

# Outline of II Timothy

## Introduction:

See Introduction to I Timothy for comprehensive study.

## Purpose of writing II Timothy:

II Timothy has been deemed Paul's "last will and testament." The letter is filled with tender admonitions from the apostle Paul to his beloved Timothy. The book of four chapters may be divided into four thematic sections. First, Paul admonishes Timothy in chapter one to not be ashamed of the gospel of Jesus Christ (1:8; Cf. Rom. 1:16). Secondly, Paul admonishes Timothy to be willing to suffer for the gospel's sake (2:3,9). Thirdly, Timothy is encouraged to be aware of impending trouble to come and remain in truth (3:1ff). Lastly, Paul admonishes Timothy to remain faithful till death! Paul has effectively told Timothy what to expect in the coming days and to remain faithful no matter what. Paul has passed the torch of gospel preaching to Timothy that he may teach others as well (II Tim. 2:3). The apostle Paul always has the souls of people in mind (II Tim. 4:8). The heart wrenching life of a Christian is heightened by the knowledge that souls are lost and some choose to remain so. Even more heart wrenching, is the sight of Christians doing the devil's work in the church and drawing the hearts of many away from truth. May God give us the faith and strength to overcome!

To add salt to the wounds of the heart, Paul is in prison and facing death. His close associates have left him for fear of their own lives. Luke alone appears to be the sole person standing by the apostle's side at this trying time (4:11). The reality of Paul's faith is seen in this last epistle. He realizes that the time of his "*departure is come*" (4:6). He has joyfully fought for the Lord as a soldier and his hope is now about to be realized!

## CHAPTER ONE

### I. Paul's visual remembrance of Timothy (1:1-6):

- A. Paul's purpose for serving as an apostle of Jesus Christ was to make known to Jew and Gentile alike the "*promise of life which is in Christ Jesus*" (1:1).
  - 1. This promise first appears in history when Eve was deceived by the devil and violated God's law. The consequence for her sin and the sin of Adam is enumerated in Genesis chapter three. Though God would punish them with physical and spiritual death, there was yet hope (Gen. 3:15).
  - 2. The hope of Genesis 3:15 was to begin through the seed of Abraham (Gen. 12:3).
  - 3. The fulfillment of this promise was to be realized in Jesus Christ (Gal. 3:16).
  - 4. The scriptures reveal God's promise to be the gift of eternal life for the faithful (cf. Acts 2:38; 13) (see appendix # 30; God's Promise).
- B. Because of God's grace, mercy and peace (1:2), Paul remembers his beloved child Timothy.
- C. Paul prays for Timothy night and day in an "*unceasing*" meditation (1:3). The reality of heaven was under view. Paul's knowledge of the above mentioned hope helped him to serve God as did his forefathers.
- D. The prison situation and prospect of soon being put to death propels Paul to boldly ask Timothy to come to him quickly that he may experience joy (1:4).
  - 1. Paul remembers the tears shed by Timothy (possibly at the hands of evil men who persecuted both Paul and Timothy (1:8).

2. Paul remembers the “*unfeigned*” faith of Timothy. The same word is used in I Peter 1:24 regarding brotherly love. It is a disposition free of hypocrisy! Timothy’s hopes in God’s promises were sincere.
3. Paul remembers the faith of Timothy’s grandmother Lois and mother Eunice that was passed to Timothy. Here we see the importance of godly influences (see appendix # 31; The Christian’s Influence).
4. Paul finally reminds Timothy of the spiritual gifts that have been transferred to him for the purpose of helping other souls obey the gospel (1:6).

