused (NT in Everyday American English, p. 792).

17. **Read 2 Timothy 1:16.** Onesiphorus and his family encouraged Paul and did not abandon him, even though he was in jail. True or False

18. **Read 2 Timothy 1:18.** Paul ask God to treat Onesiphorus in that Day (the day of Jesus Coming) with the same treatment he had shown Paul. True or False

19. **Read 2 Timothy 1:18.** Onesiphorus not only helped Paul but also helped many in Ephesus. True or False

2 Timothy 2: [1] Thou therefore, my son, be strong in the grace that is in Christ Jesus. [2] And the things that thou hast heard of me among many witnesses, the same

commit thou to faithful men, who shall be able to teach others also. (1 As for you, my son, continue to be strong in your stand for the truth, with all the strength at your disposal thru the undeserved kindness of Christ Jesus. 2 And the foundation truths of our faith, which you heard me declare so often in the presence of many witnesses, those same truths you must now teach to trustworthy men who are qualified to teach them to others also.)

Additional Information: (Verse 1) - “Be strong” literally means **“be empowered.”** **“In the grace.”** Grace also means God’s power in some instances, as in this text. His unmerited favor carries with it an enabling power, rather than our power (Disciple’s Study Bible, p. 1557).

(Verse 2) – “Things thou hast heard of me.” During Timothy’s many years of close association with Paul, he had heard divine truth which God had revealed through the apostle (MacArthur Bible Commentary, p. 1806). Here is the ultimate goal of the ministry: pass it on (Liberty Bible Commentary, p.645). Paul establishes

a pattern for the preservation of Divine truth. Apostolic teaching is to be passed on to succeeding generations without addition or alteration (Spirit Filled Life Bible, p. 1853).

“Among many witnesses.” These included Silas, Barnabas, Luke, and many others in the churches who could attest to the divine authenticity of Paul’s teaching – a needed reminder to Timothy in light of the many defections at Ephesus (2 Timothy 1:15) (MacArthur Bible Commentary, p. 1806).

20. **Read 2 Timothy 2:1.** Timothy was to take strength from: a. health food. b. eating the right combination of food groups. c. the grace of God which is ours in Christ Jesus.

21. **Read 2 Timothy 2:2.** Apostolic teaching is to be passed on to succeeding generations without addition or alteration. True or False

2 Timothy 2: [3] Thou therefore endure hardness, as a good soldier of Jesus Christ. [4] No man that warreth entangleth

himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. (3 As a good soldier of Jesus Christ, you must demonstrate endurance in times of trial and hardship. 4 In the first place, no one truly engaged in warfare allows himself to get entangled in civilian affairs, so that he may please the one who enlisted him as a soldier.)

Additional Information: (Verse 3) – “Endure hardness, as a good soldier of Jesus.” Faithfulness to God’s truth would inevitably involve Timothy in suffering, even as it had Paul. Thus without varnishing Timothy’s prospects the mentor once again called on Timothy to share in hardship or suffering (2 Tim. 1:8; 4:5) for the sake of Christ (Jn. 15:18-20). Paul introduced three common illustrations to emphasize his point : a soldier, an athlete, and a farmer (2 Tim. 2:3-6; 1 Cor. 9:7, 24). A Roman soldier’s single-minded purpose, rigorous discipline, and unquestioning obedience to his commanding officer combine to make the figure of a

soldier an apt one for a servant of Christ (The Bible Knowledge Commentary, p. 752).

(Verse 4) – “No man that warreth entangleth himself with the affairs of this life.” Deuteronomy 20:5-8 warns a man not to go to war if there are unsettled affairs in his life. The battle is serious and a soldier cannot be distracted by entanglements of the affairs of this life (Liberty Bible Commentary, p.645).

22. **Read 2 Timothy 2:3.** As a good soldier of Jesus Christ, you must demonstrate endurance in times of trial and hardship. True or False.

23. **Read 2 Timothy 2:4.** As Christ’s soldier, do not let yourself become tied up in: a. worldly affairs. b. civilian affairs. c. civil pursuits. d. all the above.

2 Timothy 2: [5] And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. (5 Then look at it from an athlete’s viewpoint: No one is crowned as champion unless he competes according to the rules.)

Additional Information: “Strive for masteries.” The Greek verb (athleo) expresses the effort and determination needed to complete successfully in an athletic event (See 1 Cor. 9:24). This is a useful picture of spiritual effort and untiring pursuit of the victory to those familiar with events such as the Olympic games of Corinth (MacArthur Bible Commentary, p. 1806).

“Strive lawfully.” The application of the figure is obvious: the emphasis is on discipline, a strict obedience of the rules (Helps for Translators, p. 78). All an athlete’s hard work and discipline will be wasted if he or she fails to compete according to the rules. This is a call to obey the Word of God in the pursuit of spiritual victory (Ibid., p. 1806).

24. **Read 2 Timothy 2:5.** An athlete does not receive the victor’s crown unless he: a. goes to bed by 8 o’clock. b. watch’s his diet. c. competes according to the rules.

2 Timothy 2: [6] The husbandman that laboureth must be first partaker of the

fruits. [7] Consider what I say; and the Lord give thee understanding in all things. (6

Likewise, a farmer knows he must first of all work hard if he expects to enjoy the fruits of a good harvest. 7 Think over what I've written here, and may the Lord help you to see how it all applies to you.)

Additional Information: “The husbandman that laboreth.” “Laboureth” is from a Greek verb meaning “to labor to the point of exhaustion.” Ancient farmers worked long hours of backbreaking labor under all kinds of conditions, with the hope that their physical effort would be rewarded by a good harvest. Paul is urging Timothy not to be lazy or slothful, but to labor intensely (See Col. 1:28-29) with a view to the harvest (See 1 Cor. 3:5-8) (MacArthur Bible Commentary, p.1807). The athlete gets the crown only at the end of the race. The farmer reaps of his labors at the final harvest. These two analogies add a promise of future reward (Liberty Bible Commentary, p. 645).

25. Read 2 Timothy 2:6-7. A farmer knows he must work hard to enjoy a good harvest. What is Paul urging

from Timothy? To labor intensely with view to the harvest or end of the race.

2 Timothy 2: [8] Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: [9] Wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. [10] Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. (8 Be sure to remember that the Great news I preach is that Jesus Christ, who was born into King David's family, came back to life after being dead. 9 And for preaching that truth, I'm suffering as a criminal, even to being chained. But God's Great News isn't chained. 10 That's why I'm willing to endure everything necessary in order to bring God's message to those He has

chosen, so that they too may obtain the salvation and eternal glory which He so graciously offers thru Christ Jesus.)

26. **Read 2 Timothy 2:8.** Jesus Christ, raised from the dead, descended from David, was Paul's: a. motto. b. gospel. c. western union password.

27. **Read 2 Timothy 2:9.** Paul suffered for Christ and the gospel by: a. fasting every Friday. b. giving above his tithes. c. being imprisoned and chained like a criminal.

