

Before I Go...

Paul's Final Letter - II Timothy



We are naturally curious as to one's last words before they die. We expect wisdom, sincerity with emphasis on what life is really all about. There can be few examples as profound as the last letter of the Apostle Paul. He was imprisoned in Rome and knew his time was growing short. From this letter, we glean what are to be the ultimate in life priorities balanced with an expectation of God's continuing work in the lives of those who will carry on. In the previous letters written while in prison, we see glimpses of hope for his release. He writes, "I trust in the Lord, that I myself shall come shortly" in Philippians 2:24 and in Philemon 1:22 he wrote, "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you." And now, in II Timothy 4:6 he writes, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." There is no bitterness, no regret, just completeness and resolve. Within this small book is packed vital words of counsel meant to steer his child in the faith on to maturity.

- The need to die daily* {
1. As one faces death life distractions are dimmed
 2. As one faces death what is most important "rises to the top"
 3. As one faces death the importance of the limits of time are highlighted

I. An Expression of Love - 1:1-6

A. Paul rehearses (in one verse) his calling

1. His authority was strictly by the "will of God"
 - a. As an authority, he names his **AUTHORITY** (as under authority)
 - b. Others are more apt to listen when we demonstrate submission to God
 - c. His will was and would always be subservient
 - He relinquished his "power of **CHOOSING**"
2. He had guided his life with the emphasis on constant surrender to this will
3. His life (with trials) was sustained with the "promise of life" which gave purpose
 - a. Since all this life has to offer is not "worthy to be compared..." to what comes after, his goals were different, success was redefined, and complete satisfaction would be patient
 - b. Death would not be the end (only commencement)

Romans 8:18 - "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

B. The greeting with life's necessity summed up in three words

1. Grace - favor and ability from God
 - a. Having the desire to do what is right
 - b. Accessing strength to do it (without giving up)
2. Mercy - compassion from God
 - a. Freedom from despair knowing I am loved
 - b. Bearing life's burdens knowing I am **PITIED**
 - c. Demonstrating forgiveness as I have been forgiven
3. Peace - calm resolution for whatever God sends my way
 1. Peace with God found in **QUICK** surrender
 2. Peace with man in a clear conscience
 3. Peace with self having "... done all to stand..."

Life's dependencies

4. All three are only (truly) found in God through Christ
 - The highest calling we have in life is to point others to find their life's necessities in God
- C. Paul thanks God for remembering Timothy (God bringing him to mind)
 1. His reference to God is in remembrance to the One his forefathers served
 - “The memory of those who had gone before to whom he is about to be gathered, is now, on the eve of death, pleasant to him...” JFB
 - What inspiration are we leaving behind?
 2. He continued what was begun long before him and now Timothy will continue
 3. He is grateful that Timothy is good to remember (he comes to mind because he is faithful)
 - The pleasure found in spiritual **PROGENY** is more than with physical
 4. He is grateful God brought him to mind to pray for
 5. Timothy was a constant prayer topic with Paul (prayer out of genuine burden)
- D. His thoughts were focused on Timothy's emotions more than his own - vs. 4
 1. He yearned (as a need) to see him (to act as an encouragement)
 2. For he himself was encouraged at Timothy's genuine faith
 - a. Possibly this was his response to the news of **DEMAS** forsaking
 - b. Encouragement is gleaned in focusing on the faithful
 - Far too many place their “stock” on the unfaithful using them as an “excuse” to be unfaithful also
 3. He reminisces over the faith of Timothy's mother & grandmother
 - a. His father was just referred to as a Greek with no mention of faith
 - b. Even a difficult background is not meant to **STIFLE** faith; only strengthen it
 - c. Timothy was literally “unhypocritical” as following their faith
- E. Urgency is stressed in keeping his “gift” kindled - vs. 6
 1. The gift (χαρισμα) is favor from God (endowment)
 - It was his calling (laying on of Paul's hands) - “my”
 2. The opposite (that which hinders the calling) is in verse 7
 3. This is the need for adding “kindling” to the “fire” (this is the picture Paul describes)
 - The enemy desires to quench the flame, especially when those who provide **EXTERNAL** motivation are not around (as Paul would soon be gone)
 4. What is the kindling to keep this fire fueled?
 - a. New challenges (stretching one's self) - not resisting out of timidity (power)
 - b. Ministry to others (meeting needs) - Love
 - c. Learning more / applying more of the Truth - Sound Mind (control over self)

II. Remain Faithful - 1:7-14

- A. Distinguish between what is God-given and what has another source
 1. For GOD has not given the spirit of fear... (“spirit” - inclination, mental disposition)
 - a. This “fear” is timidity (idea of hesitation / **SECOND** guessing)
 - b. It evidences a stronger confidence in self-perception than in God's perception
 - c. This “nervous” fear is the cause of many stopping, slowing or running when faced with challenges to our faith
 - d. Fear is when I take on too much of the responsibility of self-protection - Elijah / Jonah
 - e. Fear is when I cannot face self-disappointment - Saul / Demas
 - f. Fear is when I consider the thoughts of others more than of God - Jeremiah
 - g. Fear is focusing only on personal strength - Gideon

