

The Second Epistle Of Paul To Timothy

The Argument

The Apostle being now ready to confirm that doctrine with his blood, which he had professed and taught, encourageth Timothy (and in him all the faithful) in the faith of the Gospel, and in the constant and sincere confession of the same; willing him not to shrink for fear of afflictions, but patiently to attend the issue, as do husbandmen, which at length receive the fruits of their labors, and to cast off all fear and care, as soldiers do which seek only to please their captain; shewing him briefly the sum of the Gospel, which he preached, commanding him to preach the same to others, diligently taking heed of contentions, curious disputations, and vain questions, to the intent that his doctrine may all together edify. Considering that the examples of Hymenaeus and Philetus, which subverted the true doctrine of the resurrection, were so horrible; and yet to the intent that no man should be offended at their fall, being men of authority and in estimation, he sheweth that all that profess Christ, are not his, and that the Church is subject to this calamity that the evil must dwell amongst the good until God's trial come; he referreth them whom he hath elected, even to the end. And that Timothy should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall follow, willing him to arm himself with the hope of the good issue that God will give unto his, and to exercise himself diligently in the Scriptures, both against the adversaries, and for the utility of the Church, desiring him to come to him for certain necessary affairs, and so with his and others salutations endeth.

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2 Timothy 1

3 He commendeth Timothy's faith, 6 and exhorteth him to go on faithfully in the charge committed unto him; 8 and that neither for his bonds, 9 nor the revolting of others, he faint. 11 He triumpheth of his Apostleship. 14 He willeth him to have care of the thing committed unto him, 16 and praiseth Onesiphorus.

1 Paul an Apostle of Jesus Christ by the will of God, (a) according to the promise of life which is in Christ Jesus,

(a) Sent of God to preach that life which he promised in Christ Jesus.

2 To Timothy *my* beloved son: Grace, mercy *and* peace from God the Father, and from Jesus Christ our Lord.

3 (1) I thank God, (*) whom I serve from *my* (b) (♣) elders with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

(1) The chiefest mark that he shooteth at in this Epistle, is to confirm Timothy to continue constantly and manfully even to the end, setting first before him the great good will he beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothy, and his ancestors, which might so much the more make him bound to God.

(*) Acts 22:3 .

(b) From Abraham, Isaac, and Jacob; for he speaketh not of Pharisaism, but of Christianity.

(♣) Following the steps of mine ancestors, as Abraham, Isaac, Jacob, and others of whom I am come and of whom I received the true religion by succession.

4 Desiring to see thee, mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that *it dwelleth* in thee also.

6 (2) Wherefore, I put thee in remembrance that thou (c) (*) stir up the gift of God which is in thee, by the putting on of (♣) my hands.

(2) He warneth us to set the invincible power of the Spirit, which God hath given us, against those storms which may and do come upon us.

(c) The gift of God is as it were a certain lively flame kindled in our hearts, which the flesh and the devil go about to put out; and therefore we on the contrary side must labor as much as we can to foster and keep it burning.

(*) The gift of God is a certain lively flame kindled in our hearts, which Satan, and the flesh labor to quench, and therefore we must nourish it, and stir it up.

(♣) With the rest of the Elders of Ephesus, 1 Timothy 4:14 .

7 For God hath not given to us the Spirit of (d) fear, but of power, and of love, and of a sound mind.

(d) To pierce us through, and terrify us, as men whom the Lord will destroy.

8 (3) Be not therefore ashamed of the testimony of our Lord, neither of me (e) his prisoner, but be partaker of the afflictions of the (f) Gospel according to the (g) power of God;

(3) He proveth that the ignominy or shame of the cross is not only not to be ashamed of, and also that it is glorious and most honorable: first, because the Gospel wherefore the godly are afflicted, is the testimony of Christ; and secondly, because at length the great virtue and power of God appeareth in them.

(e) For his sake.

