

“INSIGHT INTO THE SCRIPTURES”

Discovery Series

By Don Krow

THE LETTER OF 2 TIMOTHY

Designed for
Verse by Verse
Biblical Study
Discussion Groups

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Discipleship Evangelism

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Warning!

This book could possibly be the most important work that God has ever given me to share. In the Old Testament God gave Ezekiel the responsibility of acting as a watchman to guard spiritually the people of Israel (See Ezekiel 33:1-10). The “watchman” today is suppose to be our spiritual leaders (Acts 20:28). In the last twenty years or so I have observed false doctrine creeping into the church so undetected that is was hard to notice. **“And those false teachers will teach in a way that will be hard for you to see that they are wrong”** (2 Peter 2:1, Easy-to-Read Version). As a result spiritual destruction and ruin has come to many individuals (2 Peter 2:2). It is now the time to speak out, for the Apostle Paul declared, **“For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths”** (2 Timothy 4:3-4; New International Version).

2 Timothy is the last letter we have from the Apostle Paul before his death. He is calling Timothy to his side to declare his last words of warning to the church. What an eye opener this should be for the church today. I pray that through this letter and its teaching that God will give us all, ears to hear, eyes to see and hearts to understand (Acts 28:27). *Don W. Krow*

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WHY IS THIS STUDY TOOL SO VALUABLE?

Recently I heard on a Christian radio station that a survey was given to people who believed that the Scriptures were God's infallible Word to man. They concluded that 65% of the people in the survey had never even read the entire New Testament, much less the entire Bible.

The Apostle Paul said to Timothy, *"Until I come, devote yourself to the **public reading of Scripture**, to preaching and to teaching. Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. **Watch your life and doctrine closely**. Persevere in them, because if you do, you will save both yourself and your hearers"* (1 Timothy 4:13-16, NIV).

The Greek word for "reading" in this passage is *anagnosis* and means reading, especially the public reading of Holy Scriptures. In 1 Timothy 4:13, it refers to the public reading of the Scriptures (including the letters of the apostles) appointed to be read in public in the New Testament worship service (Colossians 4:16; 1 Thessalonians 5:27). The readers in the church whose duty it was to read, expound or give application to the passage were called *anagnomstai*, the public readers.

*"The word for 'Scripture' in Greek is 'graphe.' In the New Testament this term is used exclusively of Scripture and is used in such a way that **quoting Scripture (or reading) is understood to be the same as quoting God** (See John 10:35; Romans 4:3; 9:17; Gal. 4:30)"* (Expository Dictionary of Bible Words, p.544).

"The Scriptures were formally constituted into a 'canon' (a rule of measure that established them as being the true Word of God). The reading of them was, along with prayer, the chief part of the service of worship from the time of Ezra onwards. Indeed, it seems that the reading out of the law (the Word of God) gave the motivation [and pattern] for the first meetings for worship (in the New Testament church), where the word of God was heard. The first Christians were Jews among Jews." (Dictionary of N.T. Theology, Vol.3. pgs. 485, 493).

It was always the **practice of God's people to have the Word of God read aloud** in the congregation. This is true whether it was the Old Testament or the New Testament (Ex. 24:7; Deut. 31:11; Josh. 8:35; 2 Kings 23:2; Neh. 8:7-8; Luke 4:16; Acts 15:21; Col. 4:16; 1 Thess. 5:27). In the book of Revelation it states, "Blessed is the one who reads the words of this prophecy (usually in the New Testament the epistles were read aloud) and blessed are those who hear it and take to heart what is written in it" (that is, the blessing comes to those who obey and apply its words) (Rev. 1:3). There was also a warning that what was read was not to be added to or taken away from (Rev. 22:18-19).

To illustrate the point I am trying to make, I wrote a fictitious letter to my friend Jeff and his family.

Dear Jeff and family,

I thank God that your faith is being spoken of everywhere. You are an inspiration to all that meet you. I long to see you and be encouraged by your faith. You are the object of God's love called to be His very own.

I remember you in my prayers often especially regarding the information we have received that in December the local shopping mall will not be safe to attend. Our reliable source tells us to beware of that place. Take heed and tell others.

I am confident that you are doing well at this time and prospering in all that you do. Greet your wife and family for me. I pray to see you and your family very soon.

***God bless you!
Don Krow***

Later, I heard that Jeff was in the hospital. He had lost a leg when an explosion went off at the local mall and a friend with him was killed.

When I visited Jeff at the hospital I inquired, "Didn't you get my letter, it contained a warning about the mall?" "Yes," he replied, "But I was too busy listening to my favorite TV preacher to read all of it. The TV preacher had also received the letter and he didn't say anything about a warning." As important as the apostle, prophet, evangelist, pastor and teacher is (Eph. 4:11-12), to depend on them instead of the Scriptures for your guidance is like eating predigested food that has already been chewed and spit out for you to eat. There may be some nutrition in it but it could also contain some deadly germs (2 Peter 2:1-2). We need to learn to commit ourselves to the Scriptures **first**, they contain the more sure word of prophecy, even more dependable than an audible voice from heaven (2 Peter 1:17-19).

There is several ways that Jeff could have responded to my letter (just as there are several ways that we can respond to the Word of God). **1.** Jeff could have avoided reading it altogether and just relied on his favorite teacher, tapes, CD's and books to tell him what it says. In a sense these things have replaced the Word of God as the ultimate source in Jeff's life. (See Acts 17:11). **2.** Jeff could have read only the section or verses of my letter that he liked, not heeding to my entire letter, missing my warning altogether. **3.** Upon reading the whole letter, Jeff could have said, "Don did not mean December, he must have meant July because everyone shops in December for Christmas." This letter interferes with Jeff's doctrine so he is unable to receive the warning. He goes to the mall in December and encounters the explosion. Jeff changed the letter by bringing his own private interpretation to its meaning. His doctrine would not allow him to see the truth of the letter. **4.** Upon reading the whole letter, Jeff could have said, "Don could not have meant I can't go to the mall in December. It could not be about what I do whether I go to the mall or not. He is being legalistic, he is wrong." Jeff test the word. He goes to the mall December 7th and 10th and nothing happens. He returns on December 15th and is met with an explosion. He friend dies and he is

severely crippled. **5.** Jeff could read all of the letter, heed to what it says and prosper in his doing of the word (James 1:22; 2 Peter 1:4).