2. What God provides is for His glory foremost (what man naturally provides is for his own glory foremost) (see Pro. 20:6)
- B. But God has given the “spirit of...” (inclination, mental (inner) guide, motivation to..)
1. Power - strength, might, ability (with root idea of “possibility”)
 - a. **FAITH** is the root of such strength (Knowing God is the provider of needed power in the needed time) - as one right beside
 - b. The contrast to this is bondage (powerlessness) which comes with fear - Rom. 8:15
 2. Love - selfless consideration of others
 - a. “Perfect love casts out fear” - I John 4:18
 - b. “The love of country, and wife, and children, and home, makes the most timid bold when they are assailed; and the love of Christ and of a dying world nerves the soul to great enterprises, and sustains it in the deepest sorrows.” Barnes
 - c. The greater the love for someone the less hesitation there is to suffer for them
 3. A Sound Mind - literally a sober control of thoughts
 - a. Not controlled by “**STRAY**” thoughts
 - b. The root idea is a mind preserved from damage (caused by poor thinking)
 - Improper thoughts lead to improper thinking habits
 - c. I Peter 1:13 - “... gird up the loins of your mind, be sober and hope...”
 - Be sober - not given to what **CLOUDS** judgment (by hope - expectation)
- C. God has given our Lord Jesus Christ - vs. 8-12
1. Be not ashamed... - The idea was not that he had but to guard against the possibility
 - Never side with those in opposition to the truth no matter the greatness of their numbers or the offers of acceptance!
 2. Suffer along with the Gospel (the testimony of Christ)
 - a. Public association with His name (reputation) and all that accompanies it
 - b. No doubt Paul loved Timothy as a son but still encouraged a willingness to suffer for this cause (as the highest of honors)
 - c. “Those who delight in the company of Christians when they are in prosperity, are in danger of being ashamed of them and of forsaking them when in adversity.” FBN
 3. Because of our Lord we are...
 - a. Saved - redeemed; bought back to life at the highest price
 - b. Called - given responsibility (purpose)
 - c. Not because of **WHO** we are but because of Who He is - an eternal purpose of His before creation (an honored part of His plan)
 4. Because of Christ we have proof - vs. 10 (made manifest)
 - a. Our purpose in life is found in the Gospel (without which we are truly lost!)
 - Defines that we have something eternal to do (He literally brought “life to light”)
 - b. He not only provided the purpose but proved its worth (all I could sacrifice)
 5. Paul was appointed in His service and was also persecuted
 - a. He was not ashamed because
 - (1). He knew in Whom he believed (complete trust)
 - (2). He knew His faithful power of entrustment
 - Paul could literally “deposit” (committed) his soul, body and any other item of value into God’s hand and know they are preserved as needed in anticipation of “that day” (either his death or the day of the Lord)

**Man’s offers
cannot
compare!**

Job knew this: his trust of God's allowances as being right provided mental strength to sustain

(3). He had been "**PERSUADED**" with the facts - our lives are never without God's constant proof of His faithfulness; we either overlook them or redefine them (giving someone or something else credit!)

- b. He was faithful through the worst of times because of this insight
- So much of life's situations is perspective - one panics and runs the other stands firm: one trusts God's working the other doubts it

D. Protect what you have been taught (no thought to deviate through lures) - 1:13-14

1. "Hold fast" - don't let go or don't let slip
 - a. Idea it is not easy to hang on to
 - b. Idea it will be a **TARGET** for robbery (through pressure or distraction)
 - c. The idea of necessity (too valuable) - danger
2. "form of sound words" - healthy teaching (strength gleaned disease avoided)
 - a. The "form" is as an outline or general direction (not "worn" off)
 - $\nu\pi\omicron$ - by and $\tau\upsilon\pi\omicron\varsigma$ - an imprint (as a coin is minted) - as it has been worked into you (clearly through various forms of "**PRESSURES**")
 - b. Truth as taught to the mind and heart (as in "God's school")
3. It is held to in faith and love (how one stays faithful)
 - a. Faith that one knows it to be true (not "thinks" it to be true)
 - b. Selfless love of God (more than self) and for others
4. What is given is a gift (lit. placed at your side) - "committed"
 - a. It is to be guarded (watch with protection) as if for survival (as one would guard their airway) - the Holy Spirit will prompt (He is faithful) - dwells within
 - b. It is not to be **SQUANDERED** (treated as useless)

III. Forsaken and Befriended - 1:15-18

A. As Paul, we must be prepared to be forsaken when called upon

1. Many of those he felt he could count on forsook him
 - This is often allowed, not to destroy us but to redirect us - Paul needed to depend more upon God and also discovered his true friends (few though they were)
2. Phygellus and Hermogenes are only referenced here - only known as forsakers
 - a. Part of our calling is faithfulness to the "downtrodden"
 - b. This was Christ's emphasis in Mt. 25:36 - doing "it" unto the "least" is as doing it unto our Lord Himself (children often fit this "least" category)
 - c. These two and others turned their backs (literally) on Paul

B. Yet God had Onesiphorus as a faithful support - vs. 16

1. He has diligently sought out Paul (to be with him, which is often our call)
 - He was driven to encourage (build, edify, stand with)
2. Our focus cannot be on those who forsake us, only on God's graciousness in those He keeps near us in the times of trouble
 - Such is the origin of "A friend in need is a friend **indeed**."
3. He literally "waited upon" (ministered) Paul
 - One is not ready to do **GREAT** deeds of service for someone until they are willing and meeting small (even menial) tasks for them - Lu. 16:10

C. We must beware "seeking our own" - Php. 2:21

1. One must "lose" their life to "gain" it - Mt. 16:25 (we do not truly live till we give it up!)
2. "Few come to the help of the Lord's cause, where ease, fame, and gain have to be sacrificed. Most help only when Christ's gain is compatible with their own." JFB

IV. Strive to Make Best Use of Your Life (time) - 2:1-7

- A. "Be strong" - lit. to be empowered (allow it to happen) - passive without resistance
1. In light of those who betrayed and those who stood faithful
 2. Lean on the "grace" in Christ (one of the ideas of grace is "favor")
 3. Strength is gleaned in "taking on" the armor of God - Eph. 6:10-11
 - Use of His tools (Truth) and life characteristics and practices
 4. Grace RESISTED leads to bitterness - Heb. 12:15
 - One concludes their circumstances are unreasonable (uses as excuse) which leads to harming others (many "defiled")
- B. Share what you've learned (not optional but precise instruction) - vs. 2
1. All that was learned (witnessed by many others) - it can be attested to as accurate
 2. "The same" - as you have been taught so teach (share)
 - a. Seek out those opportunities (those who need it most be partial to)
 - Christ was the supreme example of this (heal the sick)
 - b. "commit" - literally deposit (given as an item of value to be cared for)
 3. Seek out the faithful - those trustworthy (consistent and dedicated)
 - a. We cannot become obsessed with the rebellious
 - In many cases they need to be entrusted to God (as the prodigal son)
 - b. These are not just "teachers" but "faithful" and "able" ones
 - (1). Ones not given to quitting (impatient) - proven
 - (2). Ones not given to OFFENCE
 - (3). Ones not given to FADS (driven solely by popular opinion)
 - (4). Ones not driven by self-interests
- C. A good soldier - dependable under attack and focused
1. One prepared (expecting) to endure hardness
 - Idea of this word is to "share" in the suffering
 2. As a "good soldier" is expected to do (reliable)
 - Attack is not grounds for a soldier to run or yield - it is absurd to think of a soldier expressing shock at being attacked (it is supposed to happen)
 3. Cautiously avoid "entanglements" - "affairs" - NEGOTIATIONS
 - a. A soldier cannot be distracted from his duty (he and others will be hurt)
 - b. As in Luke 8:14 it is a caution against "weeds" competing for resources
 - (1). Thoughts are so dominated warfare is forgotten or neglected
 - (a). Love of the things of this world and their pursuit
 - (b). Fear of things in the world more than fear of God
 - (2). Life free from battle is so loved it is sought over the honor of service
 - (3). Their judgement may be clouded and responses hesitant when too careful with self-protection
 4. Motivation is to please the commanding officer
 - We were enlisted (as clarified before) before the foundation of the world - we are brought into this world, trained and preserved for these purposes
- D. As a disciplined athlete striving for the prize (crown) - vs. 5
1. Though our competition is not against one another but for pleasing our Judge
 - a. There must be continual exercise and discipline before the challenge
 - b. DIET must be kept "in-check" (what one eats and the frequency)
 2. The athlete must strive "lawfully" - within the given "bounds"
 - a. Though one may appear to "conquer" if guidelines were not followed no wreath of victory is presented

