

2<sup>nd</sup> Timothy Chapter 4 -- John Karmelich

1. It is always bittersweet for me to start typing the last lesson of any set of these studies.
  - a) I heard a statement about writing that I like:
    - i) “It is not so much writing I enjoy, as much as ‘having written’”.
    - ii) It is the idea of enjoying a finishing work and seeing what is done with it.
    - iii) “Writing is the closest experience a man can have to giving birth. It is laboring hard and long over a project for a long time, and then seeing the results grow.”  
Dennis Praeger
      - a) Tying this thought to 2<sup>nd</sup> Timothy, I think of the joys of Paul’s life is to watch his “sons in the faith” grow in their ministerial calling.
        - (1) For years Paul has worked with him as a beloved son.
        - (2) Paul wants Timothy to be a leader in the next generation of pastors.
        - (3) This last section not only gives the final commands and sections, but also a longing for Paul to visibly see Timothy again. It is the feeling any parent would have near the end of their life.
  - b) Remember that this letter is not only Paul’s final words to Timothy, but his final written words, period.
    - i) Paul was near the end of his life, and Paul knew it.
    - ii) This is the last recorded words we have of Paul, chronologically in his life.
2. I divide Chapter 4 into four separate little sections.
  - a) The 1<sup>st</sup> is Paul’s last set of “charges” to Timothy. (Verses 1-5)
  - b) The 2<sup>nd</sup> is Paul reflecting on his own life. (Verses 6-8)
  - c) The 3<sup>rd</sup> is Paul discussing other people who had an affect upon his ministry. (Verses 9-20)
  - d) The 4<sup>th</sup> is Paul’s closing remarks and final remarks to Timothy. (Verses 21-22)
3. One of the overriding themes of Paul’s letters to Timothy is the “commands”.
  - a) Think of it like a commanding officer giving orders to soldiers underneath his authority.
  - b) Many of the verbs used in this letter are strong command type of statements.
    - i) These verbs are commands to “keep doing them continually” as opposed to just doing them once, and then moving on to something else.
    - ii) That is an important idea as one reads these letters.
      - a) Study the verbs, and reflect upon your own life.
      - b) Remember that you are not just reading a letter from a senior pastor to a junior pastor on how to run things.
        - (1) Anyone who has committed their life to Christ is in the full-time ministry whether they realize it or not.
        - (2) If one has “turned their live over” to Jesus, it is not a part-time, Sunday morning-only obligation.
        - (3) It is a full-time commitment of wanting and desiring to do the things that please God.
          - (a) A secular occupation or a stay-at-home person is just as much in the ministry as a “professional” minister.
          - (b) It simply means to live one’s life as if you are under the watchful eye of Jesus, every moment of every day, as we happen to be. Which, by the way leads wonderfully into the first verse of Chapter 4. ☺

4. Chapter 4, Verse 1: In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: <sup>2</sup> Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction.
- a) Both Verses 1 and 2 are one sentence so I wanted to discuss them together.
  - b) Let's suppose I was "over" you in some sort of authority role.
    - i) I would first give you a command to perform a function.
    - ii) If I felt like it, I would then explain why I was giving you that command.
    - iii) Here in Verses 1 & 2, that order is reversed:
      - a) In Verse 1, Paul explains why Timothy is to obey a particular "command".
      - b) In Verse 2, Paul explains what that particular command is.
      - c) The specific command is to "Preach the Word".
        - (1) I'll discuss that more in a minute, but first let's tackle Verse 1.
  - c) Verse 1 starts with "In the presence of God and of Christ Jesus"
    - i) We tend to forget God the Father, and God and Son watch everything we do.
      - a) Well let me expand upon that. When we are doing things that please God, our egos remind us that God is watching. It is when we are doing things that are not pleasing to God is when we tend to forget God is watching. ☺
    - ii) Remember that God is perfect. A perfect God knows all things and cannot learn.
      - a) That means God is quite aware of all of your sins.
      - b) That also means that God called you into salvation with prior knowledge of all the terrible things you (and me!) have done since being saved.
      - c) That alone should drive us to our knees in gratitude to God.
    - iii) The idea behind this charge is to be aware of God's presence.
    - iv) Let's face it; we mess up when we are not conscious of God's presence.
      - a) It doesn't mean to go around worrying about God zapping us for every mistake that we do.
      - b) It is to be aware that God desires and wants to work through us.
      - c) We are God's representatives to the world.
      - d) By letting God work through us that we can be the type of person God desires us to be.
      - e) This ties to when Paul commanded Timothy in this letter to "stir up" the spiritual gifts that are in him (See 2<sup>nd</sup> Timothy 1:6).
        - (1) I look at that command as "proper spiritual nutrition".
          - (a) If we eat nothing but junk food, we become physically unproductive as our body is not getting good nutrition.
          - (b) The same goes for our spiritual habits. If we ignore our daily time in God's word and prayer, we can still function, but not as spiritually healthy as we should be.
        - (2) Getting back to being "conscious of God's presence" is not to think about God every moment of every day.
          - (a) I believe it is about having good spiritual habits so that God can use us on a daily basis.
    - v) This whole concept can be summed up with the opening verse of Hebrews 12:
      - a) "Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us." (Vs. 1, NIV)
  - d) Gee, what do you say we actually move on to the next phrase of Verse 1 of Chapter 4?
    - i) Don't worry, the pace will pick up. ☺

- e) Paul says in Verse 1, “Christ Jesus, who will judge the living and the dead”
  - i) Jesus will judge all people one day, believers and unbelievers.
  - ii) First of all, Jesus said he did not come to judge in his 1<sup>st</sup> coming:
    - a) “For God did not send the Son into the world to judge the world, but that the world might be saved through Him.” (John 3:17, NASB)
  - iii) That leads us to the 2<sup>nd</sup> point about Jesus and judgment. Jesus will judge us all one day. Here is my proof text:
    - a) “Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.” (John 5:22-24, NIV)
  - iv) God will judge everybody based on:
    - a) What knowledge we have of Jesus, and
    - b) What we did with that knowledge.
    - c) Personally, I believe that is our “entrance exam question” in heaven.
      - (1) God the Father will ask, “What did you do about my son Jesus?”
- f) Let’s finish Verse 1, “and in view of his (Jesus’) appearing and his kingdom, I give you this charge”.
  - i) Remember the charge (i.e., the command itself is in Verse 2).
  - ii) Paul is telling us why we should obey the command of Verse 2 here in Verse 1.
  - iii) We should obey God’s commands to us because of Jesus’ appearing & his kingdom.
  - iv) There is a debate whether the reference in Verse 1 to “in view of his (Jesus’) appearing is about Jesus first coming into the world or second (future).
    - a) Some argue the phrase “in view of his appearing” is about the time Jesus walked on the earth, that is, his “first coming”.
      - (1) Jesus gave “The Great Commission” after his resurrection as follows, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19, NIV)
      - (2) Those that argue that Paul is talking about Jesus first coming here is reference to “The Great Commission”.
      - (3) He is commanding Timothy to “preach the Word” in light of the Great Commission
      - (4) The last part of Verse 1 says, “And his kingdom”.
        - (a) In context, this refers to the body-of-believers, which is the “church”.
    - b) Others argue that Paul is talking about Jesus 2<sup>nd</sup> coming.
      - (a) We are rewarded in heaven based on our loyalty to what God calls us to do.
      - (2) This view argues that Paul is talking about having as a motivation the view of Jesus returning and then judging us on our actions.
      - (3) We’ll discuss biblical “rewards” in a few verses.
        - (a) Paul comments more on this in Verse 8.
        - (b) Because Paul does discuss his heavenly rewards in Verse 8, many see this verse as being about Jesus’ second coming.
    - c) There, I’ve given you both views. Now you decide which is right. ☺