## II. Paul admonishes Timothy to not be ashamed of the gospel of Jesus Christ (1:7-14):

- A. Ephesus was a city full of opportunities (Cf. I Cor. 16:9). Paul desired Timothy to use his gifts to the converting of souls. Here he admonishes Timothy to not have a “*spirit* (disposition) *of fearfulness*” (1:7) (see appendix # 9).
  1. Since the ungodly were to wax worse and worse (II Tim. 3:1), Paul encourages his brother to press forward no matter the danger!
  2. Paul gives Timothy three character traits that are to govern his actions rather than fear (1:7b):
    - a. Power (*dunamis*) “Power or capacity to produce a desired effect; effectiveness” (Moulton 107) (AHD 440).
    - b. Love (*agape*) “to be fond of” (LS 7).
    - c. Discipline (*sophronismos*) “self control” (Thayer 613).
- B. With the disposition of power, love and discipline; Paul admonishes Timothy to not be “*ashamed of the testimony of the Lord, nor of me his prisoner:*” (1:8).
  1. To be ashamed is to be “reluctant through fear of shame” (AHD 132).
  2. There was no time for timidity or reluctance. Paul admonished Timothy to preach the word (II Tim. 4:2) (see appendix # 2).
  3. To the contrary, Paul admonishes Timothy to “*suffer hardship with the gospel according to the power of God*” (1:8b).
    - a. The word hardship is defined as, “to suffer hardships together with one” (Thayer 592).
    - b. Those Timothy is to suffer hardships with are the gospel and Paul.
    - c. Paul encourages Timothy to use his spiritual gifts to convert men even though many will hate him for so doing. By God’s power, the desired effects will be accomplished (see appendix # 32; The Suffering Christian).
- C. Paul’s sermon to Timothy on the process by which men are saved: Timothy is to preach this (see appendix # 33; What must I do to be Saved?).
  1. God saved us! (Cf. comments on II Tim. 1:1 above).
  2. God called us with a holy calling (1:9):
    - a. God’s offer of salvation is a learning process that comes by individuals hearing (Jn. 6:44-45, Rom. 10:17).
    - b. The message heard is God’s invitation (the gospel) (II Thess. 2:13-14; I Pet. 2:9ff).
  3. Man can do nothing to deserve God’s offer of salvation, He offers it because he loves his creation (1:9).
  4. God’s purpose has ever been; therefore, to save mankind from their sins (Eph. 3:10-12). This was God’s eternal purpose in Christ Jesus before the foundation of the world (1:9c; Eph. 3:10-11) (see appendix # 33; God’s Eternal Purpose).
  5. The promise of Jesus coming into the world is fulfilled (1:10a; Isa. 7:14; 9:6ff; 11:1 etc.).
  6. This Jesus has abolished death (1:9b).
    - a. To “*abolish*” death is to “cause a person or a thing to have no further efficiency; to deprive of force, influence, power” (Thayer 336).

- b. Both physical and spiritual death were the consequences of Adam's sin (I Cor. 15:20-23; Rom. 5:12ff).
- c. Both Physical and spiritual life are regained in the gospel of Christ Jesus (1:10c).
  - 1. The word "*life*" (1:10c) is "real life after the resurrection" (Thayer 274).
  - 2. The word "*immortality*" is "incorruption" (LS 138). "Exempt from decay after the resurrection" (Thayer 88).
  - 3. Since both the just and the unjust will be resurrected (Acts 24:15) this physical life must be qualified. One will spend eternity either alive spiritually (eternal life in fellowship with Christ) or alive but separated from Christ (spiritually dead) (see appendix # 34; When Jesus Comes Again).
  - 4. The gospel message reveals what one must do to remain in eternal spiritual fellowship with God the father (1:10c).
- 7. Paul was appointed a preacher, apostle and teacher (Acts 26:16-20) that he may reveal the above message to all who would listen and obey that they too may experience eternal fellowship with God the Father (1:11) (see appendix # 2).
- 8. For the hope of eternal life with the Lord, Paul suffers and is not ashamed of the gospel of Jesus Christ (1:12). He once said, "*Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal*" (II Cor. 4:16-18).
  - a. Paul was persuaded that his hope would be realized and that God would "*guard*" his soul until the appearing of Jesus and the great resurrection (1:12b).
  - b. The word "*guard*" is "to keep from being snatched away, preserve safe and unimpaired, i.e. that it may be forthcoming on that day" (Thayer 659).
- D. The power of the gospel is that it saves man from eternal ruin. Therefore; Paul admonishes Timothy to "*hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus*" (1:13).
  - 1. The word "*hold*" is to "keep with special care, to know, understand, hold a course, hold in guard, keep safe, protect" (LS 341).
  - 2. That which Timothy is admonished to understand and protect was the "*sound words*" that he had heard from Paul. These sound words were the healthy gospel message that was free from any admixture of error (Cf. I Tim. 1:10) (see appendix # 1).
  - 3. This exercise of protecting the gospel message was to be done in "*faith and love which is in Christ Jesus*" (1:13b).
  - 4. So important was protecting the gospel message from admixtures of error that Paul admonishes again, "*guard through the Holy Spirit that dwelleth in us*" (1:14).
    - a. Protect the soul saving message from contamination!
    - b. Keep the truth dwelling in you through the indwelling of the Holy Spirit (Cf. Gal. 3:2).

