

SIMPLE STUDIES IN THE SCRIPTURES

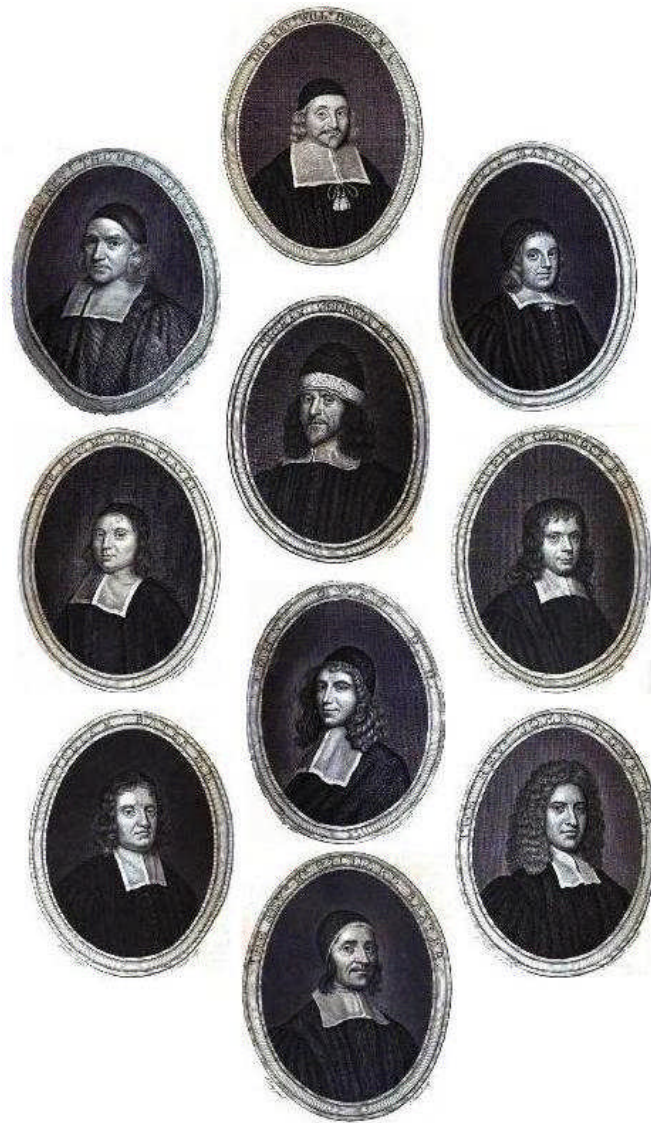
THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

2 Timothy 4:2

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine”.

STUDENT’S STUDY GUIDE

DR. STANFORD E. MURRELL



Seventeenth-century Puritan Theologians

**Thomas Gouge, William Bridge, Thomas Manton, John Flavel, Richard Sibbes,
Stephen Charnock, William Bates, John Owen, John Howe, Richard Baxter**

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY
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2 TIMOTHY

Human Author: Paul

Divine Author: God the Holy Spirit

Date Written: c. AD 67

Key thought: Preach the word

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”

2 Timothy 4:2

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,

1:1 Written from a cell in the Mamertine dungeon in Rome, this would be Paul’s last letter God has been pleased to preserve for the church. Paul had been in prison before. The book of Acts records how Paul had been sent to prison in Rome charged with endeavoring to incite an insurrection against the Roman authorities. For two years he had remained a prisoner under house arrest at his own expense until he appeared before Caesar and was set free for lack of evidence.

2 Paul was permitted to travel freely and so continued preaching the gospel. He went to Spain and preached there and then retraced his steps back to Illyricum along the eastern shores of the Adriatic Sea.

1:2

After visiting several churches where he had preached before, Paul went to Crete and other places. When persecution broke out following a great fire in Rome, Paul was arrested along with many others in a general persecution. The emperor at this time was Nero who had gone mad (d. AD 68). The apostle knew that one day soon (c. AD 67) after writing this letter to Timothy he would be taken from his cold cell with its barren walls and a hole in the center of the ceiling through which food and water was passed, he would be taken and beheaded. The first road Paul had traveled on the journey of grace was the Damascus Road. The Ostian Road would be the last. As Paul faced death he did so against the precious promise of eternal life through Jesus Christ.

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

1:2 With the prospect of death looming on the horizon the depths of Paul's affection for Timothy is magnified. He is his "*dearly beloved son.*" Every Christian would do well to ask God for spiritual children.

"Must I go, and empty handed,"
Thus my dear Redeemer meet?
Not one day of service give Him,
Lay no trophy at His feet?

"Must I go, and empty handed?"
Must I meet my Savior so?
Not one soul with which to greet Him,
Must I empty-handed go?

3 I thank God, whom I serve from *my* forefathers with pure conscience [a clear], that without ceasing I have remembrance of thee in my prayers night and day;

1:3 Paul was a man of passion and a man of intercessory prayer. He knew that He could pray on behalf of others, for in prayer He knelt in worship before a throne of grace, not judgment (Heb. 4:16). The Christian enters the divine presence in the name of Christ (John 14:14, 16:23). If he prays under the control of the Holy Spirit, he will offer petitions within the will of his Heavenly Father (Romans 8:26, 27).

1:4 Prayer should be made in faith and with thanksgiving (Phil. 4:6; Col. 4:2). The prayer that Christ taught His disciples, known as the Lord's Prayer, is a model to guide His followers concerning proper principles and goals of prayer (Matt. 6:9-13; Luke 11:2-4).

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

1:4 Tears are a sign of a tender heart. Jesus had a tender heart, as do His disciples. Therefore let the teardrops fall.

- Tears of love John 11:35
- Tears of sorrow Luke 19:41
- Tears of faith Mark 9:24
- Tears of devotion Luke 7:38
- Tears of service Acts 20:19
- Tears of sympathy 2 Timothy 1:4
- Tears of warning Acts 20:31

5 When I call to remembrance the unfeigned [genuine] faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

1: 5 Timothy was very fortunate to have a godly heritage. Though his father was a Greek, his mother Eunice was a godly Jewess (Acts 16:1-3). Together Eunice and Lois, Timothy's grandmother, piously instructed him in the Scriptures and trained him to hope for the Messiah of Israel (2 Tim. 3:15).