28. **Read 2 Timothy 2:9.** Paul was imprisoned and chained but: a. Timothy was free. b. the church prayed. c. the Word of God is not chained or imprisoned!

29. **Read 2 Timothy 2:10.** Paul suffered so that: a. he could earn his salvation. b. the elect can be saved by hearing the gospel.

2 Timothy 2: [11] It is a faithful saying: For if we be dead with him, we shall also live with him: [12] If we suffer, we shall also reign with him: if we deny him, he also will deny us: [13] If we believe not, yet he abideth faithful: he cannot deny himself. (11 Here are some very true statements: If we have indeed died with Christ, we will also live with Him. 12 If we don't give up as true followers of the Lord, we will also reign with Him. But if we disown Him, He will also disown us. 13 But even if we are unfaithful, He will always remain faithful, because He cannot be unfaithful to either His promises or His warnings.)

Additional Information: (Verses 11-13) – Notice the personal pronoun “**we**” that is used in these verses.

(Verse 11) – “if we be dead with him.” The concept of dying with Christ is found in other places in the New Testament. Rom.6:3-8. (Helps for Translators, p. 80).

(Verse 12) - “We shall also live with him,” that is, eternal life in heaven. **“If we suffer”** means endure hardship and persecution. **“If we deny him.”** “If we say he is not Lord,” “if we do not believe in him.” **“He also will deny us”** at the Judgment (Matt. 10:33). (Ibid. p. 80).

“If we deny him, he also will deny us.” The Greek word for “deny” is *arneomai* and means “to reject anything, retract, renounce, deny, or disown.” (Lexical Aid to the NT, p. 892). If we disown Him (Christ), He will also disown us speaks of the possibility of apostasy (See 1 Tim. 4:1; Heb. 10:38-39; 2 John 9) and the Lord’s ultimate rejection of those who professed Christ only temporarily (See Matt. 10:33) (The Bible Knowledge Commentary, p. 754). “If we deny Him, He also will deny us:” speaks of a final, permanent denial, such as that of an apostate, not the temporary failure of a repentant believer like Peter (MacArthur Bible Commentary, p. 1807) (See Matt. 26:69-75; Luke 22:31-32; James 5:19-20).

(Verse 13) – “If we believe not.” This is in the present tense indicating a settled state of refusing to believe in Jesus. **“He abideth faithful.”** He cannot deny His Word, promises, or warnings. He cannot deny

Himself. He cannot recede from any word that He has spoken. To act in any other way would be inconsistent with His unchanging Nature (Heb. 10:23, 38-39).

30. **Read 2 Timothy 2:12.** If we suffer for the sake of Christ, we will: a. feel better later. b. reign with Him. c. get over it soon.

31. **Read 2 Timothy 2:12.** If we deny and disown Christ, He will: a. say, "It really doesn't matter." b. get over it. c. also deny and disown us.

32. **Read 2 Timothy 2:13.** God remains faithful to His promises and warnings. True or False

2 Timothy 2: [14] Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. [15] Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

(14 You must continually remind the preachers and teachers of these vital truths. And earnestly warn them and everyone else that you are calling on God to be your witness as you charge them that they must stop quibbling about certain words and their shades of meaning. Such unprofitable, dry preaching, which isn't spiritually helpful, will result in the spiritual ruin of those who listen to them. 15 Be diligent in making sure that your work for God meets His approval! Be a faithful worker who won't need to be ashamed when God finally tests your work with fire. Be absolutely honest and correct in presenting the truth when you are teaching God's word.)

Additional Information: (Verse 14) – “These things put them in remembrance.” The instruction of the previous verses was not for Timothy only. Timothy was to keep reminding others of these things. The verb is a present imperative, which means that this was to be

Timothy's regular practice (Bible Knowledge Commentary, p. 754).

“Strive not about words” is one word in the Greek text, *logomacheo*. The corresponding noun is used at 1 Timothy 6:4. Both forms seem to imply quibbling over words and not seeking truth (Wycliffe Bible Commentary, p. 873). This is one of the characteristics of false teaching (See 1 Timothy 6:3-4). A human tendency is to avoid the demands of truth and to listen, rather, to what one wants to hear (Spirit Filled Life Bible, p. 1859). In other words, emphasize the main intent of the message in the Scripture, instead of using a text as a springboard to take off on all kinds of unprofitable issues! (Last Days Bible, p. 368)

“The subverting of the hearers.” The Greek word for “subverting” is *katastrophe* and means *an overturn (catastrophe), that is, to tear down or smash*; figuratively it means *apostasy*. (See Strong's Lexicon). Because it replaces the truth with lies, false teaching can bring spiritual catastrophe to those who listen to it. The ruin can be eternal, because it destroys one's faith.

(Verse 15) – “Study” (Gk. *spoudazo*) is a word used of a workman or laborer, especially one who works with great effort. A Christian leader is one who must

correctly handle the Word of truth. The image is that of laying out a road. To teach is to lay out a clearly marked pathway for others to walk. The Word of God can be abused as well as used correctly. It is always in danger of being distorted by false teaching and teachers who handle it wrongfully as Paul clearly states repeatedly in this letter.

“Rightly dividing the word of truth” (Gk. *orthotomeo*) meaning “to cut a straight course,” or “lay out a road,” or “correctly interpret.” In other words, emphasize the main intent of the passage. What does the passage actually say? What did the author mean? (also known as the apostle’s doctrine, Acts 2:42). All of the Word of God is true. You cannot add to nor take away any of it (Rev. 22:19). I personally do not believe that we should spin into a passage a doctrine that the early church did not know nor perceive. (*Don W. Know*) Be most fearful to tamper with God’s word, or to water it down to please yourself or others. (Last Days Bible, p. 369).

33. Read 2 Timothy 2:14. We are not to argue over unimportant things. True or False

34. **Read 2 Timothy 2:15.** We are to study and know what God's Word says and means. True or False

2 Timothy 2: [16] But shun profane and vain babblings: for they will increase unto more ungodliness. [17] And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; [18] Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. (16 Continue to avoid godless, empty chatter that has nothing to do with God and right living. The result of such hollow preaching only drives people farther away from God. 17 Such ineffective and spineless teaching will slowly eat away and spread like cancer. Hymenaeus and Philetus are examples of such teachers. 18 They've strayed so far from the truth that now they're teaching that the time of the resurrection of the

dead has already come and gone; as a result they are destroying the faith of some.)

Additional Information: (Verse 16) – “shun profane and vain babblings.” See 1 Timothy 4:7 & 6:20-21.

(Verse 17) - “Their word.” “their teaching” or “their false teaching” (Helps for Translators, p. 82). **“Will eat as doth a canker.”** The idea is that these wrong and harmful teachings will spread quickly and corrupt others (ibid. p. 82). **“Hymenaeus”** had already been turned by Paul over to Satan that he may learn not to blaspheme (1 Timothy 1:20).

