

## 2 Timothy

### I. Introduction

A. **2 Timothy 4:9-22** . . . Make every effort to come to me soon; [10] for Demas (*DEE muhs*), having loved this present world, has deserted me and gone to Thessalonica; Crescens (*KRESS uhnz*) has gone to Galatia, Titus to Dalmatia (*dal MAY shih uh*). [11] Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. [12] But Tychicus (*TIK ih kuhs*) I have sent to Ephesus. [13] When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. [14] Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. [15] Be on guard against him yourself, for he vigorously opposed our teaching. [16] At my first defense no one supported me, but all deserted me; may it not be counted against them. [17] But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. [18] The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen. [19] Greet Prisca and Aquila, and the household of Onesiphorus (*Ohn ih SIF oh ruhs*). [20] Erastus remained at Corinth, but Trophimus (*TRAHF ih muhs*) I left sick at Miletus (*migh LEE tuhs*). [21] Make every effort to come before winter. Eubulus (*yoo BYOO luhs*) greets you, also Pubens (*PYOO denz*) and Linus and Claudia and all the brethren. [22] The Lord be with your spirit. Grace be with you.

### B. Prayer

### II. Closing requests, comments, and blessing

A. [9] Make every effort to come to me soon; [10] for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. [11] Only Luke is with me.

1. Here in **vs 9-11**, Paul is urging Timothy to visit him in prison because he was alone, except for Luke.

a. On this occasion, Paul describes Demas as deserting him – possibly because Demas wanted someplace safer than Rome. After all, Paul was in prison, not because he had broken the law, but because he was a Christian promoting Christianity.

- b. We have no idea why Crescens went to Galatia and Titus went to Dalmatia, but there is no reason to think it was for reasons similar to Demas' leaving.
  - c. Whatever Paul's relationship was like with Luke, it appears Paul wanted something deeper and more meaningful than Luke could give him, so he urged Timothy to make every effort to come.
2. But why Timothy? There are two probable reasons.
- a. **First**, Paul believed his death was imminent – and according to what we can piece together from what little history we have on Paul's martyrdom, it appears he was right because he was beheaded within months of writing to Timothy.
  - b. **Second**, Paul had an intimate, father/son relationship with Timothy. Consider:
    - (1) In his first letter to Timothy, Paul called him "my true child in the faith." Here in this second letter, Paul calls him "my beloved son."
    - (2) In **1 Corinthians 4:17**, Paul refers to Timothy as "my beloved and faithful child in the Lord."
    - (3) And in **Philippians 2:20**, Paul says of Timothy, "I have no one else **of kindred spirit** (*like minded*) who will genuinely be concerned for your welfare."
3. If you were in prison and about to be martyred, or if you were on hospice and near death, who would you want to visit you, or to be with you? Surely, God alone is enough. Yet, there is joy, comfort and encouragement in having those you hold dear with you at a time like that. So, if you had the choice, who would you want to be with you?
- B. [11b] Pick up Mark and bring him with you, for he is useful to me for service.
- 1. In the second half of vs 11, Paul instructs Timothy to "**pick up Mark and bring him**" because he would be useful to Paul for service.
    - a. You may recall that Paul and Barnabas separated ways over taking Mark with them on a trip to visit the churches. Paul was against taking Mark because he had deserted them on a previous trip. So Barnabas took Mark and went to Cyprus, and Paul chose Silas and visited the churches they had planted.
    - b. Given Paul's feelings about Mark, you may be wondering why he asked Timothy to bring Mark with him to Rome. It seems that both Mark and Paul changed enough that Paul now trusted Mark enough to ask for his help.

- C. [12] But Tychicus I have sent to Ephesus...to give the church in Ephesus a full report of what was happening to Paul, his co-workers, and the work they were doing (**Ephesians 6:21-22**).
- D. [13] When you come bring the cloak (*for the coming winter – see vs 21*) which I left at Troas with Carpus (*only mentioned here*), and the books, especially the parchments.
1. To me it is interesting to note that Paul's requests set the route Timothy would need to take on his way to Rome.
  2. Try to imagine what the journey would require as hear how far Timothy had to travel. Starting in Ephesus, Timothy would need to travel to Troas, cross the Aegean Sea, travel through Macedonia, cross the Adriatic Sea, and travel on to Rome.
  3. Given the time it would take to do that, and the time Paul had left, it makes sense why Paul urged Timothy to make every effort to come soon.
- E. [14] Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. [15] Be on guard against him yourself, for he vigorously opposed our teaching.
1. The name Alexander appears five times in the NT. We can confidently conclude that three of the times are not in reference to Alexander the coppersmith.
    - a. And though the fourth reference (**1 Timothy 1:20**) refers to an Alexander whom Paul handed over to Satan to be taught not to blaspheme, there is no evidence to support that this is the same Alexander as the one being referred to here, in **vs 14-15**.
    - b. The point is, we don't know where Paul encountered Alexander the coppersmith or how he harmed Paul. We only know that he was malicious in his actions toward Paul and the propagation of the gospel.
  2. Regarding the words, "the Lord will repay him according to his deeds..." we ought not assume Paul is seeking revenge by means of the hand of God. And the reason we ought not assume this is because of what Paul wrote in **Romans 12:14&19**.
    - a. **Romans 12:14**, "Bless those who persecute you; bless and do not curse."
    - b. **Romans 12:19**, "Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, 'Vengeance is Mine, I will repay,' says the Lord."