My suggestion is: Take the Scriptures as a whole, they were written as letters to be read as letters (Col.4:16; 1 Thess. 5:27; Rev. 1:3, 18-19). Take advantage of the last 100 years of scholarship by reading a whole letter from many translations. Remember that correct doctrine always leads to godliness (1 Tim. 6:3-4; Titus 1:1; 2:1). There is a tension in the Scripture that must not be disturbed. For example, no one is saved apart from the grace of God, without grace it leads to legalism, false grace leads to lasciviousness, and true grace teaches to deny ungodliness (Gal. 2:21; Jude 4, Titus 2:11-12). ***Without using all the Scriptures on a subject, we will be led to wrong conclusions, resulting in wrong doctrine.***

Without instructions, boundaries and warnings there is no protection from Satan's deception (Hebrews 3:13). If we were in a perfect world and didn't have what the Bible calls "the flesh" (drawn away by our own lust), then we would not need instructions, boundaries and warnings. But since we are in a fallen and imperfect world we must guard our hearts, and look unto Jesus, the author and finisher of our faith, so that we may lay aside every weight and the sin which doth so easily beset us (Heb. 12:1-2; Rom. 8:13).

The goal of all Biblical study is a revelation of God the Father and His Son Jesus the Christ (Jn. 17:3; 5:39; Lk.24:27). The New Testament is a revelation of His Person. The New Testament reveals who He is and what He looks like. For example, Jesus is not a fornicator, adulterer, liar, thief, blasphemer, covetous person, etc. Instead of looking at the New Testament instruction as law to be obeyed, we must look at it as Christ to be expressed. To depend upon Christ to express Christ is the heart of New Testament teaching (Gal. 2:20; Rom.7:24-25; 8:2). The apostles revelation of Scripture led them to a life of faith, a life of dependence, that renounced one's own ability and turned to Christ and His ability. This is the life of grace, this is the life of faith.

May God's blessing be upon you as you seek not the black and white letter of His book, but His Spirit behind the letter of His book. The Word was God, and the Word is God, the revelation of His Person (Jn. 1:1).

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IMPORTANT CONSIDERATIONS

FOR RIGHTLY DIVIDING GOD'S WORD OF TRUTH

1. Each book of the New Testament was given as a letter, to be read as a whole.
2. Consider each chapter & what it contains.
3. What is the unit of thought that each paragraph contains?
4. What is the unit of thought that each verse contains?
5. Consider the meaning of each individual word in its own context.

A. You must consider (first of all) that 2 Timothy was written as a letter (just as you would write a letter to your family or friends). You must consider it as a whole, as a unit, to be understood in its whole context of thought. There is 1,703 words that fit into a complete unit of context. The context is that which proceeds and/or follows any part of a discourse. The context often affects the meaning of a verse.

B. A few hundred years ago this letter was divided into chapters. 2 Timothy has four chapters. I encourage you to back away and look at the unit of thought that each chapter contains. The New Living Translation, as well as many other translations further breaks these chapters down by supplying headings. Headings break the chapter into units of thought or subjects. For instance, the New Living Translation has the following headings in 2 Timothy chapter one: Greetings from Paul (verses 1-2), and Encouragement to Be Faithful (verses 3-18).

C. Within this last century the letter of 2 Timothy was also divided into paragraphs. Some translations divide the paragraphs differently. Before looking closely at each verse, consider the unit of thought that is found in each paragraph. The symbol ¶ shows you where each paragraph begins and ends.

D. Each individual word has a meaning within its own context. For example, the word "grace" may mean "the undeserved favor of God, the divine influence of God upon the heart, or the free liberality of giving, etc." The context (that which proceeds or follows any part of a discourse) determines which definition would be appropriate.

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USING VARIOUS TRANSLATIONS FOR BIBLE STUDY

Koine Greek is the Greek in which the New Testament was originally written. It was the everyday language of the common people. This has given great incentive to the fast-growing movement of translating the Bible into everyday speech and idioms. The word “translate” means “to express in another language, systematically retaining the original sense.” The primary reason for Bible translation is to help others understand the Word of God.

There are basically three different kinds of translations: (1) A “literal” translation, seeking a word-for-word rendering of the original text. (2) “Free” translating. This is the translators attempt to create the same sense or content of the original but not necessarily the same grammatical form. (3) A “paraphrase.” A paraphrase is restatement of a text giving the meaning in different words.

In the study of 2 Timothy I have consulted around twenty-five to thirty translations for each verse and then narrowed it to five to ten translations for your consideration of the meaning of each passage. A good translation should say the same thing only in different styles. If differences in translations are not just a matter of style, realize that the meaning of the verse is difficult and that two or more meanings of words or phrases may be possible in Greek. In this study you are drawing on perhaps as many as six hundred and fifty-seven of the best scholars of the past one hundred years. Why should we get off track by going to a lot of different commentaries when we can take advantage of hundreds of the most gifted scholars of the past one hundred years communicating the same message in different words?

