

The Second Epistle to Timothy

A Day in God's Word



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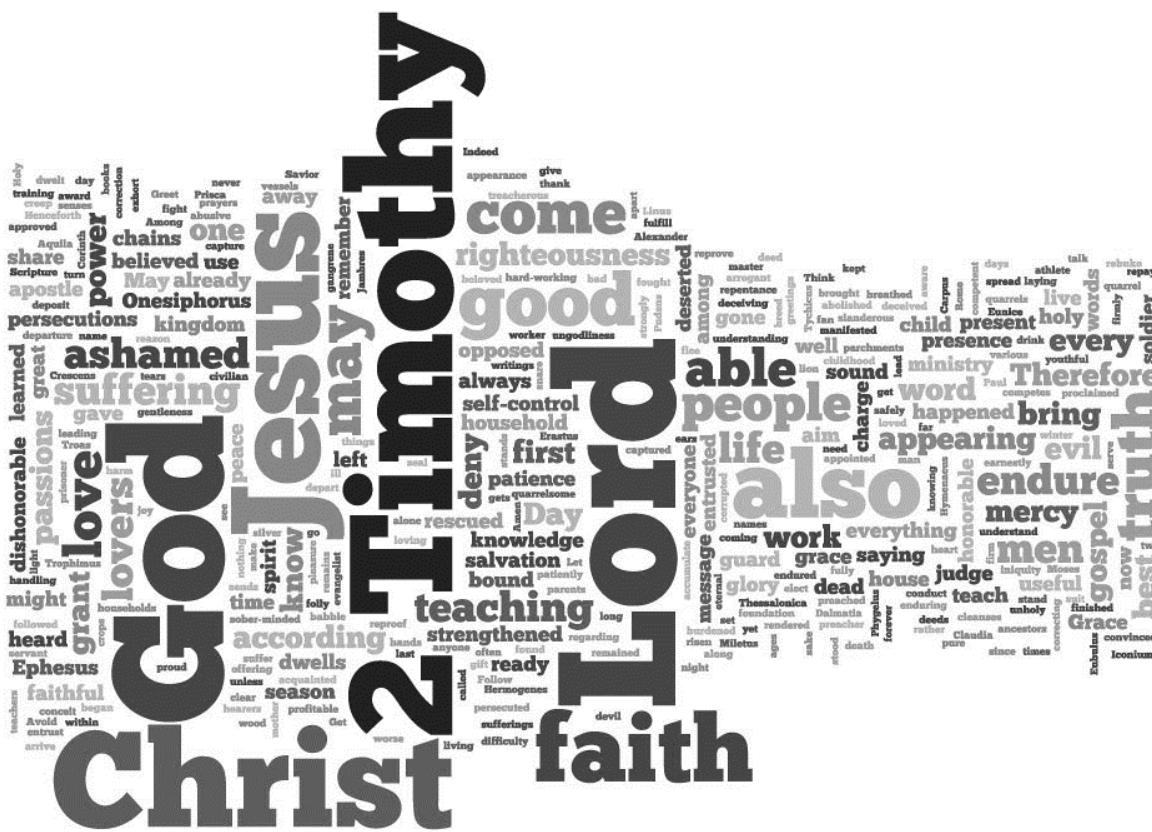
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You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.

2 Timothy 2:1-2

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Chapter 1 - Sam Pittenger

<p><u>Overview of 1st Timothy:</u></p>	<ul style="list-style-type: none">• The ministry of the Word of God - the doctrine of the gospel - concerned with the major matters.<ul style="list-style-type: none">○ Teach the doctrine, plain and clear; the outcome is love out of a pure heart, a good conscience, and genuine faith.○ The aim is <i>godliness</i>, not worldliness. Timothy was to pursue godliness and turn from worldliness, the temptation for earthly gain, and being side-tracked by secondary Christian matters.○ Paul encouraged him to focus on the “major” matters of the gospel, and not to “major in minor matters” that breed controversy.○ Timothy was to give heed to his own heart, and the teaching, by doing this he would save himself through the Word of God, and he would be able to save others as well.• Timothy was overseeing the church in Ephesus: a large church with many needs.• Paul writes to Timothy about the importance of the church’s leadership, especially in its elders and deacons.<ul style="list-style-type: none">○ Elders are the overseers- the pastors or shepherds.○ They are to both “rule” and “teach.” The elders who <i>rule well</i> are worthy of double honor, especially those who work hard in preaching and teaching (1 Timothy 5:17)○ Paul also addressed deacons (ministers or servants), who serve in various capacities of the care for the church.○ For all those who lead in any capacity, <i>character and godliness</i> were the primary concern and qualifications.
<p><u>2nd Timothy Setting:</u></p>	<ul style="list-style-type: none">• Timeline: this was perhaps written around 68 AD. Paul is writing from prison, as he awaits his soon-to-be death, as the Lord had shown him.• This is Paul’s last letter, writing to his dear son in the faith, who had served side-by-side in gospel ministry.<ul style="list-style-type: none">○ Helping him and encouraging him as he pastors the church at Ephesus. Here, he is challenged from without and from within by their own members. Many in the Asia area had turned from Paul and his teaching.<ul style="list-style-type: none">▪ Paul had warned the elders at Ephesus that grievous wolves would arise from among them (Acts 20), and this has happened by the writing of 2nd Timothy.• Timothy was encouraged by Paul to be <i>stirred up</i> in his life and ministry, to labor for the gospel, and to endure sufferings for Christ.

