

II TIMOTHY

Book note for 2 Timothy

No book note yet.

Chapter note for 2 Timothy 1

1 Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8 to be stedfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

2 Tim 1:1

No book note, yet.

2 Tim 1:13

I.e., the linguistic structures surrounding sound words. From Quantum Field Theory, nicknamed Axiomatic Field Theory, theorists have derived the structural elements of a theory. Theories are constructed about a problem which is pictured as a gap or hole in our knowledge, and which gap is technically called a vacuum state. Facts, formally called coupling constants, are points which form the foundations for statements (lines) which speak to outline the problem. If the statement is perpendicular to the surface, it is said to be "upright" and is technically known as a normal line. If the statement passes through the point along the surface, so that it is tangential to the surface, it is said to lie on the surface and, as it does not describe the surface, it is called a lie. The set of all such normal statements constitutes the theory.

The same idea occurs in Structural Linguistics which views the statements as being grouped into aggregate structures such as sentences, paragraphs, chapters, and volumes. Statements, when expressed in mathematical formalism, are called formulae. A statement itself may be broken down into smaller pieces called words. A word is the basic unit of information (Jn. 1:1). Although a word may be split into letters, the individual letters have no meaning. So it is that we read in 2 Corinthians 3:6 that "the letter killeth, but the spirit giveth life," and this is the sense inherent in this passage.

2 Tim 1:15

Asia is turned away to this present day (1999) although Korea is responding to the gospel.

Chapter note for 2 Timothy 2

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 the foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

2 Tim 2:6

Lu. 10:7; Mat. 10:10; Deu. 25:4; 1 Cor. 9:7; 1 Tim. 5:18.

2 Tim 2:7

Pr. 2:1-9, esp. v. 6.

2 Tim 2:8

For gospel see note to Mat. 4:23.

2 Tim 2:9

Lower case "word." Psa. 138:2, living, get outside the covers.

2 Tim 2:10

Paul's suffering was for converts (elect) after they got saved, not for their election. The intent of his suffering was that they might get eternal glory along with their salvation in Christ Jesus. Eternal glory includes a millennial reign (right in context, see v. 12) and rewards (vv. 20-21). Observe that reigning (v. 12) is conditioned upon suffering (v. 12), and in Col. 3:24 it is conditional upon serving. Hyper-Calvinists leave out "with eternal glory."

2 Tim 2:14

Remembrance <--> "re-mind."

Subvert = bring under authority.

Striving about words includes higher and lower criticism, as well as the addition of alternative readings or words in the Bible's margins. These serve to subvert the reader by sowing doubt in his mind.

2 Tim 2:15

3:16; Prov. 15:28.

The Scriptures are here called the word of truth. We should study (Jn. 5:39) and search these scriptures to find the truth (Ac. 17:11); and the method of study is to note the things that differ and make a proper division between them. This cannot be done without studying. But...

Modern versions erase study from the text and also erase dividing. Typically, "study" is replaced with "diligent," and "rightly dividing" is replaced with "handling." "Study" in "The Original Greek" is *spoudason*, which in context is the "dynamic equivalent" of study. Likewise, "rightly dividing" is *orthotomounta*, which means to cut straight, perpendicular, at a right angle; hence "rightly dividing." Dividing implies dispensation.

Modern versions follow the Roman Catholic works-oriented heresy. The Catholic *New American Bible* renders this verse as: "Try hard to make yourself worthy of God's approval." The Liberal Protestant RSV says: "Do your best to present yourself to God as one approved by him." That not only follows the catholic path but also teaches us to try to deceive God into thinking we are approved by him. (Read the quote again with your head and not your emotions.) Evangelicals give us the NIV's: "Do your best to present yourself to God as one approved." Again we see the footprints of Rome and overtones of deception. The Fundamentalists weigh in with two versions, the NASV and the NKJV, both of whom offer us: "Be diligent to present yourself approved to God." Just like Rome, and including the Protestant counterfeit "yourself."

Why do the modern Greek "scholars" alter the plain text (Greek or English) into something obtuse? One reason is that they don't want the believer to study the "word of truth." That way the believer would look to them, believing them to be diligent, for help. Another reason is that these "scholars" believe in the "fundamentals of the faith, but are deeply jealous of the advanced revelations God gave to Darby, Larkin, Scofield, Bullinger, Stam, etc. (e.g., rapture, dispensational truth), and laymen believers. These were discovered after and belied many of the established historic positions of the mainline churches. They want to deal with generalities and spoken messages, not the particulars of a written text.

Finally, we do not approve ourselves to God, for he knows our studies and work better than we; no, we show to ourselves that in Christ Jesus we are “approved unto God,” for whereas the Word of God is the Lord Jesus Christ, the word of God is that Word expressed in writing, that is, in this book. See also Gal. 6:4.

So, who should we believe? The scholarly reading or the AV reading? Which would God have you to do, especially in light of Psa. 138:2, “...thou hast magnified thy word above all thy name.”

-- **SHOW**

QV error: A.V. is “shew.”

2 Tim 2:16

Babblings from Babel.