That which binds us

limiting freedom to perform duty

- b. The “rules” are not self-determined
 - One must stay within the clear instructions of God’s Word (beware the “end justifies the means” mentality)
- c. I Cor. 3 exemplifies a time when life’s efforts are “tried” - they may appear to be substantial, but when tried with the purification of God’s “fire” they are turned to ashes

E. A patient, hard-working farmer - vs. 6

1. WORK comes before reward - he must labor and then partake of the fruits
2. This carries with it consistency (weeding and other upkeep)
3. It also carries with it alertness to dangers to the “crop”
 - Animals and disease stopping the growth
4. It carries with it PATIENCE - James 5:7 (there is no instant gratification)
 - Also, in continuing with the illustration, harvests come in seasons, with anticipation of other seasons ahead (work and reward)

F. All three illustrations look beyond the present challenges to a future reward

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”

Heb. 10:36

1. Paul was illustrating the need to live for the life beyond this short, temporary life
2. One will not do this unless convinced of the value of what is to come
 - Regular reminders are necessary to keep up the spirit
3. These must be considered and understood - vs. 7
 - a. “consider” - give your thinking to this (be doing it) (meditation)
 - b. And God gives the comprehension - literally “puts it together” for us
 - “ If he who gave the revelation in the word does not give the understanding in the heart, we are nothing.” Matthew Henry

V. When Fully Convinced, One Remains Faithful - 2:8-13

A. Proofs it is worth giving life to and for

1. Christ rose from the dead - He conquered the ultimate enemy proving Himself
 - Therefore, we can face anything all the way through death (faith!)
2. Paul, himself, proves it is authentic by his suffering
 - a. One of the best evidences of a truth is one’s willingness to suffer for it
 - b. Parents best convince their children of the worthiness of God’s Truth by their willingness and actual suffering to follow it
 - c. It is one of our best OFFENSES - “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” Rev. 12:11

B. We, therefore, are also to seek to suffer “all things” for the sakes of others

- Facing death, Paul stresses the importance of a life focused on others welfare more than our own

C. Faithfulness is not only the ultimate of “proofs” but also well worth it

1. One’s sufferings in this life are precursors to “reigning” (coexisting) with our Lord
2. Denial of the Lord (literally rejection) evidences what is to come (denial from God)
 - For the Lord will be true to His Word - it is either His way to Life or no way! (even if one does not believe this is the case, it is!)

VI. Do Not Waste Valuable Time on Frivolous Arguments - 2:14-21

A. Choose your “conflicts” CAREFULLY

1. Certain arguments only cause others to stumble

2. Do not be guilty of arguing for argument's sake
 - This is rooted in pride (one's will or intellect versus another's)
 3. They are known by not providing profit
 - a. Literally they are useless (not providing a genuine purpose)
 - b. They either have no **END** or cannot have a positive outcome
 4. Such wrangling of wills leads to "catastrophe"
 - a. This is the word for "subverting" - to overturn or demolish
 - b. It weakens the faith (confidence) of many - one may win the argument while devastating the cause he claims for which to fight
 - c. When handling issues, use careful sense to remember those **LISTENING**
 - (1). When listening to a "fight" one is inclined to feel the need to take sides
 - (2). The cause must be worthy if separation is to be required
- B. Be driven to please the Lord - vs. 15
1. "Study" - be diligent (motivated by priority)
 2. The goal is to show one's self genuine (not a person of "fronts")
 - But not to be proven genuine before man but before God (Who sees all)
 3. One must then be careful with...
 - a. Thoughts and motives (for God knows the intents of the heart)
 - b. Personal disciplines (exercise and "eating" habits)
 - c. Words spoken to others (God is privy to all conversations)
 4. A person not ashamed of their work for the Lord
 - a. This is the danger of being a "respector of persons" - when one serves for the admiration or acceptance of people
 - With this motive one usually seeks to give what people want not what they genuinely need
 - b. God's definition of success is **SUBMISSION** no matter the costs
 5. God is pleased with proper handling of His Word (Truth)
 - a. It has the idea of precision (careful accuracy) in handling it
 - b. It has the idea of giving it out proportional to the need
 - As a father would divide up proper food portions to each child (taking into account their level of maturity)
- C. Stay clear of "faddish" doctrines - vs. 16-18
1. That which is vain - it directs the focus off of God to either man or fear
 2. That which is fruitless - when the argument is when no progress is made (fruitless)
 3. For they will literally "**PUSH** one forward" to ungodliness
 - This is caused by weakening the faith - God is not honored but His methods or motives are brought into question and what should lead to hope leads to frustrated rebellion!
 4. They spread like **CANCER** - vs. 17-18
 - a. The current false teaching was concerning the resurrection
 - Hymenaeus & Philetus said it had passed and that the resurrection spoken by Christ was figurative (they took, as it were, a truth and sought to take away its intended purpose. Without though of a resurrection, why live for the Lord? This was the dangerous result
 - b. Attitudes, teachings or counsels that weaken the faith of the hearers creates an aggressive "cancer" (resource eating poison) which destroys the body
 - My seemingly innocent doubt can be another's spiritual plague!