	<ul style="list-style-type: none"> ○ Paul intended to stir up Timothy to both “remember” Jesus Christ and to “look forward” in hope of eternal life. He encouraged his downcast heart with the same truth as before; “continue in what you have learned and have firmly believed.”
<u>Teaching Themes:</u>	<ul style="list-style-type: none"> • Remember Jesus Christ • Hope in eternal life • Be strong in the grace • Remain faithful and steadfast • Keep the faithful Word • Guard the faith in Christ Jesus, by the holy spirit, with love.
<u>1:1</u>	<p>1 Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus,</p> <ul style="list-style-type: none"> ▪ Paul begins the writing with a view toward “life” in Christ- this is what it is all about, the new life that Christ brought. <ul style="list-style-type: none"> ○ All that Paul did, and all that Timothy did, would be in view of <i>eternal life</i>- run the race of faith <i>now</i> because it matters <i>forever</i>. ○ Also in 1 Timothy 1:1 “Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, <u>which is our hope;</u>”
<u>1:2</u>	<p>2 To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.</p> <ul style="list-style-type: none"> • Paul calls him his “beloved child.” This is his son in the faith. <ul style="list-style-type: none"> ○ There is deep intimacy forged through unity in Christ and serving side by side in the kingdom of God. ○ Much of what we’ll see in the epistle is a look inside this relationship.
<u>1:3</u>	<p>3 I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day.</p> <ul style="list-style-type: none"> • Paul brings up his ancestors- the faithful ones who went before him. <ul style="list-style-type: none"> ○ He is drawing on the past faithfulness for future encouragement ○ Paul both looks <i>back</i> (the believers before) and <i>forward</i> (the life in Christ) to draw encouragement for the work of the gospel. • Paul remembers Timothy in his prayers continually. <ul style="list-style-type: none"> ○ This is <i>how</i> he was contending for him, through prayer.

1:4	<p>4 As I remember your tears, I long to see you, that I may be filled with joy.</p> <ul style="list-style-type: none"> “I remember your tears”- <ul style="list-style-type: none"> Again, there were challenges at Ephesus because of those who had turned from the truth of the Scripture and taught contrary to the gospel of Christ. This included challenges from “grievous wolves” among their elders (overseers). See Acts 20:29 Paul is mindful and praying for Timothy in his discouraged heart. He knows the pains of the labor of the gospel as well.
1:5	<p>5 I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.</p> <ul style="list-style-type: none"> “Sincere faith”- a genuine faith. Paul reminds Timothy of the generational faith of his family. <ul style="list-style-type: none"> Paul is <i>reminding</i> him of the past to give current encouragement. He is confident that this sincere faith is in Timothy, he has seen it before. <ul style="list-style-type: none"> Compare with 1 Timothy 1:5 “Now the end [<i>outcome</i>] of the commandment [<i>to “teach no other doctrine”</i>] is charity out of a pure heart, and <i>of a good conscience, and of faith unfeigned.</i>”
1:6 - 7	<p>6 For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, 7 for God gave us a spirit not of fear but of power and love and self-control.</p> <ul style="list-style-type: none"> “fan into full flame”- to rekindle, to light up again. This is with the sense of ‘to kindle afresh’ or ‘to keep in full flame’. <ul style="list-style-type: none"> This figuratively refers to the “fervency” and the “fire” of the working of the gift of God that was in him. “gift”- a gift of grace or favor. Timothy had received this gift by grace and by the laying on hands of the elders, Paul being one of them. See 1 Timothy 4:14, 1:18 <ul style="list-style-type: none"> This gift is a grace given by the Holy Spirit to Timothy to do the work of the ministry. The power of God, the love of God, and self-control are exhibited in one’s life by means of the gospel salvation and the gift of the holy spirit, as the context will make clear. <ul style="list-style-type: none"> In just a few verses, 2 Timothy 1:14 “<u>By the Holy Spirit</u> who dwells within us, guard the good deposit entrusted to you.”

	<ul style="list-style-type: none"> ○ “Self-control” - This could be translated in several ways, including self-control, self-discipline, sound mind, and sober thinking. Self-discipline (sound mind or control) is the Greek word <i>sōphronismos</i>. It is made up of two words, “sozo” which means save and “phren” which means mind. The word describes an individual marked by a sense of sobriety, sound judgment, prudence, and moderation. Literally, <i>sōphronismos</i> describes a saved mind or a sound mind. Not only is such a mind secure and sound but it carries the additional idea that this mind is self-controlled, disciplined, and properly prioritized able to stay in control come what may. In classical Greek <i>sōphronismos</i> carries the idea of good judgment, improvement, moderation, self-control. In the Septuagint as well as in the New Testament, <i>sōphronismos</i> has to do with a sound mind or a spirit of self-control or self-discipline. This means the believer in Jesus should be marked by a disciplined mind.
<u>1:8</u>	<p>8 Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,</p> <ul style="list-style-type: none"> ● Paul encouraged Timothy to “share in the suffering” <i>for</i> the gospel (the reason) and <i>by</i> the power of God (the ability). ● “<i>by the power of God</i>” - The power of God was for <i>sharing in the sufferings</i> for the gospel. God had given a spirit of power, love, and self-discipline which would overcome the fears and troubles faced in the ministry of the gospel. <ul style="list-style-type: none"> ○ The power of God is always present, but it is not present only to remove the difficulty. Sometimes it is present to see us through the difficulty, giving us the capacity for “longsuffering with joyfulness” (Colossians 1:11) as we endure difficulties.
<u>1:9 - 10</u>	<p>9 who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began,</p> <p>10 and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,</p> <p><u>This is a summary of the glory of the gospel.</u></p> <ul style="list-style-type: none"> ● Saved ● Called to a holy calling ● Not our works but His own purpose and His own grace ● Given to us in Christ (the inexpressible gift from God) ● Before the ages began (God predetermined this redemption) ● Manifested (shown forth) in the appearing of Jesus, the Messiah, our Savior

	<ul style="list-style-type: none"> • Abolishing death (victory over sin, death, and corruption) • Bringing life and immortality (eternal life) to light (overcoming darkness) • Through the preaching of the Word of the gospel, the good news for the world.
<u>1:11 - 12</u>	<p>11 for which I was appointed a preacher and apostle and teacher, 12 which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that day what has been entrusted to me.</p> <ul style="list-style-type: none"> • “which is why I suffer as I do” - Paul was a preacher and teacher, and also an apostle (an eye-witness of the resurrected Jesus, sent by him to teach the gospel to others). This gave him <i>peculiar</i> sufferings, the like of which, many people have not known. <ul style="list-style-type: none"> ○ All people suffer, and all Christians suffer. If we choose to walk in Christ, we will face sufferings; “all who live godly in Christ Jesus will suffer persecution” (2 Timothy 3:12). ○ God gives us the courage, strength, and power to endure hardships, to have joy in sorrows, to be cast down but not overcome, and to continue steadfastly. • Paul preserved through the sufferings of the gospel because he knew whom he had believed- the living God. Not only <i>what</i> he had believed, but even greater, <i>whom</i> he had believed. • He was persuaded that God was able to guard that which He had deposited to him until the coming day when all things are according to God’s will. • What had been entrusted (deposited) to Paul was the gospel of God, which was given to him to deliver to others conscientiously and faithfully.
<u>1:13 - 14</u>	<p>13 Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. 14 By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.</p> <ul style="list-style-type: none"> • “follow”- to have and hold, implying continued holding and lasting possession. “Hold fast” suggests that the truth could be “taken” through pressures and difficulties. • “pattern of sound words”- this could be understood as “the pattern of healthy words.”

