



## THE EPISTLE TO SECOND TIMOTHY BY PAUL THE APOSTLE (cont.)

## I. Facts to Be Noted (cont.)

him in his trial.

F. The only Scene is Rome.

G. The Characters in 2 Timothy. Paul mentions 27 characters in 4 chapters containing 83 verses.

Paul ( Saülóhs)	<b>Teemóth-ehóhs</b> (Timothy)	<b>Lōées</b> (Lois)	<b>Euneí kay</b> (Eunice)	<b>Fúgellohs</b> (Phygellus)
<b>Hehrmohgéhnays</b> (Hermogenes)	<b>Ohnay-séefohrohs</b> (Onesiphorus)	<b>Huméhnaióhs</b> (Hymenaeus)		
<b>Feelaytós</b> (Philetus)	<b>Yahnnáys</b> (Jannes)	<b>Yahmbráys</b> (Jambres)	<b>Daymáhs</b> (Demas)	
<b>Kráyskays</b> (Crescens)	<b>Téetóhs</b> (Titus)	<b>Loukáhs</b> (Luke)	<b>Máhrkohs</b> (Mark)	
<b>Tukh-eeekóhs</b> (Tychicus)	<b>Káhrpohs</b> (Carpus)	<b>Ahlehsáhdrohóhs</b> (Alexander)	<b>Préeskah</b> (Priscilla)	
<b>Ahkúláhs</b> (Aquila)	<b>Éhrahstóhs</b> (Erastus)	<b>Tróhfeemohs</b> (Trophimus)	<b>Eúboulohs</b> (Eubulus)	
<b>Póúdays</b> (Pudens)	<b>Léenohs</b> (Linus)	<b>Klaudéeah</b> (Claudia)		

H. Outline of 2 Timothy

I. Timothy Encouraged (The Past) (1:1-18).

II. Timothy Exhorted (The Present) (2:1-26).

III. Timothy Warned (The Future) (3:1-17).

IV. Timothy Charged (Present, Past, and Future) (4:1-22).

Alternate Outline by Wm. Graham Scroggie

Chapter 1 is occupied with the Past.

Chapter 2 is occupied with the Present.

Chapter 3 is occupied with the Future

Chapter 4 is occupied with all three.

**II. The Theme of The Bible: The Coming of The Messiah and His Coming Kingdom of Righteousness and Peace:** Since the initial coming of the Messiah has taken place and His Return was imminently expected, and since Paul discussed the doctrine of The Coming-Presence of The Lord Jesus Christ rather extensively in both of The Epistles to Thessalonians and in 1 Corinthians, and in Romans. Paul only succinctly referred five times to The Coming-Presence of The Lord Jesus Christ. Then He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah to Earth to set up His Kingdom. However in Ehféhsseeous (Ephesians), Paul does not mention The Coming-Presence of The Lord Jesus Christ directly, but alludes to His coming when referring to The Lord Jesus Christ loving The Church. He “delivered Himself over in Her behalf . . . so that He present Her to Himself, The Church Glorious, not having spot or wrinkle or any such things.” Likewise The Kingdom of The God is not mentioned positively, but rather from the negative standpoint by reminding his readers of those who are sexually immoral or unclean or covetous or idolaters continually are not having inheritance in The Kingdom of The Christ and of God. Then in Kohlohs-sah-eh-ées (Colossians), The Kingdom is called “The Kingdom of The Son of His Love” (1:13 APT) as well as “The Kingdom of The God” (4:11). Firstly, Paul reminded his readers that in This Kingdom we are recipients of Redemption through His Blood and forgiveness of Sins and then he cited only the ones of the circumcision (Jewish heritage) whom he deemed as fellow-workers in The Kingdom of The God. Then in Feeláymohn (Philemon), since Paul was dealing with a personal matter between himself and two brothers (**Ohnýseemohs** and **Feeláymohn**) in union with The Lord Jesus Christ in The Kingdom of The God, The Kingdom is not specifically mentioned.