Although I personally adhere to the Western Text family of the Greek manuscripts, which is the foundation for the King James Version, Tyndale’s Bible, Martin Luther’s Bible, New King James Version, Young’s Literal Translation, etc., why not use a full set of tools for our Biblical studies? A Greek word may require several or even several dozen English words to render it adequately. The Greek scholar A.T. Robertson points out one reason for this: *“Language was originally pictographic... Words have never gotten wholly away from the picture stage... There is no single Greek word that has an EXACT equivalent in a single English word” [A Beginner’s Reader-Grammar for N. T. Greek].*

No translation can ever hope to reproduce completely all the shades of meaning found in the Greek New Testament. As Kenneth Wuest points out: *“In a translation which keeps to a minimum of words, that is, where one English word for instance is the translation of one Greek word, it is impossible for the translator to bring out all the shades of meaning in the Greek word” [Untranslatable Riches from the Greek N. T.]*

This is why I have sought in the letter of 2 Timothy to use the various translations and paraphrases to help build and see a complete picture of that which the Apostle Paul was trying to portray in his letter. The primary reason for a translation in the first place is to help readers understand God’s Word. I have used the Authorized King James Version as a foundational translation while using the various translations and

paraphrases as a kind of commentary on the passage. By reading various translations I believe a person will acquire a fuller understanding of the thought and content of the original Greek. **Why not take advantage of hundreds of the most gifted scholars of the past one hundred years communicating the same message in different words? Remember, good translations should say the same thing only in different styles.** *Don W. Krow*

INSTRUCTIONS FOR CREATING A GROUP DISCUSSION

After you have read these instructions, continue to the next page where you will find instructions for reading the entire book and each chapter.

As you continue to proceed you will come to a section where you will find verses from several translations. In your group read aloud all the translations as you would a paragraph. Read also the “additional information” provided. The “additional information” is not meant to be an interpretation of the scripture, but rather to help you understand more clearly the meaning of words or phrases that you may be unfamiliar with. Remember when reading the verses to consider the context. The context is that which proceeds and/or follows any part of a discourse. The context often affects the meaning of a verse. As a group discuss the insights you see from the verses.

After you have read and discussed an entire chapter, which may require several separate sessions, the leader of your group should go to the section that is called “Questions and Answers.” The leader should read the questions to the group and ask them to answer each question according to that which is stated in the Scriptures. This should reinforce what you have already seen and discussed in your group discussions.

This biblical discussion program is designed to make the scriptures themselves the final authority of one’s life. God bless you as you seek Him in the pages of the scripture. *Don Krow*

THE LETTER OF 2 TIMOTHY

Introduction to the Book

DATE OF WRITING: The three letters addressed to Timothy and Titus (1 Timothy, 2 Timothy, and Titus) constitute what is known as the Pastoral Epistles. On the likely assumption that there were two imprisonments of Paul in Rome, the Pastoral Epistles must be dated after Paul’s first release from prison in the spring of A.D. 63. (Liberty Bible Commentary, Vol. 2, p.627)

BACKGROUND: Timothy was one of Paul’s companions who traveled with him and helped in his work (See Acts 16:13). Paul had nurtured Timothy in the Christian faith and looked on him as a son (1 Tim. 1:2).

The two letters to Timothy and the letter to Titus are called “The Pastorals” because they deal with the qualifications, concerns, and responsibilities of church leaders.

One of the main duties of church leaders, such as Timothy, the bishops, elders, and deacons, is to receive and to teach Christian truths. The Christian religion is

regarded as a body of doctrines, defined and accepted by all, which must be transmitted without any changes. This “sound doctrine” (See 1 Tim. 1:10; 4:6; 6:3; 2 Tim. 1:13; 4:3), which has been entrusted to Paul and his colleagues (1 Tim. 6:20), must be passed on to other reliable men, who will teach it to others (2 Tim. 2:2).

This strong emphasis on correct, orthodox faith is due to the danger posed by heretical teachers who are spreading their false teachings in the churches. In the most severe terms possible these teachers and their teachings are denounced and condemned (1 Tim. 1:3-7; 4:1-3, 7; 6:3-10, 20-21; 2 Tim. 2:14-19; 3:2-9; 4:3-4).

Paul writes the second letter to Timothy from prison, in Rome (2 Tim. 1:8, 16-17; 2:9). Death is near, and Paul faces it with courage and serenity (2 Tim. 4:6-8). 2 Timothy was written by Paul from prison just before his execution. On this interpretation of the evidence, 2 Timothy is the last letter we have from the hand of the apostle Paul (Helps for Translators, Robert G. Bratcher, pg. 2).

GENERAL INFORMATION: 2 Timothy is the fifty-fifth book of the Bible. It contains four chapters, eighty-three verses, and one thousand seven hundred and three words.

2 TIMOTHY

As a Student, Read the entire Letter of 2 Timothy several times before you come together as a group. Read each chapter in various translations (at least four translations if possible). What were the thoughts and ideas that the writer or apostle was trying to express? Take a notebook and summarize your thoughts of the book. What is the book saying as a whole? Share these thoughts with your group.

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2 TIMOTHY CHAPTER I

In Your Group Read 2 Timothy chapter one (aloud) in a modern translation or read it in the King James Version (below). As a Group, Discuss the general content of the chapter.

THE LETTER OF 2 TIMOTHY CHAPTER 1 King James Version

2 TIMOTHY 1: [1] Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, **[2]** To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. **[3]** I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; **[4]** Greatly desiring to see thee, being 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 thy mother Eunice; and I am persuaded that in thee also. **[6]** ¶ Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. **[7]** For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. **[8]** Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; **[9]** Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, **[10]** But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: **[11]** Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. **[12]** For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. **[13]** Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. **[14]** That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. **[15]** ¶ This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. **[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 in Rome, he sought me out very diligently, and found me. **[18]** The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

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INSTRUCTIONS FOR THE GROUP: Read and Discuss each verse and translation along with the “Additional Information” in each box provided.