	<p><u>Healthy Words:</u></p> <p>1 Timothy 1:10b - 11 and if there be any other thing that is contrary to <u>sound doctrine</u>; According to the <u>glorious gospel of the blessed God</u>, which was committed to my trust.</p> <p>1 Timothy 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of <u>Jesus Christ, nourished up in the words of faith and of good doctrine</u>, whereunto thou hast attained.</p> <p>1 Timothy 6:3 If any man teach otherwise, and consent not to <u>wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness</u>;</p> <p>-“faith and love in Christ Jesus”-</p> <ul style="list-style-type: none"> • Faith and love describe <i>how</i> the truth is to be held. • Holding fast to the healthy words should ultimately be displayed in “faith and love in Christ Jesus.” <ul style="list-style-type: none"> ○ The healthy words of God are to increase our faith and love in Christ. <p>1 Timothy 1:5 Now the end of the commandment [<i>teaching no other doctrine</i>] is <u>charity [love] out of a pure heart</u>, and <u>of a good conscience, and of faith unfeigned</u>.</p> <ul style="list-style-type: none"> • “in Christ Jesus”- The aim and object of the faith and love is Christ Jesus. He, as the Lord, is the one in whom we place our faith and the one we love.
<u>1:14</u>	<p>14 By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.</p> <ul style="list-style-type: none"> • The good deposit of the truth of the gospel was entrusted to Timothy as well. <ul style="list-style-type: none"> ○ Timothy would be able to guard it <i>by the holy spirit</i>. It is the holy spirit by which he was equipped to minister the gospel to others. • The holy spirit dwelling in us is crucial for faithfulness. God commands a faithfulness from us that is greater than we can fulfill by our own resources but which is supplied to us through the working of the holy spirit. <ul style="list-style-type: none"> ○ Faithfulness is shown in keeping, guarding, and wisely utilizing that which God has entrusted to us.

<u>1:15</u>	<p>15 You are aware that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.</p> <ul style="list-style-type: none"> • This is different than when 1 Timothy was written, there was a turning away from Paul and his apostolic teaching in the region of Asia, where Ephesus was. • Phygelus and Hermogenes were known to Paul and Timothy, and likely involved with the church at Ephesus in a leadership capacity.
<u>1:16 - 18</u>	<p>16 May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chains, 17 but when he arrived in Rome he searched for me earnestly and found me— 18 may the Lord grant him to find mercy from the Lord on that day!--and you well know all the service he rendered at Ephesus.</p>

Chapter 2 - Sam Pittenger

2:1	<p>1 You then, my child, be strengthened by the grace that is in Christ Jesus,</p> <ul style="list-style-type: none">• “you then”- this is in light of <i>all of Asia</i> turning away, from the sufferings of the gospel, the teaching of the Word, the guarding of the deposit, the loss of fellow ministers, etc....• “Grace”- the favor of God toward us, that is in Jesus Christ. There is <i>grace</i> to walk and serve God. This grace is a supernatural endowment from God through Jesus Christ, to provide strengthening help to our lives.<ul style="list-style-type: none">○ All of the Christian life is based on grace in Christ Jesus as we are saved by grace, strengthened by grace, and serve by grace.
2:2	<p>2 and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.</p> <ul style="list-style-type: none">• Paul had been entrusted with the Word of the gospel, which he also deposited with Timothy to faithfully teach and conscientiously deliver to others. Here he encouraged Timothy to do the same, entrusting this to faithful men who will be able to teach others also.<ul style="list-style-type: none">○ These are two vital aspects for gospel growth: faithfulness and teaching.
2:3	<p>3 Share in suffering as a good soldier of Christ Jesus.</p> <ul style="list-style-type: none">• Here, equipped by the grace of Christ, faithful, and the teaching of the Word of God, Timothy was to be a “good” soldier of Christ, sharing in the sufferings of the gospel for his sake.• “Good soldier”-<ul style="list-style-type: none">○ What do soldiers fight in? Wars! This is a spiritual battle.○ Good soldiers do not give up, they keep fighting. They endure hardness against themselves.○ Good soldiers follow their commander.○ Good soldiers know their mission.○ Good soldiers are not entangled in civilian pursuits.<ul style="list-style-type: none">▪ “It is well remarked by Grotius, on this passage, that the legionary soldiers among the Romans were not permitted to engage in husbandry, merchandise, mechanical employments, or anything that might be inconsistent with their calling.” (Clarke)

<u>2:4 - 7</u>	<p>4 No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.</p> <p>5 An athlete is not crowned unless he competes according to the rules.</p> <p>6 It is the hard-working farmer who ought to have the first share of the crops.</p> <p>7 Think over what I say, for the Lord will give you understanding in everything.</p> <ul style="list-style-type: none"> • Paul paints a portrait of ministry for Timothy, that would encourage him and help him to continue in faithfulness, in the Word of God, doing the work which was entrusted to him • Three illustrations- <ul style="list-style-type: none"> ○ An unentangled soldier - not caught up in the affairs of the world, in order to please his master. ○ The athlete who runs well - he strives in the competition, he does not give up, and he does so “according to the rules” and is thus crowned. ○ The hard-working farmer- he toils (hard work), he plants, he waters, he <i>waits</i>- but the fruit does come. He should partake in that fruitfulness. <ul style="list-style-type: none"> ▪ In all three- there is a <i>prize</i>; to please the one who enlisted, to be crowned, to share in the crops. <ul style="list-style-type: none"> • All three are disciplined, single-minded, and patiently working- but there is a deep reward.
<u>2:8 - 9</u>	<p>8 Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel,</p> <p>9 for which I am suffering, bound with chains as a criminal. But the word of God is not bound!</p> <ul style="list-style-type: none"> • “Remember Jesus Christ ”- a small but profound statement. This is the essence of the ministry of the gospel, it is “him we proclaim.” <ul style="list-style-type: none"> ○ The resurrection ○ The son of David (Messiah/king) ○ Preached as the good news. • Remember Christ; this is the crux of Christianity to remember who he is, and what he has done. To keep the Word of God with “faith and love that are in Christ Jesus.” • Paul is bound like a criminal for the sake of the gospel. His death would be soon. <ul style="list-style-type: none"> ○ Yet, God’s Word is not bound (see 1:13-14)- God is able to keep it. ○ Faithful men teaching faithful men to teach others also - the Word of God goes where we cannot. The Word of God cannot be bound or contained.