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.

1:6 When Timothy was leaving Lystra for ministry work of the Lord, the elders of the assembly met together to place their hands of fellowship and blessing upon his head. Paul was present as well.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

1:7 There are many fears and doubts which assault the Christian. Nevertheless, God has not given to His children a trembling heart. The heart of the believer is to be characterized by power, love and a sound mind. The concept of a sound mind that can think and be rational under pressure stands in contrast to excessive emotional behavior that appears to be anything but rational and sound due to unintelligible utterances and loss of control of the senses. From such behavior Christians should turn away.

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;

1:8 The afflictions associated with the gospel do not negate the power of God. Any religious teaching which advocates nothing but health and wealth for Christians is not based on *Scripture* but self-interest. Afflictions are part of the Christian's experience in time. To the saints at Thessalonica Paul had written, "*For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know*" (1 Thess 3:4). Therefore, Christians are not to be ashamed of being the object of suffering and affliction nor should believers be ashamed of those who do experience tribulations and afflictions "*Yea, and all that will live godly in Christ Jesus shall suffer persecution*" (2 Tim 3:12).

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,

1:9 In a period of spiritual despondency John Newton wrote the following.

“Tis a point I long to know,
Oft it causes anxious thought;
Do I love my Lord, or no?
Am I His, or am I not?”

While such sentiments are understandable, far better is it to declare with Paul a firm faith that can say, He “*hath saved us, and called us with an holy calling.*”

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
You, who unto Jesus for refuge have fled?”

In every condition,
in sickness, in health;
In poverty’s vale,
or abounding in wealth;
At home and abroad,
on the land, on the sea,
As thy days may demand, shall thy strength ever be.

Fear not, I am with thee,
O be not dismayed,
For I am thy God
and will still give thee aid;
I’ll strengthen and help thee,
and cause thee to stand
Upheld by My righteous,
Omnipotent hand.”

Because the calling and gifts of God are without repentance (Rom. 11:29) the believer can be assured of a salvation that is eternal in nature, for it is rooted in God’s own purpose and grace.

10 But is now made manifest [known] by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

1:10 Jesus has gone down into the valley of the shadow of death, and climbed out again. Therefore the believer need not fear but trust in the One who has literally abolished death and brought life and immortality to the light through the gospel of redeeming grace. Following the death of the Christian martyrs John and Betty Stamm in China, a poem was found in their belongings. E. H. Hamilton wrote:

“Afraid?
Of what?
To feel the spirit’s glad release,
To pass from pain to perfect peace,
The strife and strain of life to cease.
Afraid of that?

Afraid?
Of what?
Afraid to see the Savior’s face,
To hear his welcome and to trace
The glory gleaned from wounds of grace
Afraid of that?

Afraid?
Of what?
A flash, a crash
A pierced heart
Darkness!
Light!

Oh, heaven’s art!
A wound of His,
A counterpart
Afraid of that?

Afraid?
Of what?
To do by death what life could not
Baptize with blood a stony plot
Till souls shall blossom from this spot
Afraid of that?”

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 [firm] the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

1:13 The great challenge to every Christian is to be found faithful to the end. Polycarp (A.D. 70-155) was bishop of Smyrna and a godly man. He had known the apostle John personally. When he was urged by the Roman proconsul to renounce Christ, Polycarp said: *“Eighty and six years have I served Him, and He never did me any injury. How then can I blaspheme my King and my Savior?”* *“I have respect for your age,”* said the official. *“Simply say, ‘Away with the atheists!’ and be set free.”* The aged Polycarp pointed to the pagan crowd and said, *“Away with the atheists!”* He was burned at the stake and gave joyful testimony of his faith in Jesus Christ. He was faithful to the end.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

1:14 The Holy Spirit has a variety of ministries.

- The Holy Spirit convicts unbelievers of sin, righteousness and judgment. John 16:8-11.
- The Holy Spirit regenerates the soul or causes individuals to become believers. John 3:1-8; Titus 3:5, 1 Peter 1:23-25; James 1:18.
- The Holy Spirit baptizes the believer into the body of Christ. 1 Corinthians 12:13
- The Holy Spirit indwells. John 14:16; Romans 8:9; 1 Corinthians 6:19.
- The Holy Spirit seals the believer. Ephesians 1:13-14; 4:30.
- The Holy Spirit imparts spiritual gifts. 1 Corinthians 12:7-11.
- The Holy Spirit fills the believer with power for service. Ephesians 5:15-21; Galatians 5:16
- The Holy Spirit causes the believer to produce spiritual fruit reflecting the character of Christ. Galatians 5:22-23

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:

1:16 **not...ashamed.**

- In 1:8 the expression is used in the admonition of Paul to Timothy, not to be ashamed of Jesus Christ.
- In 1:12 the expression is used in Paul’s own declaration of his faith in the gospel.

- In 1:16 the expression is used to speak of Onesiphorus who, was not ashamed of visiting Paul in prison.

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 [helped] unto me at Ephesus, thou knowest very well.

**Student's Study Guide for
2 Timothy 1**

Questions and Answers on 2 Timothy 1

1. Who is the divine author of this epistle and all Scripture?

Answer.

2. What is the key thought of this epistle and the key verse?

Answer.

3. Who were Eunice and Lois?

Answer.

4. Explain the words “*not ashamed*” as they are used three times.

Answer.

5. From verse 2 Timothy 1:16-18 what can you discern about Onesiphorus?

Answer.

Personal Application and Reflection

1. Is it important to believe the *Bible* is not of human origin but is of divine revelation? Why? What is to be said to those who believe it does not matter who wrote the *Bible*?
2. How secure do you believe your testimony is before men and with God? If you were to die today do you believe you would be accepted into heaven? Why or why not? (2 Tim. 1:12).
3. What place do tears have in the Christian experience? (1 Tim. 1:4).
4. Much discussion has been made in Christendom over the purpose driven life. Comment on the purpose driven God of 2 Timothy 1:9.
5. Do you have a friend like Onesiphorus? Are you capable of being a friend like Onesiphorus?

