

THE BOOK OF 2 TIMOTHY

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INTRODUCTION

Paul's second letter to Timothy is a personal letter to Timothy, which begins with Paul reflecting on Timothy's sincere faith. Timothy's mother, Eunice, and his grandmother, Lois, had taught Timothy from a very young age about what faith is all about.

Paul sees evidence of this faith in Timothy and is overjoyed that he is displaying in his life what he was taught. Paul writes this second letter to Timothy to encourage him to be strong in grace and to continue to be unwavering in what he had been taught, especially in light of the upcoming days of apostasy and godlessness.

Paul charges Timothy to continue to hold on to 'the faith' and to be bold and prepared in all circumstances to preach God's Word.

AUTHOR

The letter itself and other letters that Paul wrote, especially 1 Timothy and Titus, have brought about some criticism as to whether Paul actually wrote them or not, mainly for four reasons.

1. The historical problem.
2. The ecclesiastical problem.
3. The doctrinal problem.
4. The linguistic problem.

It's difficult to understand where the confusion comes from, as Paul clearly tells us it was he, himself, was the one who actually wrote the letter, 1 Timothy 1:1 / 2 Timothy 2:1 / Titus 1:1.

DATE

According to history, Paul was beheaded in Roman imprisonment around A.D. 67. It's believed that this letter was written during this second imprisonment in Rome and shortly before his death, 2 Timothy 4:6-8. His first letter to Timothy was probably written immediately before or during his first imprisonment around A.D. 61 to 62.

After the first imprisonment, Paul was set free. After a quick trip through Crete, Ephesus, and Macedonia, he was arrested again and sent to Rome. This was his last imprisonment during which he was martyred for preaching the Gospel.

PURPOSE OF THE LETTER

Paul wanted to encourage Timothy as much as he could, to fine-tune his work in Ephesus, where he was to stay as an evangelist. Paul is obviously waiting for the result of his trial in 2 Timothy and makes some requests to Timothy to come and see him before he was put to death, **2 Timothy 4:6**.

In 1 Timothy, Paul gave him very clear guidelines for choosing church leaders, which he understood, even though we don't entirely understand some points. Also in Titus, it appears to be dealing with the same issue, and he encourages him to use more or less the same guidelines for choosing church leaders in Crete.

So in both cases, Paul's letters of encouragement would have helped them in their demanding tasks. 1 Timothy is written to Timothy's position as an evangelist, and in 2 Timothy, Paul addresses Timothy's own conduct and behaviour.

PAUL'S LAST DAYS

When Paul was released from prison, having been found not guilty, probably because there were no witnesses, which appeared against him. He began to carry on with his work again, probably visiting Western and Eastern Europe and Asia Minor. It was during this period of time that he wrote his first letter to Timothy and his letter to Titus.

The year of his release is recognised by the burning of Rome, for which Nero blamed Christians. Persecution broke out against the Christians at this point, and Paul was captured again and taken to Rome as a prisoner. It was during this time that he probably wrote the second letter to Timothy, the last he ever wrote.

There can be little doubt that he appeared again at Nero's bar, and this time the charge didn't break down. In all history, there's not a more startling illustration of the irony of human life than this scene of Paul at the bar of Nero.

On the judgment seat, clad in the imperial purple, sat a man who, in a bad world, had reached the reputation of being the very worst and meanest human being in it, a man stained with every crime, a man whose whole being was so steeped in every nameable and unnameable vice, that body and soul of him were, as someone said at the time, nothing but a compound of mud and blood and in the prisoner's dock stood the best man the world possessed, his hair whitened with labours for the good of men and the glory of God.

The trial ended, and Paul was condemned and delivered to the executioner. He was led out of the city, with a crowd of the lowest rabble at his heels. He was taken to the place of execution and knelt beside the block.

The headsman's axe gleamed in the sun and fell, and the head of the apostle of the world rolled down in the dust, as one commentator puts it. This was probably around 66 A.D., four years before the fall of Jerusalem.

TIMOTHY

His name means, 'honouring God', and his mother, Eunice, and his grandmother, Lois, are mentioned as eminent for their piety, **2 Timothy 1:5**. We know nothing of his father but that he was a Greek, **Acts 16:1**.

Timothy became a new convert of Paul the apostle on his first missionary journey, **1 Timothy 1:2 / 1 Timothy 1:18 / Acts 14:6-23**, and Timothy became a devoted travelling companion of Pauls.

Timothy was a native of Lystra, and he was with Paul when he was imprisoned in Rome. Paul mentions that Timothy made the journey from Rome to Philippi, **Philippians 2:19-23**. Sometime later, he became the minister of the church at Ephesus, and Paul the apostle addresses his letter to Timothy as a minister at Ephesus.

He's first brought into notice at the time of Paul's second visit to Lystra, **Acts 16:2**, where he probably resided, and where it seems he was converted during Paul's first visit to that place, **1 Timothy 1:2 / 2 Timothy 3:11**.

Paul, having formed a high opinion of his 'own son in the faith,' arranged that he should become his companion, **Acts 16:3**, and took and circumcised him, so that he might conciliate the Jews.

He was designated to the office of an evangelist, **1 Timothy 4:14**, and went with Paul in his journey through Phrygia, Galatia, and Mysia, also to Troas and Philippi and Berea, **Acts 17:14**. He followed Paul to Athens, and was sent by him with Silas on a mission to Thessalonica, **Acts 17:15 / 1 Thessalonians 3:2**.

We next find him at Corinth with Paul, **1 Thessalonians 1:1 / 2 Thessalonians 1:1**. He passes now out of sight for a few years and is again noticed as with the apostle at Ephesus, **Acts 19:22**, and he is sent on a mission into Macedonia. He accompanied Paul afterwards into Asia, **Acts 20:4**, where he was with him for some time. When the apostle was a prisoner in Rome, Timothy joined him, **Philippians 1:1**, where it appears he also suffered imprisonment, **Hebrews 13:23**.

During Paul's second imprisonment, he wrote to Timothy, asking him to rejoin him as soon as possible, and to bring with him certain things which he had left at Troas, his cloak, and parchments, **2 Timothy 4:13**. According to tradition, after Paul's death, he settled in Ephesus as his sphere of labour, and there found a martyr's grave.

OUTLINE

Persevere In Present Trials. **2 Timothy 2:1-2:26**
 Thanksgiving For Timothy's Faith. **2 Timothy 2:1-5**
 Reminder Of Timothy's Responsibility. **2 Timothy 2:6-18**
 Characteristics of a Faithful Minister. **2 Timothy 2:19-26**
 Endure In Future Trails. **2 Timothy 3:1-4:22**
 Approaching Day Of Apostasy. **2 Timothy 3:1-17**
 Charge To Preach The Word. **2 Timothy 4:1-5**
 Approaching the Death Of Paul. **2 Timothy 4:6-22**

CHAPTER 1

INTRODUCTION

'Paul, an apostle of Christ Jesus by the will of God, in keeping with the promise of life that is in Christ Jesus.' **2 Timothy 1:1**

Paul begins his letter by reminding Timothy that he is an 'apostle of Christ Jesus', that is, someone who was sent directly by Christ, **Romans 1:1 / 1 Corinthians 1:1 / Galatians 1:11-12 / 1 Timothy 1:1-2**.

In the book of Acts, we read of the qualifications to be an apostle, [Acts 1:21-22](#), but Paul was different in the sense that he was personally called by Jesus to be an apostle, [Acts 9:1-19](#) / [1 Corinthians 15:8](#).

Notice that while others are called upon to do the will of God, Paul's personal calling was the will of God. Paul was called to be an apostle in order to preach the Gospel, 'the promise of life that is in Christ Jesus', which would bring life and hope to all those who obeyed the Gospel message, [Romans 6:3-6](#) / [Ephesians 3:6](#) / [Titus 1:2](#) / [Hebrews 9:15](#) / [1 John 5:11](#).

'To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.' 2 Timothy 1:2

It's very clear that Paul loved Timothy as a father loves his son. This usually happens when a person has the honour of sharing the Gospel with someone and then goes on to baptise them.

Although we don't know when Paul taught and baptised Timothy, [Acts 16:1](#), we do know Timothy travelled everywhere with Paul before he gained a lot of experience from his travels and from being with Paul, [Acts 16:1-3](#) / [Acts 20:4](#) / [Colossians 1:1](#) / [Philemon 1](#) / [1 Corinthians 16:10-11](#) / [Philippians 2:19](#) / [Titus 1:4](#).

Paul trained him up as an evangelist in order for him to carry on preaching and teaching God's Word to others, [1 Timothy 2:2](#). With Paul's greeting, he affirms the standing of Jesus with God, the Father, and His authority. In other words, Paul has attributed his authority in writing this letter to Timothy to be from God, both the Father and the Son, [2 John 3](#).

Someone once said the following.

'Grace is the favour of God, mercy is the compassion of God, and peace is the result when God removes guilt and misery'.

There's a lot in this statement because as the Christian walks each day, some days are better, far better, than other days. When we remind ourselves of God's grace, mercy and peace, we remind ourselves of how much God loves us, [Romans 8:37-39](#) / [Ephesians 3:18](#).

THANKSGIVING

'I thank God, whom I serve, as my ancestors did, with a clear conscience, as night and day I constantly remember you in my prayers. Recalling your tears, I long to see you, so that I may be filled with joy. I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.' 2 Timothy 1:3-5

Paul thanked the God he served, with a 'clear conscience', [2 Timothy 1:3](#). In other words, throughout his life, he always tried to do what he believed was right, [Acts 22:3](#) / [Acts 24:14-16](#) / [Romans 1:9](#) / [1 Timothy 1:13](#).

He sincerely believed that Christianity was a sect against Judaism; he was a violent man, [Romans 1:30](#), who persecuted Christians throughout Judea, and he was a blasphemer, [Acts 8:3](#) / [1 Corinthians 15:9](#).

Barnes, in his commentary, says the following concerning his ancestors.

'Paul reckoned among his forefathers the patriarchs and the holy men of former times, as being of the same nation with himself, though it may be that he also included his more immediate ancestors, who, for anything known to the contrary, may have been distinguished examples of piety. His own parents, it is certain, took care that he should be trained up in the ways of religion, [Philemon 3:4-5](#) / [Acts 26:4-5](#).'

‘The phrase ‘from my forefathers,’ [2 Timothy 1:3](#), probably means, after the example of my ancestors. He worshipped the same God, he held substantially the same truths, he had the same hope of the resurrection and of immortality, he trusted to the same Saviour, having come, on whom they relied as about to come, [Acts 26:6](#). His was not, therefore, a different religion from theirs; it was the same religion carried out and perfected. The religion of the Old Testament and the New is essentially the same, [Acts 23:6](#).’ Paul prayed for Timothy ‘night and day’, [2 Timothy 1:3](#) / [Romans 12:12](#) / [1 Thessalonians 5:17](#).

Constable, in his commentary, says the following.

‘Paul undoubtedly prayed for Timothy often, and when he did, he thanked God for his friend. Timothy had been one of Paul’s closest associates, and he was evidently still labouring in Ephesus, [2 Timothy 4:19-20](#), the city where Paul had spent so much time. Paul had plenty of time to pray since he was again in prison, [2 Timothy 4:9](#) / [2 Timothy 4:16](#) / [2 Timothy 4:21](#).’