(f) This Gospel after a sort is said to be afflicted in them that preach it.

(g) Through the power of God.

9 (4) Who hath saved us, and called us with a (*) holy calling, not according to our (♣) works, but according to his own purpose and grace, which was (h) given to us through Christ Jesus (i) before the (♣) world was,

(4) He sheweth with how great benefits God hath bound us to maintain boldly and constantly his glory which is joined with our salvation, and reckoneth up the causes of our salvation, to wit, that free and eternal purpose of God to save us in Christ which was to come, whereby it should come to pass, that we should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and author of immortality.

(*) 1 Corinthians 1:2 .

(♣) Titus 3:5 .

(h) He saith that, that grace was given us from everlasting, unto which we were predestinated from everlasting. So that the doctrine of foreseen faith and foreseen works, is clean contrary to the doctrine which preached and teacheth the grace of God.

(i) Before that course of years, which hath run on ever since the beginning of the world.

(♣) Romans 16:25; Ephesians 1:4; Colossians 1:26; Titus 1:2 .

10 But is now made manifest by the (*) appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality unto (k) light through the Gospel.

(*) He speaketh here of his first coming, which though it seemed poor, and contemptible, yet was honorable and glorious; therefore our minds ought to be lifted up from the consideration of the worldly things to contemplate the majesty thereof.

(k) Hath caused life and immortality to appear.

11 (*) (5) Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

(*) 1 Timothy 2:7 .

(5) That is, the Gospel which the Apostle preached.

12 (6) For the which cause I also suffer these things, (7) but I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to keep that which I have (*) committed to him against that day.

(6) He confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it.

(7) By setting his own example before us, he sheweth us how it may be that we shall not be ashamed

of the cross of Christ, to wit, if we be sure that God both can and will keep the salvation which he hath as it were laid up in store by himself for us against that day.
(*) Which is myself.

13 (8) Keep the true pattern of the wholesome words, which thou hast heard of me in faith and love which is in Christ Jesus.

(8) He sheweth wherein he ought to be most constant, to wit, both in the doctrine itself, the abridgement whereof is faith and charity, and next in the manner of teaching it, a lively pattern and shape whereof Timothy knew in the Apostle.

14 (9) That (*) worthy thing, which was committed to thee, keep (10) through the holy Ghost, which dwelleth in us.

(9) An amplification, taken of the dignity of so great a benefit committed to the ministers.
(*) The graces of the holy Ghost.
(10) The taking away of an objection. It is a hard thing to do it, but the Spirit of God is mighty, who hath inwardly endued us with his virtue.

15 (11) This thou knowest, that all they which are in Asia, be turned from me, of which sort are Phygellus and Hermogenes.

(11) He preventeth an offence which arose by the means of certain that fell from God and the religion, and uttereth also their names, that they might be known of all men. But he setteth against them the singular faith of one man, that one only good example alone might counterpoise and weigh down all evil examples.

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 at Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him, that he may find mercy with the Lord at that day, and in how many things he hath ministered unto me at Ephesus, thou knowest very well.

2 Timothy 2

2 The better to set out perseverance in the Christian warfare, 3 he taketh similitudes, 4 from soldiers, 6 and from husbandmen. 10 He sheweth that his bonds are for the profit of the Saints; 15 Then he warneth Timothy to divide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to do all things modestly.

1 Thou (1) therefore, my son, be strong in the grace that is in Christ Jesus.

(1) The conclusion of the former exhortation, which hath also added unto it a declaration how that they do not keep that worthy thing that is committed unto them which keep it to themselves, but they rather which do most freely communicate it with others, to the end that many may be partakers of it, without any man's loss or hindrance.

2 And what things thou hast heard of me, (*) by (a) many witnesses, the same deliver to faithful men, which shall be able to (♣) teach others also.

(*) Or, by the presence of many witnesses.
(a) When many were by, which can bear witness of these things.
(♣) So that the truth of God may remain perfect.