Memory Work

2 Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

2 TIMOTHY 2

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

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth [becomes involved] himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

2:3-4

The Christian Soldier. While there is no evidence that Paul ever served in the military he was familiar with the lifestyle of soldiers perhaps because he spent so much time in protective custody. Through his observation the apostle noticed that a good soldier endured harshness without complaint though there might be much to complain about. A large part of military life is boring. Even when a campaign is underway there is much mundane drilling and camp detail work such as guard duty and food to cook. In times of war the loneliness, the isolation, the fear of death is constant and hard to endure. In the Christian experience there are many routine matters to endure and many hardships to suffer. Paul knew the desertion of friends, the dangers of travel and the weariness of having a message the world at large is hostile to. By encouraging Timothy, Paul encouraged himself as a good soldier of the Cross having a simple eye to the service of Jesus Christ.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

2:5

The Christian Athlete. Paul observes that every athlete has to agree to play according to rules otherwise contests would become meaningless. In like manner the Christian must play by the rules of the Word of God and the will of God in the game of life. Any person who desires to finish in the games and be rewarded must be worthy. Effort must be exerted. Training must be endured. And there must be no quitting until the contest of life is over.

6 The husbandman [farmer] that laboureth must be first partaker [to receive] of the fruits.

1:2-6 Four aspects of the Christian's life are presented.

- Son verse 2
- Soldier verse 3
- Athlete verse
- Husbandman verse 6

2:6

The Christian Husbandman. In an agricultural economy, Paul had the opportunity to observe the work of the laborer who watched over a particular crop. Great care was taken to make sure there was the proper cultivation, the pruning was right and no insects destroyed the fruit. When the season came for the harvest, the husbandman rightfully and gladly partook of the fruit. In the life of the Christian the believer who labors in the harvest of the Lord must be a partaker of the harvest. This means he should be a convert himself. It also means they should bear fruit in his own life. Finally, the husbandman has the privilege of enjoying the fruit of his labor manifested in others for all the world to see.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

2:8 **There are many important matters to remember.**

- Those in hell are called upon to remember the opportunities they had to repent and be saved Luke 16:25
- Remember Lot's wife Luke 17:32
- Remember the servant is not greater than the Master John 15:20.
- Remember the poor Galatians 2:10
- Remember the grace needed prior to salvation Ephesians 2:11
- Remember those faithful pastors who are in authority Hebrews 13: 3
- Remember to repent Revelation 2:5; 3:3
- Remember the resurrection.

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

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

2:10 Paul endured incredible hardships for the sake of the gospel and for the sake of the elect. By his pain, Paul wanted to encourage the church to be faithful and he did. He also wanted to make sure the elect heard the sound of the gospel from his lips. And they did. For the sufferings of Paul read (2 Cor. 11:16-33 cf. Rom. 8:35-39).

2:10 Thirteen passages in the *New Testament* confirm there is an elect or chosen people of God. The elect chosen from among men are the objects of God's special favor, and correspondingly they are called to special holiness and service.

- Matthew 24:24, 31;
- Mark 13:22, 27
- Luke 18:7
- Rom 8:33
- Col 3:12
- 1 Tim 5:21
- Titus 1:1
- 1 Peter 1:2; 2:6
- 2 John 1
- 2 John 13

If an objection is leveled against God as being unjust or unfair, the biblical response is to appeal to Romans 9:21 "*Hath not the potter power over the clay?*" In addressing the doctrine of election the greatest question is not, "*Why does God choose one person over another?*" but rather, "*Why has God chosen anyone to salvation and service?*" Perhaps the answer lies in the fact that God wanted to establish the principle of grace in the universe.

“Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt!
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb was spilled.

Sin and despair, like the sea waves cold,
Threaten the soul with infinite loss;
Grace that is greater, yes, grace untold,
Points to the refuge, the mighty cross.

Dark is the stain that we cannot hide.
What can we do to wash it away?
Look! There is flowing a crimson tide,
Brighter than snow you may be today.

Marvelous, infinite, matchless grace,
Freely bestowed on all who believe!
You that are longing to see His face,
Will you this moment His grace receive?"

11 *It is a faithful [true] saying: For if we be dead with him, we shall also live with him:*

2:11 Four Faithful Sayings

- **The first faithful saying.** *1 Timothy 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*
- **The second faithful saying.** *1 Timothy 4:9 This is a faithful saying and worthy of all acceptation. 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.*
- **The third faithful saying.** *2 Timothy 2:11 It is a faithful saying: For if we be dead with him, we shall also live with him:*
- **The fourth faithful saying.** *Titus 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

2:12 Every believer who has been faithful to Christ and His cause and has suffered with Him has the right to expect to live with Him and to share in His glory. Conversely, those who only have professed to be Christians, but in the end turn away and deny His name, and thus prove an unreal relationship and vital union with Christ will be denied by Jesus. The Lord has spoken plainly and forcefully on this matter.

- *Luke 12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth me before men shall be denied before the angels of God.*
- *Mark 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*

13 If we *believe* not [are faithless], yet he abideth [remains] faithful: he cannot deny himself.

2:13 While some individuals will be denied by Christ, others will be sustained by Him even though faith grows weak at times as when John the Baptist sent disciples to ask Jesus “*Art thou he that should come? Or look we for another?*” (Luke 7:20). The heart of Christ must have ached at such an inquiry, but then the Lord had compassion when He remembered John was in prison facing death for the sake of righteousness.

At such a time Jesus would not deny John and so the Lord answered and said, “*Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached*” (Luke 7:22). Jesus did not forsake John and He did not deny Himself but affirmed that faith in Himself was justified. John was able to face death by beheading with renewed hope in his heart. His labors had not been in vain.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

2:14 While Christians are to contend for the faith, there is no need to be contentious. As a rule it is minor matters that lead to the greatest contention because something is emphasized out of all proportion to its relative importance.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2:15 It is possible to have the approval of men but not the approval of God. Ishmael was the joy and delight of Abraham. It was prophesied that he would “ *dwell in the presence of all his brethren*” (Gen. 16:12). Many years later as he lay ready to depart this life, the Bible says that Ishmael “*died in the presence of all his brethren*” (Gen. 25:18). Ishmael had the approval of men but not the approval of God. The Christian must seek for the approval of God, especially those who serve as elders.