(Verse 18) - “Have erred, saying that the resurrection is past already.” The heresy of Philetus and Hymenaeus probably involved the idea that resurrection was a purely spiritual affair which occurred at conversion or baptism (Bible Knowledge Commentary, p. 754). They probably spiritualized the resurrection of the future as the Gnostics of the day taught (Liberty Bible Commentary, p.647). They probably taught that believers’ spiritual identification with Christ’s death and Resurrection (Rom. 6:4, 5, 8) was the only resurrection they would experience and that had already happened. Such heretical teaching reflects the

contemporary Greek philosophical view that matter was evil and spirit was good (MacArthur Bible Commentary, p. 1808). This Gnostic belief denied the future bodily resurrection of Christians and affirmed instead a spiritual resurrection at conversion (Geneva Study Bible, p. 1920). One of the most dangerous heresies of the first two centuries of the church was Gnosticism. Its central teaching was that spirit is entirely good and matter is entirely evil. The reasoning was that, since matter – and not the breaking of God’s law (1 Jn. 3:4) – was considered evil, breaking his law was of no moral consequence. In Colossians and in John’s letters, acquaintance with early Gnosticism is reflected in 1, 2 Timothy, Titus, and 2 Peter and perhaps 1 Corinthians. John’s readers (in 1 Jn.) were confronted with an early form of Gnostic teaching of the Cerinthian variety. This heresy was also libertine, throwing off all moral restraints. Consequently, John wrote the letter of 1 John with two basic purposes in mind: (1) to expose false teaching and teachers (1 Jn. 2:26) and (2) to give believers assurance of salvation (1 Jn. 5:13). In keeping with his intention to combat Gnostic teachers, John specifically struck at their total lack of morality (1 Jn. 3:8-10) (NIV Study Bible, p. 1906).

“Overthrow the faith of some.” False teaching will overthrow the faith of some (See 2 Peter 2:1; Acts 20:28-31; 26-27).

35. **Read 2 Timothy 2:17-18.** Hymenaeus and Philetus strayed from the truth, taught false doctrine, and destroyed the faith of some. True or False

2 Timothy 2: [19] Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. (19 But the solid foundation of God’s truth stands firm, and cannot be moved. It has these words written on it: “The Lord knows who those people are who truly belong to Him,” and, “Everyone who claims to be a follower of Christ must stop living in sin!”

Additional Information: “Having this seal.”
The Greek word translated *seal* means the inscription which was engraved on the foundation stone, identifying

the building and dedicating it to its purpose (Helps for Translators, p. 83).

“The Lord knoweth them that are his.” A quotation of Numbers 16:5 according to the Septuagint translation.

36. Read 2 Timothy 2:19. The Foundation of God stands. God knows those who are His. Everyone who says he is a Christian must: a. go to church on Sunday. b. pay tithes regularly. c. depart from iniquity, that is, turn away from sin!

2 Timothy 2: [20] But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. [21] If a man therefore purge himself from these, he shall be a vessel unto honour, (20 In any large mansion there are not only containers made of gold and silver, but also of wood, and some of clay. Some are used for noble purposes, while others are for humble, ordinary

use. 21 So if you thoroughly clean out whatever is impure and sinful in your life, you will be an honorable container, clean and serviceable, ready to be used by Christ Himself for His most noble assignments.)

Additional Information: (Verses 20-21) –

These verses provide an example from everyday life of the importance of holiness – being set apart for a noble (godly) task (Geneva Study Bible, p. 1921). Paul furthered his point about non-contamination by introducing a new but similar metaphor. The image changes from a building to a household (1 Tim. 3:15). Clearly the reference so far is to the faithful and unfaithful (false teachers) within the church. But Paul then shifted the metaphor slightly to show how one can be an instrument for noble purposes. What is set apart for special use can easily get contaminated and be rendered unusable. Paul was concerned that Timothy, his choicest disciple, keep himself in a usable condition for the Lord (The Bible Knowledge Commentary, p. 755).

(Verse 21) – The Greek word for “**purge**” is *ekkathairo* and means “to thoroughly clean out,” or “to completely purge” (MacArthur Bible Commentary, p.

1809). See *The Last Days Bible* translation which reflects this meaning from the Greek Lexicons.

37. Read 2 Timothy 2:20-21. If a man keeps himself clean from the contaminations of evil he will be a vessel used for honorable purposes. True or False (*Consider the qualifications for a church leader: 1 Timothy 3 & Titus 1*).

2 Timothy 2: [22] Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. [23] But foolish and unlearned questions avoid, knowing that they do gender strifes. [24] And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, (22 For that reason, you must make it your practice to literally run from impure thoughts and desires that plague youth. Instead, you must earnestly pursue right living, faith, love, and peace of

mind by enjoying the companionship of those who call out to the Lord from lives that are pure. 23 Always refuse to get involved in foolish and unprofitable arguments that only cause hard feelings and angry disputes. 24 A servant of the Lord must not be quarrelsome; he must be gentle with everyone, skillful in teaching, and he must be patient when teaching those who are wrong in their understanding of the truth.)

Additional Information: (Verse 22) – “Flee also youthful lusts.” Paul told Timothy (in 1 Timothy 4:12), *Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.* Timothy was probably in his mid – 30s or younger, and in that day, such an influential position in spiritual leadership was not usually held by a man so young (NIV Study Bible, p. 1840). Timothy was to flee the evil desires of youth and pursue the virtues of righteousness, faith, love and peace. Running away is sometimes considered cowardly. But wise people realize that removing

themselves physically from temptation often can be the most courageous action to take. Timothy, a young man, was warned to flee anything that produced evil thoughts. Remove yourself physically from any situation that stimulates your desire to sin. Knowing when to run is as important in spiritual battle as knowing when and how to fight (Life Application Bible, p. 2202).

(Verse 24) – “Patient” is the Greek word *anexikakon* meaning “ready to bear evil treatment without resentment” (The Bible Knowledge Commentary, p. 755).

38. **Read 2 Timothy 2:22.** We are to flee from: a. the police. b. youthful lusts.

39. **Read 2 Timothy 2:22.** We are to follow things that make us want to do right. True or False

40. **Read 2 Timothy 2:23-24.** The Lord’s servant must:
a. not quarrel. b. be kind to everyone. c. teach effectively. d. be patient with difficult people. e. all of the above.

2 Timothy 2: [25] In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; [26] And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. (25 Be humble in your attitude when you are trying to teach those who are in error and who oppose the truth, in the hope that God will lead them to change their minds and admit the truth. 26 Hopefully, they will come to their senses and escape the snare of the devil, who has taken them captive to do whatever he wants them to do.)

Additional Information: (Verse 25) – “Those that oppose themselves.” This could refer to unbelievers, captive to Satan (v. 26) but also could include believers deceived by the “foolish and ignorant” speculations of the false teachers (v. 23); and possibly the false teacher themselves (MacArthur Bible Commentary, p. 1809). **“If God peradventure will give**

them repentance.” When God, by grace, grants saving faith, it includes the granting of repentance from sin (Ibid., p.1809). “**Repentance**” is the change of one’s mind or purpose. In the New Testament it involves a change for the better, an amendment. This change of mind involves both a turning from sin and a turning to God.