3 (2) Thou therefore suffer affliction as a good soldier of Jesus Christ.

(2) Another admonition: That the ministry of the word is a spiritual warfare, which no man can so travail in, that he may please his captain, unless he forgo and part with all hindrances which might draw him away from it.

4 No man that warreth, entangleth himself with the affairs of (b) *this* life, because he would please him that hath chosen him to be a soldier.

(b) With affairs of household, or other things that belong to other ordinary businesses.

5 (3) And if any man also strive for a mastery, he is not crowned, except he strive as he ought to do.

(3) The third admonition: The ministry is like to a game or jousting, wherein men strive for the victory, and no man is crowned unless he strive according to the laws which are prescribed, be they never so hard and painful.

6 (4) The husbandman (*) must labor before he receive the fruits.

(4) Another similitude tending to the same end; no man may look for the harvest, unless he first take pains to plow and sow his ground.
(*) So that the pain must go before the recompense.

7 (5) Consider what I say, and the Lord give thee understanding in all things.

(5) All these things cannot be understood, and much less practiced, unless we ask of God and he gives us understanding.

8 (6) Remember that Jesus Christ, *made* of the seed of David, was raised again from the dead according to my Gospel,

(6) He confirmeth plainly two principles of our faith, which are always assaulted of heretics, the one whereof (to wit, that Christ is the true Messiah made man of the seed of David) is the ground of our salvation; and the other is the highest part of it, to wit, that he is risen again from the dead.

9 (7) Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not (*) bound.

(7) The taking away of an objection: Truth it is, that he is kept in prison, as an evil doer, yet there is no cause, why therefore some should go about to derogate credit from his Gospel, seeing that notwithstanding God did bless his ministry; nay rather, that example of this his captivity and patience did sundry ways confirm the Church in the hope of a better life.
(*) Notwithstanding mine imprisonment the word of God hath it race, and increaseth.

10 Therefore I suffer all things for the (*) (♣) elect's sake, that they might also obtain the salvation which is in Christ Jesus, with eternal glory.

(*) 2 Corinthians 1:4; Colossians 1:24 .
(♣) To confirm their faith, more esteeming the edification of the Church than himself.

11 (8) *It is* a true saying, For if we be (*) (c) dead together *with him*, we also shall live together *with him*.

(8) The fourth admonition: we ought not to contend upon words and questions, which are not only unprofitable, but also for the most part hurtful; but rather upon this, how we may frame ourselves to all manner of patience, and to die also with Christ (that is to say, for Christ's name) because that is the plain way to the most glorious life; as contrariwise the falling away of men can diminish no part of the truth of God, although by such means they procure most certain destruction to themselves.
(*) Romans 6:5 .
(c) If we are afflicted with Christ, and for Christ's sake.

12 If we suffer, we shall also reign together *with him*; (*) if we deny *him*, he also will deny us.

(*) Matthew 10:33; Mark 8:38 .

13 If (*) we believe not, *yet* abideth he faithful, he cannot deny himself.

(*) Romans 3:3; Romans 9:6 .

14 Of these things put them in remembrance, and (d) protest before the Lord, that they strive not about words, which is to no profit, *but* to the perverting of the hearers.

(d) Call God to witness, or as a Judge: as Moses, Joshua, Samuel, and Paul himself did, in Acts 13.

15 (9) Study to shew thyself approved unto God a workman that needeth not to be ashamed, (*) dividing the word of truth (e) aright.

(9) The fifth admonition: A minister must not be an idle disputer, but a faithful steward in dividing aright the word of truth, in so much that he must stop the mouths of other vain babblers.
(*) Giving to every one his just portion. Wherein he alludeth to the Priests of the old Law which in their sacrifice gave to God his part, took their own part and gave to him that brought the sacrifice his duty.
(e) By adding nothing to it, neither over skipping anything, neither mangling it, nor renting it asunder, nor wresting of it; but marking diligently what his hearers are able to hear, and what is fit to edifying.