Although we don’t know what ‘tears’, [2 Timothy 1:4](#), Paul is referring to, it’s possible he’s referring to the tears which he shed when they parted company. This also tells us that Timothy was an emotional man, [Acts 20:37-38](#) / [2 Timothy 4:9](#) / [2 Timothy 4:21](#). Paul longed to see Timothy again because he brought him so much joy, [2 Timothy 1:4](#).

Paul remembers Timothy’s ‘sincere faith’, which had been instilled in him by his mother, Eunice and his grandmother, Lois, [2 Timothy 1:4](#) / [1 Timothy 1:5](#) / [1 Timothy 4:6](#). We don’t know anything about his father, except that he was a Greek, [Acts 16:1](#).

It’s so important for children to be taught the Scriptures from a young age, but we must remember they have to develop their own ‘faith’. They don’t inherit faith from anyone, but parents must not only teach their children from God’s Word, but they must also live their faith out as an example to their children.

Children will have a good chance of developing a strong, sincere faith, even if one of the parents isn’t a believer, [2 Timothy 1:5](#) / [1 Peter 3:1-6](#). We should never underestimate the impact of a godly parent, which would include single mothers or fathers, [Proverbs 22:6](#).

APPEAL FOR LOYALTY TO PAUL AND THE GOSPEL

‘For this reason, I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For the Spirit God gave us does not make us timid, but gives us power, love, and self-discipline.’ [2 Timothy 1:6-7](#)

Paul now reminds Timothy ‘to fan into flame the gift of God’, [2 Timothy 1:6](#). This was a miraculous gift that had been imparted to Timothy through ‘the laying on of Paul’s hands’, [2 Timothy 1:6](#) / [Acts 8:18](#) / [Romans 1:11](#).

In [1 Timothy 4:14](#), Timothy was warned not to neglect the gift that God has given him. God gave Timothy supernatural gifts, and he should trust that God will do great things through him. This shows that there was definitely the possibility that the gifts and abilities in him could be wasted for eternity, [Matthew 25:18](#).

The miraculous gifts were given through the laying on of the apostles’ hands, [2 Timothy 1:6](#) / [Acts 8:18](#) / [Romans 1:11](#). Paul also mentions that the elders laid their hands on him, [1 Timothy 4:14](#) / [Acts 13:1-3](#), which means they approved and recognised the work Timothy was going to be doing.

Apparently, whilst the elders were publicly approving Timothy, the apostle Paul bestowed a miraculous gift at the same time, which is what Paul is referring to here, [2 Timothy 1:6](#).

Whatever was happening in Ephesus at this point in time was clearly intimidating Timothy, and he lost his confidence to teach, possibly because of all the false teachers, 1 Timothy 4:14.

What was the gift that Paul bestowed upon Timothy? It was the gift of power. The power to encounter enemies and dangers, the power to bear up under trials, the power to triumph in persecutions, 2 Timothy 1:7 / Luke 24:49 / Acts 1:8 / Philippians 4:13 / Colossians 1:29 / 1 Thessalonians 1:5.

It was the gift of love, 2 Timothy 1:7, to love God and the souls of men, Romans 5:5 / Ephesians 3:16-17 / 1 John 4:18. It was the gift of self-discipline, 2 Timothy 1:7, to be well balanced, and under the right influences, 2 Timothy 3:16-17. Timothy must start using the gift again for God's glory if he is to continue as an evangelist for Christ, John 14:27 / Romans 8:15 / Ephesians 6:10 / 1 John 4:18.

'So do not be ashamed of the testimony about our Lord or of me, his prisoner. Rather, join with me in suffering for the gospel, by the power of God. He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Saviour, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.' 2 Timothy 1:8-10

After telling Timothy 'to fan into flame the gift of God', Paul now tells him not to be ashamed of the testimony about Jesus, 2 Timothy 1:8 / Romans 1:16 / 2 Timothy 1:12 / 2 Timothy 1:16 / Revelation 22:16. It appears that Timothy was in real danger of being ashamed of the Gospel, possibly because of the trials and persecution he was facing.

Paul also tells him not to be ashamed of Paul himself because he was a prisoner of Christ, 2 Timothy 1:8 / Ephesians 3:1 / Ephesians 6:20 / Philemon 1:13-14 / Philemon 1:16 / Colossians 4:3 / Colossians 4:18 / Philemon 1:9.

Coffman, in his commentary, says the following concerning Paul being a prisoner, 2 Timothy 1:8.

'Interestingly enough, Paul did not consider himself Nero's prisoner at all, but 'the prisoner of the Lord, a line of thought also in evidence in Ephesians 3:1 / Ephesians 4:1, and Philemon 1:9. The meaning of this is that Paul considered it the will of God that he should thus suffer and that he left everything safely in the hands of the dear Saviour.'

Timothy knew that Paul had been put in prison because he preached the Gospel, Matthew 10:28-33, and it's possible that he was ashamed to be associated with someone in prison.

Anyone who preaches the Gospel will suffer the consequences for doing so, Colossians 1:24. However, it's 'God's power', 2 Timothy 1:8, which helps us endure trials and hardships on account of the Gospel. This means those who preach the Gospel must learn to trust God and rely on Him to give them the strength to keep going, Ephesians 6:10.

Notice Paul says, 'He has saved us', 2 Timothy 1:9, that's past tense. The Bible teaches us that Christians have been saved, Ephesians 2:8, that's past tense. We are being saved, 1 Corinthians 1:18, that is present tense, and we will be saved, 1 Peter 1:5, that's future tense. God saved us when He 'called by the grace of God' 2 Timothy 1:9, that was demonstrated on the cross, Matthew 1:21 / 2 Thessalonians 2:14 / Titus 2:11.

We're called to 'live holy lives', 2 Timothy 1:9, which means it's a calling that is in its own nature holy, and which leads to holiness, Ephesians 4:1 / Philemon 3:14 / Hebrews 3:1.

Notice that God's grace was given not because of 'anything we had done', 2 Timothy 1:9 / Romans 3:9-10 / Romans 3:20 / Romans 3:23 / Romans 5:8 / Galatians 2:16.

Paul says that God's purpose for calling us through His grace happened before the creation of the world, 2 Timothy 1:9 / Romans 8:28 / Romans 16:25 / Ephesians 1:4 / Titus 1:2 / Revelation 13:8. We're called for a purpose, God's purpose, Romans 8:28 / Romans 8:30.

God's salvation plan was once hidden, 1 Peter 1:10-12, until it was revealed on the cross of Christ. It was Jesus who revealed God's plan to save people, 2 Timothy 1:10 / Ephesians 1:9. Although physical death will come to us all, Hebrews 9:27, death is not the end.

Through the Gospel, Romans 6:3-6 / 1 Corinthians 15:1-4, death will cease to reign, and over those who are saved, there will be no such thing as we now understand by dying, 1 Corinthians 15:54 / Hebrews 2:14 / 1 John 5:11. The Old Testament reveals that God's people of that period had a very simple, one might almost say simplistic, view of life, with a philosophy that declared, 'Do good, and God will bless you with prosperity and longevity in the Land which He has promised to His people. But do evil, and you will be punished.'

The Pharisees firmly believed in both a future life and a judgment, whilst the Sadducees rejected both. It was the Lord Jesus Himself who 'brought life and immortality to light, through the Gospel', 2 Timothy 1:10. He brought it to light, He drove away the mists and doubts which had engulfed it for so long. And He did it, both by His teaching and His own resurrection from the dead.

It's through faith in Christ and what He did that Christians will enjoy a resurrected body to live forever in the presence of God, John 5:25-26 / 1 Corinthians 15:26 / 1 Corinthians 15:54-55 / Hebrews 2:14-15.

'And of this gospel I was appointed a herald and an apostle and a teacher. That is why I am suffering as I am. Yet this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.' 2 Timothy 1:11-12

Paul was commissioned by God to proclaim the Good News, concerning the death, burial and resurrection of Christ, Acts 9:15-16 / 1 Corinthians 15:1-4. The word 'herald', 2 Timothy 1:11, refers to his mission of proclaiming the Gospel to the lost, Ephesians 3:7-8.

The word 'apostle', 2 Timothy 1:11, refers to his being sent by Jesus to proclaim the cross and resurrection of Jesus to the lost. The word 'teacher', 2 Timothy 1:11, refers to his ministry to the saints.

Coffman, in his commentary, says the following.

'In these brief words, Paul reviewed the years of ceaseless activity on the mission field and all over the world of that era. Now, with the looming prospect of death, the apostle lets his thought dwell upon the blessed hope of everlasting life following the resurrection, a doctrine that Paul had extensively taught throughout his mission on earth, 1 Corinthians 15.'

The reason Paul was 'suffering', 2 Timothy 1:12, was because he took the Gospel to the Gentiles, Acts 9:19 / Acts 20:22-23 / Acts 21:13-14 / 2 Corinthians 11:16-31 / Colossians 1:24 / 1 Peter 4:19.

Despite his suffering, he was never ashamed of the Gospel; he was willing to suffer persecution on account of the Gospel, Romans 1:16. He knows who he believes in because he has personally seen Jesus, who performed the miraculous, among the people. He was convinced that God was able to guard what had been entrusted to Him, that is, his soul, 2 Timothy 1:12 / Isaiah 28:16.

The 'day' which Paul speaks of here may be referring to a couple of things. First of all, he could be referring to the day in which he dies, 2 Timothy 1:18 / Hebrews 9:27. Secondly, he could be referring to the resurrection of his body when Christ returns, 1 Corinthians 15:35-57 / 2 Corinthians 5:1-8 / 1 Thessalonians 4:13-18.

'What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us.' 2 Timothy 1:13-14

Paul now encourages Timothy to 'keep as the pattern of sound teaching', 2 Timothy 1:13, what Paul has told him, 1 Timothy 1:3. All Christians should make every effort to continue in the teachings of Jesus, Ephesians 4:14 / 2

Timothy 3:14 / Titus 1:9 / Hebrews 10:23, along with their belief in the death, burial and resurrection of Christ, 1 Corinthians 15:1-4.

The word ‘pattern’, 2 Timothy 1:13, in Greek is ‘hupotuposis’, which suggests true teaching, according to God’s truth. It has a certain pattern, a pattern that can be detected by the discerning heart, 1 Timothy 1:16 / 1 Timothy 6:3. Coffman, in his commentary, says the following.

‘The great disaster which has befallen modern Christianity is precisely that of departing from the pattern, despite the frequent warnings in the New Testament against it, some even going so far as to affirm that there is no pattern given. Hebrews 8:5, and Acts 7:43 should be studied in connection with the admonition here.’

Timothy was to keep these truths with sincere faith in the Lord Jesus, and with the love of Christ, which is shown in all Christians, 2 Timothy 1:13 / John 13:35. Paul tells Timothy to ‘guard the good deposit’, 2 Timothy 1:14, that is, the truth of the Gospel, 1 Corinthians 15:1-4, which was entrusted to him, Psalms 15:4.

Timothy had been entrusted and was required to share the Gospel with others, 1 Timothy 6:20, and he would have the help of the Holy Spirit who lives in him, 2 Timothy 1:14 / John 14:17 / Acts 2:38 / 1 Corinthians 3:16 / 1 Corinthians 6:19.

