



Timothy

Timothy was of Jewish background and was raised by his mother and grandmother who led him to Christ. He was a believer from a very early age and was taught thoroughly by these women. He was quite mature spiritually in youth. 2 Tim. 1:5; 2 Tim. 3:15.

“For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well.” (2 Timothy 1:5, NASB)

“and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.” (2 Timothy 3:15, NASB)

Timothy was trained by Paul who lectured to him while walking from place to place as was the habit of Aristotle in his day. Timothy then had apostolic training. He had the spiritual gift of pastor-teacher. He had a milder approach or character and was not the troubleshooting type. Acts 20:4.

“And he was accompanied by Sopater of Berea, the son of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.” (Acts 20:4, NASB)

As a pastor-teacher, Timothy had to know about God's grace. Spiritual maturity gives you a capacity for freedom, for life, for love, for happiness, for grace, for grace reception, and for prosperity. Spiritual maturity gives you the ability to handle any disaster, difficulty, or tragedy of life. In 2 Timothy 2:1, “be strong in the grace” refers to undeserved suffering. Phil. 3:10.

“You therefore, my son, be strong in the grace that is in Christ Jesus.” (2 Timothy 2:1, NASB)

“that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;” (Philippians 3:10, NASB)

Timothy had to be taught so he put himself under the authority of Paul. In 2 Timothy 2:2, four verbs are used to describe this training. “Heard” is the aorist active indicative of ἀκούω (akouō) and means to hear, to attend to, to consider what is or has been said, to understand, to perceive the sense of what is said. “Entrust” is the aorist middle imperative of παρατίθημι (paratithēmi) and means to place alongside, to deposit, to entrust, to train in accordance with the rules (the decrees of pastor-teachers).

“The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.” (2 Timothy 2:2, NASB)

A true pastor-teacher will always be training other pastor-teachers. He will be benefitted by doing so. He must do it. It is a command. “Faithful men” is πιστοῖς ἀνθρώποις and refers to a trainer of pastors who will teach by commands. A trainer of pastors will be benefitted. A trainer of pastors will teach men summed up by one word, faithful. Faithful is the summation of their response to Bible doctrine as viewed by the pastor-teacher.

“Shall be able” is the future middle indicative of ἔσομαι (esomai) and means that in preparation their pastoring is still future. They shall teach, but the deposit is made in preparation. “Teach” is the aorist active infinitive of διδάσκω (didaskō). The infinitive expresses that the purpose of the instruction is that the ones taught may teach one day. “Others also” refers to the pastor-teacher’s own congregation.

Timothy had to be tough. In 2 Timothy 2:3, “Suffer hardship” is the aorist active imperative of



συγκακοπαθέω (sugkakopatheō) and means to endure evil, the negative volition, the guff from others. It means to stand up to any temptations that the world, the flesh, and the devil throw at you.

“Suffer hardship with me, as a good soldier of Christ Jesus.” (2 Timothy 2:3, NASB)

He will have to bear the hardships and still behave as a positive soldier. He will have to be authority oriented, able to endure discipline from those above him, to exercise self-discipline, and to be clear headed while tired. A tired foot soldier sleeps well. He must develop a toughness that endures the best the enemy can muster. Prov. 24:10.

“If you are slack in the day of distress, Your strength is limited.” (Proverbs 24:10, NASB)

Timothy had to learn to be rigidly disciplined. In 2 Timothy 2:4, “No soldier in active service” is the present active participle of στρατεύομαι (strateuomai) and means to be on active military service, to be a soldier encamped and ready to do battle. “Entangles” is the present passive indicative of ἐμπλέκω (emplekō) and means to receive entanglement, to get caught in a web of life’s details such as finances, etc.

“That he may please” is the aorist active subjunctive of ἀρέσκω (areskō) and means the potential to endeavor or strive to please, to accommodate one’s self to the opinions, desires, and interests of others. “The one who enlisted him” is the aorist active participle of στρατολογέω (stratologeō) and means to name or call as a soldier. The soldier focuses on the one who is training him and strives to please him.

“No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.” (2 Timothy 2:4, NASB)

Timothy must exhibit progress, performance, and competitive ability in the Angelic Conflict. In 2 Timothy 2:5, “if anyone competes” is the third class condition of εἰάν (ean) plus the present active subjunctive of ἀθλέω (athleō) and means maybe he will, maybe he won’t contend in games, to wrestle. This is the Angelic Conflict.

“Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.” (2 Timothy 2:5, NASB)

By application, in 1 Corinthians 9:24, “all run” refers to all believers each of which are in the race of the Angelic Conflict. “The prize” is βραβεῖον (brabeion) and refers to the heavenly reward for the believer.

“Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win.” (1 Corinthians 9:24, NASB)

In 1 Corinthians 9:25, “competes” is the present middle participle of ἀγωνίζομαι (agōnizomai) and means to strive, to contend with adversaries, to fight. It means to be under undeserved suffering under rigid training rules, to be presented with a challenge, a goal. “Exercises self-control” is the present middle indicative of ἐγκρατεύομαι (egkrateuomai) and means to be under discipline and self-control, to have the inner strength and challenge to put yourself under rigorous discipline.

“Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.” (1 Corinthians 9:25, NASB)

In 1 Corinthians 9:26, “not without aim” is οὐκ ἀδήλως (ouk adēlōs) and denotes to not run with indistinct, uncertain, or bad eyesight, to not run blind. The terrific pressure of the Angelic Conflict causes aberrations such as Pentecostalism. “I box” is πυκτέω (pukteō) and refers to a boxer, a pugilist who punches where it counts. “Not beating the air” is οὐκ δέρω (ouk derō) and means a violent blow, a



thrashing about, activity like a whirlwind. This is shadow boxing.

“Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air;” (1 Corinthians 9:26, NASB)

In 1 Corinthians 9:27, “but I discipline my body” is the present active indicative of ὑπωπιάζω (hupōpiázō) and means like a boxer one buffets his body, handles it roughly, is disciplined by hardships. It also refers to the part of the face below the eyes, a blow on the face, to strike under the eye, to give a black eye, to wear out, to buffet, to bruise.

“but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.” (1 Corinthians 9:27, NASB)

Severe self-discipline was a way of life for him. “And make it my slave” is the present active indicative of δουλᾶγωγέω (doulagōgeō) and means to make a slave, to bring into bondage. This is very strong. To him, his body has no rights whatsoever. “After I have preached to others” is the aorist active participle of κηρύσσω (kērussō) and means to proclaim after the manner of a herald, to preach. “I myself will not be disqualified” is ἀδόκιμος (adokimos) and means not standing the test, to be disqualified, to be rejected, to fail the test, to be rejected, to be unapproved.