5. On to Verse 2: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction.
- a) The command itself “preach the Word”, is very personal to me.
    - i) It is a strong motivator for these studies. It is what God called me to do.
    - ii) Years ago, I attended a conference with the title “Preach the Word”.
      - a) It changed my life. I got lots of things out of the 2-day seminar, but nothing more important than this principal:
        - (1) “Simply, teach the Bible simply”. Chuck Smith.
      - b) There are lots of ways to learn the Bible. I believe the best way is a systematic way of studying:
        - (1) One verse at a time;
        - (2) One section (or chapter) at a time;
        - (3) One book at a time.
      - c) The bible is designed so that each book has principals that cross reference to other parts of the Bible.
      - d) If you study any one book of the Bible, you can’t help learning about many other parts of Scripture.
      - e) The Bible was written over a thousand-plus year period (arguably much longer based on when Job was written).
        - (1) Yet it is designed as an integrated message that is consistent from individual book to book.
  - b) When Paul wrote this letter, the cannon of the Bible was not complete.
    - i) Therefore, many argue that Paul simply wanted Timothy to teach the principals of this book and stick to the principals taught in this book.
    - ii) Because of that argument, I’m not against topical messages.
    - iii) I do believe that since the Bible is now completed and readily available, it is the best way to study and learn what God wants you for your life.
  - c) I also want to pound home is the principal of, “application, application, application”
    - i) It stems from an old saying in the business of real estate that the three most important principals of real estate are “location, location, location”.
      - a) It means a real estate’s location is far more important than any other factor.
    - ii) In Bible study, the application to one’s personal life is far more important than the historical background or its meaning.
    - iii) The Bible is like a big set of instructions.
      - a) It is only good for you if you apply those instructions to your life.
      - b) The Bible-as-literature is “just” interesting.
      - c) The Bible-as-application not only gives you eternal salvation, but also will help you to live life to the fullest.
    - iv) Again, there is nothing, repeat nothing, greater in life to live it to be used by God. How that is done is discovered in a systematic study of God’s word.
  - d) The next phrase is, “be prepared in season and out of season”.
    - i) My paraphrase is, “preach God Word whether you feel like or not”.
      - a) The idea is to stick to what God called you to do, whether or not it is convenient, whether or not you feel inspired.
      - b) If you have been called, stick to it.
      - c) It is a charge to stick to what God calls you to do.
    - ii) There are days when I can’t write fast enough. I fell like I’m taking dictation.
    - iii) There are days when I struggle through this.
      - a) Some of my best lessons have come during the struggling times.
      - b) The point is God is always there guiding us, whether we sense his presence or not. God never forsakes us.

- c) This is where the concept of self-discipline in your particular calling comes in. Even if you are not called to preach, you are called to serve God in some capacity. The point is to continue to serve God during all times.
  - e) The last phrase of Verse 2 is, “correct, rebuke and encourage—with great patience and careful instruction.”
    - i) Notice the “negative’s” come before the “positives”.
    - ii) The difference between “correct” and “rebuke” is the 1st aims for the “head” as in rational thought, and the 2<sup>nd</sup> aims for the “heart” as to convict one of their sins.
    - iii) Remember the topic is “preaching the word”.
      - a) God’s word has a way of doing that.
        - (1) The logic of the arguments appeal to the mind.
        - (2) The Holy Spirit convicts our hearts of what we should do.
      - b) It could also refer to one on one counseling through God’s word.
        - (1) When you see someone doing something you know is wrong, it is much better to let God’s word convict them than you do.
        - (2) There are multitudes out there that believe the Bible is the Word of God, yet never read it.
          - (a) Sometimes the best counseling is to show someone a verse of the Bible that applies to their life.
          - (b) That does far more than “chewing them out” for their sin.
            - (i) The latter idea will only make people defensive.
            - (ii) The Word of God will go to their heart.
        - (3) The next time someone disagrees with your Christian lifestyle or asks you why you don’t do this-or-that, quote a relevant verse.
          - (a) That will do far more to their head and heart than lecturing and letting people think you are “holier than thou”.
    - iv) The last part says “with great patience and careful instruction”.
      - a) We get frustrated because we want God to work on our timetable.
      - b) We get angry with people because they don’t see what is right immediately.
        - (1) The mistake we make witnessing for Jesus is, “trying to hit a home-run, when a single will suffice.”
      - c) I’m guilty of this. I often give too much information to a question.
        - (a) Gee, what a surprise. ☺
        - (2) Sometimes, we need to focus on the question, and give the person one simple thing to think about.
        - (3) A Christian apologist I know likes to debate with the philosophy of “leave a pebble in their shoe”. It irritates them enough where they have to think about it and deal with that issue.”
      - d) Remember the words of St. Francis of Assisi, "Preach the gospel at all times, use words if necessary."
6. Verse 3: 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. <sup>4</sup> They will turn their ears away from the truth and turn aside to myths.
- a) Paul is still giving his motivation as to why one should preach God’s word.
  - b) Whether we like it or not, some people turn away.
    - i) Jesus himself taught on this principal.
    - ii) Jesus gave a parable where he compares the Word of God to “seeds”. He then says people can have one of four reactions to the seed: 1) ignore it completely, 2) some will get it, but turn away because of persecution, 3) some will get it but turn away because they care about this world and 4) some get it, let it grow inside of them and they become productive Christians. (See Matthew 13; 1-9, 18-23).