### III. The current status of brethren (1:15-18):

- A. Two possible events prompted this writing:
  - 1. Apparently Paul has written letters to the churches in Asia asking that some come to Rome and testify on his behalf yet all declined the opportunity (1:15).
  - 2. Secondly, there were Christians from Asia with Paul at the time of his imprisonment and many of them have turned away from Paul in this hour of dark trials.
- B. The region of Asia had at the least seven churches. John, in the book of Revelation, mentions these seven churches with admonition (Ephesus, Laodicea, Philadelphia, Smyrna, Sardis,

Thyatira and Pergamum) another church was located in Colossae. Did every brother and sister turn from Paul who were in Asia? The answer is obviously no.

- C. Timothy knew of these brethren's rejection and shame in Paul's chain first hand (1:15).
  - 1. Paul identifies two brothers by name who turned away from him: Phygelus and Hermogenes (1:15).
  - 2. It may be that these two men were the most outspoken or two that attended the church where Timothy was preaching in Ephesus.
- D. Onesiphorus, one from Ephesus (1:18), came to Rome and "*refreshed*" Paul while in prison.
- E. Paul therefore prayed for mercy upon the household of Onesiphorus when the Lord should come again (1:18).
- F. Paul calls upon Timothy's memory of the service of Onesiphorus and thereby we have apostolic example of one brother communicating about the faith of another brother without violating any church's autonomy nor gossiping (see appendix # 29).

## CHAPTER 2

### I. Words of encouragement to Timothy (2:1-2):

- A. Timothy could find encouragement and strength in the fact that Onesiphorous refreshed Paul and did not turn his back on Paul as the others of Asia did (1:15).
- B. The source of this strength: "*The grace that is in Christ Jesus*" (2:1; Rom. 5:1-4).
- C. Paul encourages Timothy to pass along his teaching to other faithful men who would in turn teach others (2:1). The propagation of the pure and clean teachings of Jesus was to continue throughout new generations (see appendix # 2; and # 35; Personal Work).

### II. The approach of the Christian to life (2:3-13):

- A. Preaching the "*sound words*" (I Tim. 1:10); surely would not settle well with the unbelieving and erring brethren. Paul therefore gives Timothy some of the most encouraging real words that are found in God's word (see appendix # 36; How Do I Treat my Brother?).
- B. Paul tells Timothy to view his life as (see appendix # 32):
  - 1. A soldier: The most effective soldier will suffer hardships in battle. His mind is focused; one wrong move could cost him not only his life, but the life of those who depend on him. Therefore he puts the ongoing affairs of the world aside that he may effectively serve and be pleasing to his commander (see appendix # 6).
  - 2. The athlete: The most effective athlete will suffer hardship. Rigorous painful training, injuries and mental battles. The champion is one who is focused on the goal! "No pain no gain!" He competes in compliance to the rules of the race not wanting to do anything that may cause him to lose.
  - 3. The farmer: The most effective farmer will suffer hardships. The pain laborious toil, the mental anguish of no rain, and yet equipment failure. The farmer who suffers through such hardships shall be rewarded with a crop.
- C. David Lipscomb once said, "so prone are we to despondency that we need the help of the Lord to enable us to apply these most obvious considerations and to derive support from the plain and simple truths and promises."<sup>1</sup>
  - 1. The Christian is to remain focused and determined as the soldier, athlete and farmer.
  - 2. When we as Christians feel discouraged, let us be encouraged by three facts:
    - a. Jesus did come from the seed of David just as God promised (II Sam. 7:12-16; Luke 1:31-33; Jer. 23:5-6).

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<sup>1</sup> Lipscomb D; Shepherd J. W. New Testament Commentaries; Based on the American Standard Version. Gospel Advocate; II Timothy pg. 230.

