

Exegesis: 2 Timothy 4

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Translation vv.1-2

1) I charge (you) before God and Christ Jesus, who is about to judge the living and the dead, and by His appearing and His kingdom, 2) Preach the Word; be ready when convenient, inconvenient. Reprove, rebuke, encourage—with all patience and instruction.

Word Study

- 1) Διαμαρτυρομαι (pres. mid. dep, ind. 1, sg.) charge or warn, testify or bear witness
μελλοντος (μελλω – aor. act. ptc. g, sg.) be about to
κρινειν (κρινω – pres. act. inf.) separate or distinguish, consider, judge
ἐπιφανειαν & βασιλειαν – acc. of swearing or adjuration
- 2) κηρυξον (κηρυσσω – aor. act. inv.) proclaim, preach
ἐπιστηθι (ἐπιστημι – 2 aor. act. inv.) stand by or near, be on hand
εὐκαιρως adv. when convenient, in season

ἀκαιρως adv. when inconvenient, out of season, ill-timed s

ἐλεγξαν (ἐλεγχω – 1 aor. act. impv.) bring to light, expose; convict or convince; reprove, correct; punish, discipline

ἐπιτιμησον (ἐπιτιμαω – aor. impv.) reprove, rebuke, warn; punish

παρακαλεσον (παρακαλεω – aor. act. impv.) call to one's side; urge, encourage; request; comfort

Commentary vv.1-2

St. Paul begins this chapter by directing Timothy, the young pastor, to see just what the ministry means both for Timothy himself and for all to whom he will speak. He reminds him first of all to look at who will be observing his actions—God. If his actions are not in accordance with the Lord's will, Timothy will have to realize that God will see those things. Likewise when his actions are in agreement with God's will, Timothy will also be able to take comfort in knowing God is with him, helping him in his ministry. And how will Timothy know if his actions are in agreement with the Lord's will? By studying the Word of God, the Holy Scriptures, as Paul had said in the last verses of the previous chapter. The Scriptures would be his norm throughout his ministry.

Paul strongly urges, yes, charges, or even waxes, Timothy to “preach the word” in light of “Christ Jesus, who is about to judge the living and the dead and in view of His appearing and His kingdom.” He says in other words: Timothy, look at what Jesus had done for you and for all people by dying for your sins and theirs. Then realize what will happen to all who have not heard of Him and do not believe in Him, the Christ. At His appearing and the appearing of His kingdom, Christ Jesus will come in all His glory and will judge the world, both believers and unbelievers.

“Preach the Word,” he says. Paul, who knew his death was near, wanted this to be the main message that Timothy would remember. Preach that Word of God which he had earlier (3:16) described as being “useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (NIV).” Timothy was equipped with the word of God. Now he was to use it, when convenient or inconvenient, “in season or out of season.” Now he was to use it for reproving, telling the sinner when he is wrong, for rebuking, telling the sinner that what he is doing is not only wrong but bad, and for encouraging, when someone is right according to God's Word. All these things, contrary to what may be the typical young pastor's way of handling things, were to be done “with all patience and instruction.”

In these first two verses of the chapter Paul describes not only the ideal, the goal, of the ministry for Timothy, but for each of us ministers today as well. As long as our dear Lord allows us to be capable of preaching His Word, the Holy Scriptures, let that be our main goal in life and in our ministry. For the message of the Word alone saves through the work of the Holy Spirit. Our message is not to be our own opinions, or the opinions of others; it is not to be the latest scientific “facts” but it is to be the Word of God.

And as each of us knows, the call to preach the Word may not always come to us when convenient to us. It may come when we feel we're too busy or it may come in the middle of the night. Yet our Lord grants us to be ready always.

Due to the fact that the call to serve comes even at inconvenient times, we may have a hard time keeping patience and understanding. We may feel it would be easier and faster to simply tell the counselee, “This is the way it is because I say so, or because our church has a rule about that. Take it or leave it.” But our Lord tells us to be patient and to instruct as we reprove, rebuke or encourage.

To maintain this respect for God to do His will, to preach His Word even when inconvenient, we ourselves will have to continue to study His Word with all diligence. With His Word ever before us, with the knowledge of what Christ Jesus has done for us and for all others, and with the knowledge that He will soon return to judge the world, we will certainly continue to strive for the ideal ministry. This will really be important as we consider what is happening in the world and even within the church as seen in the next verses.