D. God's truth is not overthrown by heresy - vs. 19

1. It is as firm as the picture of a large structure with a sure foundation
 - It is designed for adversity and is not threatened
2. It has the seal of God as proof of its stability
 - a. "The Lord knows who are his.." - He is not deceived and those professing falsehood will ultimately fail
 - Our spirituality and salvation do not rest upon the opinions of others
 - b. The first is God's part and ours is "to depart from iniquity"
 - (1). It is to lay aside every weight and sin - Heb. 12:1
 - (2). It is to literally "stand ALOOF" at sin - shock and disgust
 - Versus familiarity and acceptance of sin (allowances)
 - (3). This is to characterize us (not yielding to ungodliness because of the false teachings or inconsistencies of others
 - c. This seal with its two points is our underlying security when under attack
 - (1). We don't doubt God's acceptance when others try to convince otherwise
 - (2). We do not give the enemy points to ACCUSE (not supposed to)

God will **Preserve**
and we must be
Reserved!

E. Vessels with differing purposes - vs. 20-21

1. This "great house" is a picture of God's purposed will
 - There are vessels for honor and others with the purpose of dishonor
2. The goal is to be "purged" from the dishonorable vessels
 - a. The idea is to be "separated away from" (not doing the same things)
 - b. Not being led to believe that their opinions outweigh God's
3. God's separating (sanctifying) process makes us usable for Him
 - a. It will involve REJECTION from the other "vessels"
 - b. It will involve chastening to direct us to depart from iniquity
 - The heart of iniquity is self-will
 - c. We actively participate in the purging (himself)
 - A painful process submitted to with the honor of serving the Master in view - "The idea is, that if one would preserve himself from the corrupting influence of such men, he would be fitted to be a vessel of honour, or to be employed in the most useful and honourable service in the cause of his Master." - Barnes

VII. Take on a Mature Posture of Ministry - vs. 22-26

A. Run away from a youthful outlook on life - "flee youthful lusts"

1. Youthful lusts are...
 - a. Love of NOVELTY (reject the old and blindly accept another because it is new)
 - b. Over-estimation of personal merit
 - c. Submission to fleshy desires - I Pet. 2:11 (war against the soul)
 - d. Confidence in the acceptance of others (peer pressure)
 - e. Living for the PRESENT (no eternal values in view!)
 - f. Complaints with thoughts of rebellion when under pressure
 - g. Driven by FEAR (run versus needed approach)
2. These are all distractions from the qualities of a vessel of honor
 - Psa. 119:9 - Take heed in accordance with God's word to be cleansed
3. "Flee" is present active imperative - be running from so as to be running TO something else

- B. Run after (in **RELENTLESS** pursuit) spiritual excellence in dealings with others - vs. 22
1. Pursue aggressively righteousness - equity (evenness), correctness
 - Stir to love of God and His ways (submit) - the opposite to this would be leading others (purposefully) to do what is wrong doing wrong yourself
 2. Pursue aggressively faith - conviction, confidence, faithfulness
 - Seek and stir others to trust in God and His ways not to doubt them - the opposite would be to confuse or disillusion others
 3. Pursue aggressively charity - selfless love of others and their needs - the opposite is self-focus, concentrating on personal agendas above others needs
 - Seek the best possible scenario for another's best in learning and growing
 4. Pursue aggressively peace with those who are **GENUINE** - harmony and open communication - the opposite being proud reactions to disagreements cutting off lines of communication
 - Seek to resolve peace-breakers with those who identify with the Lord outwardly and are believed to be genuine (as some may declare loyalty to the Lord and are false professors or false teachers... these need not be made peace with!)
- C. **DECLINE** to face “foolish” and “uninstructed” questions - vs. 23
1. Foolish questions are those which are “absurd” or without sense - they lead no where
 2. “Unlearned” questions are those from others untaught or unstudied in the matter
 3. Both usually find their source in **OPINION** which can be endlessly debated
 - a. The goal is to avoid (graciously decline) to deal with it
 - b. They literally “give birth to battles”
 - c. They do not build or truly protect the hearers (few areas are worthy to separate over - be sure the battle is worthy)
 - There may even be times when it is more necessary to take a “public loss” than to drag others into futile debates
- D. The “servant of the Lord” has qualities to follow while dealing with others - vs. 24-26
1. He is a “slave” not out for his own agenda - we answer to God doing His business
 2. He must not be given to “argumentation” - one striving with friends (one who loves the “thrill” of battle so much they go after it)
 3. He must be “gentle” in dealing with those in need of help - kind or gracious
 - Again, this is with the “weak” on the verge of captivity (there is a need for caution so as not to allow the approach to be offensive which contradicts the purpose)
 4. It is without **PREJUDICE** - with “all men” (no respect of persons)
 - “To win them through our patient bearing with them, but not to please them or excuse them in their wickedness.” - GBN
 5. The servant must be “apt to teach” - Literally “instructive” - seeking to give guidance versus condemnation and criticism
 6. The servant must be “patient” - This work has two ideas
 - a. It means to bear up against or to “put up with”
 - b. To bear up against “**WORTHLESSNESS**” - what is vain or depraved (directed against one's self)
 7. The servant “instructs” with meekness - teach with discipline, educate, direct
 - Instead of the pride of full unbridled emotion one is to hold control of his faculties not allowing anger to dictate response (to those opposing themselves)

Notice the order - repentance then acknowledging - "The cause of the spiritual ignorance which prompts such "questions" is moral, having its seat in the will, not in the intellect (Joh 7:17). Therefore repentance is their first need. " JFB

Idea of intoxication (with this life and its offers)