2 Tim 2:17

“Their word,” uses a singular word, just as the Bible critics use when they refer to the “Word of God,” by which they mean the “message” instead of the words. Generally they subvert the Bible by arbitrating what God *meant* to say but evidently didn’t have the wits to say plainly in the first place; thus, according to them, God needs them and their “scholarship” to make it plain to his saints what he “meant” to say.

Critics say that *canker* should be “gangrene,” not canker. But gangrene results from the cutoff of blood to tissue, which tissue then dies and rots. Canker, which is cancer, consumes the body’s resources, so that it eats the body.

Hymenaeus, (from the Greek god of weddings, Human): “humanist.”

Philetus = “kiss,” “love,” “amiable.” Thus he embodied the characteristics of “charismatic” individuals who inspire followers by the strength of their personality instead of by the truth and righteousness.

2 Tim 2:18

Hymenaeus and Philetus taught Post-millennialism. They spiritualized the first resurrection to have happened with the resurrection of Jesus. This is the position of the Reformed Presbyterians and Roman Catholics who then have to spiritualize the millennium of Rev. 20:1-6. Post-millennialists and Amillennialists posit that H&P were Gnostics, but the Gnostics didn’t believe in any resurrection at all. To them all resurrections were spiritual, including Jesus’. That’s not the context here.

These are Christians who overthrow the faith of other Christians. (See 1 Tim. 4:1 for starting link.)

2 Tim 2:21

3:17; 1 Thes. 4:4. See the things mentioned previously in this chapter to see what to purge.

Chapter note for 2 Timothy 3

1 He adviseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

2 Tim 3:1

1 Tim. 4:1 v.f. For an exposition on last days see Heb. 1:2.

Perilous times are increasingly characteristic of this age. Electronic technology in liberal hands (Isa. 32:5) has removed all privacy from man's financial and legal dealings, and the "security" technology will soon make it possible for the security forces to electronically lock people into their own homes. The erosion of basic freedoms and the willingness by liberals, socialists, and communists to kill for their cause makes this an extremely perilous time.

The reason for this is that the Body of Christ has been steeped in complacency for the entire twentieth century. Four factors have contributed to that state of affairs, each of which has contributed to the abandonment of the Holy Bible:

- 1. Christian scholarship** is the most Satanic and deadly influence at work in the Body of Christ since the *Revised Version* of 1881. Of all the factors, this one has caused the Body of Christ to abandon the Reformation text for the Dark Age Jesuit text of 1582 (*Douay-Rheims*). Once Christians lost faith in the Bible, the way was clear to do away with the Bill of Rights, the Constitution of the United States, and more generally, human rights around the world. (No other religion gives man any rights whatsoever.)
- 2. News media.** It began with newspapers and magazines and ended with television and the internet. It replaced the Bible in the lives and homes of not only the unsaved, but the homes of the saints. They believed what they saw on the boob tube, but did not believe what they saw in the Bible. They exchanged the Bible's gods and devils (2 Ki. 4:8; Psa. 91:13; Mat. 16:23; 2 Cor. 4:4; 11; Jas. 2:23) for those of the journalists, gods Mandela, Gorbachev, Ted, Bobbie, and Jack Kennedy, FDR, Mother Teresa, MLK Jr., Marilyn Monroe, Pope John Paul II; devils McArthur, Goldwater, Rush Limbaugh, Jerry Falwell, John Birch, Lester Roloff, Hesse Helms, Dan Quale, NRA, etc.
- 3. Refusal to deal with the things which are not seen** (2 Cor. 4:18). These include the Rapture, the Judgment Seat of Christ, the Millennial inheritance, heaven, hell, New Jerusalem, and God himself (Jn. 4:24). Saved and lost pastors became amateur psychologists. Modern Christians -- Catholics and Charismatics foremost -- are carnal materialists.
- 4. Demonic revelation.** The Charismatic movement, see chapter note at Acts 2:1.

2 Tim 3:3

Sodomites and animal rights people are examples of people without natural affection.

Incontinent = lack of self-restraint, especially in fornication.

2 Tim 3:7

1 Cor. 2:14; Col. 2:8; 1 Tim. 6:20. Also compare 1 Tim. 3:4 and 2 Tim. 4:4. What this means, of course, is that the truth is, by their definition, unknowable; and that every man who claims to know the truth--even the Lord Jesus Christ (Jn. 14:16)-- is labeled a liar, even should he indeed know the truth.

The rebuke also applies to Bible scholars who search after the long-lost "original text." Since the Holy Bible is the truth, they search after it but, of course, they cannot find it because the "originals" have long ago returned to dust. They think to recover that which God did not think worthy of preservation. Real Bible believers know that the word of God is revealed from heaven, is preserved, and therefore readily obtainable in a King James Bible.

2 Tim 3:8

Tradition has it that these men were the magicians called to advise Pharaoh (Ex. 7:11).

Re. reprobate, Rom. 1:28.

2 Tim 3:11

Ac. 14:19.

2 Tim 3:15

Note, Timothy didn't have the "original autographs," which signifies that verses 16 and 17 refer to copies he had of the original inspiration (cf. Jer. 36 for an example of an "original" being written). Likewise, without the

originals all of the scriptures in Luke 4; Acts 8, 17; John 5; and Romans 9 would also be non-inspired. Note, too, that incomplete or errant scriptures cannot be called "holy."