2 TIMOTHY CHAPTER 1

VERSES 1-2

2 Timothy 1: [1] Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, [2] To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. (King James Version)

¹This letter is from Paul, an apostle of Christ Jesus by God's will, sent out to tell others about the life he has promised through faith in Christ Jesus. ²It is written to Timothy, my dear son. May God our Father and Christ Jesus our Lord give you grace, mercy, and peace. **(New Living Translation)**

[1] From Paul, an apostle of Christ Jesus by God's will, sent to proclaim the promised life which we have in union with Christ Jesus – **[2]** To Timothy, my dear son: May God the Father and Christ Jesus our Lord give you grace, mercy, and peace. **(Today's English Version)**

[1] From Paul, apostle of Christ Jesus by the will of God, whose promise of life is fulfilled in Christ Jesus, **[2]** to Timothy his dear son. Grace, mercy, and peace to you from God the Father and Christ Jesus our Lord. **(Revised English Bible)**

[1] From Paul, an apostle of Christ Jesus. I am an apostle because God wanted me to be. God sent me to tell people about the promise of life that is in Christ Jesus. **[2]** To Timothy. You are like a dear son to me. Grace (kindness), mercy, and peace to you from God the Father and from Christ Jesus our Lord. **(The Easy-to-Read New Testament)**

Additional Information: (Verses 1-2) – These first two verses follow the usual pattern of Paul's letters: the name of the writer, the person to whom he is writing, and a brief prayer on his behalf (Help for Translators, p. 67).

(Verse 2) – “my dearly beloved son.” Here the aged apostle Paul shows his deep affection for his son in the faith. The older any minister gets the more he appreciates his “sons” in the ministry, as should teachers and parents (Liberty Bible Commentary, Vol. 2, p.643).

2 TIMOTHY CHAPTER 1

VERSES 3-4

2 Timothy 1: [3] I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; [4] Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; (King James Version)

[3] I give thanks to the God of my forefathers, whom I worship with a clear conscience, when I mention you in my prayers as I do constantly night and day; **[4]** when I remember the tears you shed, I long to see you again and so make my happiness complete. **(Revised English Bible)**

³ Timothy, I thank God for you. He is the God I serve with a clear conscience, just as my ancestors did. Night and day I constantly remember you in my prayers. ⁴ I long to see you again, for I remember your tears as we parted. And I will be filled with joy when we are together again. **(New Living Translation)**

[3] I always remember you in my prayers day and night. I thank God for you in those prayers. He is the God my ancestors served. I have always served him, doing what I know is right. **[4]** I remember that you cried for me. I want very much to see you so that I can be filled with joy. **(The Easy-to-Read New Testament)**

Additional Information: (Verse 3) – “pure conscience.” There are five references to the conscience in 1 & 2 Timothy. This shows the utmost importance of its function in serving God. A “clear conscience” reflects the complete devotion of Paul to God. (Help for Translators, p. 68).

“Without ceasing I have remembrance of thee in my prayers.” Paul prayed for young Timothy daily. He prayed for Timothy for years. Much of Timothy’s “success” in the ministry must be attributed to Paul’s prayers. (Liberty Bible Commentary, Vol.2, p. 643).

(Verse 4) – “Greatly desiring to see thee.” Abandoned by virtually all of those close to him (Paul) for fear of persecution (See 2 Tim. 1:15; 4:9-12, 16) and facing imminent execution, Paul wrote to Timothy, urging him to hasten to Rome for one last visit with the apostle (2 Tim. 4:9, 21). Whether Timothy made it to Rome before Paul’s execution is not known. According to tradition, Paul was not released from this second Roman imprisonment, but suffered the martyrdom he had foreseen (2 Tim. 4:6) (MacArthur Bible Commentary, p. 1801).

2 TIMOTHY CHAPTER 1

VERSES 5

2 Timothy 1: [5] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. (King James Version)

[5] I remember your true faith. That faith first lived in your grandmother Lois and in your mother Eunice, and I know you now have that same faith. **(New Century Version)**

[5] I remember your sincere faith that lived first in your grandmother Lois and in your mother Eunice, and now as I know so well *it lives* in you too. **(The New Translation)**

[5] When I think of the genuine faith you have, it awakens memories of the faith that was first so real in your grandmother Lois and in your mother Eunice. And I’m sure that your faith is now just as strong and sincere as theirs. **(The Last Days Bible)**

Additional Information: “thy grandmother Lois, and thy mother Eunice.” Mention of their names suggests that Paul knew them personally, perhaps because he (with Barnabas) led them to faith in Christ during his first missionary journey (Acts 13:13-14:21). The women were true Old Testament Jewish believers, who understood the Scripture well enough to prepare themselves and Timothy (2 Tim. 3:15) to accept Jesus as the Messiah when they first heard the gospel from Paul (MacArthur Bible Commentary, p.1803).

2 TIMOTHY CHAPTER 1

VERSES 6-8

2 Timothy 1: [6] ¶ Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. [7] For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. [8] Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; (King James Version)

[6] That is why I remind you to stir into flame the gift from God which is yours through the laying on of my hands. **[7]** For the spirit that God gave us is no cowardly spirit, but one to inspire power, love, and self-discipline. **[8]** So never be ashamed of your testimony to our Lord, nor of me imprisoned for his sake, but through the power that comes from God accept your share of suffering for the sake of the gospel.

(Revised English Bible)

⁶ This is why I remind you to keep using the gift God gave you when I laid my hands on you. Now let it grow, as a small flame grows into a fire. ⁷ God did not give us a spirit that makes us afraid but a spirit of power and love and self-control. ⁸ So do not be ashamed to tell people about our Lord Jesus, and do not be ashamed of me, in prison for the Lord. But suffer with me for the Good News. God, who gives us the strength to do that, **(New Century Version)**

⁶ So I ask you to make full use of the gift that God gave you when I placed my hands on you. Use it well. ⁷ God's Spirit doesn't make cowards out of us. The Spirit gives us power, love, and self-control. ⁸ Don't be ashamed to speak for our Lord. And don't be ashamed of me, just because I am in jail for serving him. Use the power that comes from God and join with me in suffering for telling the good news.