2:15 **The primary duties of a biblical elder may be noted.**

- Elders are to study and teach 2 Timothy 2:15
- Elders are to preach 2 Timothy 4:2
- Elders are to rebuke those who are embracing false doctrine and living an immoral lifestyle 2 Timothy 3:1-9; 4:3-4
- Elders are to establish an organization that functions smoothly Titus 1:5
- Elders are to counsel 1 Timothy 5:17-19
- Elders are to encourage those in need 1 Timothy 6:1-2
- Elders are to work diligently and be found faithful 2 Timothy 2:16-19
- Elders are to behold and avoid all appearance of evil 2 Timothy 2:16-19

16 But shun [avoid] profane *and* vain babblings [baby talk]: for they will increase unto more ungodliness.

2:16 The tenets of atheism, agnosticism, deism, evolutionary thought and the various positions of cults are clear illustrations of how individuals can articulate various philosophies and beliefs as they increase in error and ungodliness.

17 And their word will eat as doth a canker [cancer]: of whom is Hymenaeus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

2:18 When the bodily resurrection is restated and presented as a spiritual resurrection, then it is easy to believe and teach of a past resurrection. This ancient heresy is emerging again in the 21st century in the church, even within conservative circles.

19 Nevertheless the foundation of God standeth sure [steady], having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

2:20 In the closing verses of this chapter the apostle uses two images to communicate spiritual truths. The first image is that of a vessel, the second, a servant (2:24-25). The Christian is to be a vessel which displays the glory of God; the Christian is to be a servant of the Lord, humble, obedient and at the call of the Master.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet [useful] for the master's use, *and* prepared unto every good work.

2:21 While sanctification is the work of the Father, Son and Spirit, they do use means, one of which is personal responsibility. The Christian is not passive in the great work of redemption but actively involved in the process to the extent in which responsibility is given. The believer has been given a responsibility to deal radically with sin by Jesus in Matthew 5:29, 30 and to purge Himself from iniquity (2 Tim. 2:20).

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2:20-22 The way to be a vessel of honor is to flee from sensual passions and pursue righteousness, faith, love and peace in association with those who call upon the Lord with a sincere heart. The believer is to remain as much as possible in the company of the committed, knowing that close and intimate association with hypocrites may easily lead to moral and spiritual contamination (1 Cor. 15:33 cf. 2 Thess. 2:14). The way to cleanse oneself is to become radically detached from that which is evil (Matt. 5:29, 30) and attached to that which is good (Matt. 6:33).

23 But foolish and unlearned [ignorant] questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure [maybe] will give them repentance to the acknowledging of the truth;

2:23-25 The Christian must be careful to honor these apostolic injunctions.

- The Christian must avoid foolish and ignorant questions. Why? Because they provoke needless argument.
- The Christian must not strive by being willful, argumentative or aggressive.
- The Christian must be gentle.
- The Christian must be patient.
- The Christian must be able to teach the truth.
- The Christian must be meek.

The grand objective for cultivating these spiritual characteristics is the salvation of souls and or the restoration to fellowship based on gospel terms. God may be pleased to give individuals the gift of repentance to the acknowledging of the truth provided the truth is not obscured by a false presentation. Much controversy in the church is created not merely by what is said but by the way something is said. Though others might display a mean spirited persona the Christian cannot. The only way for a believer to be as Paul commands is for the following to happen.

First, there must be an understanding of how deep is the spirit of rebellion against the divine commands to be holy. Without a clear insight into one's soul of the inner rebellion against being the object of injustice and verbal abuse there will be no willingness to change or comply with the will of God which is to go to the Cross and die.

Second, there must be a death to self. Dying to self is a spiritual work that takes place on three levels.

First, the believer identified himself with the work of Christ at Calvary.

Second, the believer commits himself to living out the ethics of the Christian life relying on the power of the Holy Spirit to do what is right and say what is right in a given situation.

Third, the believer recognizes the opportunities to die to self when false accusations arise and people move to hurt both body and soul. Instead of responding according to the flesh with anger and retaliation there is a resigning to this Cross work as unto the Lord.

26 And *that* they may recover themselves out of the snare [trap] of the devil, who are taken captive by him at his will.

2:26 In as far as a professing Christian has not died to the rule and reign of sin in spiritual reality and not merely by an intellectual understanding of the doctrine of positional truth, then the body will be yielded time and again to Satan. A mere look, taste or touch and sinful motions are stirred, the imagination is captured, and the will is influenced to perform deeds that only produce shame and sorrow. The devil has for the moment taken captive a child of the King and is holding him in spiritual bondage with chains of addiction.

While many divine remedies are given to assist Christians in the process of mortification of the flesh and breaking free thereby leading to a renewed self-purging of elements which defile the soul, there is one remedy that might prove to be most useful, which is this. Remember that Satan is a counterfeiter. As such he offers counterfeit emotions. The most attractive one is the principle of pleasure. There is pleasure in sin – for a season (Heb. 11:25). The moment that a believer truly comprehends that he is being deceived and that God has more noble emotions to be enjoyed, then the cycle of sin can be broken and prayer can be made as God is petitioned for holy motions to move on the heart so that the beauty of holiness might be appreciated. The Father is always pleased to answer a sincere request of this nature for it is His will that His children be sanctified. *”For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour; 5 Not in the lust of concupiscence, even as the Gentiles which know not God: 6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.7 For God hath not called us unto uncleanness, but unto holiness” (1 Thess 4:3-7).*

**Student's Study Guide for
2 Timothy 2**

Questions and Answers on 2 Timothy 2

1. What four analogies define the Christian life?

Answer.

-
-
-
-

2. What is one grand objective for cultivating Christian virtues (2 Tim. 2:25)?

Answer.

3. List the four faithful sayings.

Answer.

-
-
-
-

4. What is the only way the believer can be as Paul commands?.

Answer.

5. How does a person “die to self”?

Answer.

Personal Application and Reflection

1. What program should the local church institute for training faithful men (2 Tim. 2:1-2)? Be specific.
2. From your knowledge of the military, what analogies can you think of that might find a spiritual parallel? From sports? From being a child? From farming?
3. Are the crowns of Christendom important to you as a motivation for service? Why or why not?
4. Are you a serious student of the word (2 Tim. 2:15)? What is your method of personal Bible study? How can you improve your study habits? If you have no systematic study habit of Scriptures write out a plan for one.
5. What are you doing in your life to make yourself a vessel unto honor, sanctified, and useful for the Master? Be specific. Have you progressed in sanctification from a year ago? If not, why not? What will you covenant with God to do differently this year?