Translation vv. 3-4

3) For there will be a time when they will not endure sound teachings, but according to their own desires, they, feeling an itch in (their) hearing, will accumulate for themselves teachers, 4) and on the one hand away from the truth (their) hearing they will turn, on the other hand toward myths they will turn aside.

Word Study

- 3) ὑγιαίνοοσης (ὑγιαίνω – pres. act. ptc. f. gen. sg.) be in good health; sound
διδασκαλίας (διδασκαλία) act.: act of teaching; pass.: teaching. gen. with verbs of emotion
ἀνεξοῦνται (ἀνεχῶ – fut. mid. 3rd pl.) endure, bear with, put up with
ἐπισωρευουσιν (ἐπιαυρεύω – fut. act. 3rd pl.) heap up, accumulate
κνηθήμενοι (κνηθῶ – press pass. ptc. m, nom, pl.) itch; pass. s feel an itching
ἄκοη – faculty of hoaxing; act of hearing ear; what is heard fame, report acc. of respect.
- 4) ἀποστρεψουσιν (ἀποστρέφω – fut. act. ind. 3rd pl.) turn away
ἐκτραπησονται (ἐκτρέπω – 2 fut. pass. ind. 3rd pl.) Pass, with mid. sense: turn, turn aside, turn away

Commentary vv.3-4

Already near the time of Paul's death, Paul gave the warning that the time would come when people just wouldn't put up with sound teaching. They would not just find themselves a teacher or two that would agree with what they wanted to hear, but would actually "heap up teachers for themselves." There were many in the world even at that time who would not listen to the Word of God and chose rather to follow their own false teachers. But here Paul is predicting a time within the Christian church itself. These so-called Christians "having an itch in their hearing" would "heap up teachers for themselves." They would want their hearing tickled. In other words they'd want to hear certain teachings and not other ones. They would find teachers who spoke what they wanted to hear. Vincent in his *Word Studies of the New Testament*, p. 321, mentions the fact that here ἄκοη is in the singular and as such never refers to a single ear, but means either "a report," the act of "hearing," or as in this case, the sense of "hearing."

These people will turn away from listening to the truth and will instead listen to myths. We are reminded of the Christian church today where so many hold to the so-called "theistic evolution" for example. Rather than listening to what God's Word says, they choose to listen to teachers who speak things more "reasonable" to them. The same could be said for each and every false doctrine that has crept into the church, for every false doctrine is maintained within the church only because listeners and teachers who prefer to follow their own ideas rather than what God tells us in His Word.

We ourselves can take proper warning from Paul's words here, and watch that we are not caught up in desires to please the crowd, even if it be a Wisconsin Synod crowd, that desires to hear what it wants to hear instead of what God says in Scripture. Paul warns Timothy and us in the following verse:

Translation v. 5

5) As for you, be sober in all things, bear hardship patiently, do the work of an evangelist, fulfill your ministry.

Word Study

- 5) νηφε (νηφῶ – pres. act. inv. sg.) be sober, well balanced, self-controlled
κακοπαθησον (κακοπαθέω – 1 aor. act. inv. sg.) suffer misfortune; bear hardship patiently
πληροφορησον (πληροφορέω – 1 aor. act. inv. sg.) fulfill

Commentary v.5

While people everywhere even in the church would be looking for teachers who supported and taught their own false views, Timothy was to “remain sober,” or “be self-controlled.” “As for you, Timothy, control yourself,” Paul warns. Don’t get involved in trying to please men while displeasing God. Rather, Timothy was to “endure hardship patiently,” which certainly would come as he would speak forth God’s Word in its truth and purity, opposing the world around him and even many Christians.

While the false teachers might continue to encourage their followers by saying they were all doing fine and would get to heaven for all their fine deeds, Timothy was to “do the work of an evangelist,” telling all with whom he would come into contact they were sinners and needed the Savior Christ Jesus.

“Fulfill your ministry.” Do all in your power, Timothy, to serve those whom the Lord gives you to serve. Don’t do a half-hearted job, don’t give a little bit of time here and there for service, give yourself fully to the work the Lord has given to you.

Certainly this section of the chapter begins and ends with basically the same theme, “Preach the Word.” If we are faithful to the Word of God, by studying it and proclaiming it, then we will also be doing the work of an evangelist, we will hold in us the constant desire to serve the Lord to our fullest measure, giving ourselves freely to do this most important work, bringing souls to the saving message of Christ crucified and risen.