- a) Here is the key verse in this situation, “The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful.” (Matthew 13:22, NIV)
  - c) The point of this verse is that some people are going to turn away from God’s word and listen “to whatever they want to listen”. Paul calls it “myths”.
    - i) “If people desire a calf to worship, a ministerial calf-maker is readily found” (Marvin R. Vincent, Word Studies in the New Testament, vol. 4 [New York: Scribner’s, 1904], 321).
      - a) That means if people want to study and worship something other than the principals taught in the Bible, the demand for that worship will be met by people more than willing to fulfill that demand.
      - b) In direct context, the quote refers to the time in the Book of Exodus where Moses’ brother Aaron made a golden calf to worship while Moses was away talking to God. (See Exodus Chapter 32).
  - d) There are lots of modern applications to this verse.
    - i) One can name “liberal churches” that don’t take the Bible seriously.
    - ii) One can talk about the study of the evolution theory in the context of “man evolved from nothing but random chance”.
    - iii) An evangelist named Ray Comfort talked about how most people who make a commitment to Jesus don’t stick to that commitment. He meant that in the context of they step forward at some type of “revival” rally, but never follow through.
      - a) The main reason usually has something to do with the fact that people don’t want to change their lifestyle.
      - b) They hear of the convicting words of the Bible, and they don’t want to change. They want the “love, mercy and forgiveness”, but are not willing to commit to the change in lifestyle necessary for Christianity.
      - c) Since they don’t want to change, they go find a “seeker-friendly” church that is more-than-willing to tell them only what they want to hear.
      - d) Getting on my soapbox, there are churches out there that have a huge congregation, only because they satisfy what Paul says about “a great number of teachers to say what their itching ears want to hear”.
      - e) In choosing a church for worship, my main criteria is simply, “Does your church take the Bible seriously, and does the pastor preach and live the idea that one must change their life in order to be a follower of Jesus?”
7. Verse 5: But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.
- a) Let me paraphrase the last few verses together, “Timothy, people are going to leave your congregation. Some can’t deal with the truth of Scripture and they will turn elsewhere. Don’t focus on them, focus on those who get it and stick to it. You can still pray for those who walk away, but keep your focus on those who want to mature in their faith.
    - i) I believe that is what is meant by “keep your head in all situations”.
    - ii) It also ties to the next command of “endure hardship”.
  - b) Remember that Paul wrote this during a time of Christian persecution.
    - i) Paul is charging Timothy to stay focused despite that pain.
    - ii) Notice Paul never calls for a revolt against the Romans.
      - a) I do believe Christians should fight for religious freedom, whenever possible. The priority is to get the gospel message out despite the difficulties of the local political situation.

- c) The next thing Paul says is, “do the work of an evangelist”.
    - i) I don’t think it means Timothy should organize Billy Graham stadium rally’s”.
    - ii) You can’t argue from the Bible that Timothy had the “gift” of evangelism.
      - a) The “gift” is that some people have a special God-given-ability to present the gospel message, and people will accept it.
      - b) If we don’t have that gift, you and I could give the exact same message, word-for-word, emotion-for-emotion, etc. and not get the same response.
      - c) That does not mean people can only be saved through an evangelist.
      - d) It simply means God uses some people more than others to lead others to salvation.
    - iii) With that said, God calls Timothy and all of us to “do the work of an evangelist”.
      - a) Here are some examples:
        - (1) Your life can be an example as how one should be a Christian.
        - (2) You raise your children with Scripture, prayer and taking them to church so that they, out of their own freewill, commit their own life to Christ.
        - (3) You pray for your co-workers that God may open their heart to the truth of Scripture.
        - (4) You may take someone to church or some sort of evangelistic meeting so that they may hear the gospel message.
        - (5) God may also lead you to explain how God has changed your life so that they may believe the Gospel.
          - (a) People can argue all day about God. They can’t argue with the evidence of how you have changed your life.
      - b) Getting back to pastors, I know many teachers who end all of their messages with a message on how to be a Christian, or for more information contact our office, etc. The point is to pastors is to give people an opportunity to receive Jesus into their heart.
  - d) The last phrase is “discharge all the duties of your ministry”
    - i) The Living Bible explains it well, “Leave nothing undone that you ought to do”.
    - ii) It means to fulfill what God has called you to do.
8. Verse 6: For I am already being poured out like a drink offering, and the time has come for my departure.
- a) The topic now changes from commands to Timothy, to Paul writing his obituary.
    - i) I’m not being literal, I mean that Paul is near the end of his life and he is teaching Timothy what is his reward for years of faithful service to Christ.
  - b) The verse says he is “being poured out like a drink offering”.
    - i) There are a number of references to a “drink offering” in the first five Bible books.
      - a) It is usually poured on top of an animal or grain, in a burning sacrifice.
      - b) The visual picture is the steam of the drink rising from the offering, like a prayer to God.
      - c) The drink offering is usually of wine, so the aroma is also pleasant.
      - d) Paul is comparing his soon-to-come death to this type of drink offering.
      - e) Some commentators take this more literally as Paul probably knew he was going to be beheaded for his “crime” and the blood coming forth would be like a drink offering.
9. Verse 7: I have fought the good fight, I have finished the race, I have kept the faith. <sup>8</sup> Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.
- a) Verse 7 and 8 are great memory verses.
    - i) I would love to be on my deathbed and be able to recite that from memory.
  - b) I don’t think Paul is saying this to brag. Remember that this letter is written to Timothy.

- i) I believe Paul's purpose here is to inspire Timothy to press on despite the danger.
  - ii) Further, Paul was facing certain death. Sometimes reminding ourselves of our greater purpose in life can be a comfort during the times of great trials.
- c) Our motivation as Christians should be the same as Paul's.
- i) At the end of my life, I want to look back and say, "I have done what God has asked me to do. I have lived my life to glorify Him. I have made myself available to God so he could use me for his glory.
    - a) I believe that is the idea Paul is getting across here.
    - b) If I die tomorrow, I would feel sorrow of not seeing the people I love anymore. But I never want to feel sorrow that I didn't accomplish what God has called me to do.
      - (1) Did I make mistakes? Of course. Have I failed at times? Of course.
      - (2) It is not about being perfect. It is not about our ability. It is about our availability to God.
- d) Read verses 7-8 and put your own name there.
- i) Ask God about your "crown of righteousness"
  - ii) By the way, the Greek word for "crown" is not a crown of a ruling king; it is more like a "gold medal" for winning an Olympic Event.
  - iii) It is about our heavenly rewards for service to our king.
  - iv) Jesus said, "Be faithful, even to the point of death, and I will give you the crown of life." (Revelation 2:10, NIV)
  - v) Just what do we "do" with these "crowns" when we get to heaven?
    - a) I believe we lay them right at Jesus' feet. Out of gratitude of what He did for our eternal salvation, our efforts are nothing in comparison.
    - b) There's a passage in Revelation Chapter 4 that I believe represents the Christian church. The idiom for the church here is "the 24 elders."
      - (1) "The twenty-four elders (i.e., the church) fall down before him (Jesus) who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say: "You are worthy, our Lord and God, to receive glory and honor and power (Revelation 4: 10-11a, NIV)
10. Verse 9: Do your best to come to me quickly, <sup>10</sup> for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.
- a) From here to the end of the Chapter, Paul starts "naming names".
  - b) One has to remember that God works through people and desires teamwork. Christianity was never designed to be a solo act.
    - i) These are some people who intervened with Paul.
      - a) Most worked for him, some are against him.
    - ii) All are mentioned for a purpose.
      - a) Most of the names we can logical speculate why they were included. A few we don't, but we can assume Timothy understood their inclusion.
- c) Before the first name, notice Paul says to Timothy, "come to me quickly".
- i) Paul wanted to see Timothy one last time before his execution. He is like a parent who wants his children around him at their deathbed.
  - ii) This must also mean Paul knew his death was immanent, but not "any day now".
  - iii) Remember that travel from Ephesus (located in modern Turkey) to Rome was a long journey. From some of the verses coming up Paul wanted Timothy to take part of that journey by land and pick up some people and things along the way.
- d) The first name given is Demas. Demas left Paul, "because he loved the world..."
- i) He is mentioned in two of Paul's letters as a co-worker. (Col. 4:14, Philemon 1:24)
  - ii) Here is a guy who apparently traveled with Paul as a missionary.
  - iii) Yet when trouble came, he "loved the world" more than Jesus.

