

2nd Timothy

God's Faithfulness in Paul's Adversity

- Paul's Enemies and Friends [4:9-16]

- Make a diligent effort to come to me as soon as possible;

Σπουδάσον ἐλθεῖν πρὸς με ταχέως·

- The phrase “Make every effort” is from σπουδάζω (spoudazō) which means “hurry”, “hasten”, “take pains” or “be zealous”.
- This word is used here of being especially conscientious in the discharge of an obligation [Eph 4:3; 2 Tim 2:15; 4:21; Titus 3:12; Heb 4:11; 2 Pet 1:10, 15; 3:14].
- The word “soon” is ταχέως (tacheōs) which means “quickly”, “at once”, “without delay” or “soon”.
- This word describes urgency, so we will translate this “as soon as possible” [Acts 17:15].

- for Demas, because he loved this present world, has abandoned me and gone to Thessalonica;

Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην,

- Demas was mentioned among Paul's fellow workers in Col 4:14 and Phlm 23-24.
- Interestingly, in neither case was he given special commendation as some others were [Col 4:12-13].
- The phrase “having loved this present world” gives the reason for Demas' desertion of Paul.
- We will translate this as “because he loved this present world”.
- The word “deserted” is from ἐγκαταλείπω (egkataleipō) which means “forsake”, “abandon” or “desert”.
- We will translate this as “abandoned” [Acts 2:27, 31].
- The phrase “and gone to Thessalonica” tells us where Demas went after he abandoned Paul.
- He was likely looking for freedom, safety or some form of comfort in what might have been his home.

- Crescens *has gone* to Galatia, Titus *has gone* to Dalmatia.

Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

- Nothing is known about Crescens.
- Titus is one of Paul's chosen companions [Gal 2:1] and fellow workers [2 Cor 8:23] and is the recipient of one of Paul's pastoral letters [Titus 1:4].
- Nothing in this verse indicates that either one abandoned Paul as Demas had done.
- The NASB translators added the words “has gone” because it is implied by the preceding phrase about Demas.
- We will add this phrase to the part of this verse about Titus' travels.
- While there is no indication in this verse that either of these men abandoned Paul, there is also no indication that Paul sent these men to these destinations either.

- Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service.

Λουκάς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν.

- The statement “Only Luke is with me.” refers to the author of one of the synoptic Gospels and the Book of Acts.
- This may very well indicate that Luke was Paul’s amanuensis for this letter.
- The phrase “Pick up Mark and bring him with you” refers to John Mark, the author of one of the synoptic Gospels.
- Paul had previously rejected Mark because he considered him untrustworthy [Acts 15:36-40].
- At this point, Paul considered John Mark to be useful to him as his fellow-worker [Col 4:10].
- This indicates that there had been some kind of reconciliation between Mark and Paul over time.
- The word “useful” is εὐχρηστος (euchrēstos) which means “useful” or “beneficial”.
- This is the same word we saw back in 2 Tim 2:21 describing those who are sanctified and useful to Christ.

- But Tychicus I have sent to Ephesus.

Τύχικον δὲ ἀπέστειλα εἰς Ἐφεσον.

- The statement “But Tychicus I have sent to Ephesus.” refers to another of Paul’s companions [Acts 20:4] who served Paul as a messenger [Eph 6:20-21; Col 4:7-9].
- He was sent to Ephesus which is where Timothy was residing, so perhaps he carried a message or maybe he was sent to assist Timothy in his ministry.
- Some commentators say that Tychicus carried this letter to Timothy.
- However, if Tychicus delivered this letter to Timothy, it would not be necessary for Paul to explain this here.
- What this does indicate is that Paul sent Tychicus away whereas Crescens and Titus might have left on their own.

- When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.

τὸν φαιλόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ βιβλία μάλιστα τὰς μεμβράνας.

- The phrase “When you come” is a participle of ἔρχομαι (erchomai) which means “coming” or “as you come”.
- This indicates that Paul had no doubt that Timothy would respond to his request to come as soon as possible.
- Little is known about Carpus or the cloak which Paul left with him at Troas.
- Perhaps winter was coming soon and/or his prison cell was cold, but this verse does not say.
- It is also unclear which books/scrolls Paul is referring to here.
- This does seem to indicate that, although Paul knew his life was near its end, he intended to remain productive.