What awaits us? The same that awaited Paul as he shows in the following verses.

Translation vv.6-8

6) For I on my part am already being poured out like a drink offering, and the time of my departure is present. 7) The good fight I have fought, the course I have completed, the faith I have kept. 8) In the future there is stored up for me the crown of righteousness which the Lord, the righteous Judge, on that day will give away to me, and not to me alone, but to all the ones who love His appearing.

Word Study

6) σπενδομαι (σπενδω – pres. pass. ind. 1 sg.) be offered as a drink offering

ἀναλυσεως – departure

ἐφεστηκεν (ἐφιστημι – 2 pf. ind. 3 sg.) pres. & aor.: stand by or near pf.: stand by, be present, be imminent

7) ἠγωνισμαι (ἀγωνιζομαι – pf. act. ind. 1 sg.) engage in a contest; fight

τετελεκα (τελεω – pf. act. ind. 1 sg.) bring to an end, finish, complete

τητηρηκα (τηρω – pf, act, ind. 1 sg.) keep, hold, preserve

8) ἀποκειται (ἀποκειμαι – pres. act. ind. 3 sg.) be put away, stored up

ἀποδωσει (ἀποδιδωμι – fut. act. ind. 3 sg.) give away, give up, render

ἠγαπηκοσι (ἀγαπαω – pf. act. ptc. dat. pl.) love cherish

Commentary vv. 6-8

St. Paul knew that his departure from this life was near. We learn from later verses that he was on trial and that at his first defense, no one came to his aid. This was, no doubt, the main reason he presumed he would be sentenced to die soon. We don’t know exactly when that death took place, but estimated dates for this letter are the years 66 or 67, and his death is guessed to have occurred shortly afterwards. He speaks of himself here as a drink offering which is already being poured out. When the last drop will be gone, he doesn’t know, but guesses it will be soon.

But Paul had written to the Philippians words which express his feelings as his departure draws near: “For to me to live is Christ and to die is gain...I desire to depart and be with Christ, which is far better...” (Phil. 21, 23b). Notice Paul calls it his “departure.” Much as we might talk of departing to go to another city or state,

Paul speaks of death. It's not necessarily a euphemism for death; he looks at and speaks of death purposely in this manner. Death only means a departing from this life to the life to come which is much more glorious.

In his first letter to Timothy, Paul had ended by encouraging him, "Fight the good fight of faith." Now Paul in evaluating his own life and ministry concludes, "I have fought the good fight, I have completed my course, I have kept the faith." Knowing that Paul was anything but a braggard ("Let him who boasts, boast in the Lord"—2 Cor. 10:17), certainly we realize that he is not bragging here of his own accomplishments, but looking at things realistically. He with the Lord's help and guidance had led a life dedicated to God. Now there awaited him a "crown of righteousness." The Lord had declared him righteous through faith in Jesus' merits. Now there awaited him a life where he was and is completely righteous with no more sin or effects of sin. The crown of righteousness would be given to him "on that day," no doubt referring to Judgment Day, for Paul continues by saying that this gift would be given not only to him but "to all who love His appearing." "His appearing" stands as a further description of what will happen on "that day."

"All who love His appearing" are, of course, all who believe in Christ for only believers look forward to that wonderful day when they will be united, body and soul, with the Lord, the righteous Judge. All others will most assuredly tremble at the Judge's appearing. Note this type of love: ἀγάπη—the love for the Lord's second appearing which comes from understanding the purpose of that appearing and eagerly awaiting it.

The beauty of this passage for us lies in the fact that we too are included. We think of the words of Revelation 2:10, "Be faithful even to the point of death, and I will give you the crown of life (NIV)." John speaks of life eternal as the "crown of life;" Paul says "the crown of righteousness." But the life that awaits us is the same either way we look at it, we will be given life eternal, not as a reward for all our efforts, but it will be given as a gift for what Christ has done for us. And, as Paul has given us such a good example of how the Lord keeps His own faithful through life, so we also pray that he work in each of us that same faithfulness to Him and His Word.

Translation vv.9-13

9) Make every effort to come to me as quickly as possible. 10) For Demas, since he loved the present age, abandoned me, and went to Thessalonica; Crescens (went) to Galatia, Titus to Dalmatia. 11) Luke alone is with me. Taking along Mark bring (him) with you yourself; for he is useful for me for service. 12) Tychicus I sent away to Ephesus. 13) When you come, bring the cloak which I left behind at Troas with Carpus, and the books especially the parchments.