In Hebrews in chapter one (vs. 8,9), the sceptre of The Lord Jesus Christ’s Kingdom (also previously referred to as ‘The Kingdom of God’ is declared to be Righteousness (AV) [rightness (APT)]. The Son is addressed as ‘The God’ and The Kingdom is referred to as ‘Your Kingdom,’ but in the same quotation The Father addressed Himself as ‘The God of Yours’ Who has significantly anointed ‘You’ and also as The One who wields ‘the scepter of rightness’ (Heb. 1:8,9) and Who ‘laid the foundation to The Earth’ at its ‘beginning’ (1:10). Then in Hebrews twelve it is recorded that the saints receive “an immovable Kingdom alongside with Christ, let us have grace by means of which we sacredly serve The God well-pleasingly with modesty and reverence” (Heb, 12:28 APT). In 1 Timothy there is only one mention of the coming King of kings, the Blessed and a only Potentate and the appointed times of His coming splendid appearance (6:14-16 APT). In Paul’s short Epistle to Téetóhs (Titus) there is no mention to The Coming Kingdom but the emphasis is upon The Church and the disciple-saints in building His Church by means of discipleship.

Now in 2 Timothy The Coming Kingdom of His is referred to twice in the last chapter. Firstly, Paul earnestly urges Timothy (4:1-3), in the presence of The God and The Lord Jesus Christ, The One Imminently about-to Judge both the Absolutely Living ones and the dead ones at the time of The Splendid Appearance of His and The Kingdom of His, to fulfill his ministry in the imminently coming season of time when people will not forbear teaching that is sound (pure, correct, uncorrupted, healthy). This began to penetrate The Church before Timothy died. In closing Paul testified to Timothy of his confidence that The Lord shall save him from every evil work for The Celestial Kingdom of His (4:18).

**III. The Purpose of The Bible: To Teach The God’s Plan of Redemption:** So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in James the problem of faith demonstrated by works was clarified. In Galatians it is revealed that Faith is the means whereby we live in union with The Son of God, receive The Promise of The Spirit, become the sons of The God, and are in the sphere of Spirit. Also in Galatians a new dimension to Redemption is added, Justification by means of The Lord Jesus Christ’s Faith [note: it is our personal faith in The Lord Jesus Christ’s Faith that results in Salvation]. To be justified is to be declared righteous freed of: blame, guilt, and / or penalty of Sin as a result of The Lord Jesus Christ taking Sin upon Himself and becoming: a curse in behalf of us and the propitiation of our sins in order to provide Redemption which includes complete freedom from bondage to Sin and Satan. In Thessalonians we are taught that the exchange of bond-slavery of which Jesus spoke takes place at

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**III. The Purpose of The Bible: To Teach The God's Plan of Redemption (cont.):**

Redemption. Paul referred to the redeemed disciple-saints as "Salvation's purchased possession." Then Paul presented The God's determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God and the consequences of rejecting it. Thus far (up to early winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized in in Romans: Salvation, Sin, exchange of Masters in bond-service, Redemption, Reconciliation, and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19). In Ephésseous (Ephesians) Redemption was referred to in three instances. In the first instance (1:7), 'Redemption' referred to the initial occurrence of Redemption of every disciple-saint, when the sinner is identified in union with The Lord Jesus Christ through totally committed faith unto Him and His shed-blood, the result is forgiveness of gross stupid errors (sins). In the second instance (1:14), Paul referred to the occasion of the completion of Redemption of every disciple-saint, when the whole person in the glorified body united with the soul and spirit appears in the presence of The Lord Jesus Christ. Then in 1 Timothy God reveals the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God's instrument for expounding Truth.