<u>2:10</u>	<p>10 Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory.</p> <ul style="list-style-type: none"> • Paul's endured sufferings for the sake of others, he was poured out on the sacrifice and service of their faith that they may obtain the salvation in Christ with eternal glory. <ul style="list-style-type: none"> ○ Paul's concern is people's <i>eternal</i> state- not their comfort right now. He himself endures hardship so that people can receive eternal salvation.
<u>2:11 - 13</u>	<p>11 The saying is trustworthy, for: If we have died with him, we will also live with him; 12 if we endure, we will also reign with him; if we deny him, he also will deny us; 13 if we are faithless, he remains faithful-- for he cannot deny himself.</p> <ul style="list-style-type: none"> • The statements made in verses 11 - 13 are regarding Timothy's responsibility and calling as a servant of Christ and his reward for faithfulness in the future. <ul style="list-style-type: none"> ○ This is a true statement for all Christians who serve Christ, and a faithful Word that they can put their trust in. • This encourages Timothy to <i>remember</i> Jesus Christ (what is past) and to <i>look forward</i> (hope) to what is to come with Christ, as he "endures" now and is faithful now. <ul style="list-style-type: none"> ○ Romans 8:17 ESV "and if children, then heirs--heirs of God and fellow heirs with Christ, provided we suffer with him so that we may also be glorified with him." • These verses highlight Jesus Christ's faithfulness as an encouragement for endurance and faithfulness in service to him. Despite the faithfulness or unfaithfulness of people, Christ is faithful, and thus they may obtain "the salvation that is in Christ Jesus with eternal glory." <ul style="list-style-type: none"> ○ Even if denied by men, he will be faithful, he cannot deny himself. Christ is true even where people fail. He is faithful, his work is completed, he is reigning, and he is true to save all those who call upon him. ○ The idea of "denying" him certainly does not mean to deny him once or twice, but to deny him permanently. Even in this sense, the one who appears before Christ in eternity, having denied him in his service and obedience toward him, does not lose his salvation, but will be denied regarding his reward, and will thus suffer loss. <p>2 Corinthians 5:9 - 10 So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.</p>

	<ul style="list-style-type: none"> • The servant of Christ may fail and fall away, but Christ will not. Ultimately, the message and the person of the message are greater than any one messenger. The Lord is greater than his servants. <ul style="list-style-type: none"> ○ However, if Timothy would endure, would remain faithful, and would continue in the work, there would be a great reward. Paul reminded him that we will “live with him” and “reign with him” and this was to encourage steadfastness. However, even if denied by men, Jesus Christ remains faithful and cannot deny himself. <ul style="list-style-type: none"> ▪ “Remember Jesus Christ” ... “faith and love that in Christ Jesus.”
<u>2:14 -18</u>	<p>14 Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers.</p> <p>15 Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.</p> <p>16 But avoid irreverent babble, for it will lead people into more and more ungodliness,</p> <p>17 and their talk will spread like gangrene. Among them are Hymenaeus and Philetus,</p> <p>18 who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some.</p> <ul style="list-style-type: none"> • “quarrel about words”- Some are concerned, not with the meaning of the words which display the truth of the message, but with arguments about words themselves. <ul style="list-style-type: none"> ○ This has a costly effect on those who hear it; it “does no good” and it only “ruins the hearers” ○ In verse 16 this is called “irreverent babble (useless talk)”, and this leads people to more ungodliness instead of maturing them in godliness. • In stark contrast, Timothy was to “rightly handle” the Word of truth, to be diligent (do his best) in the presence of God as a workman of Scripture. <ul style="list-style-type: none"> ○ “do your best”- to be diligent, he was to be a worker ready to labor hard. ○ “rightly handle”- <i>orthotomeō</i>- To cut straight. This refers to handling the Word of truth in such a way that it is plain and clear. This contrasts with verses 14 and 16, regarding the minutia of arguments over words and irreverent babble. Timothy was to teach in a way that was clear and understandable, a straightforward handling of the truth. <ul style="list-style-type: none"> ▪ Apparently, the Greek word “<i>orthotomeo</i>” was also used to describe how Roman roads were built as they would cut straight through the countryside. Thus, this “cutting straight” is to do so plainly and clearly, so people can see the truth without obstruction.

	<ul style="list-style-type: none"> ○ The charge to approach the Scripture with honesty and diligence before God is true for all, but especially for those who have the responsibility of handling or teaching the Word of truth. <ul style="list-style-type: none"> ▪ Galatians 6:6 “Let the one who is taught the word share all good things with the one who teaches.” ▪ James 3:1 “Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.” ▪ 1 Timothy 5:17 “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.” ● “irreverent babble” - is profane and unhallowed talk, speech that is influenced by secular ideas. <ul style="list-style-type: none"> ○ Their useless talk spread like gangrene, a dangerous disease. <ul style="list-style-type: none"> ▪ Hearing and giving space to wrong teaching has deadly effects on the faith of some. ▪ This false resurrection teaching was an obstruction of the plain truth of Scripture, and it caused ungodliness and faithlessness. ● Hymenaeus” could be the same “Hymenaeus” mentioned in 1 Timothy 1:20 who had shipwrecked concerning the faith and who needed to learn not to blaspheme. Paul cited concrete examples of two men, probably from Ephesus, whose verbal speculations were derailing other sincere Christians from the track of God’s truth.
<u>2:19</u>	<p>19 But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity."</p> <ul style="list-style-type: none"> ● “The Lord knows those who are his” <p>John 10:25 - 30 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave [them] me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.</p> ● The two aspects of the seal: <ul style="list-style-type: none"> ○ The Lord knows those that are his. ○ Those that name the name of Christ should leave iniquity behind. <ul style="list-style-type: none"> ▪ “remember Jesus Christ raised from the dead” ▪ “faith and love that are in Christ Jesus.”