Word Study

9) Σπουδασον (σπουδαζω – aor. act. impv. sg.) hasten, hurry; with inf: make every effort

10) ἐγκατελιπον (ἐγκαταλειπω – 2 aor. act. ind. 3 sg.) leave behind, abandon

ἐπορευθη (πορευω = koine: only mid. & pass. – 1 aor. mid. ind. 3 sg.) go, proceed, travel

11) ἀναλαβων (ἀναλαμβάνω – 2 aor. act. ptc. m. sg. nom.) take up; take along

12) ἀπεστειλα (ἀποστέλλω – 1 aor. act. ind. 1 sg.) send away

13) ἀπελιπον (ἀπολείπω – 2 aor. act. ind. 1 sg.) leave behind

Commentary vv. 9-13

Paul, like us, felt the need of Christian friends and fellow workers to support him in his final hours. For that reason he urges Timothy to come quickly, or as quickly as possible. The Greek by this time usually dropped the comparative form of the adverb, replacing it with the regular adverbial form (Blass-DeBrunner A245(1), therefore allowing the translation, "as quickly as possible."

Paul wanted to have Timothy present with him, because only Luke was with him; all others either he had sent on missions elsewhere or they had chosen to leave, or even desert him. Here Paul points out that Demas has deserted him. Demas had apparently been a faithful co-worker, mentioned by Paul in Col. 4:14 and

Phlm. 24. But his love for the world overruled his love for the Lord and His workers. Now when Paul was in trouble, Demas left him. Note that Demas' love for the world is in opposition to the love of Christ's second appearing of vs. 8. Both are ἀγάπη love. Demas' main love, desire, understanding was directed toward this present age, instead of the one to come. This is noted, no doubt, as a word of caution to Timothy and to all of us, Let none of us think that he is too good or too strong of a Christian worker to fall away from the Lord. It is by the grace of God alone that we are His own, and by the grace of Him alone that we will remain faithful.

Crescens, of whom we know nothing but this reference, was more than likely one of Paul's assistants who had work to do for the Lord in Galatia. And Titus had gone to Dalmatia to work.

Earlier, in Paul's first missionary journey, Mark had deserted Paul and Barnabas (Ac 15:37), and when Barnabas suggested they take Mark along on the second missionary Journey Paul split company with Barnabas, choosing to take Silas with him rather than to take the chance that young Mark would again fail them. But Paul must have changed his mind about Mark at a later time. He mentions that Mark is with him as he writes the letters to the Colossians (4:10) and to Philemon (v.24). And here in 2 Timothy, Paul speaks well of Mark, describing him as being "useful for me for service." Timothy is to bring him along when he comes. (We don't know where Mark was at the time, but he was apparently somewhere between Ephesus where Timothy was and Rome where Paul was.)

In verse 12, Paul says, "I sent Tychicus to Ephesus." This is more than likely an epistolary aorist; by the time Timothy read this letter, Tychicus was with him in Ephesus, probably to be supply pastor while Timothy was in Rome with Paul. Tychicus, a native of the province of Asia (Ac. 20:4) was Paul's friend and fellow worker and often carried Paul's letters to their destinations (Eph. 6:21, Col. 4:7, Titus 3:12, here).

Finally, Paul gives instructions to Timothy to bring his cloak. Winter is coming; Paul will need it. The Lord has shown us a Paul not as some super-human, but as a human being with human needs. Paul who knows he will die soon still realizes that, provided he's still around for a few months, he will need his winter coat—another reason Timothy should come quickly! He also wants his books, whatever they were (possibly books for his defense). And above all, Paul wants the parchments, most likely his copy of the Septuagint. If he is to die soon, he would like to spend more of his time studying the Scriptures. This is certainly a fitting verse for us and our people, showing a human Paul, a Paul about to die, a Paul who feels that even now he is not too old or too knowledgeable to study the Scriptures for additional help and strength, a Paul who probably has inner fears about the next days and months and knows the Word of God alone can remove those fears.

Translation vv.14-15

14) Alexander, the coppersmith, did me much harm; the Lord will give back to him according to his works, 15) for whom also you look out; for he very much opposed out words (message).