8. The servant of the Lord must deal with those who oppose - vs. 25
 - a. "oppose themselves" - (present middle) - to set one's self in opposition
 - Either by philosophy, practice, or surroundings
 - b. They not only mentally oppose but their spirit opposes
 - c. We see a balance of the "free will" and sovereign control in this verse
 - Man freely chooses yet at the same time is ensnared by the devil to do his will, with the only alternative, being given "repentance" by God
 - d. Thus, the servant of the Lord is not seeking out those in agreement, but those who are opposed yet have potential for change - this is to be our view!
9. Change comes as God works through His servants - vs. 25-26
 - a. "... if.... peradventure..." - from our perspective the possibility exists
 - b. The goal is "repentance" (a change of mind and direction) through acknowledging the truth (fully agreeing to the point of submission)
 - "acknowledging" - $\epsilon\pi\iota\gamma\nu\omega\sigma\iota\varsigma$ - to settle upon knowing something - it's one thing to causally believe something, it's another to stake your life on it - this is the idea here
 - c. The truth literally awakens the deceived (sobers them) to what's going on and allows them to be rescued out of the trap (falsehood) which has entangled them
 - They are "caught" to do the will of the devil - this is what they do not realizing they are captives
 - d. Guard perspective - we can share the truth but only God gives enlightenment
 - e. The servant pursues giving not taking - see II Cor. 12:14-15
 - (1). I seek not **yours** but **you**
 - (2). Though **NOT** loved still love

VIII. The Assured Apostasy to Come in the World and the Church - Be Prepared! - 3:1-9

- A. "last days" - the days to follow as well as the end of time - characterizes it
 1. These days will be full of trouble (perilous) - idea of reducing **STRENGTH**
 2. These traits will infiltrate the "church" also (as the tares in Mt. 13:24-30)
 - We are to be the antithesis to these (expect to face them & counteract)
- B. Lovers of selves - this is foundation to the list of corruption to follow
 1. "Men love their **CARNAL** selves better than their spiritual selves." - MH
 2. Their interests only surround self-discovery - Pr. 18:2
 - Selfishness takes on many forms (they will become proficient) - irritations increase as self is hindered from being built-up / comforted
 3. The opposite being love of God and of others - Lu. 10:27
- C. Lovers of money (covetous) - literally close friends to "silver"
 1. It will (has) become the goal in life
 2. In becoming the goal it becomes the master - Luke 16:13-14 (dictates life)
 3. The opposite being resentment to what robs the heart from God and another's best
- D. Boasters - lit. braggart (**EMPTY** pretenders) - fear of real self being known (why they brag)
 1. With the idea to impose on others - presuming their interest in yourself
 2. The opposite would be humble honesty and braggadociousness of God and others
- E. Proud - those viewing themselves as above others
 1. Look on general dealings with others as "coming down" to their level
 2. The opposite being **PRIVILEGED** to interact and serve others
- F. Blasphemers - degrading or injurious (defaming) speech (against God and others)
 - The opposite being complimentary (edifying) speech to encourage or increase others opinion of

- G. Disobedient to parents - vs. 2 - parents cannot PERSUADE their children
1. The heart idea is their being unconvinced; thus disobedient
 2. Parents are inconsistent as a standard or children fear self-displeasure or peers
 3. The opposite being mature, submissive children with initiative towards what is right
- H. Unthankful - ungrateful or lacking in social graces and manners
1. Usually stemming from an expectant spirit - "I'm supposed to get it; why say 'thanks?'"
 2. The opposite being an acknowledgment of one's need for others (esp. God)
- I. Unholy - irreverent without a "form" of Godliness - profane
1. Lacking a moral accountability thus becoming wicked in their thoughts
 2. The opposite being God fearing striving for love of right - virtue
- J. No natural affection - without FAMILY love
1. Parents do not love children and children do not love their parents
 2. It will evidence itself in neglect or constant resentment of one against the other
 3. The opposite being a selfless love of family (sacrifice) cherishing what is God-given
- K. Trucebreakers - unable to keep agreements
1. A few key ideas with this word (flavor)
 - a. Unable to commit or keep "treaties"
 - b. Unwilling to maintain peace
 - c. Unwilling to SACRIFICE one's life (or even comfort) for another's well-being
 2. The opposite being dependable, promise-keeping, sacrificial people (duty driven)
- L. False accusers - slanderers
1. Seeking to destroy others through false or misleading information spread to to others
 2. The opposite being caution in information communicated about others with emphasis on avoiding gossip (build others reputation rather than tear down)
- M. Incontinent - without strength or self-control
1. Those who cannot resist temptation; slaves to appetites
 2. The opposite being well disciplined people (controlled; free to do what is right)
- N. Fierce - savage, harsh, lacking in any form of gentleness or kindness
1. Most likely stemming from unbridled bitterness and anger of others (offenses)
 2. The opposite being kindness and sensitivity to the "spirit" of others
- O. Despisers of good - haters of what represents moral improvement or discipline
1. They not only hate what is good but those who stand with and for it
 2. The opposite being those who seek and crave what is right (surround with)
- P. Traitors - vs. 4 - handing into the hands of the enemy those who trust you
1. Those who turn on "friends" leading them into what hurts or destroys them
 2. The opposite being those who faithfully lead others away from danger even to their own hurt (would rather die than betray)
 - Note: traitors often disguise themselves with FLATTERY rather than truth
- Q. Heady - reckless as falling forward without giving thought to what's coming
1. The idea of one "throwing caution to the wind"
 2. The opposite being forethought (pondering the path of the feet - Pr. 4:26)
- R. High-minded - full of themselves (literally full of "smoke" - as disguising what is there)
- The opposite being those who realistically consider their weakness and need for God
- S. Lovers of pleasure more than lovers of God - self-gratification
1. Pleasure and amusement are their gods
 2. Life becomes the pursuit of self-service and God is only sought as He "fits" this idea
 3. The opposite being such love and need for God that comfort is quickly sacrificed for better "fellowship" with God