<u>2:20 - 21</u>	<p>20 Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable.</p> <p>21 Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.</p> <ul style="list-style-type: none"> • If anyone cleanses himself from what is dishonorable (useless talk, ungodliness, fleshly passions), then he will be a vessel for honorable use. <ul style="list-style-type: none"> ○ The dishonorable things of practice, doctrine, passions, ungodliness, etc... will keep us back from being useful in the church, in the master's house. <ul style="list-style-type: none"> ▪ When entangled in these things, it will corrupt our good character.
<u>2:22 - 23</u>	<p>22 So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart,</p> <p>23 Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels.</p> <ul style="list-style-type: none"> • Timothy needed to refuse to participate in unwise and immature debates since these generate arguments that prove divisive (1 Timothy 1:7). <ul style="list-style-type: none"> ○ Some questions should be refused, and they should not be engaged as they are approached foolishly and breed controversy.
<u>2:24 - 26</u>	<p>24 And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil,</p> <p>25 correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth,</p> <p>26 and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.</p> <ul style="list-style-type: none"> • "The Lord's servant"- who does he serve? Christ! Not himself. <ul style="list-style-type: none"> ○ The servant has qualities of kindness, the ability to teach the Word of God (rightly handling), patience in enduring evil against himself, and correcting others with gentleness. ○ The servant ministers with a recognition that they are deceived by Satan and are now ensnared to do his will. ○ This is with a view that the power of the gospel through Jesus Christ is sufficient to overcome this deception and to restore the spirit of power, love, and a sound mind.

Chapter 3 - Shawn Weir

3:1 - 5

1 But understand this, that in the last days there will come times of difficulty.
2 For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy,
3 heartless, unappeasable, slanderous, without self-control, brutal, not loving good,
4 treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God,
5 having the appearance of godliness, but denying its power. Avoid such people.

But: signaling a contrast from the previous chapter.

- Some opponents may repent, but Paul does not want to give Timothy an unrealistic picture – harsh opposition will continue.

When are the last days?

Is Paul describing some distant and remote future that will never affect Timothy?

- Clearly not. All this instruction on how to handle himself and to “avoid such people” would be an irrelevant exhortation if this wouldn’t be applicable in Timothy’s lifetime.
- The last days began with the birth of the Church on the Day of Pentecost
 - Peter says in **Acts 2**, on Pentecost, “And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh”
 - **Hebrews 1:1 – 2a** Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son
 - **1st Timothy 4:1a** Now the Spirit expressly says that in later times some will depart from the faith...

Times of difficulty(*chalepos*): perilous, fierce, challenging, and dangerous.

- The word was used in classical Greek both of a raging sea or animals who could not be tamed.
- It is the word used for the two Gadarene demoniacs who could not be chained or controlled by any human power.

What will be the source of these difficulties?

People (*anthrōpoi*): generic, referring to both men and women.

- **v2** “for people will be... **v5** avoid such people.
- The issues won’t so much be from disease, famine, or natural disasters, but people and their wickedness.

Then, Paul lists 18 characteristics of these difficult people in these perilous times:

1. lovers of self (*philautoi*): self-centered and narcissistic
 2. lovers of money (*philargyroi*): greedy, filled with avarice
 3. proud (*alazones*): boastful of their own importance
 4. arrogant (*hyperephanoi*): haughty in their attitude as above others
 5. abusive (*blasphemoi*): harmful and against others
 6. disobedient to their parents (*goneus apeithēs*): unresponsive to parental discipline
 7. ungrateful (*acharistoi*): unthankful, unappreciative
 8. unholy (*anosioi*): impure
 9. heartless (*astorgoi*): callous
 10. unappeasable (*aspondoi*): unforgiving and consequently irreconcilable
 11. slanderous (*diaboloi*): gossips, speakers of malice
 12. without self-control (*akrateis*): lacking restraint
 13. brutal (*anemeroi*): brutish, uncivilized
 14. not loving good (*aphilagathoi*): antagonistic to good
 15. treacherous (*prodotai*): disposed toward betrayal
 16. reckless (*propeteis*): headstrong
 17. swollen with conceit (*tetyphomenoi*): puffed up with pride, wrapped in self-delusion
 18. lovers of pleasure (*philedonoi*) rather than lovers of God (*philotheoi*): committed to personal pleasure instead of God
- Note this list begins and ends with misplaced love:
 - **v.2** lovers of self, lovers of money...
 - **v.4** lovers of pleasure rather than lovers of God

appearance of godliness, but denying its power: they make a pretense of being devoted, but deny the source of true spiritual power

Avoid such people: The only command in **v.1 - 9.** The simple responsibility of the Christian is to turn away not only from these vices, but also from the people who do these things.

1st Corinthians 15:33 Do not be deceived: “Bad company ruins good morals.”

Psalm 1:1 - 2 Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night.

<u>3:6 - 7</u>	<p>6 For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, 7 always learning and never able to arrive at a knowledge of the truth.</p> <p>Bad men, seeking weak women:</p> <ul style="list-style-type: none"> • These individuals have a target audience: weak-willed women • The adjective is important. <ul style="list-style-type: none"> ◦ This is not a descriptor of all women, but the type that these charlatans were predatory of. • These kinds of women are burdened from their sins (past or present), easily led away by worldly desires, and especially susceptible to the lies of these false teachers because they've never made the truth their own.
<u>3:8 - 9</u>	<p>8 Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith. 9 But they will not get very far, for their folly will be plain to all, as was that of those two men.</p> <p>Jannes and Jambres: these two men are the Egyptian magicians who opposed Moses before Pharaoh. (Exodus 7:8-13)</p> <ul style="list-style-type: none"> • Their names are not found in the Bible, but their names were known from Jewish oral traditions. <ul style="list-style-type: none"> ◦ These names are probably mocking nicknames because they mean “the rebel” and “the opponent.” • Just like those magicians, the false teachers with corrupt minds were opposing God’s revealed truth. <ul style="list-style-type: none"> ◦ They oppose the doctrine both in their teaching and practice. ◦ However, Paul is giving Timothy a word of encouragement - they would proceed only so far, as their Egyptian predecessors did. • Their foolishness would become common knowledge when their power and message would prove inadequate against the true power and Word of God.
<u>3:10 - 11</u>	<p>10 You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, 11 my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me.</p> <ul style="list-style-type: none"> • Timothy’s character and conduct following Paul’s character and conduct stood in stark contrast to that of these false teachers. • The fact that God had delivered Paul from all his persecutions and sufferings (from similar individuals) would have encouraged Timothy to continue following the apostle’s example.