Word Study

14) ἐνδείξατο (ἐνδεικνυμι – 1 aor. act. ind. 3 sg.) show, demonstrate, do something to someone

15) φυλασσοῦ (φυλασσω – pres. mid. inv. sg.) look out for, be on guard against

ἀντεστη (ἀνθιστημι – 2 aor. act. ind. 3 sg.) koine: mid. sense: set oneself against, oppose, resist

ὃν – "relative connective," a relative pronoun serving also as demonstrative (B-D 258, p. 240)

Commentary vv.14-15

Just who Alexander the coppersmith or metalworker was, we are not sure. But whoever he was, he had one object in mind and that was to destroy Paul, his reputation, and his work if possible. Note Paul's reaction to him. He felt no personal vengeance. He had earlier written to the Romans (12:19), "Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord (NIV)." Now Paul showed that he practiced what he preached. Instead of taking personal vengeance, he says: "The Lord will repay him for what he has done."

Then he continued by warning Timothy about him. Since he strongly opposed Paul's message, he would do the same for Timothy.

We may very frequently run into those who oppose our message and the very fact that we are Christians. When we do, it is not our duty, or our privilege, to get even with them, but rather we can set an example for others by practicing what we preach. And if at all possible, we can try to avoid getting into a position where they could harm us or our message.

Translation vv.16-18

16) At my first defense no one stood by me, but all abandoned me; may it not be counted against them, 17) The Lord stood by me and strengthened me, in order that through me the preaching might be accomplished and that all the Gentiles might hear, and I was rescued out of the lion's mouth, 18) The Lord will deliver me from all evil works, and will save (me) for His kingdom, the heavenly one; to whom be glory for ages of ages (for ever and ever). Amen.

Word Study

- 16) *παρεγενετο* (*παραγινομαι* – 2 aor. mid. ind. 3 sg.) come, be present; appear; stand by, come to the aid of
εγκατελιπον (*εγκαταλειπω* – 2 aor. act. ind. 3 sg.) forsake, abandon
λαγισθει (*λογιζομαι* – 1 aor. pass. opt. 3 sg.) reckon, count (against); think, believe
- 17) *παρεστη* (*παριστημι* – 2 aor. act. ind. 3 sg.) place beside, approach, stand by
ενεδυναμωσεν (*ενδυναμω* – 1 aor. act. ind. 3 sg.) strengthen, make strong
πληροφορηθη (*πληροφορω* – 1 aor. pass. subj. 3 sg.) fulfill, accomplish
ακουσωσιν (*ακουω* – 1 aor. act. subj. 3 pl.) hear
ερρυσθην (*ρυομαι* – 1 aor. pass. ind. 1 sg.) deliver, rescue, save
- 18) *ρυσεται* – fut. mid. dep. ind. 3 sg.

Commentary vv. 16-18

It was perhaps in Paul's first defense where Alexander had done him much harm. Whether or not that is the case, however, what Paul was most disappointed in was the fact that when he could have had fellow Christian friends speak up for his support none was willing to do so. All feared for their own lives and none would risk his own well being to help the great apostle Paul. Once again Paul showed his Christianity toward them in spite of the way they treated him by not being angry with them. Rather he prayed, "May it not be counted against them"—may the Lord not hold it against any who out of fear for their own lives had not come to his defense.

As for himself, Paul testified that even though no human beings had helped him, the Lord had been with him. The Lord had worked in Paul enough strength that even before this hostile, heathen group in court, he was able to proclaim the message of Christ. In that way he says the Lord delivered him "from the mouth of the lion." This cannot be taken literally since Paul was a Roman citizen and citizens would never be sentenced to such a death. It no doubt simply refers to the fact that he was rescued from the sentence of death after the first defense.

Moreover, Paul not only praised the Lord for standing by him in the first defense, but was confident that the Lord would continue to deliver him from all evil. Here he shows his confidence that the devil and all his wicked followers could not harm him. He says, in other words, what Luther said later in his Reformation hymn: "And take they our life... They yet have nothing won; The Kingdom ours remaineth." Paul was confident that even if they killed him, he would still remain unharmed, he would be saved "for His kingdom, the heavenly one." Notice that Paul didn't hope that maybe, possibly, he might go to heaven; he was confident that heaven awaited him, not because of all the wonderful things he had done or because he had led such a good life, but because of what the Lord had done for him by rescuing him from all evil and by what He would still do for him,

save him for eternal life. For that reason he gives all glory to Him forever and ever, and ends with amen—most certainly this is the way it is and will be.