- T. Empty “ **EXPERTS** ” of “religion” - vs. 5-9 (religion - procedure versus genuineness)
1. They have “the look” of a pious person (they may be hard to distinguish)
 - a. Their sole focus is on the outward appearance
 - b. Literally they appear to have a healthy reverence of God but...
 2. They contradict the needed “power” by their belief (or lack) and life practice
 - a. They have a **SELFISH** motive (self exaltation or profit)
 - b. These will vehemently stand oppose to whatever brings the real Truth
 - c. They refuse to be humbled (which is required before ability (grace))
 3. The warning - “... from such turn away.”
 - a. Don’t look too long (you can be “lured” in)
 - b. Avoid them (these are some of those we are not to seek a relationship)
 4. The illustration (how to spot such) - vs. 6
 - a. They are “ **CREEPS** ” - they are not obvious (appearance is most important)
 - (1). They slowly become a part and try to control (they are not motivated to genuinely direct the hearts of others to God)
 - (2). These are the same as in Jude 1:4 who “crept” in and began to promote freedom from “holy living” making grace a “catch-all” for their sin (they would be the type constantly asking “what’s wrong with it?” rather than striving for what is “expedient”
 - (3). These are as those in II Peter 2:1-3 - they bring in detrimental teaching (it sounds good but hinders God’s purposes) and they literally “make merchandise” of others seeking to use them for their own profit (ego or wealth)
 - b. They “lead captive silly women” (literally “little women”)
 - (1). They set their “sites” on the **SIMPLE** (not founded on truth)
 - They do not want their beliefs (teachings) challenged
 - (2). They set their “sites” on those seeking to justify wrong (they are “laden” with sins and want justifications to avoid their conscience)
 - (3). They set their “sites” on those controlled by lust (covetousness)
 - They arrange convenient reasonings (justifiers) to allow for unrighteous (unedifying) practices
 - (4). These are the teachers sought out by those with the “itching ears”
 - Tell me what I want, not what I need (beware surrounding ourselves with those who simply comfort us and do not **CHALLENGE** us)
 - c. Their “disciples” are always “learning” (being taught) yet nothing changes
 - (1). They become seemingly knowledgeable yet no conclusions are made
 - (2). They learn much, but none of it is lasting or life-altering
 - When “truth” is “absorbed” into the life it produces conclusions, convictions and life-rearrangements which do not change!
 - (3). True learning results in practice (things are done differently) No longer can think the same!
 - d. Time will expose their “folly”
 - (1). As Jannes and Jambres, though clever, were proven to be frauds
 - They withstood Moses’ “evidences” of God’s authority
 - (2). Such is the reason to avoid these “faddish doctrines” - they promote men more than God (when taught, to whom is our attention drawn?)
 - (3). The renewing of the mind and the purifying of the heart takes time; beware the **QUICK-FIX** approach to Christian growth!

**Watch
for
these!!**

See the true results of learning in Pro. 2:10-19

IX. Absolute Life Anchors - 3:10-17

- A. Paul rehearses what were to be Timothy's "fixed points of reference" through life
1. As he prepares for death, Paul stresses what Timothy is to cling to for security
 2. There will be many VYING for influence, leading to error

B. Paul exemplifies his life "evidences" (they should act as "convincers to the cause")

1. Timothy has "fully known" Paul's teaching (doctrine)
 - a. Paul mentions this first giving it prominence, yet it cannot stand alone
 - b. Paul was thorough in his teaching - Acts 20:27 (not issue driven)
 - c. Seek to teach and learn - maintain a generous and humble attitude
 - Useful teachers must maintain teachability to remain useful
2. His teaching was sustained by his "manner of life"
 - a. His life ACTIONS proved his teaching's genuineness
 - This is an inescapable fact with teaching; if I will not follow what I teach others I "deny its power"
 - b. "He did not pull down by his living what he built up by his preaching. Those ministers are likely to do good, and leave lasting fruits of their labours, whose manner of life agrees with their doctrine; as, on the contrary, those cannot expect to profit the people at all that preach well and live ill." MH
3. Paul maintained a "transparent" purpose
 - a. A purpose is what one is "driving at"
 - It shows more in what I do and VALUE than in what I say!
 - b. This "purpose" is not so much as why I am here as much as it is what I do (and why) with what I have been "dealt"
 - c. It is what one is known to be pursuing (children can see this in their parents)
 - Often this "purpose" can be better seen by those near us
4. Paul demonstrated a solid confidence (opposite being a speculative outlook)
 - a. This was Paul's "faith" (what he trusted in and what he believed)
 - He demonstrated a resolve in his life (a push-ahead spirit not dictated by circumstances or his FEELINGS)
 - b. This is only evidence when confronted (challenged)
5. Paul's faith was proven in "longsuffering"
 - a. Paul "long-endured" pressures (from enemies and "friends")
 - b. He was not a quitter (one shows the value of a faith, person or a thing by the time they are willing to suffer for it)
6. Paul's faith was evidenced in his selflessness - charity
 - Paul was outwardly focused (I am here for others (God) not for me)
7. Paul's faith was seen in his patience
 - Not giving God "DEADLINES" (waiting with expectation)
8. Paul's faith was proven in his persecutions
 1. Paul brings to mind a series of events (Acts 13-14:19)
 - a. They were "expelled" from Antioch (13:14; 50-51)
 - b. They were sought for stoning in Iconium (14:1-5)
 - c. Paul was stoned and though dead in Lystra (14:6-19)
 2. This was over a long, SEQUENTIAL time (only someone who was genuine would stay with it so long under such circumstances)
 - a. To prove faith we need time (patience to wait it out)
 - b. To prove faith we need pressure (confrontation)

We either act as supports to the faith of those who see us or we act as strength drainers

3. Persecution is to be considered the norm (see also I Pet. 4:12-14)

- Literally to those who “will to live Godly”

C. The need for “life anchors”

1. Deceivers are present all around to “devour” - vs. 13

a. Evil (malicious) people will increase

b. Seducers (literally “**JUGGLERS**”) will become even more wicked

- These are similar to today’s magicians; they lure in converts to their cause with trickery

c. They are convincing, not just because of technique, but because they are **DECEIVED** themselves (they will be convinced)

- These are the most dangerous deceivers (faith in themselves)

2. They will fall into deception, BUT YOU I expect better!

a. Continue in what you have learned

- He was given a firm foundation from which to compare (filter) all else he would face (confront) from this time on

b. Keep your faith (remember your being convinced of these truths) when other come with clever lures to lead from what you have been taught

- “ No man, however well instructed in the things of God, or grounded in Divine grace, is out of the reach of temptation, apostasy, and final ruin; hence the necessity of watching unto prayer, depending upon God, continuing in the faith, and persevering unto the end.” Clarke

3. Remember what you learned as a “novice” (child)

a. The world will be filled with “new ideas” and the drive to come up with more

b. Timothy had learned since a child from his mother and grandmother

c. Timothy had learned the Old Testament and was “made wise” to salvation

- He had learned to see the Gospel in the OT (which was under attack and would continue to be challenged on all fronts)