EXAMPLES OF DISLOYALTY AND LOYALTY

‘You know that everyone in the province of Asia has deserted me, including Phygelus and Hermogenes.’ 2 Timothy 1:15

Coffman, in his commentary, says the following concerning this verse.

‘This does not refer to any general desertion of the faith by Christians throughout Asia, but to the turning away from Paul of any who might have been of help to him in his trial before the imperial government of Nero. The two men named here are examples of those who refused to help Paul. No one knows anything at all about these men, their names standing here in the sacred text and bearing the perpetual infamy which is their deserved reward. Were they among Paul’s friends, among the Asiarchs, Acts 19:31, of Ephesus? Whoever they were, it seems that Paul had hoped for their support, hence the disappointment evident here.’

Notice that Paul says that they, including Phygelus and Hermogenes, had deserted him, not the truth of the Gospel, 2 Timothy 1:17. It is a sad thing when the only record made of Phygelus and Hermogenes, the only evidence which we have that they ever lived at all, is that he turned away from a friend.

‘May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains. On the contrary, when he was in Rome, he searched hard for me until he found me. May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.’ 2 Timothy 1:16-18

In total contrast to Phygelus and Hermogenes, Onesiphorus didn’t desert Paul when he was in difficult circumstances, Acts 4:19-20 / 2 Timothy 4:19. Because of this, Paul asks that mercy be shown to Onesiphorus and his whole household, 2 Timothy 1:16. We don’t know much about Onesiphorus, but Paul describes him in three wonderful ways.

1. He often refreshed Paul, 2 Timothy 1:16.

This tells us that Onesiphorus was a continual blessing to Paul and his work, Philemon 20. He looked after Paul's needs as he was imprisoned and as Paul continued to preach the Gospel to the lost. The name Onesiphorus means 'help bringer', and that's exactly what he was doing with Paul.

2. He wasn't ashamed of Paul's chains, 2 Timothy 1:16.

This tells us that Onesiphorus wasn't ashamed to have a friend and brother in Christ in prison and to be associated with Paul, Acts 28:20 / Philippians 1:15-18 / Colossians 4:3 / Colossians 4:18 / Philemon 1:10 / Philemon 1:13-14 / Philemon 1:16.

3. He searched for Paul until he found him, 2 Timothy 1:17.

Rome was a huge city and filled with many prisons, and it appears that Onesiphorus went from one prison to another to find Paul, Matthew 25:36. Paul prays that Onesiphorus will find mercy on the day of judgment, 2 Timothy 1:18 / Matthew 6:4 / Mark 9:41 / Matthew 25:31-40 / 1 Thessalonians 5:23 / 2 Timothy 1:12.

It appears that Timothy was well aware of who Onesiphorus was and what he had been doing for Paul while he was in Ephesus, 2 Timothy 1:18 / Hebrews 6:10. Although we don't know for certain where Onesiphorus and his family lived, it's highly probable they lived in Ephesus, 2 Timothy 4:19.

CHAPTER 2

INTRODUCTION

'You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.' 2 Timothy 2:1-2

THE APPEAL RENEWED

Paul begins this chapter by reminding his son Timothy, 2 Timothy 1:2, to be 'strong in the grace that is in Christ Jesus', 2 Timothy 2:1.

White, in his commentary, says the following.

'Those who are exhorted to be strengthened are not merely passive recipients of an influence from without. The act of reception involves man's cooperation with God.'

It's important to note that grace is only found 'in Christ' when a person is baptised for the forgiveness of their sins, Acts 2:38 / Romans 6:3-6. It's God's grace that motivates us to do everything God wants us to do, 1 Corinthians 15:10 / 2 Corinthians 4:15.

The more we understand this, the more we give thanks to God for His grace, 2 Corinthians 4:15, and the more we rely on God's grace, the stronger and more mature we become as Christians, 1 Peter 3:18.

Paul himself was directly commissioned by Jesus to preach the Gospel, Galatians 1:11-12, and now he entrusts Timothy to teach others, 2 Timothy 2:2 / 1 Corinthians 11:2 / 1 Timothy 3:2-7 / 2 Timothy 1:13-14 / 2 Thessalonians 2:15.

Hendriksen, in his commentary, says the following concerning the things that Timothy heard Paul say.

‘This expression undoubtedly refers to the entire series of sermons and lessons which the disciple had heard from the mouth of his teacher during all their association from the day when they first met.’

He was to teach reliable men, in order that they, in turn, would be able to teach others, **Matthew 28:19-20 / 1 Timothy 1:7 / 2 Timothy 2:15**. Remember, Jesus taught His disciples, and when He left, the Holy Spirit was going to continue to teach His disciples, **John 14:26**. Paul went on to teach Timothy, and now Timothy is to teach others.

Do you see what is happening here? The disciple has now become the teacher. And guess what those whom Timothy had taught were to do? They were to go on and teach others.

One of the church fathers is a man named Polycarp, who lived between 69 and 155 A.D. But more importantly he was a disciple of the apostle John, and what did he do? Another church father is a man named Irenaeus, who lived around 120/140 A.D. He was the disciple of John and also Polycarp.

Do you see what I’m getting at here? What started off as Jesus teaching His disciples and then the Holy Spirit teaching His disciples, His disciples went on to make other disciples who went on to teach others to become disciples.

The teachings of Jesus have been passed down through the centuries from one person to another. And we are blessed to have our Bibles today so that we can carry on teaching others. It’s important to teach, baptise and teach again, **Matthew 28:19-20**, so that those who are taught can then go on to teach others what they have learned.

‘Join with me in suffering, like a good soldier of Christ Jesus. No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer.’ **2 Timothy 2:3-4**

Paul asks Timothy to join him in his suffering and reminds him that all good soldiers of Christ should expect suffering of some kind, **Acts 14:22 / 1 Corinthians 9:7-10 / 2 Corinthians 11:23-29 / 1 Timothy 1:18 / 2 Timothy 1:8 / 2 Timothy 1:12 / 2 Timothy 2:9 / 2 Timothy 2:11 / 2 Timothy 3:8-13 / 1 Peter 1:6-7**.

All Christians are involved in spiritual warfare, **Ephesians 6:10-20**, but the devil will definitely attack anyone who wants to preach or teach the Gospel of Christ. He tells Timothy ‘No one serving as a soldier gets entangled in civilian affairs’, **2 Timothy 2:4**. In other words, don’t lose your objective as a preacher and teacher of God’s Word, **1 Corinthians 9:25-27**.

The main objective of a soldier is to please his commanding officer, and as Christians, we must serve in the Lord’s army with our main objective of trying to please Him, **Romans 12:1-2**.

Remember, Paul was a tentmaker by trade, and he made tents so that he could support himself in his ministry, **Acts 18:3**. However, he didn’t allow the making of tents to distract him from the main focus of his life, which was preaching the Gospel, **Colossians 3:1-3 / 1 Timothy 6:7-10 / 1 Timothy 6:17-18**.

‘Similarly, anyone who competes as an athlete does not receive the victor’s crown except by competing according to the rules. The hardworking farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the Lord will give you insight into all this.’ **2 Timothy 2:5-7**

After giving a metaphor about a soldier, Paul now gives the metaphor of an athlete, **1 Corinthians 9:24**. He says that no one has the right to change the rules, **2 Timothy 2:5 / Matthew 7:21-23 / Mark 7:1-9**.

If we want to be in the Christian race, we must play by the rules God has set out if we want to have the victor’s crown, **2 Timothy 2:5 / 2 Timothy 4:7 / 1 Corinthians 9:26-27**.

Paul also shares the metaphor of a farmer, **2 Timothy 2:6 / 1 Corinthians 9:10 / 2 Thessalonians 3:8**. The farmer expects to eat the food he’s laboured so hard to produce, **1 Corinthians 9:12-18**.

Timothy is to reflect upon all these metaphors, for the Lord will give him the insight to understand all of them and apply them to his own life, 2 Timothy 2:7 / Acts 17:11 / 1 Timothy 4:15 / 2 Timothy 2:15 / James 1:5.

‘Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God’s word is not chained. Therefore, I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.’ 2 Timothy 2:8-

10

The central and most important doctrine for the Christian is the death, burial and resurrection of Christ, Acts 2:24 / 1 Corinthians 15:1-4 / Romans 1:3-4. If Timothy remembers this important truth and remembers that Jesus was a descendant of David, 2 Timothy 2:8, then he will have the courage to face any suffering which comes his way, Revelation 2:10.

Notice Paul says the gospel is ‘my gospel’, 2 Timothy 2:8. In other words, he personally shared the good news of the death and resurrection of Jesus with Timothy, the Gospel became a part of Paul, Romans 2:16 / Romans 16:25 / Galatians 1:11 / 2 Thessalonians 2:14.

Even though Paul suffered for preaching the Gospel, 2 Timothy 2:9 / Acts 9:16 / Ephesians 3:1 / Colossians 4:3 / 2 Timothy 1:8, and ended up in chains, Ephesians 6:20, he knew that God’s Word wasn’t and couldn’t be chained, 2 Timothy 2:9 / Acts 4:19-20 / Acts 26:29 / Acts 28:31 / 2 Timothy 4:17 / Philemon 1:13-14.

Hervey, in his commentary, says the following.

‘Though they bind me with an iron chain, they cannot bind the gospel. While I am here shut up in prison, the word of God preached by a thousand tongues is giving life and liberty to myriads of my brethren of the human race.’

Paul was willing to endure hardships for the sake of the elect, 2 Timothy 2:10, that is, for the church, 2 Corinthians 1:6 / Ephesians 3:13 / 1 Timothy 6:11 / 2 Timothy 3:10 / 2 Timothy 4:5 / 1 Peter 1:2. He was willing to endure if he might save others, 2 Timothy 2:10.

Ward, in his commentary, says the following.

‘This text implies that it is not the bare fact of election that saves men. The Gospel of Christ has to be preached even to the elect.’ The faithfulness of the elect even after they were saved ‘from their old sins’ is likewise implied here, because the message of this verse is that such necessary fidelity would be greatly encouraged and aided by Paul’s faithful suffering of martyrdom.’

Salvation is only ‘in Christ’, 2 Timothy 2:10 / Acts 4:12 / Romans 6:3-6, those who have been baptised in the Name of Christ, Acts 2:28. Those who have been baptised into a relationship with the Father, the Son, and the Holy Spirit, Matthew 28:19-20. It’s a relationship which will have eternal consequences, 2 Timothy 2:10.

‘Here is a trustworthy saying: If we died with him, we will also live with him; if we endure, we will also reign with him. If we disown him, he will also disown us; if we are faithless, he remains faithful, for he cannot disown himself.’

2 Timothy 2:11-13

Paul here encourages Timothy to endure hardships by reminding him of the hope he has for salvation. He tells him this hope is a ‘trustworthy saying’, 2 Timothy 2:11, that is, it’s worthy of his full attention, 1 Timothy 1:15.

Christians have died with Christ by crucifying themselves with Christ, 2 Timothy 2:11 / Romans 6:6 / Romans 6:8 / Philippians 3:10. Christians have died with Christ and have been buried with Christ, in the waters of baptism, Romans 6:4-5.

Christians now live and reign with Christ, 2 Timothy 2:11, as Christ rose from the grave, John 11:25 / Romans 5:17 / Romans 6:3-5 / 2 Corinthians 5:17 / 1 Thessalonians 4:14 / 1 Thessalonians 5:10 / 1 John 5:11. The evidence

that we truly belong to Him is seen in our willingness to endure as Christians and suffer as Christ did, 2 Timothy 2:12 / Romans 8:17 / 1 Peter 4:13.