(Contemporary English Version)

And the special gift of ministry you received when I laid hands on you and prayed – keep that ablaze! God doesn't want us to be shy with his gifts, but bold and loving and sensible. So don't be embarrassed to speak up for our Master or for me, his prisoner. Take your share of suffering for the Message along with the rest of us. We can only keep on going, after all, by the power of God, (verses 6-8) **(The Message)**

⁶ This being so, I want to remind you to stir into flame the strength and boldness that is in you, that entered into you when I laid my hands upon your head and blessed you. ⁷ For the Holy Spirit, God's gift, does not want you to be afraid of people, but to be wise and strong, and to love them and enjoy being with them. ⁸ If you will stir up this inner power, you will never be afraid to tell others about our Lord or to let them know that I am your friend even though I am here in jail for Christ's sake. You will be ready to suffer with me for the Lord, for he will give you strength in suffering. **(The Living Bible)**

Because of this faith, I now remind you to stir up the inner fire which God gave you at your ordination through my hands. For God has not given us a spirit of cowardice, but a spirit of power and love and a sound mind. So never be ashamed of bearing witness to our Lord, nor of me, his prisoner. Accept your share of the hardship that faithfulness to the gospel entails in the strength that God gives you. (verses 6-8)

(Phillips Translation)

[6] That is why I remind you to help God's gift grow, just as a small spark grows into a fire. God put his gift in you when I placed my hands on you. **[7]** God didn't give us a

spirit that makes us weak and fearful. He gave us a spirit that gives us power and love. It helps us control ourselves. **[8]** So don't be ashamed to give witness about our Lord. And don't be ashamed of me, his prisoner. Instead, join with me as I suffer for the good news. God's power will help us do that. **(New International Reader's Version)**

Additional Information: (Verse 6) – “stir up the gift of God.” This is in the present tense and should be “keep stirring up the gift of God.” The gifts of God are without repentance (Rom. 11:33), but they must be used and exercised (1 Tim. 4:14) (Liberty Bible Commentary, Vol.2, p. 643).

(Verse 7) – “God hath not given us the spirit of fear.” The threat of Roman persecution, which was escalating under Nero, the hostility of those in the Ephesian church who resented Timothy's leadership, and the assaults of false teachers with their shrewd systems of deceptions may have been overwhelming Timothy. But if he was fearful, it didn't come from God (MacArthur Bible Commentary, p. 1803).

“A sound mind.” “Sound mind” is the Greek word *sophronismos* and means “an admonishing or calling to soundness of mind, to moderation and self-control (Thayer's Greek Lexicon).

2 TIMOTHY CHAPTER 1 VERSES 9-11

2 Timothy 1: [9] Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, [10] But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: [11] Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. (King James Version)

[9] who has saved us and called us to a holy life--not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, **[10]** but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel. **[11]** And of this gospel I was appointed a herald and an apostle and a teacher. **(New International Version)**

⁹ It is God who saved us and chose us to live a holy life. He did this not because we deserved it, but because that was his plan long before the world began—to show his love and kindness to us through Christ Jesus. ¹⁰ And now he has made all of this plain to us by the coming of Christ Jesus, our Savior, who broke the power of death and showed us the way to everlasting life through the Good News. ¹¹ And God chose me to be a preacher, an apostle, and a teacher of this Good News. **(New Living Translation)**

[9] God saved us and chose us to be his holy people. We did nothing to deserve this, but God planned it because he is so kind. Even before time began God planned for Christ Jesus to show kindness to us. **[10]** Now Christ Jesus has come to show us the kindness of God. Christ our Savior defeated death and brought us the good news. It shines like a light and offers life that never ends. **[11]** My work is to be a preacher, and apostle, and a teacher. **(Contemporary English Version)**

Who first saved us and then called us to this holy work. We had nothing to do with it. It was all his idea, a gift prepared for us in Jesus long before we knew anything about it. But we know it now. Since the appearance of our Savior, nothing could be plainer: death defeated, life vindicated in a steady blaze of light, all through the work of Jesus. This is the Message I've been set apart to proclaim as preacher, emissary, and teacher. (verses 9-11) **(The Message)**

For he has saved us from all that is evil and called us to a life of holiness – not because of any of our achievements but for his own purpose. Before time began he planned to give us in Christ Jesus the grace to achieve this purpose, but it is only since our saviour Christ Jesus has been revealed that the method has become apparent. For Christ has completely abolished death, and has now, through the gospel, opened to us men the shining possibilities of the life that is eternal. It is this gospel that I am commissioned to proclaim; it is of this gospel that I am appointed both messenger and teacher, (verses 9-11) **(Phillips Translation)**

[9] God has saved us and called us to a life of holiness. *He has not saved us* because of anything *good* we have done, but for His own purpose, and because of the wonderful, undeserved favor *given* to us in Christ Jesus before the beginning of time.

[10] Yet *only* now has *this life* been revealed by the appearing of our Savior, Christ Jesus. He broke *the power of death*, and by means of the Good News He revealed unending life. **[11]** And I was appointed *to be* a preacher, apostle and teacher of this Good News. **(The New Translation)**

[9] [For it is He] Who delivered *and* saved us and called us with a calling in itself holy *and* leading to holiness [to a life of consecration, a vocation of holiness]; [He did it] not because of anything of merit that we have done, but because of *and* to further His own purpose and grace (unmerited favor) which was given us in Christ Jesus before the world began [eternal ages ago]. **[10]** [It is that purpose and grace] which He now has made known *and* has fully disclosed *and* made real [to us] through the appearing of our Savior Christ Jesus, who annulled death *and* made it of no effect and brought life and immortality (immunity from eternal death) to light through the Gospel. **[11]** For [the proclaiming of] this [Gospel] I was appointed a herald (preacher) and an apostle (special messenger) and a teacher *of the Gentiles*. **(Amplified New Testament)**.

