

2 TIMOTHY VERSE BY VERSE

Session 12 | 2 Timothy 4:14-22

2 TIMOTHY 4:14-18 | PAUL'S ENEMIES

- Verse 14 –
 - This Alexander the coppersmith could be the same as the Alexander in Ephesus, who (Acts 19:32-34) who attempted (without success) to separate the Jews from the Apostle Paul in the mob celebrating Diana of the Ephesians. Paul had mentioned an Alexander in 1 Timothy 1:20, whom he had delivered unto Satan. It is possible that this is also the same person.
 - That this person is a Jew who had rejected Paul's teaching is likely, since Paul delivers him over to a reward that is according to his works.
 - Such a "curse" would be unfitting for one in the body of Christ.
 - However, such a curse is common in Old Testament language (see 2 Sam. 3:39, Psalm 28:4, etc).
 - This verse gives evidence that Paul did not accept the premise that one should never "name names," nor that one should never "say only nice things."
- Verse 15 –
 - The reason to "name names" was so that Timothy (and others who would read the letter) would *beware*. And the reason to beware was that **he hath greatly withstood our words**.
 - The use of the plural, **our words**, when Paul is the singular author, must mean that Paul and Timothy preach the same thing, and Alexander was against anyone and everyone who was "Pauline" in their doctrine.
 - Though this verse has specifics of individuals, those of us who hold Pauline theology should also understand that there are many (then and now) who oppose such doctrine.
 - Some have radically even gone so far as to suggest Paul should be removed from the scriptures.
 - Others have designed "new perspectives" on Paul to try to get his teachings in harmony with the Kingdom gospel.
 - Most have simply reinterpreted Paul's clear teachings to be a muddled mess of grace and works.
 - And for those who hold Paul's theology strictly, prepare to have those, like Alexander, who will stand against **our words**.
- Verse 16 –
 - In a very different response from the previous, in which Paul prayed the Lord to **reward him according to his works**, Paul now speaks of his **first answer** (his first ἀπολογία [apologia], or *defense*), referring to his first trial. This was likely the unrecorded trial before Caesar.
 - Alexander **greatly withstood our words** (v. 15), a very aggressive action. Those in verse 16 fail to **stand with me**, a much more passive action, which **forsook** Paul nonetheless.
 - However, Paul prays **that it may not be laid to their charge**, a very gracious prayer.
- Verse 17 –
 - Though he was alone in the previous trial, Paul rejoices that **the Lord stood with me, and strengthened me**.
 - This deliverance was **out of the mouth of the lion**.

- This phrase can either mean that Paul was spared the death-by-lions in the amphitheater, from which a Roman citizen was protected, or Paul is using **lion** metaphorically for the Caesar.
 - The deliverance was done for a two-fold purpose:
 - **That by me the preaching might be fully known.**
 - The word **preaching** is κήρυγμα [kerugma], with emphasis on *proclamation*.
 - It appears that God not only wanted to deliver the message unto Paul, but that He also wanted Paul to be the *delivery-man* of the message. This could be both by his actual preaching and by his letters.
 - Thankfully, we now have a first-hand account of Paul's words. This was the providence of God and a huge benefit to those who hold and defend Pauline theology.
 - Secondly, **that all the Gentiles might hear.**
 - Whether the word ἔθνος [ethnos] is used in its narrow manner of *non-Jew* or its broader manner of *all-nations* has no real impact on the meaning of the words. God wanted Pauline theology to be spread to all.
- Verse 18 –
 - This confident remark is partially perplexing. Earlier Paul had stated that he was **ready to be offered** and that his death was near (2 Timothy 4:6). Here he claims that the Lord will **deliver me from every evil work**. We have several options:
 - He is not speaking of the work of the Roman government, but rather of the evil work of his theological enemies. The word **every** doesn't support this well.
 - He doesn't use the word **deliver** in the sense of *physical* deliverance but rather *spiritual* deliverance. The strongest case that the word can be used this way is Matthew 6:13. However, the word can also be used in a physical manner, as in Matthew 27:43. Zechariah uses the word in connection with enemies in a physical sense in Luke 1:74. Paul himself uses the term in a physical sense in 2 Corinthians 1:8-10.
 - *Perhaps* he is using this physically and believes that he will *not* die at the hands of his enemies. If this is the case, then the traditional teachings about the death of Paul must be discarded.
 - Paul also believed he would be **saved unto his heavenly kingdom**. The English word **preserve** is σώζω [sozo], which is *to save*. Two things should be noted:
 - Paul does not at all believe that he is currently *in* the Kingdom, but that this is something *future*. If the word **heavenly** meant "spiritual and not physical" then he would have said that he was *already saved in the heavenly kingdom*. The word **heavenly** refers to the source of the kingdom.
 - Paul certainly believed that he had a place in the coming Kingdom and in the Body of Christ. This does not prove that members of the body of Christ are recipients of the kingdom, but rather than Jews who are believers under the pattern of Paul *and* faithful to the requirements of the Kingdom can experience *both blessings*.

2 TIMOTHY 4:19-22 | PAUL'S CLOSING COMMENTS

- Verse 19 –
 - **Prisca** is Priscilla. It is not known if this is a “nickname” or simply another way of saying the same name. S
 - he, along with **Aquila** are the ones that taught Apollos **the way of God more perfectly** (Acts 18:26), opening Apollos to the understanding of the Pauline mystery.
 - The couple was originally from Rome but moved to Corinth (Acts 18:1-2) under Jewish persecution.
 - **Onesiphorus** was also mentioned in 1:16.
- Verse 20 –
 - **Erastus** is mentioned in Acts 19:22 and Romans 16:23. He and Timothy had been working companions for Paul at one time.
 - **Trophimus** is mentioned in Acts 20:4 and 21:29, where he is called **an Ephesian**.
 - The most interesting aspect about him is that he was **left at Miletum sick**.
 - This makes it all but certain that Paul was no longer performing healing miracles, and that the manifestation gifts were now gone, and **now abideth faith, hope, charity, these three** (1 Cor. 13:13).
- Verse 21 –
 - This is the second time Paul begs Timothy to come quickly (see also v. 9). He mentions four others, none of whom have any further reference in scripture.
- Verse 22 –
 - Paul’s customary closing notes to Timothy.