However, if we aren't willing to confess Christ through obedient living, then He denies that we are His, 2 Timothy 2:12 / Matthew 10:32-33 / Luke 12:9 / 1 Timothy 5:8 / 2 Peter 2:1 / Jude 4.

Sadly, many Christians fall away and choose not to follow Jesus anymore; however, Jesus will remain faithfully committed to His church, 2 Timothy 2:13 / Acts 20:28 / Romans 6:18 / Titus 1:2.

DEALING WITH FALSE TEACHERS

‘Keep reminding God’s people of these things. Warn them before God against quarrelling about words; it is of no value, and only ruins those who listen.’ 2 Timothy 2:14

Timothy is to remind God’s people that there is no value in quarrelling and arguing over ‘words’, that is, over matters of opinion and ministry, 1 Timothy 1:6 / 1 Timothy 5:21 / 1 Timothy 6:4 / 2 Timothy 2:23 / Titus 3:9-11.

He is to warn God’s people ‘before God’, which implies this is a very important matter, 1 Timothy 1:18. Quarrelling and arguing over matters of opinion and ministry only turn people away from the simplicity of faith and discourage everyone who is listening.

‘Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.’ 2 Timothy 2:15

Although studying God’s Word is important to help us live our lives directed by God, Paul’s command to Timothy means more than just studying God’s Word, 2 Peter 2:10. It also implies living out what we’re teaching and studying, Romans 12:1-2.

If Timothy faithfully performs his duty as an evangelist, when he looks over what he’s done, he won’t be ashamed. He is to ‘correctly handle the word of truth’, which means to use properly, to cut straight, to divide right, Matthew 13:52.

The word used here for ‘correctly handles’ in Greek is the word ‘orthotomeo’, and this is the only time the word is used in the New Testament. Paul is encouraging Timothy to be diligent, incorrectly applying the word of God so that he can stand against false teachings, 1 Timothy 4:13 / 2 Peter 1:10.

This tells us the importance of studying God’s Word for ourselves. If we don’t study God’s Word, we can’t stand against false teachers or use it correctly, Hosea 4:6.

‘Avoid godless chatter, because those who indulge in it will become more and more ungodly. Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, who have departed from the truth. They say that the resurrection has already taken place, and they destroy the faith of some.’ 2 Timothy 2:16-18

When Timothy ‘correctly handles the word of truth’, he will be able to ‘avoid godless chatter’, 2 Timothy 2:16, that is, he will be able to avoid getting involved in non-biblical discussions with people.

When he does this, he will be able to get more involved in the work he’s supposed to be doing as an evangelist, 1 Timothy 6:20 / Titus 3:9-11. The more people get involved with ‘godless chatter’, the more ‘ungodly’ they become, and as a result, their teaching spreads like gangrene, 2 Timothy 2:17.

The Greek word ‘gaggraina’ is the word ‘gangrene’, and this is the only time it’s used in the New Testament. It implies that unless it’s dealt with immediately, it will spread throughout the whole body.

In other words, if these false teachings don't get dealt with quickly, they will spread throughout the church as a whole like a disease. Teaching opinions and being dogmatic about them only leads to division within the church.

We must remember that everyone is entitled to have an opinion on certain Scriptures, but we mustn't make those opinions laws and binding on everyone else.

Paul gives two examples of men who were false teachers, 2 Timothy 2:17, Hymenaeus, 1 Timothy 1:20, and Philetus. Although some people didn't believe in the resurrection, 2 Timothy 2:18 / John 5:28-29 / Acts 2:14-16 / 1 Corinthians 15:35-57 / 1 Thessalonians 4:14-18.

These men have departed from the truth, 2 Timothy 2:18, because they believed the resurrection had already happened, 1 Corinthians 15:12-19, and their teaching was like 'gangrene' because it destroyed the faith of some other Christians, 2 Timothy 2:18 / 1 Timothy 1:19-20.

'Nevertheless, God's solid foundation stands firm, sealed with this inscription: 'The Lord knows those who are his,' and, 'Everyone who confesses the name of the Lord must turn away from wickedness.' 2 Timothy 2:19

Even though some Christians had fallen away because of the teaching of Hymenaeus and Philetus, the foundation of the church which God had laid remained firm, Matthew 16:18 / 1 Corinthians 3:9-10 / Ephesians 2:20-21.

As long as this foundation, that is Christ, who is the chief cornerstone, remained firm, Ephesians 2:20, there was no reason to be troubled from the few instances of apostasy which had occurred, Psalm 11:3.

Since the faith of Christians is built on the fact that Jesus is the Christ and Son of God, Matthew 16:18-19 / John 20:30-31, the church will continue to be a shining light amid false teachings.

A seal is used for security, Matthew 27:66, or as a mark of genuineness, Revelation 9:4. The seal here is one that was affixed to the foundation and seems to refer to some inscription on the foundation stone that always remained there.

The words of the inscription imply that God knows those who are saved and loyal to Him, Numbers 16:5 / Numbers 16:26-27 / Isaiah 52:11 / Nahum 1:7 / John 10:27-28.

Christians must turn away from wickedness. This is key to being known by God; our lives should reflect to whom we belong, Romans 6:17-18. If we claim we know God and love God, we must live like it, John 13:34-35.

'In a large house, there are articles not only of gold and silver, but also of wood and clay; some are for special purposes and some for common use. Those who cleanse themselves from the latter will be instruments for special purposes, made holy, useful to the Master, and prepared to do any good work.' 2 Timothy 2:20-21

Paul now uses a metaphor concerning those who are known by God because of their behaviour and those who are known by God because of their hypocrisy. The articles of gold and silver are for 'special purposes', 2 Timothy 2:20, that is, they are profitable for the expansion of the kingdom, 1 Corinthians 12:14-26 / Romans 9:21-23, but the articles of wood and clay are for 'common use', because of their unrighteous living, 2 Timothy 2:20.

Paul's point is that even the articles of 'common use' will serve the Father's will in God's own way, but that's a far different thing from the proposition that they will all be saved anyway.

Hervey, in his commentary, says the following.

'Though everyone that names the Lord ought to depart from wickedness, yet we must not be surprised if it is not so, and if there are found in the church some professing Christians whose practice is quite inconsistent with their profession.'

Those who 'cleanse' themselves, 2 Timothy 2:21 / John 15:2 / 1 John 1:9, that is, those who are represented as wood and clay, if they repented, they would be used for 'special purposes', 2 Timothy 2:21.

If Christians make the conscientious choice to turn away from wickedness, God will be able to work through them, 2 Timothy 2:21 / Ephesians 2:10 / 2 Corinthians 9:8 / 2 Timothy 3:17.

‘Flee the evil desires of youth and pursue righteousness, faith, love, and peace, along with those who call on the Lord out of a pure heart. Don’t have anything to do with foolish and stupid arguments, because you know they produce quarrels.’ 2 Timothy 2:22-23

Paul knows Timothy is a young man, and he knew that he would have the same youthful ‘evil desires’ as other young men have, and so he tells him to ‘flee’ from them, 2 Timothy 2:22 / 1 Corinthians 6:18 / 1 Timothy 4:12 / 1 Timothy 5:2.

For Timothy to do this, he had to make a conscious decision to do so and make every effort to do so, 1 Timothy 6:11. As he flees in one direction, he must ‘pursue’ everything which is right, 2 Timothy 2:22 / Hebrews 12:14. In other words, he was to practice all that is good and virtuous.

He was to practice righteousness in all his dealings with people. He was to demonstrate ‘faith, love and peace’ to everyone, as others were doing, 2 Timothy 2:22 / 1 Corinthians 1:2 / Acts 9:11.

If Timothy is going to pursue everything which is right, he needs to avoid ‘foolish and stupid arguments’, 2 Timothy 2:23, that is, arguments about opinions, 1 Timothy 1:4 / 1 Timothy 1:6 / 1 Timothy 4:7 / 2 Timothy 2:16.

Lenski, in his commentary, says the following concerning the meaning of 2 Timothy 2:23.

‘Those people who busy themselves with all sorts of useless matters and then come to Timothy with their opinions with the hope of some support from him.’

These ‘foolish and stupid arguments’ 2 Timothy 2:23, usually begin with those who want to bind laws on the church which God hasn’t bound, Romans 16:17-18. They are the people who often go way beyond what is written, 2 John 9-10. All these do is cause quarrels and fights within the church and eventually lead to division within the church, 2 Timothy 2:23 / 2 Timothy 2:14-16 / Titus 3:9-11.

‘And the Lord’s servant must not be quarrelsome but must be kind to everyone, able to teach, not resentful. Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.’ 2 Timothy 2:24-26

Although this applies to all Christians, Timothy, as an evangelist, must lead the church in an example of not quarrelling with their wives, children, friends, and other members of the church over matters of opinion, Titus 3:2. Timothy must be kind to everyone, 2 Timothy 2:24 / 1 Thessalonians 2:7, able to teach, 1 Timothy 3:2, and not resentful, 2 Timothy 2:24, that is patient, Ephesians 4:2 / Colossians 3:13; in other words, he should be a man of peace.

The ‘opponents’, 2 Timothy 2:25, are those who like to argue all the time over matters of opinion, but Timothy isn’t to get angry with them but deal with them ‘gently’, 2 Timothy 2:25.

If Timothy does this, he may be able to point out the error of their thinking, and after being gently taught the truth, 2 Timothy 2:25 / Hebrews 4:12, they might repent and embrace the truth, 2 Timothy 2:25 / Acts 11:18 / Hebrews 12:13 / 1 John 1:7-9.

It’s often the case, especially with legalists, that they truly believe that what their teaching is God’s will; however, Paul here tells us that those who love nothing but to quarrel over opinions are actually being used by the devil to do his will, 2 Timothy 2:26.

They have fallen into a common trap of the devil, 2 Timothy 2:26 / Luke 15:17 / 1 Timothy 3:7 / Hebrews 3:13. The good news is that God is ready to set them free from their captivity, 2 Timothy 2:26.

Coffman, in his commentary, says the following.

‘Satan is still taking captive souls to do his will; and therefore let the church seize her opportunity to proclaim the gospel of salvation in the name of Jesus Christ.’

CHAPTER 3

INTRODUCTION

‘But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its power. Have nothing to do with such people.’ 2 Timothy 3:1-5

Paul begins this chapter by reminding Timothy of the great apostasy which was to be expected in the church and states some of the characteristics of it. He gets Timothy’s attention about the ‘terrible times’ ahead by saying, ‘but mark this’, 2 Timothy 3:1.

THE LAST DAYS

There is so much going on in the ‘religious world’ concerning the last days. People are looking for signs and wonders to prove we’re in the last days, there are wars, and there are terrors that all point to the end of the world. I wonder what the Bible actually teaches concerning ‘the last days’.

The Hebrew writer writes as a matter of fact, and he says there’s no doubt or question about the existence of God; he simply says, ‘in the past God’, Hebrews 1:1 / Genesis 1:1 / John 1:1.

And because the writer says, ‘at many times and in various ways’ in Hebrews 1:1, this implies that God had more to say. In other words, each prophet didn’t carry the final message. The whole truth wasn’t out yet, God’s revelation wasn’t complete yet.