4. The ultimate **ANCHOR** - All Scripture (it must be the supreme fixed point of reference)

a. Paul stresses it as a complete, satisfying authority and guide for living

b. It is literally from the “breath of God” - inspiration

(1). God is the originator of its life

(2). God inspired the writers (they wrote as directed) - II Pet. 1:20

(3). It is the **GUIDE** to **LIFE** from the Creator of the universe

c. It is thus “profitable” - accumulative; helpful; advantageous

(1). It will be valuable as it is accumulated (as money)

(2). It is effective in accomplishing its purpose - Isa. 55:11

d. It is effective in teaching (doctrine)

(1). Teaching what we could not know without it

(2). It is teaching from God versus the teachings from man

e. It is effective for reproof - refutation (convincing the doubter or challenger)

- It will keep straight prone to wander thoughts of doubt

f. It is effective for correction - setting one right

g. It is effective in the course to righteousness

- It not only defines what is right but informs how to get there

h. All these the false teachers will promise

i. The Scripture will be all-effective - the man of God will be complete

- All one could want will be contained therein; don’t be lured to others

- j. "The idea is, that whatever good work the man of God desires to perform, or however perfect he aims to be, he will find no deficiency in the Scriptures, but will find there the most ample instructions that he needs. He can never advance so far, as to become forsaken of his guide. He can never make such progress, as to have gone in advance of the volume of revealed truth, and to be thrown upon his own resources in a region which was not thought of by the Author of the Bible. No new phase of human affairs can appear, in which it will not direct him; no new plan of benevolence can be started, for which he will not find principles there to guide him; and he can make no progress in knowledge or holiness, where he will not feel that his holy counsellor is in advance of him still, and that it is capable of conducting him even yet into higher and purer regions." Barnes

X. A Final Charge - 4:1-5

A. A charge before God and Jesus Christ, the Judge of all

1. He will do the judging (discerning between true and false / right and wrong)
2. The accountability is far above mankind
 - a. He is the judge of the living (alive now and those alive at His return)
 - b. He is judge of the dead (they give account of their lives)
 - c. We answer to the Lord of all, King of Kings
 - Beware of "people **INTIMIDATION**"
3. We are workers for **His** kingdom (and its advancement) - not for any other

B. We are charged to...

1. "Preach the word..." - herald the Truth (as a public crier)
 - Forthtell the truth (which is all-profitable) openly, without shameful hesitation
2. "... be instant in season, out of season..."
 - a. Give out the Truth when it is convenient (opportunities)
 - b. Give out the Truth when it is inconvenient (day or night, sick or well)
 - Do not be driven by **COMFORT** in representing the Lord
3. "... reprove..." - confront and confute
 - Literally, bring to proof (show the rightness or wrongness)
4. "... rebuke..." - Be direct and bold for the good of another (as Scripture is with us)
5. "... exhort..." - Call (welcome) others near (comfort and encourage)
 - a. Do not grow weary **BEARING** with others (longsuffering)
 - b. Encourage others by instruction (do not just feel for others, assist with ample time to help stabilize them)

C. We do this, for the time comes when...

The deeper the darkness, and the more gross the errors, and the more prevalent the wickedness of men, the more will a certain kind of religious teachers abound, and the more it will cost to support them. Italy and Spain swarm with priests, and in every heathen nation they constitute a very numerous class of the population. The cheapest ministry on the earth is a well-educated Protestant clergy, and if society wishes to free itself from swarms of preachers, and prophets, and exhorters, it should secure the regular services of an educated and pious ministry.

Barnes Before I Go.....

1. Many will not be able to bear (will not tolerate) healthy teaching
 - a. It will be too heavy to bear (it will be too much work) - cannot "lift" it
 - b. They will be sickened by it (conviction will often deprive one of strength at first, but later yields spiritual muscle)
2. Many will search out a "heap of teachers" (one after the other)
 - a. They will be driven by variety rather than essential needs
 - b. They will go from teacher to teacher an teaching to teaching
3. Many will be driven by "itching ears"
 - a. The picture is of one who has an itch needing to be scratched
 - b. Their ears crave strictly comforting and self-supportive teaching
 - What they want drives what they learn (they control instruction)
 - In God's school, we have no control over the classes we are enrolled
4. They will turn their ears from the Truth
 - They will reject or neglect hearing Truth (with many teachers in support)

5. As they turn from hearing the Truth (active) they are turned to believe “fables” (passive)
 - a. They are free to choose teachers but not free to choose the CONSEQUENCES
 - b. They are given over (as in Rom. 1) to believe lies (while they feel in control)
 - “Believe any kind of stuff and nonsense; for, as one has justly observed, “Those who reject the truth are abandoned by the just judgment of God to credit the most degrading nonsense.” Clarke
 - c. They believe “fables” - as in I Tim. 1:4 - that which generates more questions than it does answers

D. The calling of ministry - vs. 5

1. Be watchful - alert and sober (free from physical, mental and spiritual intoxications)
 - Beware and avoid that which hinders the ability to spiritually perceive danger
2. Endure afflictions - expect hardships and let them not deter you (don't fear or dread)
3. Do the work of an evangelist
 - a. One whose purpose is to share generously, the “Good News”
 - b. One not bearing THEIR message, but God's (simply a spokesman)
 - c. One who maintains those growing in the faith (as Paul did)
4. Make full proof of your ministry
 - a. Prove for Whom you are working and called
 - b. Use ALL available resources to accomplish your calling (hold nothing back)
 - c. Finish it thoroughly (diligently pursue it till death)

XI. Final Words - 4:6-22

A. Awareness of the shortness of time - vs. 6

1. Paul acknowledged that he was to be put to death
 - a. He would literally be poured out as an offering (as already done)
 - (1). As a drink offering was offered
 - (2). As was custom to pour oil on the head of a condemned person
 - b. He was prepared to be offered for the cause of Christ (blood to be spilt)
 - Knowing it would not be a natural death
2. It was time to “weigh anchor”
 - a. Time of departure - picture of a ship LOOSED to sail away
 - b. As our souls are bound in this body (set free at death to “sail” home)