	<p>You have followed:</p> <ul style="list-style-type: none"> • my teaching • my conduct • my aim in life • my faith • my patience • my love • my steadfastness • my persecutions and sufferings <p>Antioch, Iconium, and Lystra: are cities where Paul preached the gospel in on his first missionary journey (Acts 13 – 14).</p> <ul style="list-style-type: none"> • Timothy was from Lystra and from here he joined Paul on his second missionary journey (Acts 16:1 - 2). <p>yet from them all the Lord rescued me: Paul does not mean that he was spared from any harm. He was persecuted and he certainly suffered.</p> <ul style="list-style-type: none"> • In Antioch, persecution against Paul and Barnabas was stirred and they were driven out of the city. • In Iconium, an attempt was made by both Gentiles and Jews to mistreat them and stone them and so they fled. • In Lystra, Paul was stoned and left for dead. <p>But through it all, despite it all, Paul was strengthened by the grace that is in Christ Jesus to endure. His life was preserved from death so that he could keep preaching. Paul remained faithful and endured despite his suffering. Timothy had seen this in Paul, followed this in Paul, and could be encouraged to do the same in his own life.</p>
<u>3:12 - 13</u>	<p>12 Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, 13 while evil people and impostors will go on from bad to worse, deceiving and being deceived.</p> <p>John 15:19 – 20a If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore <u>the world hates you</u>. Remember the word that I said to you: ‘A servant is not greater than his master.’ <u>If they persecuted me, they will also persecute you.</u></p> <p>John 16:33b <u>In the world you will have tribulation. But take heart; I have overcome the world.</u></p>

	<p><u>Evil people and imitators:</u></p> <ul style="list-style-type: none"> • Evil people refers to the obvious, open enemies of Jesus Christ • Imitators refers to those who appear good and many think well of, but they are actually duplicitous and destructive. <p><u>deceiving and being deceived:</u> Those doing the deceiving are, in fact, themselves deceived.</p>
<u>3:14 - 15</u>	<p>14 But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it</p> <p>15 and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.</p> <p><u>knowing from whom you learned it:</u> Timothy had good teachers. His mother Eunice, his grandmother Lois, and his father in the faith – Paul.</p> <ul style="list-style-type: none"> • He needed to remember them, and their teaching. <p><u>able to make you wise for salvation through faith in Christ Jesus:</u> the false teaching only leads to useless disputes and ungodliness, but the sacred writings (the Bible) make one wise.</p> <p>Paul is reemphasizing the importance of Scripture in Timothy's present and future ministry. Just as it held importance in Timothy's childhood in the past, it needed to be firmly believed today.</p>
<u>3:16 - 17</u>	<p>16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,</p> <p>17 that the man of God may be complete, equipped for every good work.</p> <p><u>All Scripture:</u> This would not only have included the Old Testament Scripture, but at this point at least some of the New Testament writings as well.</p> <ul style="list-style-type: none"> • In Colossians 4:16 and 1 Thessalonians 5:27, Paul commanded the public congregational reading of his letters in the churches, as would have also been done with the Old Testament Scriptures. • In 1 Thessalonians 2:13, Paul called his own message the Word of God. • In 1st Timothy 5:18, Paul makes a direct citation of Luke 10:7 as Scripture. • In 2nd Peter 3:15 - 15, Peter refers to the letters of Paul as Scripture. <p><u>Breathed out by God (theopneustos):</u> literally meaning, “God-breathed”</p> <p>2nd Peter 1:19b - 21 ...you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.</p>

Scripture is... Profitable: Of all things, the Scripture is most useful. Therefore, Timothy must use it in his ministry.

- It is profitable for **teaching** - causing others to understand God's truth
- It is profitable **reproof** - bringing conviction of error when there has been a deviation from God's truth
- It is profitable for **correction** - bringing restoration to the truth when there has been error
- It is profitable for **training in righteousness** - training up as a child, providing guidance in the ways of right living

"They[the Scriptures] are profitable for doctrine (what is right), for reproof (what is not right), for correction (how to get right), and for instruction in righteousness (how to stay right)." – Wiersbe

Man of God: referring immediately to Timothy (**1st Timothy 6:11**)

Complete, equipped, for every good work: with the Scriptures, Timothy is equipped with all the essential tools he needs.

- The mastery and use of Scripture is only a means to an end, not an end in itself. The goal of this furnishing by the Word is for "every good work," which is the ultimate goal of all our lives.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus **for good works**, which God prepared beforehand, that we should walk in them.

1st Timothy 3:1 The saying is trustworthy: If anyone aspires to the office of overseer, he desires **a noble task** [a good work].