Memory Work

2 Timothy 2:11-12 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 TIMOTHY 3

1 This know also, that in the last days perilous [dangerous] times shall come.

3:1 The expression “*the last days*” refers to the age ushered in by the appearance of Christ on earth during the years of His incarnation. Since the time of Christ, to the present the church has lived in “*the last days*” as the fulfillment of the Messianic promises are realized. *Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.* Many prophecies associated with the reign of the Messiah will appear more glorious at His second advent when He comes the second time for all that believe (Acts 1:11; Heb. 9:28).

2 For men shall be lovers of their own selves [selfish], covetous, boasters, proud, blasphemers [railers], disobedient to parents, unthankful, unholy,

3:2 Paul lists many outstanding features of the last days.

- **Men shall be lovers of their own selves.** Much self-love is encouraged today through seeker sensitive invitations to church and self esteem theology. The world and the flesh have always looked out for “*Number One.*”
- **Covetous.** Money-lovers who have the spirit of Simon Magus (Acts 8:18-24) are not unknown to the church. Promises are made to support worthy ministries by rich individuals only to be neglected in fulfilling the commitment. But God will not be mocked. God knows how to extract resources owed to Him (2 Chron. 36:15-23).
- **Boasters.** In a prosperous economy many a Christian and local assembly boasts of the work they are doing for the cause of Christ. They are rich and increased with goods, and have need of nothing. The seduction of silver makes the soul lukewarm and subject to divine wrath. To this Laodicean structure comes a warning from “*the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich;*

- *and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see: (Rev 3:14-18).*
- **Proud.** So proud can individuals become that they glory in their shame. Today people are openly proud of a perverted sexual life style. They are proud of their eloquence and defend what is morally reprehensible, proud of their lawless culture, proud of their non-religious inclinations, proud of their alleged intellectual superior beliefs. And Jesus said, “*Take My yoke upon you, and learn of Me; for I am meek and lowly in heart*” (Matt. 11:29).
- **Blasphemers.** Blasphemers include ministers of Christ who use their office to impiously deny His precious name. This can be done when the ministry is viewed as a career choice instead of a divine calling. It can be done when individuals are willing to make merchandise of God’s people (2 Peter 2:3).
- Blasphemies arise when the Bible is doubted through the theological educational process known as “*higher criticism.*” All who deny the deity of Jesus Christ, His virgin birth, and His vicarious and substitutionary death at Calvary, His bodily resurrection from the dead are blasphemers.
- **Disobedient to parents.** It could be laid down as an axiom that children who are willful and disobedient to parents will not readily be obedient to God. Foolishness is bound up in the heart of a child and must be subdued if hope is to exist for a conversion experience.
- **Unthankful.** When a word of thanksgiving for food is neglected, when daily prayers go unoffered, when the gifts of God are received with a spirit of being deserved, then the heart is no better than the nine lepers that neglected to say a word of thanks to the Master who healed them (Luke 17:17).
- **Unholy.** The line of distinction between the believer and the unbeliever is what characterizes unholiness. A “*pious*” person is rarely spoken of in the modern church. A person well known for “*piety*” seems archaic. Church congregations would do well to sing the old songs of the faith and ask again to be given that old time religion.

“Take time to be holy,
speak oft with thy Lord;
Abide in Him always,
and feed on His Word.

Make friends of God’s children,
help those who are weak,
Forgetting in nothing
His blessing to seek.

Take time to be holy,
the world rushes on;
Spend much time in secret,
with Jesus alone.

By looking to Jesus,
like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see.

Take time to be holy,
let Him be thy Guide;
And run not before Him,
whatever betide.

In joy or in sorrow,
still follow the Lord,
And, looking to Jesus,
still trust in His Word.

Take time to be holy,
be calm in thy soul,
Each thought and each motive
beneath His control.

Thus led by His Spirit
to fountains of love,
Thou soon shalt be fitted
for service above.”

3 Without natural affection, trucebreakers, false accusers, incontinent [without self control], fierce, despisers of those that are good,

- **Without natural affection.** The breakup of the family unit destroys the fabric of society. And yet it is done time and again with ever increasing frequency.
- **Trucebreakers.** The Bible says that God cannot lie (Titus 1:2), but men can and do. A contract is agreed upon but the terms are never honored. The Psalmist prayed, “*Deliver my soul, O LORD, from lying lips, and from a deceitful tongue*” (Psalm 120:2).
- **False accusers.** Often congregational conflicts arise when a false and slanderous accusation is made against the pastor or someone else. Word spreads like wildfire. What was uttered in secret is shouted from the rooftops and the damage is done.
- **Incontinent.** Without self-control.

- **Fierce.** There is an anger that will not be pacified nor listen to reason.
- **Despisers of those that are good.** The Pharisees saw the good works that Jesus did and hated him. Religious jealousy produces hatred in the heart and then moves to destroy those that do good.

4 Traitors, heady, high-minded [conceited], lovers of pleasures more than lovers of God;

- **Traitors.** William Tyndale first translated the Bible from Hebrew and Greek into English, making a Bible for the common people. In 1535 he was betrayed by a friend, taken prisoner to the castle of Vilford, and continued to work on his translation. He was unable to finish his work because he was sentenced to die a heretic's death: strangulation and burning at the stake. On October 6, 1536 he cried out his last words, "*Lord, open the king of England's eyes!*" and then he died. Judas betrayed Jesus. Demas betrayed his friendship with Paul.
- **Heady.** Those who handle the Word of God are tempted to want to see something that no one else has seen before. There is great satisfaction in developing new concepts. Nevertheless, such temptation must be tempered by remembering that we are ambassadors for Christ – and ambassadors only deliver the message, they do not create it. Humility, not headiness is the mark of the Christian (2 Cor. 5:20).
- **High-minded.** False doctrine boldly uttered and complacently accepted by unconverted or undiscerning hearts cater to those with "*itching ears*" to create much harm within the body of Christ (2 Tim. 4:3).
- **Lovers of pleasures.** The most popular form of modern worship— so called—is that which entertains and uplifts. Those ministers that call individuals to repentance and godly living are replaced by others who will speak smooth words that uplift and inspire, rather than address the dark side of the soul.

