

## Notes on the Greek New Testament Week 127 – 2 Timothy 1:1-2:7

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### Day 631: Introduction to 2 Timothy

#### Historical Background

For the historical background and authorship of the Pastoral Epistles, see the introduction to 1 Timothy, from which the following paragraphs are repeated.

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

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

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

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

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

#### 2 Timothy

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

#### Referenced Works

- |                   |  |
|-------------------|--|
| Mounce, William D | <i>Word Biblical Commentary Vol 46: Pastoral Epistles</i> , Nashville, Thomas Nelson, 2000 |
| Stott, John R W   | <i>Guard the Gospel: The message of 2 Timothy</i> , London, IVP, 1973                      |
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**Day 632: 2 Timothy 1:1-7****Verse 1**

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

Cf. 1 Tim 1:1.

θέλημα, ατος n will, wish, desire

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

ἐπαγγελία, ας f promise, what is promised

ζωη, ης f life

**Verse 2**

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

ἀγαπητος, η, ον beloved

τεκνον, ου n child; pl descendants

Cf. 1 Cor 4:17.

ἔλεος, ους n mercy, compassion

εἰρηνη, ης f peace

Cf. 1 Tim 1:2.

**Verse 3**

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

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

χαρις, ιτος f grace; thanks, gratitude

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

λατρευω serve, worship

προγονος, ου m or f parent, forefather

καθαρος, α, ον pure, clean, innocent

συνειδησις, εως f conscience

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

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

"Paul and Timothy have much in common, and this commonality should encourage Timothy as both Paul and he suffer and persevere. Both have a godly heritage (1:3,5; 3:15). Paul shared in Timothy's commissioning to ministry (1:6). They have both suffered, Paul in prison (1:8) and Timothy in Ephesus. Paul was called to be an apostle not because of what he had done but because of God's purpose and grace, and this call involved imprisonment and suffering (1:8-11). But Paul is not ashamed (1:12), and neither should Timothy be ashamed of Paul or the gospel (1:8). Paul trusts God (1:12), and so Timothy should continue to guard the gospel (1:13-14). Paul has been deserted by most of his associates, except for one faithful person (1:15-18).

Timothy likewise should not be discouraged or feel abandoned. Rather he should be single-minded about the gospel and loyal to Paul's proclamation of it (2:1-7). Even though Paul is being treated like a criminal, the gospel is not chained and the elect will continue to be saved (2:8-10). Therefore Timothy should be strong, realising that believers live with Christ, will reign with Christ, and can count on God's faithfulness in the face of their own faithlessness. Yet Timothy must be wary, and the opponents must be warned, because those who deny the God of Paul's gospel will themselves be denied on judgment day (2:11-13). Throughout the first half of the epistle Paul is constantly comparing Timothy to himself, encouraging Timothy in the face of persecution and suffering in Ephesus. The same argument continues throughout the second half of the epistle as well (3:10-17; 4:6-8; cf. 2 Cor 1:21-22) where Paul joins himself with the Ephesians."

ἀδιάλειπτος, ον endless, constant

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

μνησια, ας f remembrance, mention

δεησις, εως f prayer, plea

νυξ, νυκτος f night

In Hebrew thought, night precedes day.

**Verse 4**

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

ἐπιποθεω long for, desire

σε Pronoun, acc s συ

ἰδεῖν Verb, aor act infin ὄρω see

μεινήμενος Verb, perf pass ptc, m nom s  
 μμνησκομαι remember, call to mind  
 δακρουν, ου n tear (as in weeping)

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

χαρα, ας f joy, gladness  
 πληρωθω Verb, aor pass subj, 1 s πληρωω  
 fill, make full

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

### Verse 5

ὑπόμνησιν λαβων τῆς ἐν σοὶ ἀνυποκρίτου  
 πίστεως, ἥτις ἐνόκησεν πρῶτον ἐν τῇ  
 μάμμη σου Λωΐδι καὶ τῇ μητρὶ σου  
 Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

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

ὑπομνησις, εως f remembering,  
 remembrance  
 λαβων Verb, aor act ptc, m nom s λαμβανω  
 ἀνυποκριτος, ον sincere, genuine  
 ὅστις, ἥτις, ὅ τι who, which  
 ἐνοικεω live in  
 πρῶτον first, first of all  
 μαμμη, ης f grandmother

Occurs here only in NT.

