

2 Timothy 4 - A Pastor's Job Description; Deathbed Testimony; Concluding Personal Instructions

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2 Timothy 4

- (f) Evaluation of ministry at the Bema (4:1b)
- (g) Paul's charge to Timothy (4:1a,2)

1 I solemnly exhort *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

1 I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

1 In the presence of God and the Messiah Jesus, who is going to judge those who are living and those who are dead, and in view of his appearing and his kingdom, I solemnly appeal to you

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

2 **preachtheword; bereadyin season and out of season; correct, rebuke, andexhort, with greatpatience and instruction.**

2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

2 to proclaim the message. Be ready to do this whether or not the time is convenient. Refute, warn, and encourage with the utmost patience when you teach.

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

– "preach" - *kerysso*, to proclaim aloud, publicly; herald the Word of God

— The Greek word is the verbal cognate of *kerych*, the "herald" whose duty it was to make a public proclamation

– "...the word" - Paul doesn't say to preach *about* the Word or preach *from* the Word (i.e. lifting a text from it and then weaving a sermon around that text), he says to "Preach the Word" itself

— This is the primary responsibility of every leader of God's people (Cf. 1:14; 1 Tim 6:20)

– "...be ready" - diligent, or better, urgent

– "...in season and out of season" - continually, always, when convenient or inconvenient, not just during special periods of emphasis; when it's popular to do so and when it's not popular to do so

— Paul already explained the reason for this in 3:16-17

- "...correct" - Timothy was to use the Word of God to convict those in error (an appeal to the emotions)
- "...rebuke" - he was to rebuke (actually, "threaten") those in sin (an appeal to the mind)
- "...exhort" - he was to encourage those living in harmony with God's will (an appeal to the will)
- "...great patience" - reproof without the grace of patience often leads to a harsh attitude intensely harmful to the cause of Christ
- "...instruction" - correction must be intelligently understood and based on teaching; to rebuke without instruction is to leave the root cause of error untouched
- Ministry, first and foremost, must be the communication of His Word

(h) The preference of men to avoid the word (4:3-4)

- 3 For *the* time will come when they will not tolerate sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires,
- 3 For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,
- 3 For the time will come when people will not tolerate healthy doctrine, but with itching ears will surround themselves with teachers who cater to their people's own desires.
- 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
- The most common type of unsound doctrine today is a works-based gospel (Calvinism or Arminianism)
 - The fact that the church today would fall in love with a works-based gospel is predicted in v3-4
 - Lost and sinful people love works-based theology because it gives them something to boast about
 - With the pure gospel of grace, all bragging rights are gone (Rom 3:27; Eph 2:8-9). This is why Gal 5:11 calls the gospel "an offense" to human beings, because we have nothing to brag about. All we have to brag about is what Jesus did, not at all what we have done.
- 4 and they will turn their ears away from the truth and will turn aside to myths.
- 4 and will turn away their ears from the truth and will turn aside to myths.
- 4 They will refuse to listen to the truth and will turn to myths.
- 4 And they shall turn away their ears from the truth, and shall be turned unto fables.

(i) The need for Timothy to complete his ministry (4:5-8)

(i) The charge (4:5)

5 But as for you, use self-restraint in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

5 But you must be clear-headed about everything. Endure suffering. Do the work of an evangelist. Devote yourself completely to your ministry.

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

(ii) The reason: Paul's coming absence (4:6-8)

6 For I am already being poured out as a drink offering, and the time of my departure has come.

6 For I am already being poured out as a drink offering, and the time of my departure has come.

6 I am already being poured out as an offering, and the time for my departure has come.

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

7 I have fought the good fight, I have finished the course, I have kept the faith;

7 I have fought the good fight, I have finished the course, I have kept the faith;

7 I have fought the good fight. I have completed the race. I have kept the faith.

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 in the future there is reserved 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 loved His appearing.

8 in the future there is laid up 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 loved His appearing.

8 The victor's crown of righteousness is now waiting for me, which the Lord, the righteous Judge, will give to me on the day that he comes, and not only to me but also to all who eagerly wait for his appearing.

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

IV. Conclusion (2 Tim 4:9-22)

(1) Paul's fellow workers (4:9-13)

(A) Timothy is to come to Paul (4:9)

- 9 Make every effort to come to me soon;
- 9 Make every effort to come to me soon;
- 9 Do your best to come to me soon,
- 9 Do thy diligence to come shortly unto me:

(B) Demas abandoned Paul (4:10a)

(C) Those Paul sent elsewhere (4:10b-12)

(a) Crescens (4:10b)

(b) Titus (4:10c-11)

10 for Demas, having **loved this present world**, has deserted me and gone to Thessalonica; Crescens *has gone* to Galatia, Titus to Dalmatia.