5 Having a form of godliness [religion], but denying the power thereof: from such turn away.

3:5 **Having a form of godliness.** Religious formalism and ritualism can easily replace regeneration, conversion to God, the sanctification of the Spirit and the fruit of the same. Many souls are deceived into believing that because they walked down an isle to make a profession of faith were baptized and united with a local assembly, they were born again. Only a life of contentment and gospel obedience signifies the new birth.

3:5 **From such turn away.** The Christian has a responsibility to mark such individuals and turn away from them. *Romans 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

3:6 The apostle concludes this section with a practical consequence that affects the ladies in particular. Individuals who contain the characteristics of which he has just enunciated do not stay to themselves. Evil is militant and needs a following. One place to find converts to a religious but licentious point of view are the women identified with the local assembly. Paul states in vivid language that it is possible for some women who harbor in their hearts various lust patterns to be led as easily as a captive into great error and sin. The desire for unauthorized church authority, the desire for recognition and publicity for services rendered, the desire to be more masculine and less feminine, the desire to rule over men, are particular temptations religious ladies face. If they are not careful such women can find themselves students of the Scriptures, but never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate [counterfeit] concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest [obvious] unto all *men*, as theirs also was.

3:8 There is a terrible fate that awaits individuals who turn others from the truth (Matt. 23:15). Those who are like Jannes and Jambres, the two Egyptian magicians who opposed Moses (Exodus 7-8) will find themselves silenced by God not only for time but for all eternity. Let every Christian search their own heart and ask, “*Do I resist the truth?*” “*Has my mind been corrupted from the simplicity that is in Christ Jesus?*” “*Have I kept the faith?*”

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity [love], patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

3:10-11 **What Timothy knew.**

- Timothy knew Paul’s doctrine or teaching and how he received his revelation from the Lord (Gal. 1:12).

- Timothy knew Paul's manner of life, that it was characterized by holiness without which no one shall see the Lord (Heb. 12:14; Phil. 3:4-8).
- Timothy knew Paul's purpose, which was to preach the gospel to the Jew first, and then to the Gentiles (Acts 13:46).
- Timothy knew Paul's faith, how he asked no man for anything except love and relied upon God for everything (Phil. 4:19).
- Timothy knew Paul's longsuffering. Despite the verbal abuse he received from various congregations such as the church at Corinth, despite being forsaken and left alone, Paul suffered long with individuals for the sake of the gospel.
- Timothy knew Paul's love.
- Timothy knew Paul's patience.
- Timothy knew Paul's persecutions, which included arrest and imprisonment.
- Timothy knew Paul's afflictions, and they were many (2 Cor. 11:24-29).

Question: *"How well do you know your pastor?"*

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

3:12 It is of divine certainty that suffering will be a part of the Christian experience. Scars, verbal, mental or physical are the price the believer will pay for loyalty to Christ. Someday they will serve as credentials before God. For more on Christian suffering for righteousness sake see Matt. 5:10-12, 10:28, John 15:17-20, 16:1-4 and 1 Thess. 3:4.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child [infant] thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

3:16 The Scriptures are profitable in several ways.

- **For doctrine.** The only authoritative book on divine teaching is the Bible. Therefore, believers are to test every belief and behavior by the teachings of this Book.
- **For reproof.** It is profitable to be shown where one is wrong in life and thought. In addition every heresy and false doctrine can be refuted and rebuked by a careful study of the Bible
- **For correction.** The Scriptures show individuals how to get right with man and with God. Improvement of life and character comes when the fallen nature is restored to an upright or right state through the regeneration of the Spirit and the washing of the Word.
- **For instruction in righteousness.** The will of God is declared in Scripture. Instruction is given in salvation and sanctification with a view to ultimate glorification.

17 That the man of God may be perfect [complete], thoroughly [completely] furnished unto all good works.

3:17 The *Bible* reveals the path of righteousness that is to be pursued that the man of God may be made perfect or complete. The *Bible* makes an incomplete saint complete. It makes a partial man whole and provides a basis for maturity thoroughly furnished unto all good works. The end result of studying the Scriptures is a belief that behaves.

Student's Study Guide

2 Timothy 3

Questions and Answers on 2 Timothy 3

1. Define the phrase “*the last days.*”

Answer.

2. List nine distinguishing features of the last days.

Answer.

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3. State four ways the Scriptures are profitable (2 Tim. 3:16).

Answer.

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4. What should Christian do with those who have turned from the faith?

Answer.

5. What is of divine certainty?

Answer.

Personal Application and Reflection

1. If the last days have been in existence since the time of Christ, what are the implications of this thought upon much of the prophetic teaching at the end of the 20th century and the beginning of the 21st century?
2. What responsibility, if any, does the local church have to make young Timothy's who can from childhood know the Scriptures which are able to make men wise unto salvation?
3. Upon reflection does your life have a form of godliness but no power thereof? If so why is this?
4. How do you feel about the blanket statement found in 2 Timothy 3:12? "*Yea, and all that will live godly in Christ Jesus shall suffer persecution*"? Do you believe this? Do you try to avoid suffering for righteousness sake? If so, in what form does that avoidance take?
5. Do you *love* the Word of God or is the study out of duty as a worker in the Church? Or out of guilt? Or pressure? What can be done to cultivate a positive affection for God's Word?

Memory Work

2 Timothy 3:16-17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

2 TIMOTHY 4

1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom;

4:1 When Christ comes the second time for all who believe (Heb. 9:28), returning in the same manner as He went away, slowly, visibility and bodily (Acts 1:11) there will be a judgment of the living and the dead (John 5:28, 29).

2 Preach the word; be instant [ready] in season, out of season; reprove, rebuke, exhort [advise] with all longsuffering and doctrine.

4:2 Timothy is instructed to perform several pastoral duties and in a specific spirit.