Additional Information: (Verse 9) – “an holy calling.” The Greek word for “calling” used here is *klesis* and means “invitation.” The invitation could be to a holy life, work or maybe to heaven itself (Heb. 3:1).

(Verse 10) – “immortality through the gospel.” “Immortality” is the Greek word *aphtharsia* and here it means incorruptibility and unending existence (Strong's Lexicon). It was not until the Incarnation and the gospel that God chose to make known fully the truth of immortality and eternal life, a reality only partially understood by Old Testament believers (Job 19:26; Dan. 12:2) (MacArthur Bible Commentary, p. 1804).

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2 TIMOTHY CHAPTER 1

VERSE 12

2 Timothy 1: [12] For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. (King James Version)

¹²And that is why I am suffering here in prison. But I am not ashamed of it, for I know the one in whom I trust, and I am sure that he is able to guard what I have entrusted to him until the day of his return. **(New Living Translation)**

¹²I am suffering now because I tell the Good News, but I am not ashamed, because I know Jesus, the One in whom I have believed. And I am sure he is able to protect what he has trusted me with until that day (*the day Christ will come to judge all people and take his people to live with him*). **(New Century Version)**

¹²That is why I am suffering here in jail, and I am certainly not ashamed of it, for I know the one in whom I trust, and I am sure that he is able to safely guard all that I have given him until the day of his return. **(The Living Bible)**

[12] It is only on account of this that I experiencing fresh hardships here now (*the second imprisonment at Rome*); but I have not lost confidence, because I know who it is that I have put my trust in, and I have no doubt at all that he is able to take care of all that I have entrusted to him until that Day. **(Jerusalem Bible)**

Of that gospel I have been appointed a herald and an apostle and a teacher, and this is why I suffer as I do. Still, I am not ashamed of it; I know whom I have trusted, and I am certain that he is able to keep what I have put into his hands, till the great Day. **(Moffatt Translation)**

[12] That's why I'm suffering the way I am. But I'm not ashamed. I know the One I have believed in. I am sure he is able to take care of what I have given him. I can trust him with it until the day he returns as judge. **(New International Reader's Version)**

[12] And this is why I am suffering as I do. Still I am not ashamed, for I know (perceive, have knowledge of, and am acquainted with) Him Whom I have believed (adhered to and trusted in and relied on), and I am [positively] persuaded that He is able to guard and keep that which has been entrusted to me and which I have committed [to Him] until that day. **(Amplified New Testament)**

Additional Information: "for I know whom I have believed." The form of the Greek verb translated "I have believed" refers to something that began in the past and has continuing results (MacArthur Bible Commentary, p. 1804).

"Which I have committed unto him." Some translations say, "which has been committed unto me." In 1 Timothy 6:20 and 2 Timothy 1:14 it is clear that these verses refer to what God entrusted to Timothy. Here it may mean the same thing, that is, the doctrines and rules of the Christian religion, that God has given Paul to proclaim. Even though his death is near, Paul knows that the Christian faith will be preserved to the end. The meaning "**which I have committed unto him**" refers to Paul's own salvation, or his life, which he has entrusted to God (Helps for Translators, p.73). The Amplified Translation has both of these concepts in its translation.

**2 TIMOTHY CHAPTER 1
VERSES 13-14**

2 Timothy 1: [13] Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. [14] That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. (King James Version)

¹³ Hold on to the pattern of right teaching you learned from me. And remember to live in the faith and love that you have in Christ Jesus. ¹⁴ With the help of the Holy Spirit who lives within us, carefully guard what has been entrusted to you. **(New Living Translation)**

¹³ Follow the pattern of true teachings that you heard from me in faith and love, which are in Christ Jesus. ¹⁴ Protect the truth that you were given; protect it with the help of the Holy Spirit who lives in us. **(New Century Version)**

¹³ Now follow the example of the correct teaching I gave you, and let the faith and love of Christ Jesus be your model. ¹⁴ You have been trusted with a wonderful treasure. Guard it with the help of the Holy Spirit, who lives within you. **(Contemporary English Version)**

[13] Keep as your pattern the sound teaching you have heard from me, in the faith and love that are in Christ Jesus. **[14]** You have been trusted to look after something precious; guard it with the help of the Holy Spirit who lives in us. **(Jerusalem Bible)**

[13] Follow the true teachings you heard from me. Follow those teachings with the faith and love we have in Christ Jesus. Those teachings are an example that shows you what you should teach. **[14]** Protect the truth that you were given. Protect those things with the help of the Holy Spirit. That Holy Spirit lives inside us. **(The Easy-to-Read New Testament)**

Additional Information: “Hold fast the form of sound words” (v.13) “keep by the Holy Ghost” (v.14). It was Timothy’s responsibility to preserve sound teaching from becoming corrupted through distortion, dilution, deletion, and addition. Heretical teaching was not only a possibility to Paul; it was a constant threat to be guarded against. Moreover, Timothy could count on the assistance of the indwelling Spirit of God (1 Jn. 3:24; 4:13) who desires to promote the truth (The Bible Knowledge Commentary, p.751).

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**2 TIMOTHY CHAPTER 1
VERSE 15**

2 Timothy 1: [15] ¶ This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. (King James Version)

[15] You know that everyone in the province of Asia has deserted me, including Phygellus and Hermogenes. **(New International Version)**

[15] As you know, all *the believers in the Roman province of Asia* have abandoned me, even Phygellus and Hermogenes. **(The New Translation)**

Additional Information: “**All they which are in Asia.**” The Roman province of Asia, is what is now western Turkey; its capital city was Ephesus (Helps for Translators, p. 74).