In Tétohs (Titus) there is one mention of 'Redemption.' It is found on the verb 'ransom' meaning 'to pay the price for release.' The word 'Redemption' includes three aspects of Salvation: ἀγοράζω (ahgohrádzō) meaning 'to buy a slave in the marketplace'; ἐξahgohrádzō (eksahgohrádzō) meaning 'to buy a slave in the marketplace out of the marketplace not to be sold into bondage again'; and the verb form of the noun translated 'redemption', λυτρόω (lutrōō) meaning 'to pay the ransom price for release from bondage.' Here in Tétohs, Paul uses the third term which calls for the completed process of redemption. He then stated that bondage from which we were redeemed, which is all lawlessness and included the resulting condition, completely cleansed from all Sin and sins to become The God's special chosen people with boiling zeal for intrinsically-good works. Please note the difference between intrinsic and beneficial. These works are not human works benefitting humans but rather intrinsic coming from within our new nature and the Saving Grace implanted and motivated by The Lord Jesus Christ Himself relating to communicating the Gospel to all humans. Because that is The God's intention according to the reference by Paul to Tétohs to "The Saving Grace of The God," which 'splendidly appeared to all humans.' This Saving Grace is that by which all saints are being-educated-by-discipline" in order to be able to communicate This Grace to all humans.

Now in 2 Timothy, Redemption and its cognate words are not mentioned, but Paul alludes to redemption by describing the behavior of The Lord's bondslave (2:24-26) when one understands that Redemption includes the price that The Lord Jesus Christ paid to redeem (buy back) every lost sinner to Himself, all of whom are bondslaves to Satan, Sin, disobedience, and unrighteousness, to become bondslaves to The Lord Jesus Christ, The God, obedience, and Righteousness (Rom. 6:16-22). Thus this additional revelation clarifies that which is absolutely necessary for every regenerated disciple-bondslave to fulfill to prove that he or she is truly the bondslave of The Lord Jesus Christ.

**IV. The Progressive Revelation of The God:** Previously it was noted that in in Romans foundation Truths of The Christian Faith were revealed, especially explaining The Righteousness of The God, Sin, condemnation and Judgment, Justification by Faith, Salvation including Sin, Exchange of Masters, and sphere of the flesh. It was revealed that Israel's fall resulted in her being set aside, which resulted in blessing for the Gentiles for the duration of Grace and The Church Age until The Christ raptures The Church, followed by Israel's suffering in Tribulation for seven years "until the fullness of The Gentiles enter." This will take place before The Messiah King returns to Earth to set up The Promised Kingdom. Israel's fullness in restoration will bring greater blessing for the world. Practical, reasonable, sacred service to The God is to be performed by a public presentation of the body as an Absolutely-Living sacrifice in return for the dying Sacrifice by The New Master, The Lord Jesus Christ. After this occasion transpires, each one is to be renewed in the mind so as to utilize the grace-gifts, serving as bondslaves to The Lord in love. The Truth concerning the future judgment for all saints, who shall present themselves at The Christ's **Báymah** Seat was disclosed.

Then in Ephésseous (Ephesians) at least sixty-three (63) doctrines, many of which were previously expressed, were mentioned or given, one of which is enlightenment, another dealing with the gifted leaders of The Church with their selected realm of ministry for the purpose of building-up The Church as The Body of The Christ to grow unto maturity by means of discipleship with each one having a part in adding to The Body increase of members and nurturing them to maturity in The Christ. Paul especially dealt with three doctrines specifically, on the one hand with unity (oneness) and union with The Lord Jesus Christ; on another hand The God's determined will for a persistently, godly, daily walk and on another hand with the necessary armor with which the disciple-saints are to clothe themselves to be able to stand-fast strongly against the wiles of the Devil and his evil forces of various sorts of fallen spirit-beings. In addition to these two important doctrines, the following were further expanded or introduced throughout this Epistle: the determined will of The God; the sealing ministry of The Holy Spirit; the completion of Redemption when the glorified body shall acclaim His glory; the dead condition of all sons of the disobedience {unregenerated people under The God's wrath and citizens of Earth}; three dispensations {periods of time under The God's administration}: Dispensation of The Fullness of Times of The Gentiles, The Dispensation of The Grace of The God, and The Dispensation of The Mystery; and four more Mysteries to that which was previously noted: The Mystery of His Determined Will, The Mystery of The Christ, The Great Mystery of Christ and The Church, and The Mystery of The Gospel, also The God's purpose and plan in providing redemption; and method of revealing His mysteries to the world, angels, and all created beings; and The God's determined will for every saint is a persistently, godly, daily walk, and the persistent stand and withstanding in warfare by every disciple-saint of The God. **Finally**, Paul made it very clear that the warfare of the true child of The God, who is a summoned disciple-saint is on the spiritual level and not on a flesh and blood level, nor on a social level, nor on a moral level, nor on a legal level, and not a political level, nor even on a religious level. But on the contrary, our warfare is spiritual. So often those claiming to be Christian, succumb to the trap and wile of the Devil, which is to get involved in battle on one or more of these other levels: religious, social, moral, legal, or political, all of which are aspects of flesh and blood warfare. A warfare on these other levels shall result to the detriment of our intricate relationship with our Blessed Savior and Lord, Jesus Christ as well as hindering the effect of The Gospel in the Salvation of souls.