10 for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens *has gone* to Galatia, Titus to Dalmatia.

10 because Demas, having fallen in love with this present world, has abandoned me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.

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

- "...Demas" - was with Paul for awhile, associated with his ministry, but at some point he was sucked away from the ministry because he "loved the world"

- "...loved this present world" - Demas is a good example of the seed falling among the thorns in the parable of the sower. He was born again spiritually, but the crop was choked by the "worries of the world" and the "deceitfulness of wealth" which "choked the word" and it became unfruitful.

— He is a good example of someone who was saved, but the lust of the world, lust of the flesh, and the pride of life choked out his motivation and priority, and he began living a carnal life

- Calvinism will convert Demas to an unbeliever in order to justify their doctrine of perseverance of the saints. They'll say he wasn't truly saved, but rather had "spurious" faith because if he was one of the "elect" he would've automatically persevered in good works until the end of his life.

— However, the problem with simply proclaiming Demas as unsaved is that Paul put him into his ministry (Cf. Col 4:14; Philemon 24). Do you really think Paul would put someone into his ministry if their salvation/justification is in doubt?

(D) Only Luke remains with Paul (4:11a)

(E) What Timothy is to bring (4:11b,13)

(a) Mark (4:11b)

11 Only Luke is with me. Take along Mark and bring him with you, for he is useful to me for service.

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

11 Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry.

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

(c) Tychicus (4:12)

12 But I have sent Tychicus to Ephesus.

12 But Tychicus I have sent to Ephesus.

12 I have sent Tychicus to Ephesus.

12 And Tychicus have I sent to Ephesus.

(b) Cloak (4:13a)

(c) Scrolls (4:13b)

(d) Parchments (4:13c)

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

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

13 When you come, bring the coat I left with Carpus in Troas, as well as the scrolls and especially the parchments.

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

(2) Paul's opponent (4:14-15)

14 Alexander the coppersmith did me great harm; the Lord will repay him according to his deeds.

14 Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds.

14 Alexander the metalworker did me a great deal of harm. The Lord will pay him back for what he did.

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

15 Be on guard against him yourself too, for he vigorously opposed our teaching.

15 Be on guard against him yourself, for he vigorously opposed our teaching.

15 You, too, must watch out for him, for he violently opposed our message.

15 Of whom be thou ware also; for he hath greatly withheld our words.

(3) Results of first trial (4:16-18)

(A) Paul's friends deserted him (4:16)

16 At my first defense no one supported me, but all deserted me; may it not be counted against them.

16 At my first defense no one supported me, but all deserted me; may it not be counted against them.

16 At my first trial no one came to my defense. Everyone abandoned me. May it not be held against them!

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

(B) God's faithfulness to Paul (4:17-18)

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.

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.

17 However, the Lord stood by me and gave me strength so that through me the message might be fully proclaimed and all the gentiles could hear it. I was rescued out of a lion's mouth.

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

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.

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.

18 The Lord will rescue me from every evil attack and will take me safely to his heavenly kingdom. Glory belongs to him forever and ever! Amen.

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

(4) Additional information, greetings, instruction (4:19-21)

(A) Greetings to Priscilla, Aquila, Onesiphorus (4:19)

- 19** Greet Prisca and Aquila, and the household of Onesiphorus.
- 19** Greet Prisca and Aquila, and the household of Onesiphorus.
- 19** Greet Prisca and Aquila and the family of Onesiphorus.
- 19** Salute Prisca and Aquila, and the household of Onesiphorus.

(B) Information regarding Erastus and Trophimus (4:20)

- 20** Erastus remained at Corinth, but I left Trophimus sick at Miletus.
- 20** Erastus remained at Corinth, but Trophimus I left sick at Miletus.
- 20** Erastus stayed in Corinth, and I left Trophimus in Miletus because he was sick.
- 20** Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

(C) Instruction to come before winter (4:21a)

(D) Greetings from Eubulus, Pudens, Linus, Claudia, brothers (4:21b)

- 21** Make every effort to come before winter. Eubulus greets you, also Pudens, Linus, Claudia, and all the brothers *and sisters*.
- 21** Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.
- 21** Do your best to come to me before winter. Eubulus sends you greetings, as do Pudens, Linus, Claudia, and all the brothers.
- 21** Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

(5) Benediction (4:22)

- 22** The Lord be with your spirit. Grace be with you.
- 22** The Lord be with your spirit. Grace be with you.
- 22** May the Lord be with your spirit. Grace be with all of you! Amen.
- 22** The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.