16 (f) (*) Avoid profane and vain babblings, (10) for they shall increase unto more ungodliness.

(f) Mark and watch, and see they creep not on further.
(*) 1 Timothy 4:7; 1 Timothy 6:20; Titus 3:9 .
(10) He discovereth the subtilty of Satan, who beginning with these principles, draweth us by little and little to ungodliness through the means of that wicked and profane babbling, still creeping on; which he proveth by the horrible example of them that taught that the resurrection was already past.

17 And their word shall fret as a canker, of which sort is Hymaeneus and Philetus,

18 Which as concerning the truth have erred, saying that the resurrection is past already, and do destroy the faith of certain.

19 (11) But the foundation of God remaineth sure, and hath this seal, (*) The Lord knoweth who are his; and, Let every one that (g) calleth on the Name of Christ, depart from iniquity.

(11) A digression, wherein he salveth that offence that rose by their falling away; shewing first, that the elect are out of all danger of any such falling away; secondly, that they are known to God and not to us; and therefore it is no marvel if we count hypocrites oftentimes for true brethren; but we must take heed that we are not like them, but rather that we be indeed, such as we are said to be.
(*) He groundeth upon God's election and man's faith.
(g) That serveth and worshippeth him, and is as it were named of him, a faithful man or Christian.

20 (12) Notwithstanding in a (♣) great house are not only vessels of gold and of silver, but also of wood and of earth, (*) and some for honor, and some unto dishonor.

(12) The taking away of an objection: it is not dishonor to the good man of the house, that he hath not in a great house all vessels of one sort and for one service, but we must look to this, that we be found vessels prepared to honor.
(♣) Because the wicked should not cover themselves under name of Christ, he sheweth by this similitude, that both good and bad may be therein.
(*) Romans 9:21 .

21 If any man therefore (h) purge himself from (*) these, he shall be a vessel unto honor, sanctified, and meet for the Lord, and prepared unto every good work.

(h) By these words is meant the execution of the matter, and not the cause; for in that we purge ourselves, it is not to be attributeth to any free will that is in us, but to God, who freely and wholly worketh in us a good and an effectual will.

(*) That is, both separate himself from the wicked, and also purge his natural corruption by God's Spirit.

22 (13) Flee also from the lusts of youth, and follow after righteousness, faith, love, *and* (14) peace, with them that (*) call on the Lord with a pure heart,

(13) Returning to the matter from whence he digressed in 2 Timothy 2:16, he warneth him to exercise himself in weighty matters, and such as pertain to godliness.

(14) The sixth admonition: We must above all things eschew all bitterness of mind, both in teaching all men, and also in calling them back which have gone out of the way.

(*) 1 Corinthians 1:2.

23 (*) And put away foolish and (♣) unlearned questions, knowing that they engender strife.

(*) 1 Timothy 1:4; 1 Timothy 4:7; Titus 3:9.

(♣) Which do not edify.

24 But the servant of the Lord must not strive, but *must* be gentle toward all men, apt to teach, (i) (*) suffering the evil men, *patiently*,

(i) To win them through our patient bearing with them, but not to please them or excuse them in their wickedness.

(*) Which fail of ignorance.

25 Instructing them with meekness that are (k) contrary (*) minded, *proving* if God at any time will give them repentance, that they may acknowledge the truth,

(k) He meaneth such as do not yet see the truth.

(*) He meaneth not this of Apostates or heretics, whom he willeth to flee; but of them only which as yet are not come to the knowledge of the truth, and fall through ignorance.

26 And (*) that they may come to amendment out of the snare of the devil, of whom they are taken prisoners, to *do* his will.

(*) Or, that being delivered out of the snare of the devil of whom they are taken, they may come to amendment and perform his will.