- b. Jesus was raised from the dead proving himself to be the Son of God and the longed for seed of David (Acts 2:29ff).
  - c. Both the just and the unjust will be raised from the dead. Each will spend eternity in the place God judges proper according to the manner of each person's life (Jn. 5:28-29; Acts 24:14-16).
- D. These gospel truths ought to motivate and encourage every saint to wage battle as a soldier, athlete and farmer. Heaven is too valuable of a crown to quit fighting, running and enduring the current hardships!
- E. The truth is "*not bound*" (2:9) in that the same truth that saves one place and time is the same truth that saves in all places and all times (see appendix # 37; The Universality of Truth).

### III. Attitudes of the faithful verses attitude of the unfaithful (2:14-20):

- A. The attitude of the faithful child of God is that he or she gives diligence (Cf. Phil. 3:14).
- B. As the athlete who competes according to the rules of the games is lawful; so the child of God as he handles the word of God. God's promises keep him pressing and giving diligence (see appendix # 38; The Christian's Diligence)!
- C. Those who handle the word of truth wrong and spread their error to others are like a disease of gangrene.
- 1. Two examples of false teachers who were as gangrene were Hymenaeus and Philitus. Apparently Hymenaeus had continued his false teachings as he was mentioned in I Tim. 1:20.
  - 2. These two had "*erred from the truth*" (2:18) (see appendix # 7 and 23).
    - a. They added something to the pure teachings of Jesus that did not belong (Cf. I Tim. 1:3).
    - b. That which they erred in was the resurrection. Hymenaeus and Philitus taught that the resurrection had already passed.
    - c. A perversion of Rom. 6:3-4 and Col. 2:12 could have been under consideration?
- D. "*The firm foundation of God standeth*" (see appendix # 39; The nature of the Gospel).
- 1. No more comforting words could have been spoken to Timothy as he was in the city of Ephesus filled with false teachers and haters of God.
  - 2. It did not matter then and it does not matter now what a false teacher teaches or does against the truth of God's word, the firm foundation stands!
    - a. The most thought out arguments that try to infuse matters of doctrine in Romans 14 so that we may fellowship erring brethren will not prevail because the firm foundation of God stands.
    - b. The most logical arguments in favor of the guilty party in a divorce remarrying will always fall in the face of Matthew 19 because the firm foundation stands!
    - c. The most intellectual approach against warning brethren of error, publicly calling the names of false teachers and denouncing institutionalism will falter under the truths of God's word because the firm foundation stands (see appendix # 7, 23)!
  - 3. God will always have His people who stand in the face of false teachings and His remnant shall continue onward into eternity and He knows them by name (II Tim. 2:19b; Jn. 10:27-28). These are individuals who will not unequally yoke truth with error (II Cor. 6:14).

### IV. The demographics of the local church will always contain "*vessels of dishonor*" (2:20-26):

- A. As a house has valuable and worthless vessels; so the church.
- B. The vessels of dishonor are in error yet not without hope.
- 1. Such a one must "*purge himself*" (2:21). Repentance and forgiveness can be sought for and the vessel of dishonor restored (2:25).