- a) “People are like teabags. You never know what flavor they are until you put them in hot water”. Jon Curson.
    - b) Jesus said, “In the same way, any of you who does not give up everything he has cannot be my disciple.” (Luke 14:33, NIV)
  - e) The next two people mentioned in Verse 10 are Crescens (“who has gone to Galatia”), and Titus (gone to Dalmatia).
    - i) This is the only mentioning of Crescens in the Bible, so we don’t know his history.
      - a) If Paul mentioned him, he must be familiar to Timothy, so many suspect he must have been another of Paul’s traveling companions at one time.
    - ii) Next Paul mentions Titus. Paul’s letter to Titus was written 1-2 years earlier.
      - a) At that time, Titus was a missionary and a pastor on the island of Crete.
    - iii) Most commentators suspect these two were still devout Christians, but they went back on the missionary trail and left Paul in the jail cell.
      - a) Commentators suspect it wasn’t a desertion, so much as they moved on.
    - iv) Paul’s overriding point is that he is without a lot of company and support in Rome. Some left for the wrong reasons, and some left for good reasons.
  - f) I also want to state the fact this verse is personal to me because all 4 of my grandparents came from Dalmatia. Unfortunately, my Slavic ancestors didn’t arrive there until about 1,000 years after Timothy arrived. ☺ Dalmatia is the coastline and islands of Croatia.
11. Verse 11: Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry.
- a) Luke wrote the Gospel of Luke and the Book of Acts. He traveled with Paul on his 2<sup>nd</sup> missionary journey and his trip to Rome in the last few chapters of the Book of Acts.
    - i) When you see the word “we” in Paul’s travels in Acts, Luke was with Paul.
    - ii) Remember that staying with Paul was a dangerous thing.
      - a) Paul was on trial for “practicing an illegal religion”, and therefore any friends who are helpful are also in danger.
      - b) This alone says a lot about Luke’s character and loyalty.
  - b) The next phrase says, “Get Mark and bring him with you”.
    - i) To “get Mark”, Timothy had to find Mark. Maybe Timothy knew where he was.
    - ii) It is fascinating to study about Mark’s life through references in the Bible.
      - a) He is also known as John-Mark. He wrote the Gospel of Mark.
      - b) He accompanied Paul & Barnabus on their first missionary journey. (See Acts 12:25)
      - c) On Paul’s 2<sup>nd</sup> missionary journey, Paul & Barnabus went on separate journeys because Paul refused to take Mark along. Apparently Mark deserted them on the first journey. (See Acts 15:37-39)
      - d) Now here in 2<sup>nd</sup> Timothy, Paul says get Mark “because he is helpful to me in my ministry.”
      - e) It shows that Mark has matured in his faith.
      - f) It goes back to my “teabag” quotation about when people are in “hot water.” Those who are truly willing to follow Jesus, do make mistakes, but if their heart is in the right place, they eventually grow in their faith and boldness to overcome obstacles.
12. Verse 12: I sent Tychicus to Ephesus.
- a) Tychicus is a faithful messenger and helper to Paul.
    - i) Apparently, he is the one who delivered Paul’s letter to the Ephesians (Eph 6:21) and he delivered Paul’s letter to the Colossians (Col. 4:7).

- b) Remember that Timothy is in Ephesus. Tychicus is being sent to him.
    - i) He was dispatched prior to this letter, so he's already on the way.
13. Verse 13: When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.
- a) Paul wanted Timothy to travel by land and stop at Troas.
  - b) A cloak is a heavy wool garment. Remember Paul's in jail and can't get a coat.
    - i) Verse 21 asks Timothy to "Do your best to get here before winter."
  - c) Paul also asks Timothy to pick up "my scrolls, especially the parchments".
    - i) We don't know for sure, but it probably either refers to Bible writings (Old Testament, the Gospels) or Paul's other letters.
    - ii) Parchments are dyed animal skins. They have more endurance than paper scrolls.
    - iii) It is not sure whether Paul just wanted to study more, or write more.
      - a) Either way, it was a way of passing time in the jail cell.
    - iv) It also means you are never too old, or it is never too late to learn.
      - a) Despite Paul's extensive Biblical knowledge, he still wanted to read and study the Scriptures more.
14. Verse 14: Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. <sup>15</sup> You too should be on your guard against him, because he strongly opposed our message.
- a) There is a false-prophet named Alexander mentioned earlier in this letter and in Paul's first letter to Timothy. Whether or not it is the same guy as Alexander here in Verse 14, we don't know.
    - i) Whoever this guy is, Timothy was aware of this person as Paul reminds Timothy to be on your guard against him.
  - b) Paul says in Verse 14, "The Lord will repay him for what he has done."
    - i) Paul is not calling for God to strike him dead on the spot.
    - ii) Paul is saying "He is God's problem, not mine."
      - a) It is not Paul's problem, or Timothy's problem to get revenge.
      - b) This verse is a good balance between "letting God deal with your problems" and the principal of having good boundaries.
      - c) On one hand, Paul is saying "Let God deal with him". At the same time, Paul is warning Timothy to "be on your guard against him."
  - c) When it comes to the gospel message, the vast majority of non-believers are "neutral" on Christianity. They simply wish devout Christians would leave them alone and let them "enjoy" their lifestyle without any guilt. The point is they don't persecute Christians.
    - i) There is a minority who zealously oppose the Gospel message. They spend time and effort to oppose the teaching of the Gospel.
    - ii) This is the type Paul is urging Timothy to be on his guard against.
    - iii) This is the "Alexander the metalworkers" of the world.
15. Verse 16: At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. <sup>17</sup> But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth.
- a) In Roman trials, like American trials in criminal court, there are two hearings.
    - i) The first is an "arraignment" hearing. This is where the charged party just pleads innocent or guilty, and then a trial date is set. The prosecuting attorney shows that there is enough evidence to have a trial.
    - ii) This is what Paul mean by "his first trial."