We know that God first spoke directly to the patriarchs, and then God spoke through the written law. Then God spoke in dreams and visions, and God also spoke through the prophets.

But God wasn’t done revealing His word yet. And I use the word ‘but’ because that’s the word the writer of this letter uses, ‘but in these last days’, Hebrews 1:2, which is obviously a Messianic reference.

And he uses that word to emphasise the contrast between how God spoke and revealed His Word to mankind in the past and how He revealed His complete and final revelation in Jesus.

In other words, we’ve been living in the ‘last days’, 2 Timothy 3:1, ever since the arrival of Jesus. The last days are the days of the Messiah, not the end of the world.

Several centuries before the birth of Christ, the prophet Joel in [Joel 2:28-29](#) foretold that the Spirit of God would be ‘poured out’ in the ‘last days’, [Acts 2:17](#). Peter quotes from [Joel 2](#), and notice how he describes the days in which they were living at that point in time. He describes them at ‘that point in time’ as living in ‘the last days’, [Acts 2:17](#). Countless sermons have been preached, thousands of books have been sold, which all try to tell us that certain things are happening in the world today, and they tell us these are all ‘signs’ that Jesus is about to return.

And so, they go out on the streets preaching, and they have these posters which say, ‘The end is near, we’re in the last days.’ People have been proclaiming the end of the world since 66 A.D. Simon bar Giora, who was a member of a Jewish sect, was the first to predict the end of the world.

The Jehovah’s Witnesses have tried to predict the end of the world at least three times. Most recently, Harold Camping tried to predict the end of the world twice. And did you know that there are around thirteen different new predictions for the end of the world coming up in the next few years?

All of these predictions, past and present, have claimed the signs are there to warn us we’re living in the last days. Well, of course, we’re in the last days, and we’ve been there for the last two thousand years.

When Peter is talking about Christ, he says, ‘He was chosen before the creation of the world but was revealed in these last times for your sake’, [1 Peter 1:20](#). Was Jesus around during the time of the Apostle Peter? Of course, He was. Peter understood he was living in the last times.

Jesus uses a similar kind of language in [Matthew 24:1-35](#). Now, remember the disciples have come to Jesus privately to ask Him, ‘What will be the sign of your coming and of the end of the age?’ [Matthew 24:3](#). And so, Jesus is answering their questions.

Let me give you an example of how Jesus answers them. Jesus says, ‘How dreadful it will be in those days for pregnant women and nursing mothers!’ [Matthew 24:19](#). He uses the words ‘those days’ throughout this text when He’s describing the destruction of Jerusalem.

But when we carry on reading from [Matthew 24:36](#), through to [Matthew 26:46](#), He uses the words ‘that day’ to describe what will happen at the end of the world, [Matthew 24:36](#).

Do you see how His words are more specific? Now, if we were studying the topic of ‘the end of the world’, that’s one of the texts we would go to. But we’re not studying that, we’re looking at the topic of ‘the last days’, which aren’t something still to come. ‘The last days’ were then, as the prophets looked forward to the time by speaking of ‘in those days and at that time.’

If the world continues for another thousand years, we would still be in the last days. And so, God formerly spoke through the prophets at many times and in many ways, but in these ‘last days’ He has spoken to us by His Son, [Hebrews 1:1-2](#).

Ellicott, in his commentary, says the following concerning the last days.

‘The days of the Messiah are often alluded to by the Hebrew prophets as ‘the last days’, [Isaiah 2:2](#) / [Hosea 3:5](#) / [Micah 4:1](#).’

Look at what Paul wrote to his young friend Timothy, ‘there will be terrible times in the last days’, [2 Timothy 3:1](#). And then Paul lists a whole bunch of non-Christ like attitudes, but look at what he tells Timothy later, ‘have nothing to do with such people,’ [2 Timothy 3:5](#). This is present tense, have nothing to do with those people who were around at that time. That in itself tells us that Timothy was living in ‘the last days’.

Notice the context of when these ‘terrible times’ will take place, he says ‘in the last days’, [2 Timothy 3:5](#). In other words, Paul isn’t saying these things will happen just before Christ returns, he says the ‘last days’ were already here, in Paul and Timothy’s lifetime.

The days of this great apostasy were imminent; they were at hand. Timothy and Paul were in the ‘last days’, [1 Timothy 4:1](#) / [Hebrews 1:2](#) / [2 Peter 3:3](#) / [1 John 2:18](#) / [Jude 17-18](#). They were to be ‘terrible times’, which means it was going to be times of danger, persecution and trials, [2 Thessalonians 2:1-12](#) / [1 Timothy 4:1-3](#).

Paul describes what some people will be like during these ‘last days’. They would be lovers of themselves, [2 Timothy 3:2](#) / [Philippians 2:21](#) / [2 Timothy 3:5](#). They would be lovers of money, [2 Timothy 3:2](#) / [Luke 6:14](#) / [2 Peter 2:3](#).

They would be boastful, [2 Timothy 3:2](#) / [Romans 1:30](#) / [Jude 16](#). They would be proud, [1 Timothy 4:2](#). They would be abusive, [2 Timothy 3:2](#) / [1 Timothy 1:13](#) / [1 Timothy 1:20](#). They would be disobedient to their parents, [2 Timothy 3:2](#) / [Romans 1:30](#) / [Ephesians 6:1-4](#).

He goes on to describe people as ungrateful, [2 Timothy 3:2](#) / [Proverbs 17:13](#) / [1 Corinthians 4:7](#). They will be unholy, [2 Timothy 3:2](#) / [1 Timothy 1:9](#). They will be without love, [2 Timothy 3:3](#) / [Romans 1:31](#).

They will be unforgiving, [2 Timothy 3:3](#) / [Matthew 18:23-35](#). They will be slanderers, [2 Timothy 3:3](#) / [Romans 1:29-30](#). They will be without self-control, [2 Timothy 3:3](#) / [Proverbs 25:28](#).

They will be brutal, [2 Timothy 3:3](#) / [Judges 1:7](#). They will not be lovers of the good, [2 Timothy 3:3](#) / [Romans 1:31](#).

They will be treacherous, [2 Timothy 3:4](#) / [2 Peter 2:10](#).

They will be rash, [2 Timothy 3:4](#) / [Ecclesiastes 5:2](#). They will be conceited, [2 Timothy 3:4](#) / [1 Corinthians 4:18](#), and lovers of pleasure rather than lovers of God, [2 Timothy 3:4](#) / [Philippians 3:19](#) / [2 Peter 2:13](#).

These are the characteristics of some people who will be around in the ‘last days’, during the days of Paul and Timothy, but it’s clear to see that these very kinds of characteristics haven’t left our society today.

Notice they have a ‘form of godliness’, [2 Timothy 3:5](#). In other words, they claim some kind of religious connection with the church. They are religious hypocrites who claimed some allegiance to God, and yet, they lived blasphemous lives contrary to all that Jesus was and taught, [1 Timothy 5:8](#) / [Titus 1:16](#).

This was going to happen within the church, [2 John 1:10-11](#) / [2 Corinthians 6:17](#), and Timothy was to have nothing to do with these people, [2 Timothy 3:5](#) / [Matthew 23:3](#) / [1 Corinthians 5:9-11](#) / [1 Corinthians 15:33](#) / [2 Thessalonians 3:6](#) / [1 Timothy 6:5](#).

‘They are the kind who worm their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to come to a knowledge of the truth.’
2 Timothy 3:6-7

These so-called religious people will go to any lengths to win people over to their way of thinking. Here, Paul says that they ‘worm their way into the home’, [2 Timothy 3:6](#), that is, they pretend they want to help but have alternative motives. They take advantage of ‘gullible women’, [2 Timothy 3:6](#), that is, women who are weak in the faith.

Wuest, in his commentary, says the following.

‘One of the great virtues of womanhood, namely, that of trusting another, is here turned into a weakness by Satan. Eve was deceived. Adam sinned with his eyes wide open.’

The nature of the apostasy is seen in that they led these women into immoral behaviour, [2 Timothy 3:6](#) / [2 Thessalonians 2:7](#) / [Revelation 2:20-23](#). These poor women were already ‘loaded down with sin’, [2 Timothy 3:6](#), that is, they were already struggling with sin and were easy targets for these deceivers.

These gullible women put themselves under the care of these so-called religious teachers, and although they were learning, they never acquired the true knowledge of the way of salvation, 2 Timothy 3:7 / Jeremiah 6:16. They may learn many things, but they won't learn the true nature of the Christian faith, 2 Thessalonians 2:10-12.

‘Just as Jannes and Jambres opposed Moses, so also these teachers oppose the truth. They are men of depraved minds, who, as far as the faith is concerned, are rejected. But they will not get very far because, as in the case of those men, their folly will be clear to everyone.’ 2 Timothy 3:8-9

Jannes and Jambres opposed the miracles which God was doing through Moses and Aaron, and they resisted God's designated leadership, 2 Timothy 3:8 / Exodus 7:8-13 / Exodus 7:19-23 / Exodus 8:5-7 / Exodus 8:16-19.

These men were able to work miracles, but by the power of darkness and not the power of God, Exodus 9:11. The ability to do miracles by the power of darkness and the willingness to receive them as authentic will be one characteristic of those false teachers in the ‘last times’, 2 Corinthians 11:15 / 2 Thessalonians 2:9 / Revelation 13:13-15.

Just as Jannes and Jambres opposed the truth concerning God and His authority, 2 Timothy 3:8, these false teachers will oppose the truth about Christ and his authority.

Their minds are depraved, 2 Timothy 3:8, that is, focused on evil, 1 Timothy 6:5, and with respect to the Christian faith, or the doctrines of the church, their views couldn't be approved, John 12:48, and they weren't to be regarded as true teachers of religion. They were to be rejected, 2 Timothy 3:8 / Romans 1:28 / 1 Corinthians 9:27 / 2 Corinthians 13:5.

As the true nature of Jannes and Jambres was eventually exposed before everyone, so the true nature of the ungodly disciples would also be exposed before everyone, 2 Timothy 3:9 / Exodus 7:11-12 / Exodus 8:18 / Exodus 9:11.

The world will see and understand what they are and what they teach. The truth about these people may be hidden for a while, but it will eventually be made known to those who have an honest heart, Revelation 6:12-17.

A FINAL CHARGE TO TIMOTHY

‘You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them.’ 2 Timothy 3:10-11

Timothy was well aware of Paul's teachings and how he lived because Paul had spent several years teaching him and serving the Lord together with him, 2 Timothy 3:10 / Philippians 2:20 / Philippians 2:22 / 1 Thessalonians 2:1 / 1 Timothy 4:6.

He knows Paul's purpose, that is, Paul's plans; he knows how faithful Paul is, he knows how patient Paul has been with others, especially those who opposed him, 1 Corinthians 13:4; he knows how much Paul loves others, 1 Corinthians 13:4-8, and he knows how much Paul has had to endure, Romans 5:3-4.

Constable, in his commentary, says the following.

‘Timothy's past character and conduct stood in stark contrast to that of the false teachers. He had fully followed Paul's ministry (teaching, conduct, and purpose) and his life (faith, patience, love, and perseverance).’