“**All they which are in Asia be turned away from me.**” This would be the time when Nero was attacking the Christians, which began in 64 and soon reached its height. But now the attacks had spread to the provinces. Ephesus, where Paul had left Timothy, was the capital of the Asia province (NT in Everyday American English, p.845).

“**Be turned away from me; of whom are Phygellus and Hermogenes.**” Many of Paul’s acquaintances forsook him because of his imprisonment, (See 2 Tim. 4:10, 16), but that he names these two men, and Demas also, makes it appear that their desertion was particularly distressing to him (Berkeley Version NT, p. 323).

2 TIMOTHY CHAPTER 1

VERSES 16-18

2 Timothy 1: [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 in Rome, he sought me out very diligently, and found me. [18] The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well. (King James Version)

¹⁶ May the Lord show special kindness to Onesiphorus and all his family because he often visited and encouraged me. He was never ashamed of me because I was in prison. ¹⁷ When he came to Rome, he searched everywhere until he found me. ¹⁸ May the Lord show him special kindness on the day of Christ’s return. And you know how much he helped me at Ephesus. **(New Living Translation)**

¹⁶ I pray that the Lord will be kind to the family of Onesiphorus. He often cheered me up and wasn’t ashamed of me when I was put in jail. ¹⁷ Then after he arrived in Rome, he searched everywhere until he found me. ¹⁸ I pray that the Lord Jesus will ask God to show mercy to Onesiphorus on the day of judgment. You know how much he helped me in Ephesus. **(Contemporary English Version)**

But God bless Onesiphorus and his family! Many’s the time I’ve been refreshed in that house. And he wasn’t embarrassed a bit that I was in jail. The first thing he did when he got to Rome was look me up. May God on the Last Day treat him as well as he treated me. And then there was all the help he provided in Ephesus – but you know that better than I. (verses 16-18) **(The Message)**

[16] May the Lord show mercy to all who live in the house of Onesiphorus. He often cheered me up. He was not ashamed that I was being held by chains. **[17]** In fact, it was just the opposite. When he was in Rome, he looked everywhere for me. At last he found me. **[18]** May Onesiphorus find mercy from the Lord on the day Jesus returns as judge. You know very well how many ways Onesiphorus helped me in Ephesus. **(New International Reader's Version)**

Additional Information: (Verse 16) – “Onesiphorus” was one of Paul’s loyal coworkers who had not deserted Paul, but befriended him in prison and was not ashamed or afraid to visit the apostle there regularly and minister to his needs. Since Paul asks Timothy to greet those in his house (2 Timothy 4:19), the family obviously lived in or near Ephesus. (MacArthur Bible Commentary, p.1805).

(Verse 18) – “in that day.” The Old Testament prophets spoke of “the Lord’s Day” (Isaiah 2:12, 3:18, 13:6, Jeremiah 46:10, Ezekiel 30:3, etc.) or simply “**that Day**” (Isaiah 2:11, 3:7, 4:1-2) to speak specifically of the Day of Jesus’ return in glory to raise all the dead back to life and judge them all. And the New Testament writers also speak of “the Lord’s day” (1 Thessalonians 5:2, 2 Peter 3:10), “Christ’s Day” (2 Thessalonians 2:2), “the Day of Judgment” (2 Peter 2:9, 3:7; 1 John 4:17), “the Day of Visitation” (1 Peter 2:12), or simply “**that Day**” (2 Thessalonians 1:10; 2 Timothy 1:12), or “the Last Day” (John 6:39-40; 12:48) to name specifically the last Day on which this whole world will be destroyed, followed by the Judgment. So we must keep in mind that “the last Days,” speaking of a very long period of time, and “the last Day,” speaking of one day, must not be confused (NT in Everyday American English, p. 792).

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QUESTIONS & ANSWERS

(2 Timothy Chapter 1)

Instructions for Group Leader: Do not let the group read the following questions and answers. The leader of your group should ask the group the following questions and encourage the group to discover the answers by going to the appropriate Scriptures. **Discuss and answer (as a group) the questions correctly by using the Scripture(s).** Turn to **2 Timothy Chapter 1.**

1. **Read 2 Timothy 1:1.** Paul is an apostle of Jesus Christ: a. by the will of God. b. because it was a good job. c. because it paid well.
2. **Read 2 Timothy 1:2.** Paul considered Timothy to be like: a. a distant relative. b. a dear son. c. an acquaintance.
3. **Read 2 Timothy 1:3.** The Apostle Paul served God: a. on Sunday's when he attended church. b. half-heartedly. c. with a pure conscience.
4. **Read 2 Timothy 1:5.** Paul recognized the genuine faith of Timothy and his: a. grandfather. b. mother. c. grandmother.
5. **Read 2 Timothy 1:6.** Paul reminded Timothy to keep using the gift God had given him when: a. he got born again. b. he was born into this world. c. Paul had laid his hands upon him.