- b) For those of you who familiar with the book of Acts, these verses can be a little confusing.
    - i) History records that the trial in Rome as described in the Book of Acts ended with Paul going free. Paul went back on the road. He was later arrested again, and this is why Paul is on trial again.
  - c) Back to the verses, Paul is saying no one stood by him in his arraignment hearing.
    - i) It is understandable from our viewpoint. Remember Christianity was illegal.
  - d) Notice Paul did not say, “Cursed be my so-called-friends for not standing by me!”
    - i) He said, “May it not be held against them.”
    - ii) Paul understood what was at stake, and didn’t blame them.
  - e) There are times in our Christian faith when we only have God alone to depend upon.
    - i) God may even allow our Christian friends to desert us so our dependency is more on Him.
    - ii) I think Paul understood that by reading these verses. That is why he didn’t put any blame on them. It was all part of God’s plan.
  - f) I love Paul’s attitude about the trial. Paul said, “the message might be fully proclaimed and all the Gentiles might hear it.”
    - i) To Paul, the trial was not about saving his life.
    - ii) It was just another wonderful opportunity to present the Gospel message to a roomful of Gentile dignitaries and onlookers!
    - iii) I’ve stated many times that non-believers observe us more when we are in trouble. There is no better time to proclaim your faith in Jesus and let others see how you can have peace through the most difficult of trials.
  - g) The last phrase is, “And I was delivered from the lion's mouth”.
    - i) Commentators debate over how literal this phrase was.
      - a) A possible punishment method for Paul was to be given to the lions to eat.
      - b) Since Paul’s life was delayed from the initial trial, that may have been what he meant.
      - c) The not-so-literal argument says that Roman law does not allow Roman Citizens to be given that type of punishment. Only a Roman slave could receive that punishment. Paul was a citizen. (See Acts 22:28)
        - (1) In Peter’s first letter, Peter calls Satan “a roaring lion”.
        - (2) The not-so-literal view believes that is what Paul meant here.
        - (3) If you read this verse in context of the next verse, you can also see the not-so-literal viewpoint that Paul is referring to Satan as a lion.
16. Speaking of the next verse, ☺ here is Verse 18: The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.
- a) Paul has the confidence that his eternal salvation is secured no matter what evil attack comes his way. He may live another day to witness for Jesus, or he may be called home.
17. Verse 19: Greet Priscilla and Aquilla and the household of Onesiphorus.
- a) A few more greetings before we close.
  - b) Priscilla and Aquilla are a missionary couple.
    - i) They are mentioned a number of times in the Book of Acts as traveling companions with Paul and fellow missionaries.
    - ii) You get the impression that Priscilla was the missionary “leader” as she is usually mentioned first. Maybe she led the missionary work while her husband provided for the family.
  - c) Next we have “the household of Onesiphorus.”
    - i) It could refer to Onesiphorus’ immediately family or his house-church.
      - a) There were no church buildings in those days. People met in homes.

- ii) Onesiphorus is mentioned in Chapter 1 of this letter as one “often refreshed me and was not ashamed of my chains.”
    - a) He may have been with Paul in Rome and now he is gone again.
  - iii) Many believe he is the same person as “Onesimus” who is a slave and a missionary to Paul as discussed in Paul’s letter to Philemon.
- 18. Verse 20: Erastus stayed in Corinth, and I left Trophimus sick in Miletus. <sup>21</sup> Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers.
  - a) Erastus is mentioned in Acts 19:22 and Romans 16:23 as a missionary.
    - i) Timothy may have wondered, “Whatever happened to Erastus?” They were mentioned as working together in Acts 19.
  - b) Paul says, “I left Trophimus sick in Miletus.”
    - i) You can tell Paul had the heart of a missionary and pastor.
    - ii) Paul was on death row, and he is worried that he left Trophimus sick in Miletus!
  - c) The last four names that are mentioned are all Latin (Roman) names, and most believe is more-recent Roman converts that Paul is saying that they send their greetings.
- 19. Verse 22: The Lord be with your spirit. Grace be with you.
  - a) Paul’s final recorded words.
  - b) It is a benediction for God to give Timothy strength to accomplish His will.
  - c) Paul ends with grace be with you.
    - i) Paul’s opening words to Timothy in Chapter 1 was “Grace and peace”.
    - ii) In a sense Paul’s letter “wraps” around the concept of God’s Grace.
    - iii) Our entire relationship with God also wraps around God’s Grace.
    - iv) It is only by God’s unmerited favor (i.e., “God’s grace”) that we even exist, that we can live, that we can communicate with God, and spend eternity with Him.
      - a) “But because of his great love for us, God, who is rich in mercy, <sup>5</sup>made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.” (Ephesians 2:4-5, NIV)
- 20. On that note, we’ll wrap it up for Paul’s Letters to Timothy. Let’s pray: Father, we thank you for these lessons you have taught us through these two letters. As believers in Jesus, you have called all of us into the ministry. Help us to apply the commands taught in these letters to our lives, so that we can glorify you. Help us to remember that we are fully dependant upon your grace for our lives as we walk moment by moment letting you work through us for your ultimate glory. For we ask this in Jesus name, Amen.

On the next page is a bibliography for my studies on 1<sup>st</sup> and 2<sup>nd</sup> Timothy.

## Supplement#2: Bibliography

“If I have seen further, it is because I have stood on the shoulders of giants.”  
(Isaac Newton)

Without prayer and the guidance of the Holy Spirit, all these commentaries are useless. My weekly prayer was for God to show me the things He wanted *me* to learn, and second, the lessons He wanted me to pass on in my writings. I have quoted many sources throughout these lessons. If any of these writers appeal to you, I invite you to read or listen to further commentaries as listed below. I have also quoted other sources not listed, and those names are usually listed in the lessons. These other authors were usually quoted from the materials listed below and taken from those sources.

First and foremost, the greatest commentary on the Bible is the Bible itself. I mostly quote The New International Version (NIV), The New King James Version (NKJV), The King James Version (KJV) and the paraphrased-translations: The Living Bible (TLB) and the Good News Bible (GNB). The Bible text used is from the NIV. I use the NIV in my text, as it is currently the most popular. I don't have a particular favorite translation and I use lots of translations.