Paul suffered great persecution in the cities of Antioch, Iconium and Lystra, [2 Timothy 3:11](#) / [Acts 13:44-52](#) / [Acts 14:1-20](#) / [Acts 16:1](#), but notice that he gives all the credit to God for rescuing him from all those who were persecuting him, [2 Timothy 3:11](#) / [Matthew 5:10](#).

‘In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, while evildoers and impostors will go from bad to worse, deceiving and being deceived.’ [2 Timothy 3:12-13](#)

This verse goes against all those ‘popular television evangelists’ who regularly teach, ‘become a Christian and your life will be free from trouble!’ Paul assures Timothy that persecutions and trials were to be expected by all who want to live holy lives, [2 Timothy 3:12](#).

Anyone who becomes a Christian should expect opposition, suffering and persecution because they follow Christ, [Psalm 34:19](#) / [John 15:19](#) / [Matthew 10:22](#) / [Matthew 10:38-39](#) / [Acts 14:22](#).

It was as certain to be expected that evildoers and impostors would go from bad to worse, [2 Timothy 3:13](#). The point here is that as these evildoers and impostors go from bad to worse, then the persecution Christians will have to endure will also go from bad to worse, [2 Thessalonians 2:1](#).

Notice that that will also deceive others, but at the same time, they themselves will be deceived, [2 Timothy 3:13](#). They will make others believe what they think is true and right, which is false and wrong.

In Today’s world, we see many so-called Christians who claim they are prophets, miracle workers, and faith healers. These are the people who deceive others into thinking that what they are doing is real and from God, and they end up deceiving themselves into thinking they can actually do these things, [1 Thessalonians 2:3](#) / [2 Thessalonians 2:9-12](#) / [1 Timothy 4:1](#) / [Titus 3:3](#) / [1 John 1:8](#) / [1 John 2:26](#).

There has been a lot of damage caused by people who were sincerely deceived and who tried to do wrong things out of wonderful motives, and because others look at their wonderful hearts, they accept their dangerous deceptions. We can’t always go only by motives in others; we must measure them also by the truth, [1 John 4:1-6](#) / [1 Thessalonians 5:21](#).

‘But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.’ [2 Timothy 3:14-15](#)

Paul now encourages Timothy to continue in what he has learned and what he has now become convinced of, [2 Timothy 3:14](#). He does this by reminding him of his early learning in the Holy Scriptures, and of the value of those Scriptures, [Romans 15:4](#).

Timothy’s grandmother, Lois and his mother, Eunice, have obviously done a great job in raising their son on the Word of God, [2 Timothy 3:15](#) / [Acts 16:1](#) / [2 Timothy 1:5](#).

He had learned the inspired truth of God, which was able to make him ‘wise for salvation through faith in Christ Jesus’, [2 Timothy 3:15](#) / [Ephesians 1:9](#) / [Ephesians 3:3-5](#) / [Colossians 1:9](#) / [Colossians 3:16](#).

The wisdom he learned from the Old Testament Scriptures would prepare him for all persecution and suffering he would face, [John 15:10](#) / [Romans 8:18](#) / [2 Timothy 1:13](#) / [John 8:31](#) / [Titus 1:9](#).

‘All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.’ [2 Timothy 3:16-17](#)

When Paul wrote this statement around A.D. 66/67, almost all the New Testament Scripture had been written, which means the term ‘Scripture’ would refer to all the books of our present Bible, [2 Peter 3:15-16](#).

Coffman, in his commentary, says the following concerning ‘all Scripture’.

‘There are two ways of rendering this verse, as seen by a glance at the KJV, compared to this.

‘Every Scripture that is inspired of God’. A.S.V.

‘All scripture is given by the inspiration of God.’ K.J.V.

In distinction from the ‘Holy Scriptures’, 2 Timothy 3:15, ‘all Scripture’ here means everything which, through the testimony of the Holy Spirit in the church, is recognised by the church as canonical. When Paul wrote these words, the direct reference was to a body of sacred literature which even then contained more than the Old Testament.’ Notice also that all Scripture is ‘God-breathed’, 2 Timothy 3:16 / Genesis 2:7 / John 20:22. It’s the Greek word, ‘Theopneustos’, which means God-inspired; this is the only time this word is used in the New Testament. The point is that the Scripture didn’t originate from man but directly from God, 2 Peter 1:20-21.

TEACHING

All Scripture is ‘useful for teaching’, 1 Timothy 3:16 / Romans 4:23 / Romans 15:4 / 1 Timothy 1:3 / 1 Timothy 4:13. In other words, all Christians must use the teaching of the Scriptures to teach because they come from God. They are to be used for teaching or communicating instruction, 1 Timothy 4:16.

REBUKING

All Scripture is also ‘useful for rebuking’, 2 Timothy 3:16, that is, convincing people of their sins, the truth and claims of their faith, John 16:8, which will lead them to repentance, Hebrews 4:12.

CORRECTING

All Scripture is also ‘useful for correcting’, 2 Timothy 3:16, that is, leading to a correction or change in someone’s life. When a person is obedient to God’s Word, this will help them go in the wrong direction, James 1:22-25.

TRAINING IN RIGHTEOUSNESS

All Scripture is also ‘useful for training in righteousness’, correcting, that is helping Christians do what is right, Romans 15:4 / 1 Corinthians 10:11.

THOROUGHLY EQUIPPED

When we use God’s Word properly, it will help us to become ‘thoroughly equipped for every good work’, [1 Timothy 3:17](#). The Scriptures not only lead us to salvation, [Acts 20:31](#) / [1 Thessalonians 2:13](#), but they will help us live right for God and the Scriptures are all we need to guide us on how to do that whilst we live here on Earth, [John 12:48](#) / [2 Peter 1:3](#).

The words ‘thoroughly equipped’ imply we don’t need to go outside of the Scriptures to learn how to live right for God. We have everything we need to help us through life, no matter what our circumstances may be, [2 Timothy 2:21](#) / [Hebrews 13:21](#).

You will have noticed that some translations use the phrase, ‘that the man of God may be perfect’ or ‘complete’. The word ‘perfect’ doesn’t mean sinless; it means mature, [Matthew 5:48](#) / [James 1:4](#). The idea is that the Scriptures will help us become mature or complete. In other words, the Scriptures will lead us to everything we need.

Barnes, in his commentary, says the following about this.

‘The object isn’t merely to convince and to convert him, it’s to furnish all the instruction needful for his entire perfection. The idea here is, not that anyone is absolutely perfect, but that the Scriptures have laid down the way which leads to perfection, and that if anyone were perfect, he would find in the Scriptures all the instruction which he needed in those circumstances.’

CHAPTER 4

INTRODUCTION

‘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: Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.’ [2 Timothy 4:1-2](#)

In this final chapter, Paul charges Timothy to continue to do his work as an evangelist in reaching the lost, [1 Timothy 5:21](#). It’s possible that Timothy had stopped preaching and teaching, and so, Paul encourages him to start doing what God called him to do.

It’s Christ Jesus who will judge the living, [2 Timothy 4:1](#), that is, all those who are still alive when He returns, [2 Thessalonians 4:16-17](#) / [1 Corinthians 15:51](#), and he will judge those who have died, [2 Timothy 4:1](#) / [John 5:28-29](#) / [Acts 17:30-31](#). This judgment will take place when Christ appears again for the final time, [2 Timothy 4:1](#) / [2 Thessalonians 2:8](#) / [1 Timothy 6:14](#) / [2 Timothy 1:10](#) / [Titus 2:13](#).

It’s very clear that Paul was living in the hope of the imminent return of Christ, and he knew that when Christ returned. All shall see the full extent and majesty of Christ’s kingdom, [Acts 14:22](#) / [Romans 14:11](#). As no one knows when Christ will return, Paul charges Timothy to ‘preach the word’, [2 Timothy 4:2](#), despite any opposition he may be receiving.

This is an important lesson for all preachers and teachers to learn, especially if we believe that Christ is coming back as judge of the world, there are souls to be saved, and we need to preach the Gospel to everyone we meet, [John 12:48](#) / [1 Corinthians 15:1-4](#).

Paul also charges him to be ‘prepared in season and out of season’, [2 Timothy 4:2](#). That is, Timothy should be ready to preach, [Romans 12:12](#), anytime, anywhere, not just when it’s convenient for him to do so. If his heart is full of love for the Saviour and for souls, Timothy won’t be able to help himself from doing so.

Lenski, in his commentary, says the following.

‘Many a preacher who should be a herald and is not, must stammer and blush when he faces Christ’s appearance and his kingdom.’

White, in his commentary, says the following.

‘Do not ask yourself if this is a suitable occasion for preaching? But ask rather why this should not be a suitable occasion. Have no limited season; let it always be thy season.’

Paul also charges him to ‘correct’, [2 Timothy 4:2](#). That is, Timothy was to convince people of the truth of the Scriptures and allow them to see their need for the truth, [John 20:30-31](#) / [2 Timothy 3:16](#) / [Titus 2:15](#). We must remember the power is in the Word of God, not the preacher, [Hebrews 4:12](#).

Paul also charges him to ‘rebuke’, [2 Timothy 4:2](#), that is, to reprove sharply, to reprimand with authority. Timothy is to rebuke those Christians who are living in sin, [Matthew 8:26](#) / [1 Timothy 5:20](#) / [Titus 1:13](#) / [Titus 2:15](#) / [Jude 1:9](#). Preachers and teachers should never forget whose Word it is they are preaching and teaching from.

Paul also charges him to ‘encourage’, [2 Timothy 4:2](#), that is, Timothy is to encourage those who are struggling in their Christian walk, [Romans 12:8](#). Although encouragement can come in various ways, struggling Christians are uplifted when they are encouraged by God’s Word, [1 Timothy 4:13](#).

Paul also charges Timothy to do all these things ‘with great patience and careful instruction’, [2 Timothy 4:2](#). Every preacher and teacher know if they want to change people’s behaviour and beliefs, they must do so patiently and carefully, especially if they are being opposed, [Romans 2:4](#) / [Romans 9:22](#) / [2 Corinthians 6:6](#) / [Galatians 5:22](#) / [Ephesians 4:2](#) / [Ephesians 6:18](#) / [Colossians 1:11](#) / [Colossians 3:12](#) / [1 Timothy 1:16](#) / [2 Timothy 2:25](#).

‘For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths.’ [2 Timothy 4:3-4](#)

Paul now informs Timothy of a time which is coming, when people won’t put up with sound doctrine anymore. This is probably the time Paul spoke in [2 Timothy 3:1](#), ‘the last days’.

This would be a time when those listening to God’s Word would no longer be content with God’s Word on its own, [2 Timothy 4:3](#) / [1 Timothy 1:10](#) / [2 Timothy 1:13](#).

These same people will turn away from God’s Word to listen to preachers and teachers who say things they want to hear. These preachers and teachers will only preach things that suit the desires of their audience, [2 Timothy 4:3](#) / [Isaiah 30:10](#) / [Mark 4:24](#) / [Luke 8:18](#) / [2 Timothy 3:7-8](#) / [Hebrews 5:11](#).

Hendriksen, in his commentary, says the following concerning the words, ‘itching ears’, [2 Timothy 4:3](#).

‘This comes from a verb which in the active means to tickle; hence in the passive to be tickled, thus, to itch, or have an irritating desire.’

Preaching and teaching have almost become a profession today, and sadly, some churches are buying into that mindset. They go all out to get the best preachers and teachers, pay them a fortune for wages, regardless of their abilities or beliefs, but as long as they can keep people coming back, that’s all that matters.