“To the acknowledging of the truth.” “*God’s Word is alive and powerful, and pierces the mind and heart like a two-edged sword*” (Heb. 4:12). God pierces the heart when His truth is given, but even then He never forces His will on anyone. But we must speak out and give God’s message to others so it may do its work (The Last Days Bible, p. 369).

(Verse 26) – “taken captive by him at his will.”
Or *by him, to do his* (that is, God’s) *will* (RSV footnote).
Or *escape from the devil’s snare, caught now by God and made subject to his will* (NEB footnote).

41. **Read 2 Timothy 2:25.** We are to be humble when trying to teach those who are mixed up concerning the truth. True or False

42. **Read 2 Timothy 2:25-26.** People can escape Satan's trap through: a. repentance and acknowledging the truth. b. making him a deal. c. saying, "Please don't get me!"

2 Timothy 3: [1] This know also, that in the last days perilous times shall come. [2] For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, [3] Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, [4] Traitors, heady, highminded, lovers of pleasures more than lovers of God; (1 Now here's something else you need to know: During the last days fierce and savage times will come. 2 Most people will love only themselves and money. They will be boastful and proud, foulmouthed, disobedient to parents, ungrateful, and thoroughly sinful. 3

They won't even love the members of their own family! They'll be unforgiving, and always ready to tear down the reputation of others – without self-control, and brutal. They will hate and despise anyone who stands firmly for what's good and right. They will be treacherous traitors, reckless and headstrong in their sinning, and conceited. They will be lovers of pleasure instead of lovers of God.)

Additional Information: (Verse 1) - The expression "**in the last days**" comes from the Old Testament (Isa 2:2; Mic 4:1). In Peter's quotation of Joel 2:28 on the day of Pentecost (Ac 2:17), it clearly refers to this whole age, for he declared that the prophecy was being fulfilled that very day. Some insist that "in the last days" has the meaning here, but it seems more natural to take it as applying especially to the last days of this present evil age, just before the Second Coming (as in 2Pe 3:3; Jude 18). This does not at all deny that these conditions have been and will be present throughout this age. It is simply to say that the characteristics enumerated here will be more intensive and extensive

as the end approaches. Paul declared that the last days will see troublesome and dangerous times (NIV Bible Commentary). As In 1 Timothy 4:1, Paul is saying that the presence and activity of the heretical teachers is a sign that the last days have arrived (Helps for Translators, p. 87).

43. **Read 2 Timothy 3:1.** In the last days before Christ comes again: a. there will be lots of money for everyone. b. there will be godly people everywhere you turn. c. there will be perilous times, difficult times and times of trouble.

44. **Read 2 Timothy 3:2-4.** In the last days people shall be: a. lovers of their own selves. b. lovers of their money. c. scoffing at God. d. ungrateful. e. lovers of pleasures more than lovers of God. f. all of the above.

2 Timothy 3: 5] Having a form of godliness, but denying the power thereof: from such turn away. (5 Many who go to church will go thru all the motions of worshiping God, but they

won't allow God to control them. Don't have anything to do with such people!)

Additional Information: “**Having a form of godliness.**” “outwardly they appear to be religious,” this is, they claim to be Christians (Help for Translator, p. 88). “**Denying the power thereof.**” “But by their actions they deny that their religion means anything to them,” “their lives show that their (Christian) profession means nothing (or, is irrelevant)” (See Titus 1:16) (Ibid., p. 88).

They excuse their sins by “turning the grace of God into lasciviousness” (Jude 1:4), saying, “after we become Christians we can do just as we like” (Jude 1:4 in the Living Bible). They feel, therefore, that they have absolutely no responsibility (The Last Days Bible, p. 369). They profess to be Christians yet tolerate immorality and teach that a person may practice the sins listed in verses 2-4 and yet inherit salvation and the kingdom of God (therefore showing no repentance; See Matthew 7:21-23; 2 Timothy 3: 5-9; 4:3-4; 2 Peter 2:12-22). Salvation without the regenerating and sanctifying work of the Holy Spirit has no place in Paul's theology (See Acts 26:18-20; Rom. 2:7-11) (The Full Life Study Bible, p. 362, 501).

45. **Read 2 Timothy 3:5.** In the last days people will be religious but reject the power that could make them godly. True or False.

2 Timothy 3: [6] For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, [7] Ever learning, and never able to come to the knowledge of the truth.

(6 They're the kind who gain the confidence of families, and then captivate weak-willed women in those homes who are already loaded with the guilt of their sins and driven by all kinds of evil desires. 7 They are always learning, but they never seem to understand the real nature of what the truth really is.)

Additional Information: (Verses 6-7) Because of their cultural background, women in the Ephesian church had had no formal religious training. They enjoyed their new freedom to study Christian truths, but their eagerness to learn made them a target for false teachers. Paul warned Timothy to watch out for men

who would take advantage of these women. New believers need to grow in their knowledge of the Word, because ignorance can make them vulnerable to deception (Life Application Bible, p. 2202).

(Verse 6) – “silly women...led away with divers lusts.” Once again Paul connected false teaching with moral deficiency. As stated in Vine’s Lexicon, page 369, under the subject of “Error,” “a wandering, a forsaking of the right path, whether in doctrine, or in morals. In Scripture, doctrine and morals are never divided by any sharp line. Errors in doctrine are not infrequently the effect of relaxed morality, and vice versa.”

46. **Read 2 Timothy 3:6.** One of the marks of a false teacher is that they craftily sneak into people’s homes and win the confidence of vulnerable women controlled by divers (various) lusts. True or False

47. **Read 2 Timothy 3:6-7.** Such women and false teachers as described in 2 Timothy 3:6-7, are those that are always following new teachings but never understand the truth. True or False

2 Timothy 3: [8] Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. [9] But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. (8 Just as Jannes and Jambres opposed Moses, the same is true with these who oppose and resist the truth. Their minds have been utterly ruined, and as far as their standing with God is concerned, they have utterly failed the test. 9 But they won't get any further, because their foolishness will finally be right out there for everyone to see, just as was the case with Jannes and Jambres.)

Additional Information: (Verse 8) – “Jannes and Jambres.” These names are not found in the Old Testament. But many believe these were the names of the two Egyptian magicians who opposed Moses when he wanted to lead the people of Israel out of Egypt

(Exodus 7:11, 22) (Contemporary English Version footnote).

“Reprobate concerning the faith.”

“**Reprobate**” is the Greek word *adokimos* signifying ‘not standing the test, rejected.’ In 2 Timothy 3:8 it speaks of those “reprobate concerning the faith,” that is, men whose moral sense is perverted and whose minds are beclouded with their own speculations (Vine’s Lexicon, p. 955). Therefore, they were rejected by God in regard to any claim to be teaching the true Christian faith (1 Tim. 3:9).