In Kohlsh-sah-eh-ées Paul emphatically stated that the spread of The Gospel extended to bearing fruit in the whole world (1:6), but

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## IV. The Progressive Revelation of The God (cont.):

more it was proclaimed to every creature under heaven (1:23). This was accomplished by late mid A.D. 62, the time when this Epistle was written. This could only be accomplished by the precise obedience to The Lord Jesus Christ's third and fourth commandments (Mk 16:15; Mt. 28:16-20) by every regenerated disciple's enthusiastic participation in discipleship by training as disciples, and in turn, training others to become disciples and then disciple others. Next Paul reemphasized Christology: The Lord Jesus Christ is The Glorified Head of The Church, which is His Body: He also is The Preeminent One, absolutely preeminent in the sphere of all things (1:18). Paul's aim should be the aim of every disciple saint, that is to present every human perfectly complete in union with The Lord Jesus Christ at The **Báymah** Seat judgment immediately after The Rapture of His Church (1:28). Then Paul exhorted this local church to deal positively with seven heresies that threatened to destroy the union with The Lord Jesus Christ that the saints had initially experienced. These were: Jewish festivals, new moon and Sabbath observance (2:16); angelology, gnosticism, asceticism, will-worship, prohibition of normal body ingestion and abuse thereof, elements of the world: spirits, philosophy, vain deceit, and dogmas according to the commands and teachings of humans, and exclusivism. Then in light of the fact of the glorification of the saints at Christ's coming again is displayed (3:4), the readers are commanded to persistently mind the things above and not on things upon Earth and to put to death their body members, which were previously serving in union with sins as sons of disobedience, by stripping off the old human with his practices and clothe themselves at once with The New Human (3:2-12). Finally, the fact that there were two other churches established and existing in southeast Asia in addition to this one in **Kohlohssai** (Colossæ) being ministered to by **Ahr-khéepohs** (Archippus), one in **Lah-ohdee-keh-éeah** (Laodicea) meeting in the house of **Numfáhs** (Nymphas) and the other in **Hee-ehráhpohlees** (Hierapolis). While in **Feeláymohn** (Philemon), it is disclosed that the saints at **Kohlohssai** (Colossæ) met in the house of **Feeláymohn** (vs. 1,2) and that **Ohnýseemohs** belonged to **Feeláymohn** as a runaway bonds slave. For some reason he was imprisoned in Rome and converted under Paul's prison ministry and began to serve Paul domestically in the bonds of The Gospel in union with The Lord Jesus Christ (10-16). **Ohnýseemohs** was sent back to **Feeláymohn** by means of **Tukh-eekóhs** (Tychicus) with this epistle (Col. 4:7-9). This Epistle exemplifies and applies the doctrine of imputation to the lives of the regenerated-disciple saints both in Paul's life and throughout the remaining time until The Second Coming of The Lord Jesus Christ.