3. Finally, in warning Timothy to watch out for Alexander, it is probable Paul was echoing the words of Jesus in **Matthew 10:23**, “But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.”
    - a. Timothy had more work to do, so if it was possible, it would be best for him to avoid persecution and the interruptions it would cause to the work left to do.
    - b. Based on God’s word, it is my opinion that avoiding persecution to save your own life is a sign of spiritual weakness and a denial of God. To avoid persecution to further the work of God is a sign of spiritual wisdom in support of God’s purposes and kingdom.
- F. [16] At my first defense no one supported me, but all deserted me; may it not be counted against them.
1. At my first defense no one supported me, but all deserted me.
    - a. When you take a stand for what is godly, right, just, fair, loving, or good, and you are strongly opposed for taking such a stand, it is not uncommon to find yourself standing alone.
    - b. The reality is, many talk about standing with God and for the truth, but few actually remain standing when the cost of standing becomes greater than they are willing to pay.
    - c. To be clear, standing to the end, or stepping aside when the cost exceeds what you are willing to pay, reveals what you believe, value, and love. Why? Because it is in those moments that claimed beliefs are sorely tested, values are exposed, and what you love is revealed – like Peter’s three denials after swearing he would not deny Jesus.
  2. Paul goes on to say, “may it not be counted against them.” In saying this, it appears Paul is following Jesus’ and Steven’s example.
    - a. **Luke 23:34**, “(While hanging on the cross) Jesus said, ‘Father, forgive them; for they do not know what they are doing.’”
    - b. **Acts 7:60**, “(While being stoned to death) [Steven] cried out with a loud voice, ‘Lord, do not hold this sin against them!’ Having said this, he fell asleep.”
    - c. It is realistic to assume Paul had been told what Jesus said, and had heard what Steven said. May we, like Jesus, Steven, and Paul love our enemies enough to want God to do them good in spite of what they have done or are doing to us.

G. [17a] But the Lord stood with me and strengthened me.

1. Paul not only had stories from the OT about this, he experienced it – as have a number of other godly people who have taken a stand with God in spite of having to stand alone.
2. In **Luke 12:11-12**, Jesus promised his disciples, “When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say; [12] for the Holy Spirit will teach you in that very hour what you ought to say.”
3. As God stood with and strengthened Paul, so He stands with and strengthens us. We may not, as yet, have experienced God’s presence and strengthening in the same ways Paul did, but we experience it nonetheless, for we all face challenges to our faith in God. And so I urge you, don’t just know it is possible, count on God being with you and strengthening as you speak to those who are standing against you about your faith in God and about your commitment to godliness.

H. [17b] and I was rescued out of the lion's mouth.

1. We know from Paul’s own words in **2 Tim. 3:11** that God did not deliver him from the sufferings of persecution. And we know from **vs 6-8** that Paul did not expect God to deliver him from martyrdom.
2. So what lion’s mouth did God rescue Paul from? I believe it was the devouring lion’s mouth (**1 Peter 5:8**), that is, the devil, who wants to turn every believer against God so that they will deny God and therefore spend eternity in the Lake of Fire with him.
3. It is a testimony to Paul’s faith, perseverance, commitment, and allegiance to Jesus Christ that he remained faithful in spite of what he had to endure for the cause of Christ.
4. Yet more than that, Paul’s faithfulness is a testimony to God’s work in Paul, and God’s empowerment of Paul in the midst of the afflictions Paul endured. We know Paul recognized what God had and was doing because what he wrote at the end of **vs 18**, “to Him be the glory forever and ever.”
5. Do you recognize God’s presence and empowerment? If so, do you praise and thank Him?

I. Paul was so confident in God’s presence and empowerment that he went on to say [18] The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom.

1. This not only applies to Paul, it also applies to us. Though we may not be rescued from the sufferings of persecution – as God rescued Daniel from the lions, or Daniel’s three friends from the fire – we can trust God to rescue us from the devil’s malicious efforts to get us to turn against God and deny our Lord and Savior, Jesus Christ.
  2. Does that mean remaining faithful in the face of severe suffering will be easy or pain free? NO! But what it does mean is that if we are willing to suffer, or even lose our life for God’s sake, He will keep us from denying Him and will bring us safely home to His eternal kingdom.
  3. As Jesus said in **Luke 9:24**, “Whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.” And in **Matthew 24:13**, “The one who endures to the end, he will be saved.”
  4. As I have said several times in our study of 1&2 Thessalonians and 1&2 Timothy, now is the time to build our faith, work at clinging to and trusting God to be our protection and empowerment in the face of trials and tribulation, and nurture faithfulness in the face of temptation so that should the day come that we are tested by fire, as it were, we will remain faithful.
  5. Once again, it was Jesus who said, “He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much” (**Luke 16:10**). Today we are facing little things. But they prepare us for big things. May we wisely use these little things to prepare for what is to come.
- J. [20] Erastus remained at Corinth, but Trophimus I left sick at Miletus.
1. Imagine, the great apostle Paul leaving someone behind because he was sick. This is the same Paul that **Acts 19:11–12** says, “God was performing extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.”
  2. The reality is, healing is in God’s hands, not ours. To my knowledge, no one, not even the most godly among us, can heal on demand, or by their own will. Not even our faith can bring forth healing if God is not in it and doing it. May we never be so arrogant as to think otherwise.

### III. Conclusion

- A. [22] The Lord be with your spirit (*who and what you are on the inside*).  
Grace be with you (*for who and what you encounter on the outside*).