2 Tim 3:16

This verse belies the notion that scientific "evidences" supersede Scripture.

2:15; Psa. 12:6-7. *Verbal inspiration* applies to the original autographs only (see Jer. 36:2, 4, 17-18). "Given by inspiration" is here also applies to the preservation of the Bible. This is so because of the word *is* (present tense) before the phrase "given by inspiration." To be present, it must still be preserved. Indeed, according to Gen. 2:7, it is a living book (Heb. 4:12, q.v.!).

Note the paradox of modern critical scholarship: if only an original manuscript is inspired, then it follows from this verse that only the original was Scripture. Then no one today has ever searched the Scriptures (Jn. 5:39), read the Scriptures (Ac. 8:32), quoted the Scriptures (Gal. 3:8), or studied the Scriptures (Ac. 17:11) -- unless! -- they were "scriptures" containing multiple errors that were not the (original) Scriptures and were not the Scriptures that Timothy was raised on (v. 15). See Job 32:8 for more.

Doctrine is so important that it is listed first of the reasons for scripture. The word occurs 51 times in 50 verses, its first mention being in Deu. 32:2 (q.v.) where the context suggests that it refreshes the earth. Modern versions eliminate doctrine by replacing the word with "teaching," losing the cross reference to 2 Tim. 4:3.

More on inspiration: Since the Greek translated "inspiration" is *theopneustos*, and since it is fashionable to render that "Gode-breathed" these days, let's see what the scriptures have to say, not what Greek lexicons and grammars have to say.

1. God breathed the breath of life into man's nostrils (Gen. 2:7), which is the first occurrence of the concept.
2. "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).
3. "Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: ..." (Eze. 37:5-6).
4. "... Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain that they may live" (Eze. 37:8-9).
5. "... he breathed on them, and saith unto them, Receive ye the Holy Ghost" (Jn. 20:22). The Holy Ghost came on them in Acts 2.

Note from these quotes that nothing was "given by inspiration" until it was fully formed." God does not breathe out every word of the King James Bible. He created a living book, just as he created a living man and Ezekiel's army, and his Church, by breathing on them.

2 Tim 3:17

2:21.

-- **THOROUGHLY**

Should be "thoroughly," not thoroughly. Thoroughly means that the "effect" works from the outside in and may be only temporary. "Thoroughly" means eternal, from the inside out (that is, by the Holy Ghost).

Chapter note for 2 Timothy 4

1 He exhorteth him to do his duty with all care and dilligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

2 Tim 4:1

Two judgments: the quick (born again) at his *appearing* and the dead at his *kingdom* (Rev. 20:11 v.f.).
Re. kingdom of Christ, cf. Eph. 5:5.

2 Tim 4:2

Instant = at once, standing ready (for attack).

2 Tim 4:3

Indicative of apostasy. According to the Scofield notes to this chapter, it is impossible for “Fundamentalists” to apostatize. Only lost sinners apostatize while Fundamentalists are safeguarded and foolproof from deception. Now Rome has professed to believed in the fundamentals of the faith since A.D. 325, but that doesn’t bother the historians such as Scofield. Rome believes in verbal inspiration of the originals, the Deity of Christ, the Virgin Birth, the Blood Atonement, the Bodily Resurrection, and the Last Judgment. Of course, some Fundamentalists add additional fundamentals, but institutions such as Bob Jones University and individuals such as Machen and Hodge did not believe that those were fundamentals.

Consider that some versions change the word doctrine (in 3:16) to teaching.

Finally, how these men are manifested is addressed in Isa. 29:11 v.f. See note there.

2 Tim 4:4

The state of the modern humanist and Bible critic. 1 Tim. 1:4; 2 Tim. 3:7.

2 Tim 4:5

For a note on evangelist, see the note to Acts 21:8.

2 Tim 4:7

1 Tim. 6:12.

2 Tim 4:8

Re. crowns, see 2 Cor. 5:10 note.

2 Tim 4:10

For Demas, see note to Col. 4:15. For Titus, see 2 Cor. 2:13.

2 Tim 4:13

-- **CLOAK**
A.V. cloke.

2 Tim 4:14

Dan. 2:39 with Dan. 8:5 (Alexander, head of the brass kingdom).

Alexander = defender of men.

2 Tim 4:17

Psa. 22:13, 21.

2 Tim 4:20

Contra modern healers: Paul couldn’t heal Trophimus. Neither could he heal Timothy (1 Tim. 5:23). Nor could he heal himself (2 Cor. 12:9).

2 Tim 4:21

Ancient British documents claim that Linus was a believing senator who married Claudia, a British princess, when she was in Rome with her father, Bran. They were of the West British or Silurian royal family of Caradog (Caratacus). Bran was held hostage to insure the allegiance of his son, King Caradog. Bran was held from A.D. 51-58, then released. Of him it is recorded that he “brought the faith of Christ” to the Cambrians. Since he is not greeted here, it is likely that this happened after his release in A.D. 58.

2 Tim 4:22

The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.