2. The duty of the vessels of honor is to restore such a one (2:24-26) (see appendix # 39; Rescue the Erring).

## CHAPTER 3

### I. A future assault on truth (3:1-7):

- A. The term “*last days*” (3:1) does not mean the end of the world. It is used in the Greek Septuigent (Gen. 49:1) in the exact same way meaning at some point in the future (Cf. I Tim. 4:1) (see appendix # 40; The Last Days).
- B. “*Grievous times shall come*” (3:2).
  1. “*Grievous*” = “hard to take; hard to bear, troublesome dangerous” (Thayer 664).
  2. Times that are “hard to deal with, difficult” (LS 879) (see appendix # 32).
- C. These future times will be hard to deal with and troublesome because “*men shall be...*” (3:2):
  1. “*Lovers of self*” = (*philautoi*) “Self lovers” (NM 840). “Loving one’s self; too intent on one’s own interests, selfish” (Thayer 653).
  2. “*Lovers of money*” = (*philarguroi*) “Money lovers” (NM 840).
  3. “*Boastful*” = (*alazones*) “a false pretender, impostor, quack, of Sophists” (LS 32). This is one who is not what he appears to be. Individuals who use words to build themselves up to be something they really are not.
  4. “*Haughty*” (*uperephanoi*) “Arrogant” (NM 840).
  5. “*Railers*” (*blasphemoi*) “Blasphemers” (NM 840).
  6. “*Disobedient to parents*” (*goneusin apeitheis*).
  7. “*Unthankful*” (*acharistoi*)
  8. “*Unholy*” (*anosioi*) “Wicked” (AG 73; Thayer 49).
  9. “*Without natural affection*” (*astorgoi*) “unloving” (AG 118).
  10. “*Implacable*” (*aspondoi*) “Irreconcilable” (AG 117). One “that cannot be persuaded to enter into a covenant; implacable” (Thayer 81). “Incapable of appeasement or mitigation; inexorable” (AHD 646). One that is unyielding.
  11. “*Slandorous*” (*diabolo*) “false accuser” (Thayer 135).
  12. “*Without self-control*” (*akrateis*) “incontinent” (NM 840).
  13. “*Fierce*” (*anemeroi*) “Not tame, wild, savage” (LS 70).
  14. “*No lovers of good*” (*aphilagathoi*) “haters of good men” (NM 480). “Opposed to goodness and good men” (Thayer 89).
  15. “*Traitors*” (*prodotai*) “betray” (Thayer 538). “To lead astray or deceive” (AHD 174).
  16. “*Headstrong*” (*propeteis*) “Reckless” (NM 480). “Precipitate, rash, reckless, violent” (LS 682). “Speeding headlong; moving rapidly and heedlessly; acting with excessive haste or impulse; lacking due deliberation” (AHD 974).
  17. “*Puffed up*” (*tetuphomenoi*) “to make proud, puff up with pride, render insolent; to be puffed up with haughtiness or pride” (Thayer 633).
  18. “*Lovers of pleasure rather than lovers of God*” (*philedonoi*).
- D. These individuals “*hold a form of godliness but have denied the power thereof*” (3:5):
  1. These individuals appear righteous and godly yet their actions indicate their denial of the authority of God! These are Christians Paul is speaking of (see appendix # 41; Test the Spirits)!
  2. To “*deny the power thereof*” is to reject the authority of Jesus Christ. The love of God’s word does not truly burn within them. They are self deceived and worse yet they deceive others and persuade them to their thinking (see appendix # 23)!

3. Therefore Paul said, “*from these also turn away*” (3:5b).
  - a. “*Turn away*” (*apotrepon*) “Shun and avoid” (Thayer 69).
  - b. “To turn away from” (LS 109).
- E. These individuals “*creep into houses*” (3:6).
  1. “To insinuate one’s self into; to enter” (Thayer 214).
  2. “To introduce (a thought for example) gradually and insidiously” “Working or spreading harmfully in a subtle or stealthy manner” (AHD 665).
- F. “*Take captive silly women laden with sins, led away by divers lusts*”
  1. “*Captive*” “Take captive one’s mind, captivate” (Thayer 18). “These hypocritical men busied themselves in securing popularity among the women of the church. The way by which this was accomplished was by easing their guilty consciences.”<sup>2</sup>
  2. “*Silly women*” “little woman; used derogatory” (AG 168; Thayer 123).
  3. “*Laden with sins*” “having been heaped” with sins (NM 840).
  4. These women are “*led away by divers lusts*,” that is, they are promised by these false teachers that what they are doing is not sinful and thereby easing their conscience (see appendix # 23).
- G. Those who reject the authority of God as indicated above show themselves to be ones who are “*ever learning and never able to come to the knowledge of the truth*” (3:7). They think they have truth (Cf. 3:5); yet their selfish ways have deluded themselves and others who are laden with sin who want their conscience to be soothed (see appendix # 42; Delusions of Grandeur).