Chapter 4 - Shawn Weir

4:1 -2	<p>After reminding Timothy of his training in the Scripture and their divine authorship, Paul now imparts to his beloved son in the faith the marching order for the rest of his life and ministry. With the Scriptures in his hands and heart, Timothy is competent and equipped for the task. Verses 1 – 8 describe the particular “good work” of leadership that Timothy is solemnly commanded to keep till the end.</p> <p>Context before:</p> <ul style="list-style-type: none">• evil people and impostors will go on from bad to worse, deceiving and being deceived.• You [Timothy], continue in what you have learned and have firmly believed, knowing from whom you learned it• from childhood you [Timothy] have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.• All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God [you, Timothy] may be complete, equipped for every good work. <p>1 I 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: 2 preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.</p> <p>In the presence of God and of Christ Jesus: The audience could not be with greater authority. The command could not be with greater gravity.</p> <ul style="list-style-type: none">• Noticeably, the charge is not under the gaze of his companions in ministry, his congregation in Ephesus, or his opponents. The imperative is given before God and the one who will judge at his appearing.• Christ and his kingdom are to be the ultimate reality and concern of Timothy. <p>“The [Roman] Emperor’s appearance in any place was his <i>epiphaneia</i> [“appearing”]. Obviously when the Emperor was due to visit any place, everything was put in perfect order. The streets were swept and garnished; all work was up-to-date. The town was scoured and decorated to be fit for the <i>epiphaneia</i> of the Emperor. So Paul says to Timothy: ‘You know what happens when any town is expecting the <i>epiphaneia</i> of the Emperor; you are expecting the <i>epiphaneia</i> of Jesus Christ. Do your work in such a way that all things will be ready whenever he appears.’”</p> <p>- William Barclay, The Letters to Timothy, Titus and Philemon, p. 233.</p>
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	<p>Preach the Word: Paul's emphasis on the Word of God has been constant.</p> <ul style="list-style-type: none"> • There are some 36 references to the true gospel in this letter and some 17 references to false teachings. <p>There are five imperatives in verse 2:</p> <ul style="list-style-type: none"> • Preach the Word - tell it like the gospel says it is, herald the truth • Be ready always - like the soldier in the foxhole, he's got all his gear and he ready to jump up at a moment's notice • Reprove – to expose error or an area of sin • Rebuke - to sternly warn, tell them they are wrong, and warn them of the consequences if they don't repent • Exhort with complete patience and teaching - keep urging them with truth, and don't give up on them, teach line by line, didactically unfold the Scriptures for them continually
4:3 - 4	<p>3 For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions,</p> <p>4 and will turn away from listening to the truth and wander off into myths.</p> <p>Sound teaching (<i>hugiaiñō</i>): healthy, wholesome, uncorrupted – the same word was used in 2 Timothy 1:13</p> <p>Itching ears: (<i>knēthō</i>): desiring to be scratched, figuratively referring to teachings that are fascinating and intriguing, tickling to the intellect and tantalizing to the curiously, sermons that are speculative and filled with spicy assertions.</p> <p>Accumulate teachers(<i>episōreuō</i>): literally means to “heap up,”</p> <p>To suit their own passions (<i>epithumia</i>): has the same verbal root as the “weak women” in chapter 3, their cravings, desires, and lusts</p> <ul style="list-style-type: none"> • Timothy was dealing with no new problem, and neither are we when these matters arise among God's people: <p>Isaiah 30:9 - 11 For they are a rebellious people, lying children, children unwilling to hear the instruction of the LORD; who say to the seers, “Do not see,” and to the prophets, “Do not prophesy to us what is right; speak to us smooth things, prophesy illusions, leave the way, turn aside from the path, let us hear no more about the Holy One of Israel.”</p> <p>Jeremiah 5:30 - 31 An appalling and horrible thing has happened in the land: the prophets prophesy falsely, and the priests rule at their direction; my people love to have it so, but what will you do when the end comes?</p> <p>In contrast to them, Timothy was not to become more discouraged, but more dedicated to doing what God called him to do.</p>

4:5	<p>5 As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.</p> <p><u>Paul gives four more imperatives to Timothy:</u></p> <ul style="list-style-type: none"> • Always be sober-minded(<i>nēphō</i>): watchful, clear-headed • Endure suffering (<i>kakopatheō</i>): the same word as in 2:3 as a good soldier, learn to suffer well • Do the work of an evangelist (<i>euaggelistēs</i>): continue proclaiming the gospel, for some who've never heard and to those who know it best • Fulfill your ministry (<i>plērophoreō</i>): bring it to fullness until accomplished <p>Paul has now brought a conclusion to all of his fatherly words of instruction regarding Timothy's lifelong duties as a minister of Christ. His final charge in this closing gathers up the concerns expressed throughout the letter and crystallizes them into nine memorable imperatives that begin with 'preach the word' and end with 'fulfill your ministry.' These nine commands likely summarize and bring to mind many long conversations the apostle and his son had over their years serving side-by-side.</p> <p>Paul has called on Timothy to preach and teach God's Word with much patience and careful instruction, to be cool-headed in every situation, to bear under whatever sufferings and afflictions await him, to promote the gospel, and to do so until he has fully accomplished the ministry to which Jesus Christ has called him – just like Paul has.</p>
4:6 - 8	<p>In drawing his letter to a close, Paul now provides a personal report on his life and ministry. It is drawing to a close.</p> <p>6 For I am already being poured out as a drink offering, and the time of my departure has come.</p> <p>7 I have fought the good fight, I have finished the race, I have kept the faith.</p> <p>8 Henceforth 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.</p> <p>A drink offering (<i>spendō</i>): Paul is describing his approaching death with Old Testament sacrificial language. "<i>I've held nothing back... I didn't keep anything in the cup and I'm about to be entirely spent.</i>"</p> <ul style="list-style-type: none"> • After a priest offered the lamb, ram, or bull, he would pour out wine beside the altar. This was the last action in their sacrificial ceremony. • Paul's life had been a living sacrifice to God since his conversion and now the last actions of his sacrifice were already being poured out.

	<p>the time of my <u>departure</u> has come (<i>analsis</i>): unloosing, departure</p> <p>The same word was used of:</p> <ul style="list-style-type: none"> • losing a beast of burden when the workday is done • weighing an anchor so the vessel can sail • collapsing a tent as a soldier breaks camp <p><u>Verse 7 literally reads in the Greek as:</u></p> <p>The good fight, I have fought; the race, I have finished; the faith, I have kept.</p> <p>Crown of righteousness (<i>stephanos</i>): not a royal crown, but the victor's crown – like the ones given to the champions in the Olympic games</p> <p style="text-align: center;"> Only one life, 'twill soon be past, Only what's done for Christ will last. And when I am dying, how happy I'll be, If the lamp of my life has been burned out for Thee. </p>
<u>4:9 - 12</u>	<p>9 Do your best to come to me soon.</p> <p>10 For Demas, in love with this present world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia.</p> <p>11 Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry.</p> <p>12 Tychicus I have sent to Ephesus.</p> <p>Demas: had been Paul's fellow worker. He was spoken highly of before as one with reputation (Colossians 4:14 and Philemon 24), but now he loves this present world, literally "the now age."</p> <ul style="list-style-type: none"> • Note the contrast of loves: Loving his appearing to righteously judge or the "now world." <p>Crescens and Titus: This isn't necessarily indicating that these other men deserted him like Demas, just that they aren't with Paul. It seems likely they are ministering to other needs on Paul's behalf to these other churches.</p> <p>Luke alone is with me: the faithful, loyal, and beloved physician.</p> <p>Mark: John Mark, who had left the work, and been a difficult point of disagreement (Acts 15:36-40). Timothy is to pick him up on his way to Rome because he is useful again.</p> <p>Tychicus I have sent: Tychicus had been sent by Paul to Ephesus, perhaps to relieve Timothy there, because Paul is commanding Timothy to come to see him in Rome.</p>