- Alexander the metalworker exhibited a lot of evil to me; the Lord will repay him according to his deeds.
 Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ·
 - The word “coppersmith” is χαλκεὺς (chalkeus) which means “smith” or “metalworker”.
 - Since it is unclear what type of metal Alexander may have worked, we will translate this as “metalworker”.
 - Alexander the metalworker could possibly have been the Alexander mentioned in Acts 19:33-34.
 - Whether that is true or not, this is more than likely the Alexander of 1 Tim 1:20.
 - The word “did” is from ἐνδείκνυμι (endeiknumi) which means “display” or “demonstrate”.
 - This word means to display behavior that affects another, so we will translate as “exhibited”.
 - The word “me” is the dative of ἐγώ (egō) which means “I” or “me”.
 - The dative can be translated “to me” or “for me” and we will translate this as “to me” here.
 - The word “much” is from πολὺς (polus) which means “many” or “much”.
 - We will translate this as “a lot of”.
 - The word “harm” is from κακός (kakos) which means “bad” or “evil”.
 - Paul is referring to evil deeds here, so we will translate this as “evil”.
 - The word “repay” is from ἀποδίδωμι (apodidōmi) which means “reward” or “recompense”.
 - This is the word Paul used in Rom 2:6 which is very similar to the phrase here is this verse.
 - Paul demonstrates his understanding that he does not need to exact vengeance because the Lord will do so.
 - The contrast here between Alexander’s behavior and Paul’s response could not be more vivid.
- Be on guard against him yourself, for he vehemently opposed our teaching.
 ὄν καὶ σὺ φυλάσσω, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.
 - The phrase “Be on guard” is from φυλάσσω (phulassō) which means “guard” or “protect”.
 - This word is a warning to Timothy to exercise extreme caution and protect himself from potential harm.
 - The word “vigorously” is λίαν (lian) which means “very much” or “exceedingly”.
 - Given that this word is used of opposition here, we will translate this as “vehemently”.
 - The word “teaching” is from λόγος (logos) which means “word” or “message”.
 - This word is plural here, so it means “words” which is a reference to the message of their teaching.
 - It is interesting to note that Paul wrote “our teaching”, not “my teaching” here.

- At my first defense no one stood by me, but instead all abandoned me; may it not be counted against them.

Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖν·

- The reference for the phrase “At my first defense” is not entirely clear from the text.
- But based upon the context, this most likely refers to a preliminary hearing related to his current imprisonment.
- The word “supported” is from παραγίνομαι (paraginomai) which means “draw near” or “be present”.
- This word is used here of standing by someone in order to come to their aid.
- The word “but” is ἀλλὰ (alla) which forms a sharp contrast with the phrase that precedes it.
- We will translate this as “but instead” here.
- The word “deserted” is from ἐγκαταλείπω (egkataleipō) which means “forsake”, “abandon” or “desert”.
- This is the same word we saw back in verse 10, so we will translate it “abandoned” accordingly.
- The phrase “may it ... be counted” is from λογίζομαι (logizomai) which means “reckon” or “count”.
- This word is in the optative mood, indicating that it is Paul’s deep desire that this be the case.
- Paul’s statement “may it not be counted against them” shows an incredible orientation to grace [Acts 7:60].
- These words reflect a very Christ-like attitude regarding how to handle persecution [Luke 23:34].
- Summary of 2 Timothy 4:9-16
 - No matter how mature we may be in the faith, we all need to be around other believers [Heb 10:23-25].
 - The spiritual support we get from other like-minded believers is something we should desire [2 Tim 1:3-4].
 - In times of difficulty and testing, being with other believers provides much needed spiritual refreshment [Rom 15:30-32; 1 Cor 16:18; 2 Cor 7:13; 2 Tim 1:16].
 - Unfortunately, when we need them the most, people may abandon us [Mt 26:47-56].
 - In such times, we can count on the fact that God will never forsake us [John 16:32; Heb 13:5-6].
 - We should always be thankful for those who stand by us and give us the spiritual support we need [Rom 16:3-4].
 - Likewise, we should show grace in love toward those who abandon us [1 Cor 13:5; Col 3:12-17; 2 Tim 2:24].
 - This Christ-like display of grace and love toward others does not preclude caution regarding those who oppose the faith [Matt 10:17-18; Luke 20:46-47; Phil 3:2].
 - As in every other circumstance, we must rely upon God to protect us from false doctrine [Eph 6:10-17].