48. **Read 2 Timothy 3:8.** False teachers fight the truth just as Jannes and Jambres fought against Moses.
True or False.

49. **Read 2 Timothy 3:9.** Someday the false teacher’s folly will become obvious to everyone. True or False

2 Timothy 3: [10] But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, [11] Persecutions, afflictions, which came unto

me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. (10 But you, my son, are well acquainted with what I teach, how I live, my only goal and purpose in life, my faith, patience, love, perseverance, and the persecutions and sufferings I've endured for the sake of the truth. 11 You know all about the persecutions I endured at Antioch, Iconium, and Lystra. But the Lord rescued me out of all of them!)

Additional Information: (Verses 10-11) – With the problem of the false teachers fully in view, Paul once more turns to exhorting Timothy to faithfulness, first in terms of the example which Paul has set (1 Tim. 3:10-11), and secondly he will find strength and stability through the Scriptures (1 Tim. 3: 14-17) (Geneva Study Bible, p. 1921).

(Verse 11) – “Persecutions” is from a Greek verb that literally means “to put to flight.” Paul had been forced to flee from Damascus (Acts 9:23-25), Pisidian Antioch (Acts 13:50), Iconium (Acts 14:6), Thessalonica

(Acts 17:10), and Berea (Acts 17:14) (MacArthur Bible Commentary, p. 1810).

“**Antioch, Iconium and Lystra**” were three cities in the Roman province of Galatia, which Paul visited on his first and second missionary journeys (Acts 13:14 – 14:23; 16:1-6). Since Timothy was from Lystra, he would have known firsthand of Paul’s sufferings in that region (NIV Study Bible, p. 1846). In Lystra, Timothy’s hometown, Paul had been stoned and left for dead (Acts 14:19); and this was only one incident among many. In 2 Corinthians 11:23-33 Paul summarized his lifetime of suffering for the sake of Christ. Paul mentioned his suffering here to contrast his experience with that of the pleasure-seeking false teachers (Life Application Bible, p. 2202).

50. **Read 2 Timothy 3:10.** Paul’s teaching and lifestyle were in unity. True or False

51. **Read 2 Timothy 3:11.** As a result of teaching the truth, Paul suffered persecutions and afflictions. True or False

2 Timothy 3: [12] Yea, and all that will live godly in Christ Jesus shall suffer persecution. [13] But evil men and seducers shall wax worse and worse, deceiving, and being deceived. (12 In fact, everyone who determines to live for Christ Jesus in a way that will truly please God will be persecuted. 13 But evil men, many of them even pretending to be Christians, will go from bad to worse, deceiving others and being deceived themselves.)

Additional Information: (Verse 12) – “All that will live godly in Christ Jesus shall suffer persecution.” Other scriptures about Christian persecution include Matthew 5:10-12; John 15:18-21; 16:33; 17:14; Acts 14:22; Hebrews 11:32-38; 1 Peter 4:12-14; Revelation 7:13-14; etc.

(Verse 13) – “Deceiving, and being deceived.”
Error feeds on itself.

There are several Greek words for “deceive” with the basic meaning of: that which gives a false impression, a wandering from the right path, to lure (as by a bait), to beguile, to seduce, to ensnare (especially

by mingling the truths of the Word of God with false doctrines or notions, and so handling the Word of God deceitfully – 2 Cor. 4:2) (Vine’s Greek Lexicon). The dictionary’s definition is “to catch by guile or ensnare (example: to deceive a fish with an artificial fly). *Deceive* involves falsehood or misrepresentation of truth (American Heritage Dictionary, p. 342). The Greek word used in 2 Timothy 3:13 is *planao*, which means “to lead astray or deceive [by words or behavior].” The New Testament almost always uses this word when speaking of the influence of false teachers. It is also the word chosen to speak of Satan’s final effort to deceive at history’s end. When the New Testament warns, “Don’t be deceived” (Matt. 24:4), this statement expresses the writer’s concern that we might be led away from the true Christian message or lifestyle. The New Testament appeals to us to throw off falsehood and speak the truth to each other (Eph. 4:25; Col. 3:9-10). Only reliance on God’s Word, which is true, enables us to build our lives on a firm foundation (Expository Dict. of Bible Words, p. 213).

52. Read 2 Timothy 3:12. All that live godly in union with Christ Jesus shall suffer persecution. True or False

53. **Read 2 Timothy 3:13.** In the last days - con men, impostors and evil men will deceive and get deceived.
True or False

2 Timothy 3: [14] But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; [15] And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. (14 But as for you, my son Timothy, you must continue to believe and live by the things you learned and are convinced are the truth, because you know the lives of those from whom you learned them. 15 Remember that you were taught the Holy Scriptures from the time you were an infant. And it is those very Scriptures that have the power to give you the wisdom necessary to realize that you can

obtain salvation only by a sincere and active faith in Jesus Christ.)

Additional Information: (Verse 15) – “From a child thou hast known the Holy Scriptures.” As an infant Timothy was taught at home the Scriptures by his mother and grandmother (2 Tim. 1:5). Also, a Jewish boy (starting at the age of five), was instructed in the Torah (the Hebrew Scriptures, the Old Testament), and had to memorize passages from it (Help for Translators, p. 92).

“The Holy Scriptures which are able to make you wise unto salvation.” Though not understanding all the details involved (1 Peter 1:10-12), Old Testament believers including Abraham (John 8:56) and Moses (Hebrews 11:26) looked forward to the coming of the Messiah (Isa. 7:14; 9:6) and His Atonement for sin (Isa. 53:5-6). So did Timothy, who responded when he heard the gospel (MacArthur Bible Commentary, p.1811).

54. **Read 2 Timothy 3:14.** Paul encouraged Timothy to continue in the apostles doctrine, that is, the true Christian faith. True or False

55. **Read 2 Timothy 3:15.** The Holy Scriptures are able to make you wise and lead you to salvation. True or False

2 Timothy 3: [16] All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: [17] That the man of God may be perfect, thoroughly furnished unto all good works. (16 All Scripture has been given to us by inspiration from God, and is profitable for teaching us, showing us our guilt, correcting us, and training us as to what is right and pleasing to God, 17 so that every person who truly belongs to God may be perfectly prepared and thoroughly equipped to do every good work that God has for him to do.)

Additional Information: (Verse 16) – “All Scripture.” The word for “Scripture” in Greek is *graphe*. It simply means “what has been written.” In the New

Testament this term is used exclusively of Scripture and is used in such a way that quoting Scripture is understood to be the same as quoting God (and cannot be altered by adding to or subtracting from) (Rom. 4:3, 9:17; Gal. 4:30; Jn. 10:35; Rev. 22:18-19) (Expository Dict. of Bible Words, p. 544). “Scripture” as used in 2 Timothy 3:16 refers primarily to the Old Testament writings (2 Tim. 3:15). However, some New Testament writings were already being viewed as inspired and authoritative Scripture at about the time Paul wrote 2 Timothy (example: 1 Tim. 5:18 which quotes Luke 10:7; 2 Pet. 3:15-16). For us today, Scripture refers to the authoritative writings of both the Old Testament and New Testament, that is, “the Bible.”