The real danger is that these preachers don't really preach anything of substance; it's all feel-good stuff. You never hear words like hell, repent, and judgment being used; those words are simply too offensive to some. In all of this, true preachers and teachers of God's Word get rejected for preaching and teaching the truth, [Mark 7:1-9](#).

These same people will turn away from truth and turn to myths, [2 Timothy 4:4](#) / [1 Timothy 1:4-6](#) / [Titus 1:14](#). Paul says they have given up the truth to satisfy their curious minds with senseless discussions about things for which there is no revelation from God.

‘But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.’ [2 Timothy 4:5](#)

Paul now tells Timothy to ‘keep his head in all situations’. That is, he must be watchful against error and sin, and he must be faithful in his work as an evangelist, [Matthew 25:13](#) / [1 Corinthians 16:13](#).

He is also to ‘endure hardship’, [Acts 9:16](#) / [Acts 14:22](#) / [2 Timothy 1:18](#) / [2 Timothy 2:3](#). In light of what Paul said earlier about people not putting up with the sound doctrine anymore, it's clear that those who preach the truth will face much opposition and go through much hardship.

Paul also tells Timothy to ‘do the work of an evangelist’. That is, he is to get on with the work of preaching the Gospel to the lost, [Acts 21:8](#) / [Ephesians 4:11](#). The word ‘discharge’ means to ‘fulfil’, [2 Timothy 4:17](#). In other words, Paul is telling Timothy to fulfil his duties as an evangelist, to be faithful, and loyal in serving the Lord as His evangelist, [Acts 16:1-3](#).

‘For I am already being poured out like a drink offering, and the time for my departure is near. I have fought the good fight, I have finished the race, I have kept the faith. 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.’ [2 Timothy 4:6-8](#)

The time had come for Paul's departure from this world, [2 Timothy 4:6](#). This was something he was always looking towards, [Philippians 1:21-22](#) / [2 Corinthians 5:8](#) / [1 Thessalonians 4:14](#).

Paul is suffering from a struggle with loneliness, and we hear how he shares how he is feeling when he talks to Timothy. I don't know of any man who has ever been a finer Christian than the apostle Paul, and if anybody deserves in his last days to be supported by loads of other believers, it was Paul, but he wasn't.

He was in a prison cell about to die, and only Luke could get in occasionally to see him, and Paul was going through the pain of loneliness. And one of the points I want to make is that some of God's best people have been lonely.

If you're lonely today, that isn't a sin; that is a part of what it means to live in this sin perverted world. And some of the same things that caused his loneliness caused yours.

HIS TRANSITIONS

Paul said in [2 Timothy 4:6](#), ‘The time has come for my departure’; he was experiencing a significant transition in life, getting ready for his death, waiting in prison.

Life is full of transitions that are going to bring loneliness, and some of them we expect. We get transferred to a new place in the company. You go to a new school, and you don't know anybody. You have just had a baby and are home all the time. Or maybe you have just said, ‘Goodbye’ to your last child, and you're going through empty nest.

There are going to be some things in life that you know are coming that are going to be times of loneliness. But then there are going to be some things that you don't know are coming.

It could be a divorce, and suddenly you are by yourself. It could be a sudden illness, and now your life is dramatically changed by your new handicap. Or I don't know of an adjustment, which is harder to make, than losing your husband or wife.

A lot of us are married, and the great majority of us are going to say, 'Goodbye' to our mate, or they will say, 'Goodbye' to us. And we will spend some time adjusting to life without them. Some of you are in the midst of a real painful transition right now, and maybe just knowing that transitions are a part of life helps.

There is another cause of loneliness, and it's separation.' It comes when you are simply unable to be with the people you love. Your son has been sent overseas to an army base in Germany.

Or your daughters all the way across the country with their babies because her husband has a new job. Or your children are off at college. Or maybe your dad has a job where he has to be away from the house three or four nights a week, and you miss him, but he can't help it.

He was 'already being poured out like a drink offering', [2 Timothy 4:6](#) / [Philippians 1:23](#) / [Philippians 2:17](#) / [2 Peter 1:14](#). He was comparing himself to the drink of the wine that was poured out beside the altar in the Jewish sacrifices, [Numbers 15:1-10](#).

The time of his death was probably around A.D. 67, and from historical writings, we learn that Paul was beheaded in Roman imprisonment during the reign of Nero.

He has 'fought the good fight', [2 Timothy 4:7](#), that is, he won the spiritual warfare he was involved in throughout his Christian life, [Acts 9:15-16](#) / [Acts 20:23-24](#) / [Acts 21:12-14](#) / [1 Timothy 6:12](#).

He has 'finished the race', [2 Timothy 4:6](#), that is, his mission is complete, [Philippians 3:14](#). Paul has 'kept the faith', [2 Timothy 4:7](#), that is, he remained faithful to the teachings of the Scriptures and defended them when he needed to, [Jude 3](#).

Paul knows what lies ahead for him when he departs; he knows he will receive a crown of righteousness, [2 Timothy 4:8](#). This was the physical victory crown that was worn by conquering kings when they returned from battle. Because Paul remained faithful to his mission and the faith, there was reserved for him the spiritual victory crown, [1 Corinthians 9:25](#) / [James 1:12](#) / [1 Peter 5:4](#) / [Revelation 2:10](#). Paul will receive his 'crown of righteousness', [2 Timothy 4:8](#), from Jesus Himself when he dies, as will all those who long for His coming, [2 Timothy 1:12](#).

Type	Reason	Reference
A Crown of Immutability	For leading a blameless life	1 Corinthians 9:25
A Crown of Rewarding	For faithful and discipline	1 Thimothée 2:19
A Crown of Righteousness	For being the Lord's servant	2 Timothy 4:8
A Crown of Life	For enduring trials	James 1:12 / Revelation 2:10
A Crown of Glory	For abiding faithfully	1 Peter 5:4

At the Olympic Games, the whole purpose is to win a race, but there was only ever one victor's crown which would be given out; however, the Christian race allows everyone who takes part to be winners, provided they finish the race, [Matthew 20:8](#) / [2 Timothy 4:8](#).

THE DAY

When we consider the ‘Day’ mentioned in [Acts 17:31](#), ‘Judgment Day’ and contrast it with the ‘day’ that Paul mentions in [2 Timothy 4:7-8](#), we soon discover that the word ‘day’ is used in two very different contexts.

There is a difference between the two days which is important to understand. The ‘day’ mentioned in [Acts 17:31](#) relates to sin and salvation, and therefore, concerns ‘those who are not in Christ’.

The ‘day’ mentioned in [2 Timothy 4:7-8](#) specifically concerns the saints, and only the saints, believers, and the relationship they have with their Lord. This is the day of accountability for Christian, the day we will be judged not for salvation but for the things we have done, [Romans 14:10](#) / [2 Corinthians 5:10](#) / [1 Corinthians 3:13-15](#).

Having already been judged and acquitted in the person of the Lord Jesus, they will not again stand trial for their life, [Romans 8:1](#). This verse says, quite literally, ‘There is no sentence to be served.’ ‘katakrima’, for those who are in Christ Jesus.’

‘Judgment Day’ will be the day when those who are not ‘in Christ’ will be condemned, but those who are ‘in Christ’ will appear before the judgment seat of Christ for commendation.

In [2 Timothy 4:7-8](#), Paul wasn’t referring to Judgment Day, as he, like all Christians, had already been judged and saved in Christ, but the day when he would stand before the judgment seat of Christ at his death to give an account of his work and deeds.

As we have shown in this study, the judgment seat of Christ has nothing to do with salvation and nothing to do with non-Christians; it is the place where saved Christians will give an account to God for judging any other Christians inappropriately, and they will give an account concerning their good or bad acts of righteousness, [Matthew 6:1-2](#).

Note that we will answer for what we have done, not for what others do.

We must learn to keep things in their context so that we don’t use these texts to mean something they don’t mean or to apply to people they weren’t meant to be applied to, that is, non-Christians, [1 Corinthians 4:6](#).

Many Christians have built up a great reward in heaven, but we must ensure that we don’t forfeit those rewards, [2 John 4-10](#). John does not want any of us to lose our ‘full reward’.

He doesn’t want anyone to get to heaven and receive only a portion of what could have been theirs. He wants us to get all the rewards God wants us to have, [2 John 4:8](#).

PERSONAL REMARKS

‘Do your best to come to me quickly, for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry. I sent Tychicus to Ephesus.’ [2 Timothy 4:9-12](#)

Paul is about to die, and he urges Timothy to come to Rome, as quickly as he can, so Paul can spend his last hours with his travelling companion and his intimate friend, [2 Timothy 4:9](#).

Although a man named Demas is mentioned in [Colossians 4:14](#) and [Philemon 24](#), no one really knows if this is the same person. We do know that the Demas mentioned here deserted Paul when Paul was in need and went to Thessalonica because he loved this world, [2 Timothy 4:10](#).

Why he went to Thessalonica is also unknown, but it was obviously something to do with worldly business, 2 Timothy 4:10 / Matthew 6:19-34 / 1 Timothy 6:6-10 / 1 Timothy 6:17-19 / 1 John 2:15. We don't know anything more about 'Crescens', except that he went to Galatia, 2 Timothy 4:10, although we're not told why he went there. Coffman, in his commentary, says the following.

'Some translations, as a footnote, give the name, 'Gaul' as an alternative reading. If this is correct, Crescens' going there may have indicated that Paul, on the trip to Spain which he very probably made between the first and second imprisonments, might also have established congregations in Gaul, in France.'

Titus was a Gentile, 2 Timothy 4:10 / Galatians 2:20, who was led to faith in Christ by Paul, Titus 1:4. He worked alongside Paul in preaching the Gospel, Acts 15:2 / 2 Corinthians 8:6 / 2 Corinthians 8:16-17 / 2 Corinthians 2:12-13 / 2 Corinthians 7:6-7 / 2 Corinthians 7:13-14 / 2 Corinthians 8:10 / 2 Corinthians 8:17 / 2 Corinthians 8:24. Titus and Paul travelled to Crete, where Titus was left behind to continue and strengthen the work, Titus 1:5 / Titus 3:12. Paul says that 'Titus went to Dalmatia', 2 Timothy 4:10, although, just like Crescens, we're not told why he went there.

Because all of Paul's friends left for various reasons, it's understandable why he wants Timothy to come to him quickly. Significantly, only Demas is mentioned for leaving negatively; this implies that Crescens and Titus left him to carry on with the work of sharing the Gospel.

Paul says that only Luke is with him, 2 Timothy 4:11, that is, Luke, the physician, Paul's private doctor. He was with Paul during Paul's first arrest in Judea and his trip to Rome for his first imprisonment. Luke, for a considerable part of the ministry of Paul, was Paul's travelling companion, Acts 16:10 / Acts 27:1.

Interestingly, Paul asks Timothy to bring Mark with him, because he is useful to Paul in his ministry, 2 Timothy 4:11. On the first missionary journey of Paul, when he and Barnabas left Antioch, Paul and Barnabas got into a heated debate with each other over Mark, and Mark left, Acts 13:13 / Acts 15:36-41. However, Paul now asks Timothy to bring him to Rome because he's useful to Paul, 2 Timothy 4:11. This implies that Mark has now matured as a Christian.