- God’s Faithfulness to Deliver Paul [4:17-18]
 - But the Lord stood with me and strengthened me,
ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με,
 - The phrase “stood with” is from παρίστημι (paristēmi) which means “stand by” or “help”.
 - This word is used here of standing with someone in order to come to their aid.
 - This is used here in contrast to the statement in v. 16 that no one stood by Paul at his first defense.
 - The word “strengthened” is from ἐνδυναμόω (endunamoō) which means “strengthen”.
 - This word describes causing someone to have the ability to perform a function.
 - This word can be used of physical strengthening, but here this refers to spiritual strengthening from the Lord.
 - so that through me the message might be fully proclaimed, and that all the Gentiles might hear;
ἵνα δι’ ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη,
 - The phrase “so that” is ἵνα (hina) which introduces a purpose clause.
 - What follows explains God’s purpose in standing with Paul and strengthening him.
 - The phrase “the proclamation might be fully accomplished” is a good literal translation here.
 - The meaning of the text is that Paul had a message to proclaim and that might be fulfilled.
 - We will translate this as “the message might be fully proclaimed” to capture the essence of the text.
 - The phrase “and that all the Gentiles might hear” gives further explanation for God’s purpose.
 - The word Gentiles refers to unbelieving Gentiles in Rome to whom Paul had been proclaiming the gospel.
 - and I was rescued out of the lion’s mouth.
καὶ ἐρρύσθην ἐκ στόματος λέοντος.
 - The word “rescued” is from ῥύομαι (rhuomai) which means “rescue” or “deliver”.
 - This word is used of being rescued from danger, not of being saved from sin.
 - We will see this verb used in this way again in verse 18.
 - The phrase “I was rescued out of the lion’s mouth” does not describe a literal event in Paul’s life.
 - Rather, Paul is calling upon a biblical reference [Dan 6:22; Psalm 22:21] to describe the results of the preliminary hearing related to his current imprisonment where he had not been sentenced to immediate execution.
 - As we have already seen in this passage, Paul knows the time of his departure is near, so he has no delusions that he will be released from prison.
 - Nonetheless, Paul recognizes God’s hand in giving him a temporary reprieve so that he might fulfill his earthly ministry before being taken to his heavenly home.

- The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom;
 ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον·
 - The phrase “The Lord will rescue me” uses the same verb (ῥύομαι, rhuomai) which we saw back in verse 17.
 - This phrase indicates Paul’s complete confidence that God will continue to rescue him.
 - The phrase “from every evil deed” refers to any and all evil acts that could be perpetrated against Paul.
 - This phrase brings to mind all of the evil things that had been done against Paul to try to disrupt his walk of faith.
 - The phrase “bring me safely” is the future of the verb σώζω (sōzō) which means “save” or “bring out safely”.
 - This is the word used for our eternal salvation and here refers to God safely delivering His child Paul to heaven.
 - The phrase “to His heavenly kingdom” describes Paul’s final destination in heaven.
 - This passage wonderfully describes phase three salvation from the presence of sin.
- to Him *be* the glory forever and ever. Amen.
 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
 - This phrase is very similar to the one in Romans 11:36.
 - The difference is the phrase “forever and ever” which is commonly used in the N.T. [Eph 3:21; Ph 4:20; 1 Tim 1:17; Heb 1:8; 13:21; 1 Pet 4:11; 5:11 + 12x in Revelation].
 - This phrase literally means “to the ages of ages” but is idiomatic for everlasting time (forever and ever).
- Summary of 2 Timothy 4:17-18
 - No matter what circumstances we might face in life, the Lord will stand with us [Jer 1:8; 20:11] and strengthen us spiritually [2 Cor 12:9-10; Eph 3:16; Ph 4:13; Co 1:11].
 - However, this requires us to choose to rely upon God’s strength [1 Cor 16:13; Eph 6:10; 2 Tim 2:1].
 - God will supply all that we need [Phil 4:19] in order for us to complete the ministries He call us to [Acts 20:24].
 - All believers have been called to the ministry of sharing the gospel with others [2 Cor 5:18-20].
 - If we encounter danger of any kind, God will help us, deliver us, and sustain us [Ps 37:39-40; 54:4; 2 Cor 1:8-10].
 - Even if God does not save us from the imminent temporal danger, He will rescue us by taking us into His heavenly kingdom [Dan 3:17-18].
 - In all things and at all times, all glory belongs to God and to Him only [2 Pet 3:18; Rev 1:6].
 - We will have all eternity to be in the presence of God’s glory and sing His praises [Psalm 61:8; 75:9; 115:18; 145:2].