Jesus Christ Himself taught that the Scripture is the inspired Word of God to even the smallest detail (Matt. 5:18). No word of man or religious institution is equal to its authority. He further spoke of revelation that was to come (that is, the truth revealed in the New Testament) from the Holy Spirit through the apostles (Jn. 16:13; Acts 2:42). All doctrines, commentaries, interpretations, explanations, and traditions must be judged and legitimized by the words and message of the Holy Scriptures (Full Life Study Bible, p. 502).

“Is given by inspiration of God.” This phrase translates a Greek adjective which may be represented by “God-breathed,” meaning “produced by God’s breath” or “filled with God’s spirit” (that is, God’s power) (Helps for Translators, p. 93).

“Is profitable for doctrine.” To have **“correct doctrine”** (also known as the *apostles doctrine* [Acts 2:42], or the *doctrine of Christ* [Heb. 6:1]) is a major emphasis in the New Testament. Nineteen of the twenty-one occurrences of *doctrine* in the New Testament are found in Paul’s writings, and of the nineteen, fifteen are in the Pastoral Epistles [1 & 2 Timothy, Titus] (Wycliffe Bible Commentary, p. 877).

“Is profitable for doctrine, for reproof, for correction,” that is, “to teach the truth, to rebuke error, to correct mistakes” (Ibid. p. 93). The purpose of reproof or rebuke is to correct the erring one (Jam. 5:19-20). This is also a clear responsibility when preaching (See 2 Timothy 4:2). Paul rebuked the church at Galatia because they had moved away from the true gospel to embrace heresy (Gal. 1:6-12). Paul also devoted much of his first letter to the church at Corinth to rebuking the actions and attitudes of the believers there (1 Cor. 3:1-9; 5:1-13) (Disciple’s Study Bible, p. 1559).

“For instruction in righteousness,” that is, “to instruct people how to live according to God’s will” (Help for Translators, p. 93).

(Verse 17) – “That the man of God may be perfect,” that is, “may be fully trained or qualified,” “may be efficient,” “may be fit for his work,” or “capable of doing everything one is called to do” (Ibid. p. 93).

“Thoroughly furnished (equipped) unto all good works.” In our zeal for the *truth* of Scripture, we must never forget its *purpose* – to equip us to do good (Life Application Bible, p. 2203).

56. **Read 2 Timothy 3:16.** a. All Scripture b. Part of the Scripture c. My favorite verses - is able to give you correct doctrine.

57. **Read 2 Timothy 3:16.** The Scriptures: a. teach. b. rebuke. c. correct. d. instruct in right living. e. all of the above.

58. **Read 2 Timothy 3:17.** The Word of God equips the man of God. True or False

59. **Read 2 Timothy 3:17.** The Word of God equips us to do good works. True or False

2 Timothy 4: [1] I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; [2] Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (1 Because of the seriousness of the above words [that all Scripture is inspired by God], I call on God, and on the Lord Jesus Christ who will judge both those who are still living and those who have passed away, when in majesty and power He appears to set up His Kingdom, to witness this most solemn charge which I now give you: 2 Preach God's message! Be prepared to preach it every chance you get: when people are anxious to listen and when they're not,

when you feel like it and when you don't, when it's convenient and when it's not, when you have a large audience or only one person. And as you do so, give the full message: preach the warnings that will convince of guilt, rebuke them for their sin, and encourage them with God's wonderful promises. Do all this with great loving patience and careful instruction.)

Additional Information: (Verse 1) – “I charge thee.” To charge someone by an event is to cite that event or happening as the basis or reason why the command is given and why it must be obeyed (Help for Translators, p. 94).

“Who shall Judge the living and the dead at His appearing and His kingdom.” The grammatical construction suggests something that is about to occur, that is, that Christ is about to judge (**See** Matthew 25:31-46; John 5:25-30; Acts 10:42; 24:25; Matthew 7:21-23).

“His appearing and His kingdom.” The Kingdom has different phases: Judgment of the living and the dead (Matt. 25:31-46; Acts 24:25); His reign (1 Cor. 15: 24-25); New heavens and a new earth (2 Peter

3:12-13). **(Verse 2)** – “**Be instant in season, out of season**” represents a two-adverb phrase in Greek, “opportunistically inopportunistically,” that is, regardless of whether or not the time is right, or whether the listeners welcome the message or not. “Be ready to do it at all times, whether they are favorable or not” (Help for Translators, p. 94).

“**Preach the Word.**” The entire written Word of God, His complete revealed truth as contained in the Bible (**See** Acts 20:27; 2 Tim. 3:15-16).

“**Reprove**” is the Greek word *elegcho*. This word means to rebuke another with the truth so that the person confesses, or at least is convicted of his sin (Vine’s Greek Lexicon).

“**Rebuke**” means to reprove sharply or reprimand. “**Exhort**” means to urge or incite by strong argument, advice, or appeal; to admonish earnestly. In 2 Timothy 4:2 the exhortation is done with sound doctrine, the whole counsel of God (Acts 20:27). In fact, sound doctrine (the whole counsel of God) is to accompany all five commands – preach, be instant in and out of season, reprove, rebuke and exhort. Those in error Timothy was to correct, those who were sinning he was to rebuke, those who were doing well he was to

encourage. These are the facets of ministry: proclamation, correction, rebuke, and encouragement - all of which must be done with great patience and careful instruction from the Word of God (Bible Knowledge Commentary, p. 758).

60. **Read 2 Timothy 4:1.** God through Jesus Christ will someday judge the living and the dead when he appears to set up his Kingdom. True or False.

61. **Read 2 Timothy 4:2.** In the light of the event that has just been stated in question one, we are to: a. Preach the Word with intensity. b. Preach the Word when it is easy and people want to listen and when it is hard and people do not want to listen. c. use the Word to show people they are wrong and use the Word to help them do right. d. encourage people with God's wonderful promises, give careful instruction, and be patient and loving. e. all of the above.

2 Timothy 4: [3] For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to

**themselves teachers, having itching ears;
[4] And they shall turn away their ears from
the truth, and shall be turned unto fables.**

(3 Because the time will come when the people will not allow the full truth of the Scriptures to be preached in their churches. But in order to satisfy their own desires, they will surround themselves with preachers and teachers who will compromise and teach them only what their itching ears want to hear, nothing more. 4 They will actually turn their ears away from the truth, and instead listen to half-truths and statements that aren't true at all.)