- **Timothy was to preach the *Word* even when it was not convenient.** Paul did not tell Timothy to preach philosophy, politics, socialism or even moral reformation. He was to preach the *Word of God*.
- **Timothy was to reprove.**
- **Timothy was to rebuke.**
- **Timothy was to exhort or comfort.** Pastors are to give godly wisdom and counsel that will bring comfort to troubled souls.

All pastoral work is to be rendered free of charge. In grace God has given His Word, in grace it must be passed on without price. *Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.*

4:2 The spirit Timothy was to ministry in was twofold.

- With longsuffering or suffering long
- With doctrine

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4:3 **Sound doctrine.** The importance of sound doctrine cannot be overstated though various myths associated with it have to be challenged.

- **The first myth is that doctrine divides.** The answer is that in one sense this is true. Doctrine does divide. It divides the truth from the false and the frivolous from the sincere.

- **The second myth is that sound doctrine is not important.** The answer of course is that doctrine is vital to faith. Without doctrine there would be no Christian church for there would be no teaching about the virgin birth, the death of Christ, the atonement, the resurrection, the second coming, etc.
- **The third myth is that love is more important than Bible doctrine.** The proper response is to point out that the most loving act in the entire world is to set forth the doctrines of grace.
- **The fourth myth is that it does not matter what one believes doctrinally as long as they are sincere in their religion.** The answer is simple: sincerity is not enough. A person can be sincerely wrong with deadly effects. People die when wrong medicine is prescribed or administered. No matter how sincere a person may be in their religion, Christ is the Way, the Truth and the Life and no one will ever come to the Father except by Him.
- **The fifth myth is that doctrine is boring and difficult to learn.** The answer is that bible doctrine is not meant to be either boring or difficult. It does require effort to learn and remember, but then, anything in life worthwhile also takes time to learn.
- **The sixth myth is that Bible doctrine is not practical.** The answer is that all doctrine is meant to be practical and all practice should be doctrinal. How one lives out the ethics of the Christian life will be based on doctrinal considerations. Legal considerations, marital questions, ethical questions about the right to life and a thousand other everyday practices remind the church that a doctrinal foundation is needed.

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables [fiction].

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof [complete] of thy ministry.

4:5 As a minister of the gospel Timothy must be willing to suffer for faithfulness to the truth. Sometimes the persecution will be physical. Sometimes it will be verbal. The believer must be ready to answer the following self-inquiry.

“Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?”

In all spiritual matters Timothy was to be diligent. He was to make full proof of his ministry by laboring hard to bring souls to the Savior in every manner possible. One Sunday evening, William Booth was walking in London with his son, Bramwell, who was then 12 or 13 years old. The father surprised the son by taking him into a saloon! The place was crowded with men and women, many of them bearing on their faces the marks of vice and crime; some were drunk. The fumes of alcohol and tobacco were poisonous.

“Willie,” Booth said to his son, “*These are our people; these are the people I want you to live for and bring to Christ.*” Years later, Bramwell Booth wrote, “*The impression never left me.*” One day the scribes and Pharisees saw Jesus eating with tax collectors and prostitutes and they said unto his disciples, “*How is it that Jesus eats and drinks with tax collectors and prostitutes?*” “*When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance*” (Mark 2:16-17). Now go and do the work of an evangelist. Go out into the highways and hedges, and compel them to come in, that the Lord’s house may be filled (Luke 14:23).

6 For I am now ready to be offered, and the time of my departure [end] is at hand.

4:6 Three Tenses of Faith.

Notice the three tenses in which Paul, the Lord’s prisoner, triumphantly expresses his faith.

- In verse 6 there is Paul’s faith appraisal of the present.
- In verse 7 there is Paul’s faith summary of the past.
- In verse 8 there is Paul’s faith exultation regarding the future.

Paul is not afraid for he believed to be away from home in the body is to be at home with the Lord (2 Cor. 5:1).

7 I have fought a good fight, I have finished *my* course [race], I have kept the faith:

4:7 Paul is an older man at this writing. He has been preaching for between 30 and 35 years. In all that time he has kept the faith, never wavering in his commitment to Christ. Six years before writing this letter, Paul had told the elders at Ephesus that he wanted to be faithful and finish his course which he had received of Christ (Acts 20:24). Now he could say he had accomplished his goal.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

4:8 The crown of righteousness is the reward given to those who have lived righteous lives while waiting expectantly for the coming of the Lord Jesus Christ.

Five Crowns for Christians

- **The Crown of Life** *James. 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Rev 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Rev 3:11*
- **Incorruptible Crown.** *1 Cor 9:24-27 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.*
- **Crown of Righteousness** *2 Tim 4:7-8 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*
- **Crown of Rejoicing.** *1 Thess. 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*
- **Crown of Glory.** *1 Pet 5:1-4 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being ensamples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

4:10 **Demas.** At one period Demas had been an assistant to Paul in sharing the gospel. During the first Roman imprisonment Demas too had been in Rome. Twice the apostle mentions him in the same honorable context of Luke, the beloved physician (Col. 4:14; Philemon 25). However, during the second Roman imprisonment Demas, after serving in the ministry again, left Paul in a state of distress. The separation was not simply local but spiritual. Demas left the ministry. Demas walked away from Paul because he fell in love with the present age, the world on this side of the grave, the transitory era that, in spite of all its pleasures and treasures will soon vanish.

James 4:14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

4:10 **Titus.** This is the last mention of Paul's preaching companion and trouble-shooter. Paul planned to send Titus to Dalmatia where Paul had once preached (Rom. 15:19). Dalmatia was a district E of the Adriatic, existing as a Roman province. According to church legend Titus served as the bishop of Crete and died.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

4:11 Mark is John Mark who went with Paul and Barnabas on their first missionary journey only to depart from them at Perga in Pamphylia so he could go home. Paul felt Mark had deserted the mission trip at a critical moment and did not want him to travel with him again. Tension arose between Paul and Barnabas over this matter to the point they had to go separate ways (Acts 15:37-41). But the story does not end there as this verse indicates. A reconciliation took place with the passing of time. Now Paul longs to see John Mark before he dies. The story of Barnabas and John Mark is the story of a second chance.