Here are the commentaries I have referenced over the past lessons, (in no particular order). The reference to “audio” commentary means the information was gathered via the Internet in Real Audio® Format, unless otherwise stated.

1. Commentary on 1<sup>st</sup> and 2<sup>nd</sup> Timothy by Jon Curson. It is in book form from Harvest House Publishing. It is also available via Real Audio® at <http://firefighters.org/index.htm>
2. Commentary on 1<sup>st</sup> and 2<sup>nd</sup> Timothy by David Guzik. It is available for free in text format. The web address is [http://calvarychapel.com/simivalley/library\\_commentaries.html](http://calvarychapel.com/simivalley/library_commentaries.html) His commentary is also published in book format.
3. MacArthur's New Testament Commentary: 1st Timothy and 2nd Timothy; By John MacArthur, Jr. Moody Press, Chicago, IL Copyright © 1995 by The Moody Bible Institute of Chicago; Also available in electronic format through Parsons Technology (“QuickVerse® 7.0”) Copyright © 1997, Parsons Technology, Inc., PO Box 100, Hiawatha, Iowa. All rights reserved.
4. Audio Commentary on 1<sup>st</sup> and 2<sup>nd</sup> Timothy by Chuck Missler, available at K-House Ministries 1-800-KHOUSE1. The web address is <http://www.khouse.org/> It is also available through Real Audio® <http://firefighters.org/html/library.cfm>
5. Audio Commentary on 1<sup>st</sup> and 2<sup>nd</sup> Timothy by Chuck Smith, from the “6,000 series”. It is available at Chapel Store, at Calvary Chapel, Costa Mesa, CA. Other sermons by Chuck Smith are available online at <http://www.thewordfortoday.org/>
6. Audio Commentary on 1<sup>st</sup> and 2<sup>nd</sup> Timothy by Ray Steadman Each message is available in print and Real Audio® format. It's available for free at [www.pbc.org/dp/audio/3764.html](http://www.pbc.org/dp/audio/3764.html) (1st Timothy) and [www.pbc.org/dp/audio/3782.html](http://www.pbc.org/dp/audio/3782.html) (2nd Timothy) and
7. The Expositor's Bible Encyclopedia, Zondervan Publications, (via CD-ROM 1998 release). This is a multi-volume encyclopedia with notes on every verse of the Bible. (It is available at Christian bookstores.) Paperback books are published on individual Bible books from this source.
8. The Life Application Bible, Zondervan Publishing <http://www.zondervanbibles.com/0310919770.htm>
9. Nelson's Quick Reference Chapter-by-Chapter Bible Commentary Warren Wiersbe, Nelson Publishing 1991.

Bonus Material – Below is the class handouts. It is a “summary” version of this lesson.

## Notes for 2nd Timothy – Chapter 4 (Page 1 of 6)

These are the last recorded words we have by Paul prior to his death

### Introduction: The final words given to Timothy prior to Paul's Death

1. I divide Chapter 4 into four separate little sections.
  - a. The 1st is Paul's last set of "charges" to Timothy. (Verses 1-5)
  - b. The 2nd is Paul reflecting on his own life. (Verses 6-8)
  - c. The 3rd is Paul mentioning others who had an affect upon his ministry. (Verses 9-20)
  - d. The 4th is Paul's closing remarks and final remarks to Timothy. (Verses 21-22)

2<sup>nd</sup> Timothy, Chapter 4, Verses 1-2: "In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: <sup>2</sup>Preach the Word;

1. In Verse 1, Paul explains why Timothy is to obey a particular "command".
2. In Verse 2, Paul explains what that particular command is ("Preach the Word").
3. Verse 1 starts with the phrase "In the presence of God and of Christ Jesus"
  - a. Remember that God is perfect. A perfect God knows all things and cannot learn.
  - b. That means God is quite aware of all of your sins; past present and future!
  - c. Paul's idea behind this charge to Timothy is to be aware of God's presence.
    - i. Let's face it; we mess up when we are not conscious of God's presence.
  - d. Being "conscious of God's presence" is not to think about God every moment of the day.
    - i. It is about having good spiritual habits so that God can use us on a daily basis.
  - e. This whole concept can be summed up with the opening verse of Hebrews 12:
    - i. "Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us." (Hebrews 12:1, NIV)
4. Paul says in Verse 1, "Christ Jesus, who will judge the living and the dead".
  - a. Jesus will judge all people one day, believers and unbelievers.
  - b. First of all, Jesus said he did not come to judge in his 1<sup>st</sup> coming:
    - i. "For God did not send the Son into the world to judge (or condemn) the world, but that the world might be saved through Him." (John 3:17, NASB)
  - c. Jesus later said he will come to judge in his 2<sup>nd</sup> coming:
    - i. "Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him." (John 5:22-24, NIV)
  - d. God will judge everybody based on:
    - i. What knowledge we have of Jesus, and What we did with that knowledge.
    - ii. Personally, I believe that is our "reward test" in heaven is based on this question:
      1. God the Father asking, "What did you do about my son Jesus?"
5. Last Part of Verse 1: "In view of his (Jesus') appearing and his kingdom, I give you this charge".
  - a. We should obey God's commands to us because of Jesus' appearing & his kingdom.
  - b. There is a debate whether the reference in Verse 1 to "in view of his (Jesus') appearing is about Jesus first coming into the world or second coming
    - i. If its Jesus' first coming, our motivation is to complete the "Great Commission" (Matthew 28:19, NIV) which is to preach the Gospel to all the world.
      1. The reference to "his kingdom" refers to all believers.
    - ii. If Paul is talking about Jesus 2<sup>nd</sup> appearing, than Paul is saying that the motivation should be our eternal rewards.
    - iii. Either way, it is written for us to obey God's commands for our lives.

## Notes for 2nd Timothy - Chapter 4 (Page 2 of 6)

Verse 2: “Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction.”