Additional Information: (verses 3-4) Many of the great teachings of the Bible are totally ignored today by many preachers – especially the warnings. If they do preach on these portions they either explain away the warnings or skip the verses which may cause them trouble with the people (The Last Days Bible, p. 371). Throughout the history of the church some have always refused sound doctrine; yet as the end draws near, the

situation will grow worse (2 Timothy 3:1-5; 1 Timothy 4:1). (1) **“They will not endure sound doctrine”** (v. 3). Many will profess to be Christians, but will not tolerate the original New Testament apostolic faith. (2) **“They shall turn away *their* ears from the truth”** (v. 4). Those who will turn from the truth will want sermons that demand less than the truth (**See** 2 Timothy 2:18; 3:7-8; 1 Timothy 6:5; Titus 1:13-14). They will not accept God’s Word when it speaks of repentance, sin, damnation and holiness. A message of justification without sanctification (**See** Hebrews 12:14; Romans 2:7-10; 1 John 3:7; Jude 1:4). (3) **“After their own lusts shall they heap to themselves teachers”** (v. 3). They will choose teachers with gifts of oratory, the ability to entertain, and a message that reassures them that they can be a Christian without a change of heart or lifestyle (**See** Acts 26:19-20) (Full Life Study Bible, p. 501). If one were to suggest that the time would come when a group of evangelical Christians would be arguing for a salvation without repentance, without a change of behavior or lifestyle, without a real avowal of the lordship and authority of Christ, without perseverance, without discipleship, and a salvation which does not necessarily result in obedience and works, and with a regeneration

which does not necessarily change one's life, most believers of several decades ago would have felt such would be an absolute impossibility. But believe it or not, the hour has come (A Layman's Guide to the Lordship Controversy, p. 71).

Those preachers who tell sinners they may be saved *without* forsaking their idols, *without* repenting, without – surrendering to the Lordship of Christ are as erroneous and dangerous as others who insist that salvation is by works and that Heaven must be earned by our own efforts (Studies on Saving Faith, Arthur Pink, p. 14).

62. **Read 2 Timothy 4:3.** The time will come when men will not put up with sound doctrine. True or False

63. **Read 2 Timothy 4:3.** The time will come when people will look for teachers who will please them by telling them what they want to hear. True or False

64. **Read 2 Timothy 4:4.** The time will come when people shall turn away their ears from the truth. True or False

2 Timothy 4: 5] But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

(5 But as for you, Timothy, be constantly vigilant in proclaiming the whole truth. Never be afraid of suffering for the Lord for doing so. Faithfully explain the Great News by giving a complete explanation of all that's involved.)

65. **Read 2 Timothy 4:5.** We should not give up when times are hard, work to bring others to Christ and complete the ministry God has given us to do. True or False

2 Timothy 4: [6] For I am now ready to be offered, and the time of my departure is at hand. [7] I have fought a good fight, I have finished my course, I have kept the faith: [8] Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day:

and not to me only, but unto all them also that love his appearing. (6 As for me, I am already being poured out as a drink offering. The time has come for me to leave this life. 7 I have fought the good fight. I have finished the race. Without compromise I have remained true to the faith. 8 What's ahead for me now is to receive the crown that's been reserved for me for saying and doing what was right, which the Lord, the Judge who always does what's right, will give me on that Day, and not only to me but also to all who have looked forward in joyful and keen anticipation to His appearing.)

Additional Information: (Verse 6) - "For I am now ready to be offered." Paul saw his coming death as his final offering to God in a life that had already been full of sacrifices to Him (Num. 15:1-16) (MacArthur Commentary, p. 1814).

(Verse 7) - "I have fought a good fight." In this verse Paul looks back over 30 years of labor as an apostle (c. A.D. 36-66). Like an athlete who had

engaged successfully in a contest ("fought the good fight"), he had "finished the race" and had "kept the faith," i.e., had carefully observed the rules (the teachings) of the Christian faith. Or, in view of the Pastorals' emphasis on sound doctrine, perhaps "the faith" refers to the deposit of Christian truth. Paul has kept (guarded) it (NIV Study Bible, p. 1847). In reviewing his life, Paul knows death is imminent (v.6) and describes his Christian life in the following terms. (1) He considers the Christian life as a "good fight," the only fight worth fighting. He fought against Satan (Eph. 6:12), Jewish and pagan vices (2 Tim. 3:1-5; Rom. 1:21-32; Gal. 5:19-21), Judaism (Acts 14:19; 20:19; Gal. 5:1-6), antinomianism (lawlessness) and immorality in the church (Rom. 6:1, 15; 1 Cor. 5:1; 6:9-10; 2 Cor. 12:20-21), false teachers (2 Tim. 4:3-5; Acts 20:28-31; Rom. 16:17-18), the distortion of the gospel (Gal. 1:6-12), worldliness (Rom. 12:2), and sin (Rom. 6; 8:13; 1 Cor. 9:24-27). He has kept the faith in times of severe testing, great discouragement, and much affliction, both when forsaken by friends and opposed by false teachers. He never compromised the original truth of the gospel (2 Tim. 1:13-14; 2:2; 3:14-16; 1 Tim. 6:12). He has finished his course amidst trials, difficulties, and

temptations, and has remained faithful to his Lord and Savior (2 Tim. 2:12; Heb. 10:23; 11) (Full Life Study Bible, p. 504).

(Verse 8) – “Crown of righteousness” is the “victory wreath.” (1) It could be given because of righteousness (a righteous life, see the Amplified Version) or (2) it probably means that “righteousness” itself is the “crown,” which would assume that here, as elsewhere in the Bible, righteousness means “salvation” or “victory,” or as the Today’s English Version has it, “being put right with God.” So the translation would be “the wreath of victory” or “the prize of (eternal) salvation” (Help for Translators, p. 97). James 1:12 and Revelation 2:10 seem to say that the “crown of life” means that life *is* the crown, not that a crown is given because one has life (Bible Knowledge Commentary, p. 758).

66. **Read 2 Timothy 4:6.** Paul’s life was given as an offering to God. True or False.

67. **Read 2 Timothy 4:7.** Paul: a. fought a good fight.
b. finished the race. c. kept the faith . d. said it didn’t matter what you do.

68. **Read 2 Timothy 4:8.** Waiting for Paul at the end of his life was: a. a large insurance policy. b. a great health insurance plan. c. a victor's crown of righteousness.

2 Timothy 4: [9] Do thy diligence to come shortly unto me: [10] For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. [11] Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. [12] And Tychicus have I sent to Ephesus. [13] The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. (9 Do your very best to come to me as soon as possible. 10 Demas has deserted me. He's gone off to Thessalonica because of his love for the good things of this present life. Crescens has gone

to Galatia, and Titus to Dalmatia. 11 Only Luke is with me. Get Mark to come with you when you come. He's been a real help to me in my work for the Lord. 12 As for Tychicus, I've set him to Ephesus. 13 When you come, please bring the coat that I left in Troas with Carpus. Also bring the books, especially the parchments.)

Additional Information: (Verses 9-10) – It is assumed that Timothy is in Ephesus (See 1 Timothy 1:3), and that Paul is in prison in Rome. Paul wants Timothy with him because all his companions, except Luke, are no longer with him (Helps for Translators, p. 98).