B. Life inventory - vs. 7 (taking account of what had been done)

- | | |
|---|---|
| <i>As a soldier
expects to war</i> | 1. I have “fought a good fight” <ol style="list-style-type: none"> a. I have “wrestled” for a good cause (not as one beating at the wind) b. I have fought in a “goodly manner” (I gave my best to the end) <ul style="list-style-type: none"> • With an effective purpose (purpose to make a difference) |
| <i>As a farmer
expects harvest</i> | 2. I have finished my course - the race is no longer <u>AHEAD</u> of me <ul style="list-style-type: none"> • I am leaving behind all competitors in this race (competitors being those who opposed and intimidated trying to cause us to quite the race) |
| <i>As an athlete
strives lawfully</i> | 3. I have kept the faith - I have not betrayed the cause (joined the enemy) <ul style="list-style-type: none"> • No yielding to thoughts of desertion |
| | 4. Our goal is to say such at our time of departure! |

C. From this point on there is laid up for me..

1. A crown of righteousness
 - a. I have but now to wait (for the “payoff”) - all that is future is bright!!
 - b. I face the Judge(lit. the flawless “umpire”) - picturing the joy of an athlete who has won the event and only has to wait for the crowning

- c. This is the “incorruptible crown” he spoke of earlier - I Cor. 9:25
 - (1). He did not strive for the temporary admiration of man
 - (2). He did not strive for the temporary COMFORTS of life

2. The Judgment Seat of Christ - II Cor. 5:10

- a. A place of joy for those who have “run hard”
- b. A place of disappointment for neglect (saved, “... yet so as by fire” - I Cor. 3)
- c. Paul’s preparation guideline....

Fulfilling the intended purpose — (1). Was my fight “good” - my cause to which I gave my strength?

(2). Was my work thorough? (finishing to the end)

(3). Was my character (who I am) in HARMONY with “the faith?”

D. Paul expresses his needs - vs. 9-15

1. Paul urgently wanted to see Timothy

- a. Strength and encouragement is gleaned in good Christian fellowship (often, the cure to a bout of discouragement is godly companionship)
- b. Sometimes, the best encouragement we can give is just coming along side
 - Standing with (identifying with) someone in a trial

2. Paul was disturbed by the betrayal of Demas

a. As Paul had mentioned earlier, he was concerned at the number of those forsaking the cause (for fear or greed)

b. Demas left, “having loved this present world.”

(1). He forsook - he neglected his calling for self comfort

(2). He loved what the present time had to offer more than the future

- “world” - this refers to this “age” (many cannot wait out time to reap the rewards of eternity)

(3). It also carries the idea of loving to stay alive more than loving what is to come AFTER this life

3. Others (Crescens and Titus) were ministering in other places

- Luke stayed faithfully by his side (it is supposed he stayed till Paul’s death)

4. Paul asked specially that Mark be brought also - vs. 11

a. This was the same Mark that Paul and Barnabas had a dispute - Acts 15:38

b. Clearly there had been a reconciliation

(1). It is best to seek to settle differences with our brothers and sisters in Christ, as we will be spending ETERNITY together

(2). Disputes should be viewed as temporary

c. Mark was profitable to Paul (before, Mark was fearful but had since grown)

- Forgiveness anticipates (hopes) growth (leaving room for change)

5. Practical needs and desires- vs. 13

a. A cloak (a coat or possibly something like a book bag)

- If it is in our power to ease a part of our trial, seek to do it

b. Paul was characterized for making best use of his time (esp. in prison)

- As is a shining example to us: even in distress, when given time, do not waste it (Paul read and wrote - learned and ministered no matter the circumstance)

6. A strong caution - vs. 14-15

a. Alexander was once “with them” and now stood firmly against them

b. Many who would stir up trouble and opposition can...

(1). Become our FOCUS (must be avoided)

(2). Will seek influence (position) for further attack

Paul’s concern throughout the letter was that Timothy not be swayed by the unfaithful

He did not seek escape, only strengthening (tools) to endure!

E. The Lord stood by me - vs. 16-18

1. At his first hearing, no one came to testify for him
 - a. No one was with him at trial (no counsel and defense)
 - b. No doubt, he felt somewhat forsaken, but he knew it had purpose
2. As Paul would clarify, he was not ALONE in the matter
 - a. We all will be called upon to face a trial which no other seems to be able to bear with us
 - b. This is necessary to prove beyond doubt the PRESENCE of the Lord
3. He prayed the failing not be laid to their charge (answer for)
 - a. As with the Lord when he prayed for their “forgiveness” not knowing what they were really doing (as God had a higher purpose)
 - Joseph’s brothers meant evil, but God good - Gen. 50:20
 - b. A brother is born for adversity but we must all come to the time when we are introduced to the friend which is closer than a brother! - Pr. 17:17;18:24
4. When most alone before enemies, the Lord was strongly present - vs. 17
 - a. It is natural to be more endeared to someone who is with you in a trial
 - b. As God always will do, He “empowered” Paul (grace)
 - (1). It was given at the precise time
 - (2). It was given for a precise purpose (as it is never wasted)
5. He was left alone to present the message of the Gospel to its full completion in his life
 - a. He would not (could not) DIE till his purpose was complete
 - b. Somehow, this was used to make sure the influence was to all nations
 - “...all the Gentiles...”
 - c. The “mouth of the lion” was stayed (delivered from)
 - (1). He was before spared from execution
 - (2). It is possible, he meant literally fed to the lions or he meant Nero
 - (3). It was stopped because it fit God’s purpose and timing
 - d. Paul was delivered more from TEMPTATION than from death
 - He does not indicate joy from deliverance from execution but joy in that he was effectively used to exalt Christ in this incident
6. And, as seen fit for His kingdom, he would be preserved...
 - a. From every evil work - effort (goals and objectives being worked out)
 - b. To the kingdom - his purpose would not be deterred by any happening
 - c. In all things, as believers, we are preserved
 - (1). If from harm, it is for needed strength and courage
 - (2). If not from harm, it is deliverance from some other vice which can only be REMOVED from our lives by the harm
 - (3). If allowed to die, we are delivered from mortality to immortality
7. As is the fact in all, it is to and for His glory from age to age - vs. 18
 - This is to be our goal; in all that is wrought by my time and presence, let it be for the glory of the Lord, which is to be passed beyond my years!