<u>4:13</u>	<p>13 When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments.</p> <p><u>Cloak</u>(<i>phailonēs</i>): can be translated as a carrying case used for scrolls</p> <p><u>Paul's life is ending in a Roman jail in the company of three other faithful men:</u></p> <ul style="list-style-type: none"> • Timothy • John Mark • Luke <p>Three men who could teach, preserve, and help put the canon of the New Testament Scriptures together...</p>
<u>4:14 - 15</u>	<p>14 Alexander the coppersmith did me great harm; the Lord will repay him according to his deeds.</p> <p>15 Beware of him yourself, for he strongly opposed our message.</p> <p><u>Alexander</u>: this may be the same man from 1st Timothy 1:20.</p> <p>the Lord will repay him: we learn from Paul how to handle such an injustice</p> <p>Romans 12:19 Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.”</p> <p>Warn the church and leave justice in God's hands.</p>
<u>4:16 - 18</u>	<p>16 At my first defense no one came to stand by me, but all deserted me. May it not be charged against them!</p> <p>17 But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth.</p> <p>18 The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen.</p> <p><u>My first defense</u>: this may have been his first imprisonment in Rome (spoken of at the end of Acts), or it could have been the first hearing under his current imprisonment. Either way, he may have been deserted, but he was not disgruntled. He was never alone.</p>

	<p><u>all deserted me. May it not be charged against them:</u> who does this sound like?</p> <p>Luke 23:33 - 34 And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. And Jesus said, “<u>Father, forgive them, for they know not what they do.</u>” And they cast lots to divide his garments.</p> <p>Acts 7:58 – 60 Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named <u>Saul</u>. And as they were stoning Stephen, he called out, “Lord Jesus, receive my spirit.” And falling to his knees he cried out with a loud voice, “<u>Lord, do not hold this sin against them.</u>” And when he had said this, he fell asleep.</p> <p>To him be the glory forever and ever. Amen.</p> <p>May we like Paul, entrust all our life to the will of God and direct all our endeavors to the glory of God.</p>
<u>4:19 - 21</u>	<p>19 Greet Prisca and Aquila, and the household of Onesiphorus. 20 Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus. 21 Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers.</p> <p>Do your best to come before winter: This is hard to read. There is much heart and emotion behind it. The great apostle Paul is now an old dying man and he dearly wants to see his young son in the faith just one last time before he lays down his life for his Lord.</p> <p>Greetings to you... [from] all the brothers (<i>adelphoi</i>): plural in the Greek and without a gender connotated, meaning “all the brothers and sisters.”</p>
<u>4:22</u>	<p>22 The Lord be with your spirit. Grace be with you.</p> <p>Can we possibly imagine better closing words?</p> <p>your spirit: singular in the Greek, directed at Timothy.</p> <ul style="list-style-type: none"> The same Lord who was always with and never abandoned Paul throughout his entire life and ministry – Now Timothy, the Lord be with <u>you</u>. <p>grace be with you: plural in the Greek, directed to the whole church as this was read.</p> <p>Paul had fulfilled his ministry and was ready to receive his reward. His last words were to enhearten another man to do the same – to be able to one day also say:</p> <p>The good fight, I have fought; the race, I have finished; the faith, I have kept.</p>

Only One Life by Charles Thomas Studd

Charles Thomas Studd was born in the 1800s into a very wealthy family in London and was destined for a life of affluence and leisure. Not only this, but in his own day Charles was something like the Michael Jordan of cricket. However, during his college years at Cambridge, he became converted to Christianity when he heard two lines in a sermon. While many expected for him to go on to play professionally, Charles chose to forsake it all for the purposes of the Kingdom of God.

Charles Studd would become a part of what became known as The Cambridge Seven - a group of seven men who laid down the fame and flattery of men and to become evangelists in the unknown parts of the world. Studd would go on to minister in India, Africa, and China. His wealthy father left him a sizable inheritance which he graciously gave entirely away for the preaching of the gospel. Notably, one whom he generously gave to was George Müller.

Charles Thomas Studd: You may have never heard of his name. If he went on to professionally play cricket, certainly his name would have been better remembered by books, but his name is remembered in heaven forever. He wrote this poem regarding those two lines that he heard on that day from that fateful sermon, that convicted his heart to sell out, forsake all, leave the fishing nets of his life behind, and follow his master, the Lord Jesus Christ:

Two little lines I heard one day,
Traveling along life's busy way;
Bringing conviction to my heart,
And from my mind would not depart;
Only one life, twill soon be past,
Only what's done for Christ will last.

Only one life, yes only one,
Soon will its fleeting hours be done;
Then, in 'that day' my Lord to meet,
And stand before His Judgement seat;
Only one life, 'twill soon be past,
Only what's done for Christ will last.

Only one life, the still small voice,
Gently pleads for a better choice
Bidding me selfish aims to leave,
And to God's holy will to cleave;
Only one life, 'twill soon be past,
Only what's done for Christ will last.

Give me Father, a purpose deep,
In joy or sorrow Thy word to keep;
Faithful and true what e'er the strife,
Pleasing Thee in my daily life;
Only one life, 'twill soon be past,
Only what's done for Christ will last.

Oh let my love with fervor burn,
And from the world now let me turn;
Living for Thee, and Thee alone,
Bringing Thee pleasure on Thy throne;
Only one life, "twill soon be past,
Only what's done for Christ will last.

Only one life, yes only one,
Now let me say, "Thy will be done";
And when at last I'll hear the call,
I know I'll say "twas worth it all";
Only one life, 'twill soon be past,
Only what's done for Christ will last.

Only one life, 'twill soon be past,
Only what's done for Christ will last.
And when I am dying, how happy I'll be,
If the lamp of my life has been burned out for Thee.

Charles Studd died in old age, as a missionary still in the field ministering the gospel in jungles of the Congo. Witnesses record that his last spoken word was "Hallelujah!"