2 Timothy 3

1 He foretelleth the dangerous times that are to ensue; 9 but with certain hope of victory, 10 he encourageth him to the combat, 14 setting out especially the trial of sound doctrine.

1 This (1) know also, that in the (*) last days shall come perilous times.

(1) The seventh admonition: we may not hope for any Church in this world without corruption; but there shall be rather great abundance of most wicked men, even in the very bosom of the Church, which notwithstanding shall make a shew and countenance of great holiness, and charity.
(*) 1 Timothy 4:1; 2 Peter 3:3; Jude 1:18 .

2 For (*) men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankful, (a) unholy,

(*) He speaketh of them which make profession to be Christians.
(a) Which make no account, either of right or honesty.

3 Without natural affection, truce breakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God,

5 Having a shew of godliness, but have denied the power thereof; (2) turn away therefore from such.

(2) We must not dally with such men as resist the truth not from simple ignorance, but of a perverse mind, (which thing appeareth by their fruits which he painteth out here lively) but we must rather turn away from them.

6 For of this sort are they which (*) creep into houses, and lead captive simple women laden with sins, and led with divers lusts,

(*) As Monks, friars, and such hypocrites.

7 Which women are ever learning, and are never able to come to the knowledge of the truth.

8 (*) And as Jannes and Jambres withstood Moses, so do these also resist the truth, men of (♣) corrupt minds, reprobate concerning the faith.

(*) Exodus 7:11 .
(♣) Which can judge nothing aright.

9 (3) But they shall prevail no longer; for their madness shall be evident unto all men, as theirs also was.

(3) He addeth a comfort: The Lord will at length pluck off all their vizards.

10 ¶ (4) But thou hast (b) fully known my doctrine, manner of living, (*) purpose, faith, longsuffering, love, patience,

(4) That we be not deceived by such hypocrites, we must set before us the virtues of the holy servants of God, and we must not be afraid of persecution, which they suffered willingly, and which always followeth true godliness. But we must especially hold fast the doctrine of the Apostles, the sum whereof is this, that we are saved through faith in Christ Jesus.

(b) You knowest thoroughly, not only what I taught and did, but also how I was minded and disposed.

(*) Not only what I taught and did, but also what my mind and will was.

11 Persecutions, *and* afflictions which came unto me at (c) (*) Antioch, at Iconium, and at Lystra, which persecutions I suffered, but from them all the Lord delivered me.

(c) Which is in Pisidia.

(*) Acts 13:14 .

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But the evil men and (*) deceivers shall wax (d) worse and worse, deceiving, and being deceived.

(*) The word signifieth them, that by any crafty packing or conveyance beguile men with false colors, flatteries and illusions, and such God setteth up to exercise his by them; and here Paul admonisheth us of them.

(d) Their wickedness shall daily increase.

14 But continue thou in the things which thou hast learned, and art persuaded *thereof*, knowing of whom thou hast learned *them*;

15 And that thou hast known the holy Scriptures of a child, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus.

16 (*) (5) For the whole Scripture *is* given by inspiration of God, and *is* profitable to teach, to (♣) improve, to correct, *and* to instruct in righteousness,

(*) 2 Peter 1:20 .

(5) The eighth admonition, which is most precious: A Pastor must be wise by the word of God only; wherein we have perfectly delivered unto us, whatsoever pertaineth either to discern, know and establish true opinions, and to confute false, and furthermore, to correct evil manners, and to frame good.

(♣) The 1599 version used "convince" while the 1560 version used "improve" as did the Tyndale Bible before it. Ed.

17 That the (e) (*) man of God may be (♣) absolute, being made perfect unto all good works.

- (e) The Prophets and expounders of God's will, are properly and peculiarly called, Men of God.
- (*) Which is content to be governed by God's word.
- (♣) The only Scriptures sufficeth to lead us to perdition.