## II. An OT example of individuals who rejected the authority of God (3:8-9):

- A. The two names Jannes and Jambres are no where else found in the bible. Who they are is not revealed. What they were is revealed:
- B. These two individuals “*withstood Moses, so do these also withstand the truth*” (3:8)
  1. To “*withstand*” is to “set oneself against, to withstand, resist, oppose” (Thayer 45). “Oppose” (NM 840).
  2. To resist the truth (the gospel {Eph. 1:13}) is to reject the authority of God!
  3. By doing so they show themselves to have a “*corrupt mind, reprobate concerning the faith*” (3:8b).
    - a. “*Corrupt mind*” “to corrupt; deprave” (Thayer). The thinking is polluted and deluded by self interest!
    - b. “*Reprobate concerning the faith*” that “which does not prove itself to be such as it ought” (Thayer 12). Their thinking was off when it came to the doctrine of Jesus Christ (see appendix # 1).
- C. As the true character of Jannes and Jambres was eventually seen by all, even so, these false teachers with selfish motives will become known to all who have respect for the authority of Jesus Christ. The word “*folly*” (3:9) is “without understanding” (Thayer 48). When this folly is revealed, their evil ways are rejected by sound brethren (see appendix # 23).

## III. In contrast to individuals who had no respect for the authority of Jesus Christ, Paul puts forth two godly examples in himself and Timothy. The purpose was to encourage Timothy to keep the faith even though false teachers tried to destroy the church (3:10-13):

- A. Paul praises Timothy for his stand and in “*following (Paul’s) teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings*” (3:10-11).
- B. Timothy knew of the sufferings Paul experienced when in Galatia (Antioch, Iconium and Lystra). Paul endured these persecutions and the Lord delivered he and Barnabas (Acts 13:50; 14:5-7).

<sup>2</sup> Lipscomb D; Shepherd J. W. New Testament Commentaries; Based on the American Standard Version. Gospel Advocate; II Timothy pg. 230.

- C. Paul's point was that the Lord would deliver Timothy out of his persecutions as well. Persecutions; however, were and are a part of the Christian life (3:12). Those who oppose the truth will always cause "*grievous times*" (3:1) (see appendix # 32).
  - D. These men will "*wax worse and worse, deceiving and being deceived*" (3:13).
    - 1. Evil men and imposters who lead others away from the truth through selfish motives as false teachers will grow worse and worse (see appendix # 23).
      - a. "*Imposters*" = "one who deceives" (Thayer 120).
      - b. The deceiver is the same as the one of the context of this chapter (Cf. 3:6-7).
    - 2. These men are not only deceiving others (3:6), but they deceive their own self.
- IV. Instructions for the ones who respect the authority of God (3:14-17):**
- A. Abide in the teachings of the apostle Paul, which was of Christ (Gal. 1:11-12; Phil. 4:9).
  - B. Paul asserts the fact that Timothy knowing the OT scriptures which foretold of salvation in Jesus Christ has now been realized in Christ Jesus. Timothy will therefore continue the battle before him against the false teachers because of his wisdom gained as a child in the OT which pointed to Jesus.
  - C. Paul reminds Timothy that "*every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work*" (3:16-17) (see appendix # 4):
    - 1. The word "*inspired*" simply means "God breathed." God simply spoke and the word came bit by bit and part by part (Isa. 28:10; I Cor. 13:9).
    - 2. "*Reproof*" "convict one of sin" (Thayer 202).
    - 3. "*Correction*" "restoration to an upright or a right state; correction, improvement of life and character" (Thayer 228).
    - 4. "*Complete*" "perfect" (Thayer 75). "Able to meet all demands" (AG 110).
    - 5. "*Furnished*" = fully equipped.

## CHAPTER 4

- I. Paul charges Timothy to do the work of an evangelist (4:1-5) (see appendix # 2):**
- A. Paul "*charged*" Timothy (4:1).
    - 1. Charge = "to testify; i.e., earnestly, religiously to charge" (Thayer 139).
    - 2. Charge = "to be earnestly, conjure" (LS 191).
    - 3. Charge = "to call upon or entreat solemnly" (AHD 311).
  - B. Paul is calling upon or earnestly requesting that Timothy, in light of the fact that Jesus is Lord and will judge the world of its deeds, to "*preach the word*" (4:2).
    - 1. To "*preach the word*" (kerusso) is to make "public proclamation of the gospel and matters pertaining to it" (Thayer 346).
    - 2. Paul's charge was that Timothy preach the word of God being "*urgent in season, out of season*" (4:2).
      - a. First, Timothy is charged to be "*urgent*" in his preaching. To be "*urgent*" is to "be at hand i.e., be ready" (Thayer 265). "To fix one's mind upon it, attend to it, and then give attention" (LS 339).
      - b. This preaching is to be conducted with total dedication to the word of God and with a sense of urgency and readiness "*in season and out of season*" (4:2).
        - 1. "*In season*" = "well timed, in season, seasonable, opportunely" (LS). "Seasonable, timely, opportune; a convenient day" (Thayer 259). "Timely, opportune, seasonable, convenient" (Moulton 173).