Then in **Filippáysious** (Philippians) The God revealed Himself as gracious, loving, righteous, and forgiving so that anywhere with Him is joy unspeakable, even in prison. Three of the seven means of Fellowship (κοινωνία (koinōnéah) in Scripture are emphasized: Fellowship in Spirit (2:1-3), Fellowship with His Sufferings (3:10), and Fellowship in The Gospel (1:5; 4:14-19). Paul explained and exemplified Fellowship in The Gospel. He referred to the local church's on-going relationship with her missionary in both giving and receiving both financially and in prayer and communication as God's method of provision for His bondslaves serving as Pastors, qualified teachers, and commissioned missionaries involved in evangelizing, discipling and then baptizing those who are disciplined, and congregating them into local churches, while trusting and looking to The Lord God alone to meet all needs was revealed and explained. He also referred to this Fellowship as "the public-ministry (λεειτουργίας (leh-eetour-géeahs) of the local church" (2:29,30). Then how the race of Faith is to be run: with eyes upon the goal persistently pursue the prize of our vocation by concentrating the mind upon The Lord Jesus Christ and persistently mind the same thing as others who are more mature are continually walking orderly in file with the same rule of conduct (3:13-17).

In **Hebrews** The God revealed that He has exalted Christ better than angels and all human systems and heroes through Whom He has provided Eternal Redemption. The Christ has performed and perfectly completely fulfilled all the qualifications absolutely necessary to become The Originator (Captain or Author or Chief Military Leader or Prince) of The Salvation of ours (2:8-10,14-17; 4:14-16), and through obedience became Causer of Eternal Salvation and Great High Priest after the order of **Mehlkhee-sehdéhk** (5:5-10; 7:17, 21), and both Guarantor and Mediator of a better Covenant (7:22; 8:6; 9:15 APT). And since He Established the New Covenant, He has Made the first obsolete (8:13; 10:9). By offering His own blood on the Mercyseat in The Holy Place He secured forgiveness of sins and Eternal ransoming (the transaction of payment of the ransom price for all once forever (9:11-15, 22-26). Since The Lord Jesus Christ performed and continues to perform all the mediations of The Great High Priest through His high priestly ministry with all its implications, The Only Way directly to The God is open and accessible through Christ by faith (10:19-23). Then Paul listed a register of the cloud of witnesses summarizing the Heroes of The Faith of The Old Testament (11:1-12:1). Then he likened the life of Faith as a race run with our eyes upon The Originator and perfecter of The Faith who patiently endured crucifixion, who promised with two triple negatives to assure us his faithfulness unto the absolute end (13:5). He ended his treatise to Hebrews with statements of encouragement, exhortation, injunction, warning, entreaty, and salutation (13:1-25).

Then in **1 Timothy** The God reveals the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God's instrument for expounding Truth. In **Téetohs** (Titus), supplemental qualifications and responsibilities of elders and those saints of three age groups in The Church were stated. Then Téetohs was exhorted to teach the saints that every age group is to display 'the saving grace of The God' through their example. Paul explained the reason and the means of doing this as well as the principle of spiritual growth and the practice of discipleship. Then Paul laid special emphasis upon dealing with human heretics by avoiding and refusing to fellowship with them and stated three reasons for such severe action, all of which we do well to heed and practice.

Now in **2 Timothy** The God reveals in the first place that although things are looking dark in the spiritual realm and becoming more difficult, oppressive, and frightful to those who are adhering closely to The Faith of our Lord Jesus Christ, be reminded of the grace-gift of The God and His miraculous power and love, and never be ashamed one bit of The Lord when suffering hardship. Nor be ashamed not one bit of other bonds slave-disciples who suffer hardship (1:6-12) and you yourself suffer hardship as a good soldier of Jesus Christ. Then Paul gave a description of a Lord's bonds slave (2:24-26). He also gave a description of the behavior of the humans in the ferocious seasons of time in the last days (3:1-7) and wicked humans and wizards progressing worse and worse, persistently misleading and persistently being led astray (3:13). Also Paul added information concerning Inspiration of all Scripture (3:16,17). An added fact pertaining



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Answer (cont.)

4. What crown shall be given to Paul and all the ones who are loving The Splendid Appearance of The Lord Jesus Christ?

5. What does loving the Splendid Appearance of The Lord Jesus Christ mean in behavior?

**APPLICATION:** What will you do to prove that you are a regenerated- disciple bondslave of The Lord Jesus Christ who loves and longs for His Splendid Appearing?