2 Timothy 4

1 He chargeth him to preach the Gospel with all diligence, 3 in that so miserable a time; 6 that his death is hard at hand, 8 yes so, that as a conqueror he maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothy, 11 even by reason of his present state.

1 I (1) (*) charge *thee* therefore before God, and *before* the Lord Jesus Christ, which shall judge the quick and dead at that his appearing, and in his kingdom,

- (1) The principal and chief of all admonitions, being therefore proposed with a most earnest charge, is this: That the word of God be propounded with a certain holy importunity, as necessity requireth; but so, that a good and true ground of the doctrine be laid, and the vehemency be tempered with all holy meekness.
- (*) Or, adjure.

2 Preach the word; be instant, (*) in season and out of season; improve, rebuke, exhort with all longsuffering and doctrine.

- (*) Leave none occasion to preach and to profit.

3 (2) For the time will come when they will not suffer wholesome doctrine; but having their ears itching, shall after their own lusts get them a heap of teachers,

- (2) Faithful Pastors in times past took all occasions they could, because men were very prompt and ready to return to their fables.

4 And shall turn their ears from the truth, and shall be given unto (a) fables.

- (a) To false and unprofitable doctrines, which the world is now so bewitched withal, that it had rather the open light of the truth were utterly put out, when it would come out of darkness.

5 (3) But watch thou in all things, suffer adversity, do the work of an Evangelist, (b) (*) make thy ministry fully known.

- (3) The wickedness and falling away of the world, ought to cause faithful ministers to be so much the more careful.
- (b) Prove and shew by good and substantial proof, that you are the true minister of God.
- (*) So behave thyself in this office, that men may be able to charge thee with nothing, but rather approve thee in all things.

6 (4) For I am now ready to be (c) (*) offered, and the time of my (♣) departing is at hand.

(4) He foretelleth his death to be at hand, and setteth before them an excellent example, both of invincible constancy and sure hope.
(c) To be offered for a drink offering; and he alludeth to the pouring out of blood or wine which was used in sacrifices.
(*) Read Philippians 2:17 .
(♣) Or, dissolving.

7 I have fought a good fight, and have finished *my* course, I have kept the faith.

8 *For* henceforth is laid up for me the 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 that his appearing.

9 (5) Make speed to come unto me at once;

(5) The last part of the Epistle, setting forth grievous complaints against certain, and examples of singular godliness in every place, and of a mind never wearied.

10 For Demas hath forsaken me, and hath (d) embraced this present world, and is departed unto Thessalonica. Crescens *is gone* to Galatia, Titus unto Dalmatia.

(d) Contented himself with this world.

11 (*) (♣) Only Luke is with me. Take Mark and bring him with thee, for he is profitable unto me to minister.

(*) Colossians 4:10-14 .
(♣) Hereby it is manifest that Peter as yet was not at Rome, and if ever he was there it is uncertain.

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 specially the parchments.

(*) Some read coffer; others, book.

14 Alexander the coppersmith hath done me much evil; the Lord (*) reward him according to his works.

(*) For Paul saw in him manifest signs of reprobation.

15 Of whom be thou ware also, for he withstood our preaching sore.

16 At my first answering (*) no man assisted me, but all forsook me; *I pray God*, that it may not be laid to their charge.

(*) If Peter had been there he would not have forsaken him.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles should hear; and I was delivered out of the mouth of the (e) lion.

(e) Out of the great danger of Nero.

18 And the Lord will deliver me from every (f) evil work, and will preserve me unto his (g) heavenly kingdom; to whom *be* praise forever and ever, Amen.

(f) Preserve me pure from committing anything unworthy my Apostleship.

(g) To make me partaker of his kingdom.

19 Salute Prisca and Aquila, and the (*) household of Onesiphorus.

(*) 2 Timothy 1:16 .

20 Erastus abode at Corinth, Trophimus I left at Miletum sick.

21 Make speed 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.

The second Epistle written from Rome unto Timothy, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperor Nero.