2. “*Out of season*” = “unseasonably” (Thayer 21). “Ill-timed, unseasonable, inopportune” (LS 25) (i.e., preach the truth when people want to hear it and when some do not want to hear).
- C. Three modes of gospel preaching (4:2):
1. “*Reprove*” (II Tim. 4:2). *Elegzon* "To find fault with, correct; to reprehend severely, chide, admonish, reprove; show one his fault, demand an explanation" (Thayer 203).
  2. The preacher is to *rebuke or admonish* (II Tim. 4:2). *Epitimeson* "to tax with fault, rate, chide, rebuke, reprove, censure severely" (Thayer 245).
  3. The preacher is to **exhort** with all **longsuffering** (II Tim. 4:2). *Parakaleson* "to address, speak to, call to, call on, which may be done in the way of exhortation, entreaty, comfort, instruction, etc" (Thayer 482).
    - a. “*Longsuffering*” = *Makrothumia* "patience, forbearance, long-suffering, slowness in avenging wrongs."
    - b. David Lipscomb said, "Do this in a kind, forbearing, long-suffering spirit, striving to instruct and lead into the right paths while applying the word to the different conditions."<sup>3</sup>
    - c. Remember, Timothy is to do this while elders existed in the church (see appendix # 15)!
- D. Reason for the “*charge*” to “*preach the word*” in the manner of 4:2:
1. The time is coming when brethren will not “*endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lust*”
    - a. To “*not endure*” is to “bear with i.e. to listen:” (Thayer 45).
    - b. For the phrase “*sound doctrine*” cf. discussion of I Timothy 1:10 (free from admixtures of error) (see appendix # 1).
    - c. They will have “*itching ears*” = “desirous to hear something pleasant” (Thayer 351). Like the ungodly of Isa. 30:10 brethren will want messages that do not convict of sin but that makes them feel good.
  2. Secondly, they “*will turn away their ears from the truth, and turn aside unto fables*” (4:4).
    - a. “*Fables*” = “Things delivered by word of mouth...a tale, story, legend, myth” (LS 521).
    - b. “A word, speech, a tale; a fable, figment” (Moulton 273).
- E. The crowning words of comfort to the evangelist (4:5). Paul said, “*but be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.*”
1. *Sober* = “dispassionate” (LS 532). “To be calm and collected in spirit; to be temperate, dispassionate, circumspect” (Thayer 425). “Circumspect” (Moulton 277). “To be self-possessed under all circumstances” (AG 538). “Heedful of circumstances or consequences” (AHD 275).
  2. Suffer hardship means to preach at any risk! Truth and souls are at stake!
  3. Keeping these admonitions in mind Timothy would indeed fulfill his duty as a servant of the gospel of Jesus Christ.

## II. The time of Paul’s life is to quickly end (4:6-8):

### A. How was Paul being “*already offered?*”

1. “So certain was he (Paul) that the time for his death was at hand that as he speaks he feels as though it was even then taking place.”<sup>4</sup>

<sup>3</sup> Lipscomb and Shepherd; New Testament Commentaries Based on the American Standard Version pg. 239

<sup>4</sup> Ibid. pg. 242.