(Verse 10) – **“Demas hath forsaken me, having loved this present world.”** No matter how much discipling, one can still turn from faithfulness to this world (Liberty Bible Commentary, Vol.2, p. 651). The Greek word for “forsaken” means “to utterly abandon,” with the idea of leaving someone in a dire situation (MacArthur Bible Commentary, p. 1814). Demas (See Philemon 24) fell in love with this world and

may mean that he apostatized, abandoning the Christian faith altogether (Help for Translators, p. 98). Paul was virtually alone and probably lonely. No one had been there at his trial to speak in his defense (See 2 Timothy 4:16), and Demas had left the faith (2 Tim. 4:10). Only Luke had returned (2 Tim. 4:11) (Life Application Bible, p. 2204).

(Verse 11) – **Luke** was with Paul. He had accompanied Paul on many of his travels and had shared the first Roman imprisonment with him (Col. 4:14; Phile. 24) (The Bible Knowledge Commentary, p. 759).

Evidently **Mark** lived somewhere along the route Timothy would take from Ephesus to Rome. The one who was the author of the Gospel of Mark, cousin of Barnabas (Col. 4:10), and devoted fellow worker (Phile. 24), had once left Paul and Barnabas in shame (Acts 13:13), but had become by this time a valued servant (MacArthur Bible Commentary, p. 1814).

(Verse 13) – Paul's arrest probably occurred so suddenly that he was not allowed to return home to gather his personal belongings. Because he was a prisoner in a damp and chilly dungeon, Paul asked Timothy to bring him his cloak. Even more than the

cloak, Paul wanted his parchments. These may have included parts of the Old Testament, the Gospels, copies of his own letters, or other important documents (Ibid., p. 2204).

69. **Read 2 Timothy 4:10.** Demas forsook Paul because: a. he was about to burn his supper. b. he landed a better job. c. he loved this present world.

2 Timothy 4: [14] Alexander the coppersmith did me much evil: the Lord reward him according to his works: [15] Of whom be thou ware also; for he hath greatly withstood our words. (14 Alexander the coppersmith has done me much harm. But the Lord will pay him back for what he's done. 15 You must also be on your guard against him, because he's violently opposed to everything we teach.)

Additional Information: The Alexander referred to here was well known to Timothy and had done a great deal of harm to Paul by opposing his

message. The apostle had no desire for personal revenge, as may be seen by his reference to Psalm 62:12 “the Lord reward him according to his works” (Rom. 12:19). Yet Paul was concerned lest Timothy run afoul of Alexander’s attacks. Hence his warning to be on your guard against him (Bible Knowledge Commentary, p. 759).

70. **Read 2 Timothy 4:14.** Alexander the coppersmith was really good to Paul. True or False

71. **Read 2 Timothy 4:15.** Alexander the coppersmith strongly opposed the Word of God spoken by Paul. True or False

2 Timothy 4: [16] At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. [17] Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was

delivered out of the mouth of the lion. [18] And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. (16 The first time I was brought into court, no one stood with me in my defense. Everyone deserted me. I pray that this will not be charged against them. 17 But the Lord stood with me, and he gave me strength to preach the full salvation message for all the Gentiles to hear. I was literally delivered out of the lion's mouth. 18 And the Lord will continue to rescue me from every evil attack, and bring me safely to his Heavenly Kingdom. May all the glory be His for ages upon multiplied ages. So be it!)

Additional Information: (Verse 16) – “No man stood with me, but all men forsook me.” The widespread desertion of the apostle may be explained by the fact that, unlike the period of his first imprisonment, it had now become dangerous to be a

Christian in Rome. As early as A.D. 59-60 Roman Jews had informed Paul “that people everywhere are talking against this sect” (Acts 28:22). But the situation had gotten far worse after the fire of Rome in July of A.D. 64. Nero made the Christians scapegoats and many were tortured and died. The intensity of the anti-Christian pressure must have eased somewhat by A.D. 67, but the thought of identifying themselves with the fearless and outspoken apostle must have been more than the Roman Christians and even Paul’s companions could face. In fact Paul was understanding toward their unfaithfulness, and he expressed the hope that it not be held against them (compare Christ’s words on the cross, Luke 23:34) (The Bible Knowledge Commentary, p. 759).

(Verse 17) – “That all the Gentiles might hear” that is, all the authorities in the Roman court (Help for Translators, p. 100). **“I was delivered out of the mouth of the lion”** is a figure for being saved from death (Psa. 7:2; 22:21; 35:17). “God saved me from (being put to) death” or “...from being executed” (Help for Translators, p. 100).

(Verse 18) – Paul knew that his fate in the Roman courts was sealed (2 Tim. 4:6-8), and he was

ready to die. Yet he saw his death not as a victory for Rome but as a rescue of the Lord. Despite every evil attack, he had complete confidence that God would bring him safely to His heavenly kingdom (v. 1). For this Paul, even in the face of his own death, could do nothing but praise God: to Him be glory forever and ever. Amen. (Eph. 3:21; 2 Pet. 3:18) (The Bible Knowledge Commentary, p. 760).

72. **Read 2 Timothy 4:17.** The Lord stood with Paul and gave him strength. True or False

2 Timothy 4: [19] Salute Prisca and Aquila, and the household of Onesiphorus. [20] Erastus abode at Corinth: but Trophimus have I left at Miletum sick. [21] Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. [22] The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. (19 Greet Priscilla and Aquila for me, and also each member of the

household of Onesiphorus. 20 Erastus stayed in Corinth, but I had to leave Trophimus in Miletus because he was sick. 21 Do your best to arrive here before winter. Eubulus sends you his greetings, and so do Pudens, Linus, Claudia, and all the other followers of the Lord here. 22 May the Lord Jesus Christ be with your spirit. And may God's blessings literally shower upon you. So be it! Sincerely in Christ, Paul).

Additional Information: (Verses 19-21) –

Prisca and Aquila are the close friends of Paul (See Acts 18:2, 18, 26; Rom. 16:3; 1 Cor. 16:19); Onesiphorus is the Ephesian Christian mentioned in 2 Tim. 1:18; Erastus was the “chamberlain” or treasurer of the city of Corinth, where at the time of this writing he again resides; Trophimus, a native Ephesian, had been left sick at Miletus (Miletum), on the coast south of Ephesus. For Eubulus...Pudens...Linus...and Claudia no positive identification can be made (Liberty Bible Commentary, Vol. 2, p.652).

(Verse 22) – Paul’s closing benediction is first directed to Timothy (your spirit, is singular), and then to his other readers (you, is in the plural), once again demonstrating that the epistle was designed to be read widely. If 2 Timothy were penned during Paul’s second Roman imprisonment, these are the last words of the apostle to have survived (The Bible Knowledge Commentary, p. 760).

73. If 2 Timothy were penned during Paul’s second Roman imprisonment, these are the last words of the apostle to have survived. True or False

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