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

### Verse 6

δι• ἦν αἰτίαν ἀναμνησκω σε  
 ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ  
 ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν  
 μου•

αἰτια, ας f reason, cause  
 ἀναμνησκω remind  
 ἀναζωπυρεω stir up into a flame

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

χαρισμα, τος n gift (from God)  
 ἐπιθεσις, εως f laying on (of hands)  
 χειρ, χειρος f hand, power

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

### Verse 7

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

ἔδωκεν Verb, aor act indic, 3 s διδωμι

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

δειλια, ας f cowardice, timidity

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

σωφρονισμος, ου m sound judgement;  
 self-control

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

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

**Day 633: 2 Timothy 1:8-14****Verse 8**

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

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

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

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

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

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

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

**Verse 9**

τοῦ σωσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων,

σωσαντος Verb, aor act ptc, m gen s σωζω  
save, rescue

κλησις, εως f call, calling

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

ἅγιος, α, ον holy

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

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

Cf. Rom 8:28.

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

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

**Verse 10**

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

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

φανερωω make known, reveal  
ἐπιφανεια, ας f appearing, coming

Cf. 1 Tim 6:14.

σωτηρ, ηρος m saviour

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

καταργεω render ineffective, do away with  
θανατος, ου m death

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

φωτίσαντος Verb, aor act ptc, m gen s  
φωτιζω bring to light, reveal

ζωη, ης f life

ἀφθαρσια, ας f immortality

**Verse 11**

εἰς ὃ ἐτέθην ἐγὼ κηρυξ καὶ ἀπόστολος καὶ διδάσκαλος,

Cf. 1 Tim 2:7.

ἐτέθην Verb, aor pass indic, 1 s τιθημι  
place, appoint

κηρυξ, υκος m preacher, herald

διδασκαλος, ου m teacher

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

**Verse 12**

δι• ἦν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ• οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστὶν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

αἰτία, ας f reason, cause  
 πασχω suffer, experience

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

ἐπαισχυνομαι see v.8

οἶδα know, understand

πεπίστευκα Verb, perf act indic, 1 s

πιστευω believe (in), have faith (in)

πέπεισμαι Verb, perf pass indic, 1 s πειθω

persuade; perf act & pass have

confidence, be confident

δυνατός, η, ον strong, powerful, able

παραθηκη, ης f what is entrusted to

one's care

φυλασσω keep, guard, defend

ἐκεῖνος, η, ο demonstrative adj. that, he, she, it

τὴν παραθήκην μου can be understood in at least one of three ways:

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

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

**Verse 13**

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

ὑποτυπωσις, εως f example, pattern

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

ὑγιαίνω be sound, be in good health

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

πίστει Noun, dat s πιστις, εως f faith

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

**Verse 14**

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

καλός, η, ον good, fine, beautiful

παραθηκη, ης f see v.12

φύλαξον Verb, aor act imperat, 2 s

φυλασσω keep, guard, defend

ἅγιος, α, ον holy

ἐνοικεω live in

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

**Day 634: 2 Timothy 1:15-18****Verses 15-18**

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

**Verse 15**

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

οἶδα know, understand

ἀπεστράφησάν Verb, 2 aor pass indic, 3 pl

ἀποστρέφω turn away; aor pass turn away from, desert

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

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

**Verse 16**

δόξη ἔλεος ὁ κύριος τῷ Ονησιφόρου οἴκῳ, ὅτι πολλακίς με ἀνέψυξεν καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη,

δόξη Verb, aor act opt, 3 s διδωμι

ἔλεος, ους n mercy, compassion

οἶκος, ου m house, household, family

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

πολλακίς often, repeatedly, frequently

ἀνέψυξεν Verb, aor act indic, 3 s ἀναψυχω refresh, cheer up

The verb occurs here only in the NT.

ἄλυσις, εως f chain, imprisonment

ἐπαισχύνθη Verb, aor pass indic, 3 s

ἐπαισχυνομαι be ashamed

**Verse 17**

ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὔρεν

γενόμενος Verb, aor ptc, m nom s γινομαι

σπουδαιως earnestly, diligently, eagerly

ζητεω seek, search for, look for

εὔρεν Verb, aor act indic, 3 s εὑρισκω find

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

**Verse 18**

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

δόξη Verb, aor act opt, 3 s διδωμι

A play on the verb 'find.'

ἔλεος, ους n see v.16

ἐκεῖνος, η, ο see v.12

ὅσος, η, ον correlative pronoun, how much, how far

διακονεω serve, wait on, care for

βέλτιον adv. well, very well

Here only in the NT.

**Day 635: 2 Timothy 2:1-7****Verse 1**

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

σου οὖν is emphatic – in contrast to Phygelus and Hermogenes.

τεκνον, ου n child; pl descendants

ἐνδυναμοῦ Verb, pres pass imperat, 2 s

ἐνδυναμοω strengthen; pass become strong

The present tense has continuous force. "Paul is speaking here of a daily empowerment (cf. Rom 4:20; Eph 6:10; Phil 4:13), an ongoing strengthening required to carry out the commands in chap 1 (cf. 1 Tim 4:6 for the same idea." Mounce.

**Verse 2**

καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι.