12 And Tychicus have I sent to Ephesus.

4 :12 Tychicus whose name means "*fortuitous*" was a traveling companion of Paul. He is first mentioned during Paul's return journey from the third missionary tour. In Acts 20:4 Tychicus is called with Trophimus a native of Asia Minor. While Trophimus went with Paul to Jerusalem (Acts 21:29), Tychicus was left behind in Asia, probably at Miletus (Acts 20:15, 38). During Paul's first Roman imprisonment Tychicus was again with the apostle (Col 4:7-8; Eph 6:21-22). The next reference to him is in Titus 3:12 where Paul, probably writing from Ephesus, states he may send Tychicus to Crete while he himself will go to Nicopolis. In 2 Timothy 4:12, written at Rome during the second imprisonment, Paul says, "*Tychicus I have sent to Ephesus.*" If the life of Tychicus could be summarized, it is that he was a man blessed by association. Christian friends are the best, for the relationship will endure beyond time for all eternity.

13 The cloke [coat] that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

4:13 The cloke Paul requested was like a blanket made of course wool that could be used as an outer garment to protect against the cold and the rain. It had a hole in the middle for the head to pass through. There were no sleeves. The books Paul requested were probably papyrus-rolls; the parchments or membranes were skins of sheep, lambs, goats, or calves prepared in a special way for writing. Paul desired the parchments most of all. He had letters to write before his final journey from time to eternity.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom [beware] be thou ware also; for he hath greatly withstood [fought against] our words.

4:14 It is instructive that Paul did not hesitate to publicly name the name of those who opposed his ministry. Though it can create resentment, it is not wrong to warn others to beware of individuals who are vicious and persistently have proven themselves to be hostile to the work of the ministry. If they cry out in protest, remember the words of evangelist Sam Jones who said, “*If you throw a stone into a pack of dogs and one of them yelps, you know who got hit.*”

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

4:17 **The Lord stood with me.**

“I’ve seen the lightning flashing,
I’ve heard the thunder roll.
I’ve felt sin’s breakers dashing, which almost conquered my soul.
I’ve heard the voice of my Savior, bidding me still to fight on.

He promised never to leave me,
never to leave me alone!

No, never alone, no never alone,
He promised never to leave me,
He’ll claim me for His own;
No, never alone, no never alone.

He promised never to leave me,
Never to leave me alone.

The world’s fierce winds are blowing, temptation sharp and keen.
I have a peace in knowing my Savior stands between—
He stands to shield me from danger when my friends are all gone.
He promised never to leave me, never to leave me alone!

When in affliction’s valley
I tread the road of care,
My Savior helps me carry the cross so heavy to bear;
Though all around me is darkness, earthly joys all flown;
My Savior whispers His promise, never to leave me alone!

He died on Calvary's mountain, for me they pierced His side.
For me He opened that fountain, the crimson, cleansing tide.
For me He waiteth in glory, seated upon His throne.
He promised never to leave me, never to leave me alone!"

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom be glory forever and ever. Amen.

19 Salute Prisca [Priscilla] and Aquila, and the household of Onesiphorus.

4:19 **Saluting more of the saints.**

- **Prisca and Aquila** were friends of Paul with whom he stayed in Corinth and Ephesus. They had provided him a home when he had nowhere to stay.
- **Onesiphorus** was a loyal friend whom Paul wants Timothy to greet on his behalf for Onesiphorus had visited him in prison (2 Tim. 1:16-18; Matt. 25:36-40).

20 Erastus abode [remained] at Corinth: but Trophimus have I left at Miletum sick.

4:20

- **Erastus**, meaning "*beloved*" was a chamberlain or city treasurer in Corinth who once sent his greeting to the Church of Rome (Rom. 16:23). The conversion of such an esteemed city official to the faith of the gospel indicates the profound success of Paul's labors in that thriving metropolis. Later Erastus would minister with Paul at Ephesus as one of his attendants or deacons, before he was sent along with Timothy into Macedonia while the apostle himself remained in Asia (Acts 19:22). Both he and Timothy were able to be with Paul at Corinth when he wrote from that city to the Romans. Apparently Erastus was still in Corinth when Paul wrote his Swan Song of Salvation's Hope (2 Tim 4:20).
- **Trophimus** whose name means, "*nourishing*" enjoyed a long association with Paul. Being a native of Ephesus in Asia Minor he united with Tychicus to journey with the apostle on his third missionary journey when returning from Macedonia toward Syria (Acts 20:4). Going to Jerusalem, Trophimus became the unwitting cause of a riot in which Paul was arrested. Certain Jews from the district of Asia saw the two men together and accused Paul of taking a Gentile, Trophimus, into the Temple area (Acts 21:27-29). In 2 Timothy 4:20 Paul writes that he had left Trophimus in ill health in Miletus.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

4:21

- **Eubulus meaning “*well advised*”** was a Christian of Rome who remained loyal to the apostle Paul during Paul's second imprisonment in that city (2 Tim 4:21).
- **Pudens meaning “*modest*”** was a believer at Rome who united with **Claudia, Eubulus, Linus,** and the apostle Paul, in sending greetings to Timothy (2 Tim 4:21).

Student's Study Guide

2 Timothy 4

Questions and Answers on 2 Timothy 4

1. When shall Jesus judge the living and the dead according to 2 Timothy 4:1?

Answer.

2. What pastoral duties was Timothy to perform and in what spirit?

Answer.

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3. List the crowns for Christians.

Answer.

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4. In what two fold way was Timothy to ministry.

Answer.

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5. Paul speaks of a coppersmith named Alexander who did him much evil. What was the extent of his comment on that man?

Answer.

Personal Application and Reflection

1. If you were to die tomorrow would you be able to say, “*I have fought a good fight, I have finished my course [race], I have kept the faith*”? If not why not? What steps will you take to get back into the spiritual race and run a better course? Write down your commitment and plan.
2. What emotions surge through your heart when you have an experience with individuals such as Demas or Alexander? How do you handle these emotions or reconcile them with the Word of God and the commandments of Christ?
3. Is it good to name names of those who have opposed and hurt the ministry as Paul named Demas and Alexander and others? If not, why not?
4. Have you ever known the personal pain of being deserted by a trusted friend? What spiritual lessons did you learn from that ordeal?
5. What crown(s) do you think you might receive?

Memory Work

2 Timothy 4:6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.