6. **Read 2 Timothy 1:7.** God gave Timothy a spirit of: a. fear. b. power. c. love. d. a sound mind.
7. **Read 2 Timothy 1:8.** Paul told Timothy to never be ashamed of: a. his past life. b. your testimony of our Lord. c. Paul, a prisoner for the Lord.
8. **Read 2 Timothy 1:8.** Paul encouraged Timothy to: a. join him in suffering for telling the good news. b. take a vacation. c. not to work so hard.
9. **Read 2 Timothy 1:9.** God saved us: a. by our good works. b. not according to our works. c. by our church attendance.
10. **Read 2 Timothy 1:9.** God called us: a. to be free and do what our flesh wants. b. to a holy life. c. to watch television daily.
11. **Read 2 Timothy 1:10.** Jesus Christ has: a. abolished death. b. brought everlasting life. c. brought immortality to light through the gospel.
12. **Read 2 Timothy 1:11.** Paul was appointed to be: a. a preacher. b. an apostle. c. a teacher of the Gentiles.
13. **Read 2 Timothy 1:11-12.** Because Paul was a preacher, apostle, and teacher of the Gentiles: a. he had regular vacations on cruise ships. b. he suffered and was imprisoned in jail. c. he was paid a large salary.
14. **Read 2 Timothy 1:13.** Paul told Timothy to: a. run for your life. b. ask the Saints to give you more money. c. hold on to the pattern of right teaching you learned from me.
15. **Read 2 Timothy 1:14.** Paul told Timothy to: a. protect the truth you were given with the help of the Holy Spirit. b. not worry about what people believe.
16. **Read 2 Timothy 1:15.** Because of persecution, believers in the Roman province of Asia abandoned Paul. True or False.
17. **Read 2 Timothy 1:16.** Onesiphorus and his family encouraged Paul and did not abandon him, even though he was in jail. True or False.
18. **Read 2 Timothy 1:18.** Paul ask God to treat Onesiphorus in that Day (the day of Jesus Coming) with the same treatment he had shown Paul. True or False.
19. **Read 2 Timothy 1:18.** Onesiphorus not only helped Paul but also helped many in Ephesus. True or False.

DID YOU KNOW?

There are basically 3 kinds of translations. See page 7

657 Scholars were used in this study book (over 100 years of scholarship).

This Bible study tool causes you to meditate the Scriptures. Like food, each verse you chew over and over by reading and discussing the translations.

A “lexicon” is a dictionary for words used in the Bible (example: Strong’s, Vine’s, Thayer’s).

An “autograph” means the original manuscript written by the original author. For example, Paul’s letter to the Romans written and hand signed by Paul.

“Canon” of Scripture means the officially accepted books of the Bible recognized and accepted as God’s Word.

The primary standard applied to a New Testament book was that it was written by an Apostle or by someone close to the Apostles. The early church continued in the apostle’s doctrine by reading the Scriptures (the whole letter written to them) and applying the truths of that letter (Acts 2:42). Apostolic writings carried ultimate authority.

I personally adhere to the first-century church and what the early believers understood when they first heard a New Testament letter read to them. I personally do not adhere to a twentieth-century mystical interpretation that reads into the passage doctrines that the early church did not know nor perceive. Don W. Krow

“Context” is that which proceeds and/or follows any part of a discourse.

“Interpretation” means our attempt to determine the Bible’s intended meaning. What does the passage actually say? What did the author mean?

Currently we have over 5,000 early Greek manuscript portions and over 20,000 early translations of the New Testament.

The “Septuagint” is the Greek translation of the Old Testament. This translation became very popular among Jews in the first two centuries before Christ. Early Christians used it as their Bible.

John Wyclif and his associates were the first to translate the entire Bible into English from Latin in 1384.

William Tyndale completed his translation in 1525. It is estimated that one-third of the King James Version is worded as Tyndale and 90% of Tyndale’s work is

reproduced in the King James Version. Tyndale was burned at the stake for his translation work.

William Tyndale completed in 1525 his Bible translation and smuggled 15,000 copies into England between 1525 and 1530. Church authorities confiscated and burned these copies and there are only parts of 3 editions remaining today.

The Geneva Bible (1560) was the Bible brought to America by the Pilgrims. It took almost 50 years for the King James Version to achieve a higher place than the popular Geneva Bible.

The “original Greek.” There are two basic Greek text families. The “Byzantine” or “Western” text, and the “Alexandrian” or “Eastern” text. The western text contains about 15% more material than the eastern text. The eastern text relies heavily on only a few manuscripts, the Vaticanus and Sinaiticus.

“The Older manuscripts.” The late Edward W. Goodrick (a translator of the NIV) stated, “Nor should the textual critic go by the age of the manuscript alone as if the older would always be the better, for we don’t know how old the parent manuscript was when its offspring was born. A seventh century manuscript might have been copied from a sixth century manuscript, but a fifteenth century manuscript might have been copied from a third century manuscript.”

Is a translation the Word of God? The King’s speech before Parliament, when translated into French, Dutch, Italian, and Latin, is still the King’s speech although it is not always translated with as good a style or as apt a phrase or exact a sense. There is no reason, therefore, why one should deny that a translation is the Word of God. (Is My Bible the Inspired Word of God? p.80).

What if a translation differs from another? Realize that sometimes the meaning of a verse is difficult, two or more meanings of words or phrases may be possible in Greek.

The Bible was written over a period of 1500 years with over 40 different writers from different walks of life.

When the rich man that had died ask for someone to come back from the dead so that they might go to his brothers and warn them (lest they come to the place of torment that he was in), he was told, “Moses and the prophets (The Word of God) have warned them. Your brothers can read their writings anytime they want to. If they won’t listen to the Word of God, they won’t listen even if someone rises from the dead” (Luke 16:19-31 NLT).

Jesus said, “Man shall not live by bread alone, but by ‘EVERY WORD OF GOD’” (Luke 4:4). A “damnable heresy” (2 Pet. 2:1) means “that which leads to spiritual ruin or destruction.” “Heresy” means “to pick or to choose a self-willed opinion”

(See Strong's Greek Lexicon). If there is 40 scriptures on two pages and you choose only 10 that you will acknowledge and believe, then you are already in "heresy." Do I become your enemy because I tell you the truth? (Gal. 4:16)

Good translations should say the same thing in different styles.

Good translations can be used as commentaries (bringing insights into a passage), communicating the same message in different words and styles.

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