Translation vv.19-22

19) Greet Prisca and Aquila and the household of Onesiphorus. 20) Erastus remained in Corinth; Trophimus I left at Miletus since he was sick. 21) Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brothers. 22) The Lord be with your spirit. Grace be with you.

Word Study

19) Ἀσπασαι (ἀσπαζομαι – 1 aor. mid. inv. 2 sg.) greet

20) ἔμεινεν (μεινω - 1 aor. act. ind. 3 sg.) remain

ἀπελιπον (ἀπολειπω – 2 aor. act. ind. 3 sg.) leave behind

ἀσθενουντα (ἀσθενεω – pres. act. ptc. acc. pl.) be sick

21) Σπουδασον (σπουδαζω – 1 aor. act. inv.) make every effort (with inf.)

Ἀσπάζεταιται (ἀσπαζομαι – pres. mid. ind. 3 sg.)

Commentary vv.19-22

Paul concludes his letter to Timothy as he concluded most of his other letters, with greetings to certain people and some last minute instructions, and finally with a benediction.

And who should lead the list to be greeted but Prisca or Priscilla, and Aquila! These two were active lay evangelists. We hear in 1 Cor. 16:19, a church was meeting in their house. We first meet them in Corinth, where they had “recently come from Italy (Ac. 18:1-28).” Since they were tentmakers, they must have traveled for business from city to city. Yet everywhere they went they made it a point to tell others the good news of Christ, teaching Apollos more about Christ Jesus, for example (Ac. 18:18ff), and accompanying Paul on part of his second missionary journey, back from Corinth to Ephesus. In Romans 16:3f, Paul sends greetings to them first describing them as “fellow workers in Christ Jesus,” Then he shows the impact they had on the Gentile congregations, “Not only I but all the churches of the Gentiles are grateful to them.”

The greeting to Priscilla and Aquila is immediately followed by one to the household of Onesiphorus. We learn in 2 Tim. 1:16ff that while Onesiphorus was visiting Rome, he purposely sought out Paul, unlike so many others in Rome who had deserted Paul when he was imprisoned. We also hear that Onesiphorus had helped him in many ways in Ephesus.

When Timothy read this letter he would probably wonder why Paul did not mention Erastus and Trophimus, so Paul, expecting such questions, explains what happened to them, Erastus, one of Paul’s helpers (Ac, 19:22), remained in Corinth; Trophimus had gotten sick at Miletus and Paul had left him there. Here is a good passage against the notion that faith healing was always done at that time. Paul did not heal Trophimus but left him in Miletus to recover. Paul did not use the power of healing as he pleased, but as the Lord wanted and only then.

Paul repeats his request that Timothy get to Rome before the stormy season—before winter. He did not want to spend an additional five months of winter without Timothy’s and Mark’s companionship, as well as the things Timothy was to bring with him.

Timothy must have personally known Eubulus, Pudens, Linus and Claudia. We know nothing of them from Scripture other than their names. Tradition holds that Linus later became the bishop of the first church of Rome (not to be confused with the first bishop of the church of Rome, which some traditions give to another).

The apostle then closes with two benedictions. First “The Lord be with your spirit (Timothy).” May He guide you, Timothy, as you travel and as you continue to live and speak for Christ. If you notice, in the KJV the translation reads “The Lord Jesus Christ be with thy spirit,” Manuscript evidence is fairly evenly divided. Both versions appear in early and widespread manuscripts. So in that case what is usually done is to determine which

is the more likely to have happened, an omission or an addition, and to choose the least likely. The places where a sacred name is deleted in the New Testament Greek manuscripts are very rare, whereas the addition of sacred names is more common. For that reason both the UBS and Nestle texts went with the shorter reading and this exegete would agree.

Notice that Paul closes with a second benediction, not specifically directed to Timothy, but rather since it reads “Grace be with you (pl),” it is directed to all who would read this letter—even to us indirectly. The “amen” of the KJV and Luther again can be explained more easily as an addition than as an omission in the Greek texts. What’s more, it appears in fewer manuscripts than do the words “Jesus Christ” earlier in this verse.

Finally as to the subscription in the Textus Receptus and other Greek texts, there are so many variants that they discredit each other completely. The subscription must indeed be a later addition.

In this way the chapter and entire letter end very fittingly. “Grace be with you.” And may our Lord who has been so gracious to us in the past, continue to shed His grace abundantly on all of us as He did on Paul and Timothy, as we preach His Word.