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

μαρτυς, μαρτυρος m witness

The gospel is widely and publicly attested. Mounce thinks the witnesses are the many Christians who have also come to believe through the message Paul preached.

παράθου Verb, 2 aor midd imperat, 2 s

παρατιθημι place before, midd.

commit, entrust

πιστος, η, ον faithful, trustworthy, believing  
 οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὅτι who, which  
 ἱκανος, η, ον sufficient, fit, able  
 ἔσονται Verb, fut indic, 3 pl εἰμι  
 ἕτερος, α, ον other, another, different  
 διδασκω teach

'Train the trainers' is no new idea, it was Paul's method of ensuring that the work of the Gospel continued and expanded. It is the only means of supporting sustained growth. Mounce emphasises that the verse needs to be understood in its historical setting. "Paul is nearing the end of his life and wants Timothy to leave Ephesus, even before his work is done, so Paul can see Timothy one last time (4:9). In order to continue the work that Timothy began, it is essential that men of character continue to teach the true gospel, the same gospel Timothy learned from Paul. Timothy is to identify these men and entrust the gospel to them before he leaves, helping to ensure the integrity of the gospel message... Because teaching is the responsibility of the elders (cf. 1 Tim 3:2), the faithful men are probably elders."  
 Carson, Moo and Morris, in *An Introduction to the New Testament*, write, "There is a 'given' about the Christian faith; it is something inherited from the very beginning of God's action for our salvation, and it is to be passed on as long as this world lasts. Paul is not arguing that believers should be insensitive to currents of thought and action in the world about them, nor is he saying that the Christian is a kind of antiquarian, interested in antiquity for its own sake. He is saying that there is that about the essence of the Christian faith that is not open to negotiation. God has said and done certain things, and Christians must stand by those things whatever the cost."

### Verses 3-6

The metaphors of vv 3-6 are used also in 1 Cor 9:7, 10, though to illustrate a rather different point.

### Verse 3

συγκακοπάθησον ὡς καλὸς στρατιωτῆς Χριστοῦ Ἰησοῦ.  
 συγκακοπάθησον Verb, aor act imperat, 2 s  
 συγκακοπαθεω see 1:8  
 καλος, η, ον good, right, proper, fine  
 στρατιωτῆς, ου m soldier

### Verse 4

οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.  
 οὐδεὶς, οὐδεμία, οὐδεν no one, nothing  
 στρατευομαι serve as a soldier, wage war, do battle  
 ἐμπλεκομαι be mixed up in or involved in

The verb "is used outside the NT in describing a sheep or hare being tangled in thorns ... which creates a helpful picture for understanding this passage." Mounce.

βιος, ου m life, living, possessions  
 πραγματειαι, ων f affairs, pursuits  
 στρατολογήσαντι Verb, aor act ptc, m dat s  
 στρατολογεω enlist soldiers  
 ἀρεσκω please, seek to please

"A good soldier (v 3) is single-minded, concentrating on his military task and hence not becoming involved in day-to-day civilian affairs. This single-mindedness is one way in which Timothy is called to suffer... The metaphor is a call to perseverance." Mounce

### Verse 5

ἐάν δὲ καὶ ἀθλήῃ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.  
 ἐάν if, even if, though  
 ἀθλεω compete (in an athletic contest)

Cf. 1 Tim 1:18; 4:7; 6:12; 2 Tim 4:7; 1 Cor 9:24-27. "Just as an athlete perseveres despite the suffering involved in training and competition, so also Timothy should willingly suffer." Mounce.

στεφανωω crown; reward

"Elsewhere Paul speaks of pursuing not a perishable but rather an imperishable wreath (1 Cor 9:25), and later in this epistle Paul writes of the crown of righteousness (4:8) he will receive." Mounce

ἐάν μη except, unless  
 νομίμως lawfully, according to the rules

"Can mean competing in the actual contest according to the rules. It can also mean that athletes must properly prepare for the contest, reflecting the Greek rule that called for ten months of preparation before the games." Mounce

### Verse 6

τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.  
 κοπιαω work, work hard

"God's call on Timothy's life and his willingness to suffer involve strenuous toil."  
Mounce

γεωργος, ου m farmer, vinedresser  
 δει impersonal verb it is necessary, must  
 πρωτον i) adv. first; ii) equivalent to prep  
 with gen before  
 καρπος, ου m fruit, grain, harvest  
 μεταλαμβανω receive, share in, have

### Verse 7

νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος  
 σύνεσιν ἐν πάσιν.

νοεω understand, perceive, discern,  
 consider

Mounce suggests the sense here is 'reflect on.'  
 "Paul recognises that the significance of the preceding three metaphors may not be fully apparent to Timothy so he urges him to reflect, to mull over, what he says." Lock paraphrases, "Think over the way in which this applies to you."

συνεσις, εως f understanding, insight