1. My personal view on the best way to “Preach The Word” is to teach it:
  - i. One verse or phrase at a time;
  - ii. One section (or chapter) at a time;
  - iii. One book at a time.
  - iv. This method is called “Expository Study” of God’s word.
    1. The other common method is a “topical” study. In a topical study, one looks for all the verses in the bible relevant to a particular topic.
  - a. “Simply teach the Bible simply”. Chuck Smith.
  - b. The bible is designed so that each book has principals that cross reference to other parts of the Bible. If you carefully study any one book of the Bible, you can’t help learning about many other parts of Scripture.
2. When Paul wrote this letter, the cannon of the Bible was not complete.
  - a. Therefore, many argue that Paul simply wanted Timothy to teach the principals of this book and stick to the principals taught in this book.
  - b. Because of that argument, I’m not against topical messages and topical bible study.
  - c. I do believe that since the Bible is now completed and readily available, expository study is the best way to study and learn what God wants you for your life.
3. “Preach the Word” may simply mean to preach about Jesus. Jesus is The Word of God.
  - a. In the beginning was the Word, and the Word was with God, and the Word was God.... The Word became flesh and made his dwelling among us. (John 1:1 and John 1:14a, NIV)
4. I also want to emphasize the principal of: “application, application, application”.
  - a. In Bible study, the application to one’s personal life is far more important than the historical background or its meaning.
    - i. “Who cares about the Hittites and the Amorites and the Perizzites, when my kids are home sick and I have bills to pay?” Haddon W. Robinson (paraphrased)
    - ii. What he meant was a good bible teacher focuses on personal application.
  - b. There is nothing, repeat nothing, greater in life than to be used by God.
  - c. How we are called to serve God is discovered in a systematic study of God’s word.
5. The next phrase is, “Be prepared in season and out of season”.
  - a. My paraphrase is, “Preach God Word whether you feel like or not”.
  - b. This is where the concept of self-discipline in your particular calling comes in. Even if you are not called to preach, you are called to serve God in some capacity. The point is to persevere to serve God during all times.
6. The next phrase of Verse 2 is, “Correct, rebuke and encourage”;
  - a. The difference between “correct” and “rebuke” is the 1st aims for the “head” as in rational thought, and the 2nd aims for the “heart” as to convict one of their sins.
  - b. “Encourage”; We need to encourage each other in God’s word.
7. The last phrase of Verse 2 says, “With great patience and careful instruction”.
  - a. A mistake made by Christians is to overload people with too much information.
  - b. Studying the bible is like eating an elephant. How do you do that? “One bite at a time”.
    - i. We need to study the bible in “bite-size-chunks” that we and others can digest.
    - ii. The same can be said about teaching others about Christianity. Don’t overload people with too much information. Work in “bite-size chunks.
  - c. Remember what Isaiah preached: (Isaiah 28:13a, NKJV)
    - i. “But the word of the LORD was to them, “Precept upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little,”

## Notes for 2nd Timothy - Chapter 4 (Page 3 of 6)

Verses 3-4: “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. <sup>4</sup> They will turn their ears away from the truth and turn aside to myths.”

1. Paul is still giving his motivation as to why one should preach God’s word.
  - a. Whether we like it or not, some people turn away.
  - b. The point of this verse is that some people are going to turn away from God’s word and listen “to whatever they want to listen”. Paul calls it “myths”.
  - c. “If people desire a calf to worship, a ministerial calf-maker is readily found.” (Marvin R. Vincent, Word Studies in the New Testament, vol. 4)
    - i. This quote refers to the time where Moses’ brother Aaron made a golden calf to worship while Moses was away talking to God. (See Exodus Chapter 32).
2. One can name “liberal churches” that don’t take the Bible seriously.
  - a. Since people don’t want to change their lifestyle, they go find a “seeker-friendly” church that is more-than-willing to tell them only what they want to hear.
  - b. In choosing a church for worship, my main criteria is simply, “Does your church take the Bible seriously, and does the pastor preach and live the idea that one must change their life in order to be a follower of Jesus?”

Verse 5: “But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.”

1. Let me paraphrase the last few verses together, “Timothy, people are going to leave your congregation. Some can’t deal with the truth of Scripture and they will turn elsewhere. Don’t focus on them, focus on those who get it and stick to it. You can still pray for those who walk away, but keep your focus on those who want to mature in their faith.
2. I believe that is what is meant by “keep your head in all situations” and “endure hardship”.
3. Remember that Paul wrote this during a time of Christian persecution.
  - a. Notice Paul never calls for a revolt against the Romans.
  - b. I do believe Christians should fight for religious freedom, whenever possible.
  - c. The priority is to the gospel message over the difficulties of the political situation.
4. The next thing Paul says is, “do the work of an evangelist”.
  - a. I don’t think it means Timothy should organize Billy Graham stadium rallies.
  - b. You can’t argue from the Bible that Timothy had the gift of evangelism.
    1. The gift of evangelism is to have a special God-given-ability to present the gospel message, and people will turn their lives over to Christ.
    2. That does not mean people can only be saved through an evangelist.
    3. It means God uses some people more than others to lead others to salvation.
5. With that said, God calls Timothy and all of us to “do the work of an evangelist”.
  - a. Here are some examples:
    1. Raising your children as Christians is doing the work of an evangelist.
    2. Praying for the salvation of your co-workers and friends.
    3. Taking someone to church or some sort of evangelistic meeting.
    4. Explaining how God has changed your life so that they may believe the Gospel.
  - b. “Preach the gospel at all times, use words if necessary.” (St. Francis of Assisi)
6. The last phrase of Verse 5 is, “Discharge all the duties of your ministry”
  - a. The Living Bible explains it well, “Leave nothing undone that you ought to do”.
  - b. It means to fulfill what God has called you to do.

## Notes for 2nd Timothy - Chapter 4 (Page 4 of 6)

Verse 6: “For I am already being poured out like a drink offering, and the time has come for my departure.”

1. There are some references to a “drink offering” in the Bible (e.g., Numbers 28:24).
2. It is usually poured on top of an animal or grain, in a burning sacrifice. The steam of the drink rises from the burning offering. It is a visual picture of prayer going up to heaven.
3. Paul is comparing his soon-to-come death to this type of drink offering. He is ready to face death and to use it for God’s glory.

Verses 7-8: “I have fought the good fight, I have finished the race, I have kept the faith.<sup>8</sup> Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.”

1. A great statement on our deathbed is to be able to say these verses about ourselves!
2. I believe Paul’s purpose here is to inspire Timothy to press on despite the danger.
3. If I die tomorrow, I would feel sorrow of not seeing the people I love anymore.  
But I never want to feel sorrow that I didn’t accomplish what God has called me to do.
  - a. It is not about being perfect. It is not about our ability. It is about our availability to God.
4. Let’s discuss the term of “(our) crown of righteousness”. It is about our heavenly rewards.
  - a. The Greek word for “crown” is not a crown of a ruling king; it is more like a “gold medal” for winning an Olympic Event.
  - b. It is about our heavenly rewards for service to our king.
  - c. Jesus said, “Be faithful, even to the point of death, and I will give you the crown of life.” (Revelation 2:10, NIV)
  - d. Just what do we do with these “crowns” when we get to heaven?
    1. I believe we lay them right at Jesus’ feet. Out of gratitude of what He did for our eternal salvation, our efforts are nothing in comparison.
    2. There’s a passage in Revelation Chapter 4 that I believe represents the Christian church. The idiom for the church here is “the 24 elders.”
    3. “The twenty-four elders (i.e., the church) fall down before him (Jesus) who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say: “You are worthy, our Lord and God, to receive glory and honor and power (Revelation 4: 10-11a, NIV)

Verse 9: “Do your best to come to me quickly,<sup>10</sup> for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.”

