

## 2 TIMOTHY VERSE BY VERSE

### Session 9 | 2 Timothy 3:14-17

#### 2 TIMOTHY 3:14-15 | PAUL ENCOURAGES TIMOTHY IN FAITHFUL MINISTRY

- Verse 14 –
  - Considering those who turn away (like Jannes and Jambres, v. 8) and persecutions (such as in vv. 10-12) and the fact that **evil men and seducers shall be worse and worse** (v. 13), it is natural that Paul would command Timothy to **continue**.
  - Paul is concerned that Timothy does not leave the things which he had **learned** and **been assured of**, keeping in mind his teacher.
    - It seems that if Paul was referring to some teacher other than himself, he would have made mention of his name. Since Paul surely knew that his epistle would be read by others, such information would be essential.
    - If Paul is speaking of himself, then it makes sense to simply speak in third person.
  - The view that Paul was the teacher makes **the things which thou hast learned** to be Pauline theology.
    - This impassioned plea makes even more sense in the light of 2 Timothy 1:15.
    - The Apostle Paul is desperate that *someone* continue his theology, which is based on revelation from God.
    - Sadly, church history shows no record of Pauline theology in the so-called “church fathers.”
- Verse 15 –
  - In addition to the Pauline theology of verse 14, Timothy had **known the holy scriptures** since he was a child. Since the only **holy scriptures** which existed when Timothy was a child would have been Old Testament scriptures, and since Timothy was from a Jewish family (maternal), then his teaching must have been Jewish.
  - However, the second half of the verse sounds Pauline: **which are able to make thee wise unto salvation through faith which is in Christ Jesus**.
    - How can *the mystery* of the salvation outside of the Law (i.e.: salvation of the Pauline pattern) be seen in the Old Testament?
    - How can the Old Testament **make thee wise** unto a salvation *that was a mystery within its pages*?
  - This is a case that *things that are similar are not the same*. Old Testament salvation was:
    - Always provided through the coming Messiah. And here Paul uses the term **Christ Jesus**, or “Messiah Jesus.”
    - Always required faith. For example, Romans 10:10 quotes Isaiah 28:16, **Whosoever believeth on him shall not be ashamed**.
  - With verses 14-15 together, Timothy knows both *Pauline* salvation and *Kingdom* salvation.

- Verse 16 –
  - The entirety of **scripture** is *God-breathed*, or **given by inspiration of God** - θεόπνευστος [theopneustos]. While verse 15 speaks of **the holy scriptures** (plural), this verse uses **scripture** in the singular, speaking of *each and every one*.
  - The four areas of profitability mentioned are:
    - **Doctrine** - διδασκαλία [didaskalia], “that which is taught.”
    - **Reproof** - ἐλεγμός [elegamos], translated as **evidence** in Hebrews 11:1.
    - **Correction** - ἐπανόρθωσις [epanorthoais], a compound of *ep* (upon, as an intensifier), *ana* (again) and *orthos* (straight), thus “coming upon to make straight again.” The word is only used here.
    - **Instruction in righteousness** - παιδεία [paideia], from the root *pais*, which is a child (or, used figuratively, of one with little understanding).
- Verse 17 –
  - The phrase **man of God** is used 78 times in the Old Testament, always referring to *the prophet of God* (see *The Companion Bible, appendix 49*).
  - In the New Testament, the phrase is only used twice, both by Paul in letters to Timothy.
    - In 1 Timothy 6:11 it refers to Timothy himself.
    - Here it is used more generally but certainly inclusive of Timothy.
  - In the Greek, the words **of God** are in the priority place, giving emphasis to God’s control over the man.
  - The scripture provides for the **man of God** to be **perfect**, using the Greek word ἄριστος [artios].
    - The Greek is the root of our English word *art*. It carries the idea of being perfectly fitted, equipped, and suitable.
    - The verse self-describes **perfect** as **thoroughly furnished unto all good works**.
      - The phrase **thoroughly furnished** is from the Greek ἐξαρτίζω [ekartizo], with the same root as *artios*.
      - Note that the KJV has the spelling **thoroughly** rather than *thoroughly*. This is an orthographic issue, with both words meaning the same thing. For a detailed investigation of this word, see *The King James Bible in America* by Bryan Ross.
  - With such a promise, one wonders why preachers are so shallow in the word in their lives and ministries. The minister has *all that he needs* in the 66 books of scripture yet is on a constant search for *something new* to tell his congregation.