2. “*Offered*” = “to pour out as a drink-offering, make a libation; in the N.T. , to be offered as a libation, is figuratively used of one whose blood is poured out in a violent death for the cause of God: Phil. 2:17; II Tim. 4:6” (Thayer 583).
  3. As a martyr for the cause of Jesus Christ, Paul could say, “*We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord*” (II Cor. 5:8).
  4. Paul had “*fought the good fight*” (4:7). Paul had been persecuted and imprisoned yet continued to press and preach to the lost because he was a lover of souls (see appendix # 6).
  5. Paul said, “*I have finished the course*” as a weary marathon runner crosses the line in victory so Paul has come to the finish line of life. He had done his duty (Cf. Acts 20:24-27).
  6. “*I have kept the faith.*” Through all the difficulties of life Paul did not waver from the sound doctrine. He kept the law of Jesus Christ and fought as a soldier of Jesus Christ in view of its power (Rom. 1:16).
- B. “*Henceforth there is laid up for me the crown of righteousness*” (4:8).
1. “*Henceforth*” = “what remains” (Thayer 382). That which remained for Paul was to receive his reward for such a faithful life from the Lord.
  2. The “*crown of righteousness*” shall be rewarded to “*all them that have loved his appearing*” (4:8b) (see appendix # 43; The Christian’s Glorification).
    - a. Those who faithfully adhere to the teachings of Jesus Christ till death shall too share this glorious promised crown of life!
    - b. “*Be faithful till death and I will give you the crown of life*” (Rev. 2:10).

### III. Paul makes some personal request to Timothy (4:9-15):

- A. Paul’s final request to Timothy is that he make an effort to come to Rome to see him before he dies (4:9).
- B. Demas was once a faithful brother in Christ. He was with Paul at his first Roman imprisonment (Col. 4:14; Phile. 24). Paul reveals Demas’ departure from the faith due to his “*love of this present world.*” Demas’ desire for both pleasures of life and life itself were held more dear to him than suffering for the cause of Jesus Christ. He therefore leaves to Thessalonica. Here again we find an apostle revealing the faithfulness or unfaithfulness of another brother and never being guilty of gossip or violating anyone’s autonomy. Fellowship was at stake (see appendix # 22; 29).
- C. It is most likely that Crescens and Titus were of those who departed from the faith but were off preaching elsewhere.
- D. Luke was the only one present with Paul (4:11). The “*beloved physician*” (Col. 4:14) continued with Paul in his times of great distress.
- E. Paul request that Timothy bring Mark with him when he comes to Rome. Mark, the nephew of Barnabas, was the one who initially ran out on Paul and Barnabas in their first tour of preaching (Acts 15:36-41). Paul is clearly not happy with Mark’s decision to leave them and argues with Barnabas about it in an intense way. Apparently, the two have reconciled their differences and are now close companions.
- F. Paul had sent Tychicus to Ephesus (4:12).
- G. Apparently, as Paul passed through Troas at some point, he had left behind his coat and was now in need of it. Paul asks Timothy to kindly go by and get it along with his “*books and parchments*” (4:13).
- H. Paul warns Timothy about “*Alexander the coppersmith*” (4:14) (see appendix # 44; Watching and Warning).

- a. The bible mentions three Alexander's in association with the work of Paul: 1) Alexander the kindred of the High Priest (Acts 4:6). 2) Alexander the town clerk of Ephesus (Acts 19:33ff). 3) Alexander of I Tim. 1:20 who refused repentance and Paul delivered his soul to Satan for the destruction of the flesh. 4) The Alexander of II Tim. 4:14 who did Paul much evil and who greatly withstood our words (4:14-15).
- b. It seems probable to this writer that the Alexander Paul mentions is the same of I Tim. 1:20.
- c. Paul wanted to warn Timothy of this man as he would be coming to Rome and experiencing first hand this un-repenting brother who had no respect for authority.
- d. Paul said, "*beware*" of this man. To "*beware*" is to "Keep watch and ward, keep guard" (LS 874). Examine Romans 16:17 along this thought of watching!

**IV. The first defense in Paul's Roman trial (4:16-18):**

- A. The first time Paul stood before the Roman authorities and gave a defense of his actions and the accusations against him not one man stood by his side (4:16).
- B. Paul requested that this sin not be "*laid to their account*" (4:16b).
- C. It may very well be that Paul is praying that their sin would eventually prick the hearts of the sinners and that they would be moved to repent. Both Jesus (Luke 23:34) and Stephen (Acts 7:60) made a similar proclamation which was to be achieved through repentance and forgiveness on the part of the guilty.
- D. Through Paul's great faith in the reality of Jehovah God he said, "*but the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion*" (4:17). Amazingly, as Paul is on trial for his life, he has the presence of mind to take the opportunity to preach the gospel to the Gentile audience present.
- E. From this thought of God's presence with him, Paul breaks out in a final doxology (4:18).

**V. Final salutations (4:19-22).**