1. From here to the end of the Chapter, Paul starts “naming names”.
2. One has to remember that God works through people and desires teamwork.
  - a. Christianity was never designed to be a solo act.
3. These are some people who intervened with Paul.
  - a. Most worked for him, some are against him. All are mentioned for a purpose.
4. Before the first name, notice Paul says to Timothy, “come to me quickly”.
  - a. Paul wanted to see Timothy one last time before his execution.
5. The first name given is Demas. Demas left Paul, “because he loved the world...”
  - a. He is mentioned in two of Paul’s letters as a co-worker. (Col. 4:14, Philemon 1:24)
  - b. Yet when trouble came, Demas “loved the world” more than Jesus.
    1. “People are like teabags. You never know what flavor they are until you put them in hot water.” Jon Curson.
6. The other names were missionary friends of Paul who went back on the road.
7. Paul’s overriding point is that he is without a lot of company and support in Rome. Some left for the wrong reasons, and some left for good reasons.

## Notes for 2nd Timothy - Chapter 4 (Page 5 of 6)

Verse 11: “Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry.”

1. Luke wrote the Gospel of Luke and the Book of Acts. He traveled with Paul on his 2<sup>nd</sup> missionary journey and his trip to Rome in the last few chapters of the Book of Acts.
  - a. When you see the word “we” in Paul’s travels in Acts, Luke was with Paul.
  - b. Remember that staying with Paul was a dangerous thing.
  - c. Paul was on trial for “practicing an illegal religion”, and therefore any friends who are helpful are also in danger. This alone says a lot about Luke’s character and loyalty.
2. To “get Mark”, Timothy had to find Mark. Maybe Timothy knew where he was.
  - a. He is also known as John-Mark. He wrote the Gospel of Mark.
  - b. He accompanied Paul & Barnabus on their first missionary journey. (Acts 12:25)
  - c. On Paul’s 2<sup>nd</sup> missionary journey, Paul & Barnabus went on separate journeys because Paul refused to take Mark along. Apparently Mark deserted them on the first journey. (See Acts 15:37-39)
  - d. Here in 2nd Timothy, Paul says get Mark, “Because he is helpful to me in my ministry.”
  - e. It shows that Mark has matured in his faith.
  - f. It goes back to my “teabag” quotation about when people are in “hot water.” Those who are truly willing to follow Jesus, do make mistakes, but if their heart is in the right place, they eventually grow in their faith and boldness to overcome obstacles.

Verse 12: “I sent Tychicus to Ephesus.”

1. Tychicus is a faithful messenger and helper to Paul.
2. Apparently, he is the one who delivered Paul’s letter to the Ephesians (Eph 6:21) and he delivered Paul’s letter to the Colossians (Col. 4:7).

Verse 13: “When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.”

1. A cloak is a heavy wool garment. Remember Paul’s in jail and can’t get a coat.
2. Paul also asks Timothy to pick up “my scrolls, especially the parchments”.
  - a. We don’t know for sure, but it probably either refers to Bible writings or Paul’s other letters. Most of the canon of the Bible was written at this time.
  - b. Paul wanted to study or write more. Paul never quit the ministry, even to the bitter end.

Verses 14-15: “Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. <sup>15</sup> You too should be on your guard against him, because he strongly opposed our message.”

1. There is a false-prophet named Alexander mentioned earlier in this letter and in Paul’s first letter to Timothy. Whether or not it is the same guy as Alexander here in Verse 14, we don’t know.
2. Paul says in Verse 14, “The Lord will repay him for what he has done.”
  - a. Paul is not calling for God to strike him dead on the spot; “The Lord will repay him”.
  - b. On one hand, Paul is saying, “Let God deal with him”.  
At the same time, Paul is warning Timothy to “be on your guard against him.”
  - c. This verse is a good balance between “letting God deal with your problems” and the principal of having good boundaries when dealing with difficult people.
3. When it comes to the gospel message, the vast majority of non-believers are neutral on Christianity. They wish Christians would leave them alone and let them “enjoy” their lifestyle without any guilt. The point is they don’t persecute Christians.
  - a. There is a minority who zealously oppose the Gospel message.
  - b. This is the type Paul is urging Timothy to be on his guard against.

## Notes for 2nd Timothy - Chapter 4 (Page 6 of 6)

Verses 16-17: “At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. <sup>17</sup> But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth.”

1. “At my first defense”: That was Paul’s “arraignment” hearing. The trial was still to come.
2. History records that the trial as described in the Book of Acts ended with Paul going free. Paul went back on the road. He was later arrested again, and this is why Paul is on trial again.
3. Notice Paul did not say, “Cursed be my so-called-friends for not standing by me!”
  - a. He said, “May it not be held against them.”
  - b. Paul understood what was at stake, and didn’t blame them.
  - c. There are times in our Christian faith when we only have God alone to depend upon.
4. I love Paul’s attitude about the trial. Paul said, “the message might be fully proclaimed and all the Gentiles might hear it.”
  - a. To Paul, his trial was just another wonderful opportunity to present the Gospel message to a roomful of dignitaries and onlookers!
  - b. Paul may have been on trial, but it was really the *audience* who is really “on trial” because they have now heard the Gospel and their eternal destiny depends upon their response.
5. The last phrase is, “And I was delivered from the lion's mouth”.
  - a. This may be literal or figurative. In Peter’s first letter, Peter calls Satan “a roaring lion”.

Verse 18: “The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.”

1. Paul has the confidence that his eternal salvation is secured no matter what evil attack comes his way. He may live another day to witness for Jesus, or he may be called home.

Verse 19: Greet Priscilla and Aquilla and the household of Onesiphorus.

1. Priscilla and Aquilla are a missionary couple mentioned a number of times in the Book of Acts as traveling companions with Paul.
2. Next we have “The household of Onesiphorus.”
  - a. Onesiphorus is mentioned in Chapter 1 of this letter as one “often refreshed me and was not ashamed of my chains.”

Verse 20: “Erastus stayed in Corinth, and I left Trophimus sick in Miletus. <sup>21</sup> Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers.”

1. Erastus is mentioned in Acts 19:22 and Romans 16:23 as a missionary.
2. Paul says, “I left Trophimus sick in Miletus.”
  - a. Paul was on death row, and he is worried that he left Trophimus sick in Miletus!

Verse 22: The Lord be with your spirit. Grace be with you.

1. Paul’s final recorded words.
2. It is a benediction for God to give Timothy strength to accomplish His will.
3. Paul’s opening words to Timothy in Chapter 1 was “Grace and peace”.
4. “But because of his great love for us, God, who is rich in mercy, <sup>5</sup>made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.” (Eph. 2:4-5, NIV)