Tychicus was Paul's beloved brother and a faithful minister in the Lord. He worked as an evangelist in Asia Minor, 2 Timothy 4:12 / Acts 20:4 / Ephesians 6:21 / Colossians 4:7 / Titus 3:12.

No one knows why he sent him to Ephesus, although some suggest that Paul was 'in the process of sending him to Ephesus', where he could deliver this letter to Timothy.

Barnes, in his commentary, says the following.

'But it may be asked why he did not retain him with him, or why should he have sent him away, and then call Timothy to him? The probability is, that he had sent him before he had seen reason to apprehend that he would be put to death, and now, feeling the need of a friend to be with him, he sent to Timothy, rather than to him, because Tychicus had been employed to perform some service which he could not well leave, and because Paul wished to give some special instructions to Timothy before he died.'

'When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.' 2 Timothy 4:13

Here we find Paul asking Timothy to bring certain items with him, and Timothy was somewhere in Asia Minor. He had the opportunity to come through Troas on his way to Rome, Acts 16:8.

As winter was fast approaching, [2 Timothy 4:21](#), Paul wanted Timothy to bring his travelling ‘cloak’, which would keep him warm in the colder months. Paul refused to feel sorry for himself. If he was going to die in prison, Rome was going to have to kill him; he wasn’t going to help them do the job. Now, if you’re lonely, you ought to do what Paul did.

A lot of times when we start to feel sorry for ourselves, we let ourselves physically deteriorate, and all that’s going to do is increase the depression. You need to take care of yourself, stay active, and be healthy.

No one knows anything about Carpus. His name only appears here, but he was obviously a friend of Paul, and it appears that Paul may have stayed at his house whilst in Troas; hence, that’s where Timothy would find his cloak.

Paul also asks Timothy to bring him his ‘scrolls’, which were rolls of paper made from the papyrus plant. It’s impossible to know what scrolls Paul is referring to, although it may have been portions of the Old Testament Scriptures, [2 Timothy 2:15](#), or scrolls written by himself. Some commentators suggest that these were unfinished letters, Paul, and some suggest they were letters he received from other churches.

If you are feeling lonely, you need mental stimulation. If you’re struggling with loneliness, sitting there changing the channels for that junk on TV isn’t going to make you feel better. You need to find something positive and healthy that’s going to challenge your mind and make you grow.

Paul especially wanted the ‘parchments’, which were of tanned animal skins that were used for writing and were also called vellum. These parchments appear to be different from the scrolls and may refer to his own New Testament writings.

He wanted the Scriptures. What Satan is going to do when you are lonely is keep you out of the word of God. Now, why does Paul want the Scriptures? He’s not working on a new sermon series, he’s not going to get to preach any more sermons, he’s about to be executed. He wants to spend time with God, and you need to do the same thing.

‘Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. You too should be on your guard against him, because he strongly opposed our message.’ [2 Timothy 4:14-15](#)

Alexander the metalworker, [2 Timothy 4:14](#), is probably the same person who is mentioned in [1 Timothy 1:20](#), and possibly the same person who is mentioned in [Acts 19:33](#).

The text doesn’t tell us what the actual ‘harm’ [2 Timothy 4:14](#), he did to Paul, however, if it is the same person mentioned in [1 Timothy 1:20](#), it’s possible that he didn’t harm Paul personally, but Paul’s preaching work for the Lord, [2 Timothy 2:17-18](#).

In other words, because he harmed Paul’s work as a preacher, he was actually harming God’s work through Paul, and as a result, the Lord was going to punish him for the damage he caused, [2 Timothy 4:14](#) / [Deuteronomy 32:35](#) / [Acts 19:33](#) / [Romans 12:19](#) / [1 Timothy 1:20](#) / [Hebrews 10:30](#).

Timothy is to be on his ‘guard’ against him too because he ‘strongly opposed the message’ of the Gospel, [2 Timothy 4:15](#). It’s clear that Alexander wasn’t a Christian but may have had a lot of influence and some authority within his community.

Coffman, in his commentary, says the following.

‘If Alexander lived in Ephesus, where Timothy was located, or if he lived in Rome to which Paul summoned Timothy, Timothy would encounter him either way; hence the necessity of this warning.’

‘At my first defence, no one came to my support, but everyone deserted me. May it not be held against them. 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. 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.' 2 Timothy 4:16-18

Paul here possibly speaks about his initial trial before Nero's court; no one supported him, and everyone deserted him, Timothy 4:16 / Job 19:13-17. This was clearly a time of great stress for Paul, but even more stressful for those who were with him, as it appears that Paul was abandoned by everyone because they were afraid, 2 Timothy 4:16. Anyone associated with a prisoner would often be identified as being like them and in support of them, Luke 23:43 / Acts 7:59-60. Paul, however, didn't hold it against them, 2 Timothy 4:16 / Acts 7:60 / Romans 4:3 / Luke 23:34.

He completely understood why they left him alone, but more importantly, he also understood that he wasn't completely alone; he knew 'the Lord stood at his side', 2 Timothy 4:17 / Deuteronomy 32:6 / Psalms 27:10 / Job 5:17-19 / Isaiah 14:1-2.

No one knows how he received strength from the Lord, 2 Timothy 4:17, but we do know that the Lord strengthened him, probably through this difficult time when everyone deserted him, Acts 23:11 / Philippians 4:13. We also know that this strength from the Lord helped him preach the Gospel to the Gentiles, 2 Timothy 4:17 / Acts 9:15-16 / Romans 1:10 / Philippians 1:12.

Paul says he was 'delivered from the lion's mouth', 2 Timothy 4:17. This obviously isn't a literal lion, Psalms 22:13 / Psalms 22:21 / Jeremiah 2:30, but he uses these words to describe being delivered from death, 1 Samuel 17:37 / Psalms 22:21.

This is probably a reference to him being delivered from Nero, that is, the 'lion', 1 Corinthians 15:32, although some people believe he's referring to being delivered from a literal lion, which was used in the Roman amphitheatres. Paul had absolute confidence in the Lord to deliver him from any situation, 2 Timothy 4:18, even if that meant those who can kill the body but not the soul, Psalms 121:7 / Matthew 10:28 / Philippians 1:21-24 / 2 Timothy 4:6 / 2 Peter 2:9.

Stibbs, in his commentary, says the following.

'The deliverance Paul expected was from all evil, not from death, but through it.'

He also had absolute confidence that the Lord God would bring him safely into his heavenly kingdom, 2 Timothy 4:8. Because the Lord holds such power to deliver him and bring him safely to his heavenly kingdom, 2 Timothy 4:18. Paul gives the Lord all the glory, 2 Timothy 4:18 / Romans 11:36 / Galatians 1:4 / Hebrews 13:21 / 2 Peter 3:18.

FINAL GREETINGS

'Greet Priscilla and Aquila and the household of Onesiphorus. Erastus stayed in Corinth, and I left Trophimus sick in Miletus.' 2 Timothy 4:19-20

Priscilla and Aquila, 2 Timothy 4:19, worked very closely with Paul on many of his missionary journeys. They were instrumental in helping Paul not only establish a new church but also edifying them, Acts 18:2 / Acts 18:18-20 / Romans 16:3-5 / 1 Corinthians 16:19.

Paul greets them because they were dedicated to the preaching of the Gospel with others, Acts 8:4. We don't know much about Onesiphorus, 2 Timothy 4:19, but Paul describes him in three wonderful ways back in 2 Timothy 1:16.

1. He often refreshed Paul, 2 Timothy 1:16.

This tells us that Onesiphorus was a continual blessing to Paul and his work, [Philemon 20](#). He looked after Paul's needs as he was imprisoned and as Paul continued to preach the Gospel to the lost. The name Onesiphorus means 'help bringer', and that's exactly what he was doing with Paul.

2. He wasn't ashamed of Paul's chains, [2 Timothy 1:16](#).

This tells us that Onesiphorus wasn't ashamed to have a friend and brother in Christ in prison and to be associated with Paul, [Acts 28:20](#) / [Philippians 1:15-18](#) / [Colossians 4:3](#) / [Colossians 4:18](#) / [Philemon 1:10](#) / [Philemon 1:13-14](#) / [Philemon 1:16](#).

3. He searched for Paul until he found him, [2 Timothy 1:17](#).

Rome was a huge city and filled with many prisons, and it appears that Onesiphorus went from one prison to another to find Paul, [Matthew 25:36](#). Paul prays that Onesiphorus will find mercy on the day of judgment, [2 Timothy 1:18](#) / [Matthew 6:4](#) / [Mark 9:41](#) / [Matthew 25:31-40](#) / [2 Timothy 1:12](#).

Erastus was a co-worker of Paul, [2 Timothy 4:20](#), and the city of Corinth's director of public works, [Romans 16:23](#).

When Paul preached and ministered in Ephesus for over two years, every Jew and Greek who lived in the province of Asia had a chance to hear the Word, [Acts 19:10](#).

Eventually, Paul decided to go to Jerusalem and on his way, he passed through Macedonia, where he saw ministry opportunities. So he sent Erastus, along with Timothy, to Macedonia while he moved on, [Acts 19:22](#).

Because Paul mentions him here, it appears that Erastus travelled and ministered with Paul at some point before returning to his public works office in Corinth.

Trophimus, [2 Timothy 4:20](#), accompanied Paul during a part of his third missionary journey, [Acts 20:4](#) / [Acts 21:29](#).

He was with Paul in Jerusalem, and the Jews, supposing that the apostle had brought him with him into the temple, raised a tumult that resulted in Paul's imprisonment.

Notice that Paul left 'Trophimus sick in Miletus', [2 Timothy 4:20](#). It's worth noting that the miraculous gift of healing was already beginning to cease at this time; otherwise, Paul would have simply healed him, [Acts 19:11-12](#) / [Philippians 2:25-28](#) / [2 Timothy 4:20](#).

We must remember that miracles were performed by the apostles to confirm the message they preached, [Mark 16:17-20](#) / [Hebrews 2:3-4](#). These miracles were never meant to be ongoing but would cease when the New Testament Scriptures had been completed, [1 Corinthians 13:8-10](#) / [Jude 3](#).

'Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers and sisters. The Lord be with your spirit. Grace be with you all.' [2 Timothy 4:21-22](#)

Paul ends his letter by reminding Timothy to do his best, [2 Timothy 4:9](#), to come to Paul before winter arrives, [2 Timothy 4:21](#). Paul didn't have long left to live in his physical body, and he desperately wanted the companionship of his friend Timothy.

No one knows who 'Eubulus, Pudens, Linus and Claudia', [2 Timothy 4:21](#), are, but they, along with 'all the other brothers and sisters', [2 Timothy 4:21](#), weren't ashamed to be associated but were willing to be identified with Paul as a preacher of the Gospel of Christ, [Philippians 1:12-18](#).

Paul's final words to Timothy are heartfelt, 'the Lord be with your spirit. Grace be with you all,' [2 Timothy 4:22](#) / [Galatians 6:18](#) / [Romans 15:20](#). Paul, more than most, understood the need for the grace of God in people's lives because he received it himself. Paul had fulfilled his ministry and was ready to receive his reward, and he wanted Timothy to do the same.

Lenski, in his commentary, says the following.

‘This is Paul’s own prayer-wish for Timothy; they are the great apostles’ last words that came down to us through history.’