

# The Second Epistle of Paul to Timothy

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### Background – Emperor Nero

A depiction of the Emperor Nero under whom Paul was martyred in Rome. 2 Timothy 4:3-4

The book of Acts closes with Paul in prison in Rome, in a sort of house arrest, about the year 63 A.D. The common belief is that he was acquitted, returned to Greece and Asia Minor, was later re-arrested, taken back to Rome, and this time placed into a dungeon (Mamertine prison), and executed about 66 to 68 A.D. This epistle was written while he was awaiting his execution in that dungeon.

Nero was born in 37 A.D., his father died when he was 3 years old, and he was brought up by his mother, one of the all-time most diabolical women, a great-granddaughter of the emperor Caesar Augustus. After poisoning her second husband, his mother, Agrippina married her uncle, the emperor Claudius, and convinced him to favor her son Nero over the rightful claim of his own son Britannicus.

Agrippina eliminated her opponents among Claudius' advisors, then poisoned Claudius himself in 54, and his son Britannicus in 55 A.D. Upon the death of Claudius in 54 A.D., she at once had her son Nero proclaimed emperor by the Praetorian Guard, overruling the Senate. For the first time absolute power in the Roman Empire was vested in a mere boy of 17. Despite his upbringing, he behaved quite reasonably up to the year 59 A.D.

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The Great Fire of Rome occurred in 64 A.D. And it's generally accepted by historians that Nero himself had the city set on fire, but more importantly, the population of Rome blamed him, with the motive of wanting to rebuild Rome into a grander new city. Though an inhuman brute, he was a great builder and he did undertake to rebuild it and started an enormous palace.

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Nero in response to the populace blaming him tried to shift responsibility for the fire onto the Christians, who were thought already by the population of Rome to engage in many wicked practices. Up to this point the government hadn't clearly distinguished Christians from Jew, but now Nero initiated the Roman policy of persecution of the Christians.

## **An introduction from Haley's Bible Handbook:**

"In and around Rome, multitudes of Christians were arrested and put to death in the most cruel ways. Crucified. Or tied in skins of animals and thrown into the arena to be eaten to death by dogs. Or thrown to the wild beasts. Or (as the picture on the slide depicts) tied to the stakes in Nero's gardens, with pitch poured over their bodies, and their burning bodies used as torches to light Nero's gardens at night, while he drove around in his chariot.

It was in the wake of this persecution that Paul was re-arrested, and brought back to Rome. This time by the agents of Rome, not by the Jews. This time as a criminal, not on some technical violation of Jewish law as he was during his first imprisonment or "house arrest". His trial had progressed far enough at the point of writing this second epistle to Timothy that he knew there was no hope of escape. While waiting in the Roman dungeon for the "time of his departure" he wrote this last letter to Timothy, his bosom friend and trusted co-worker, begging him to be faithful, in spite of everything, to his trust as a minister of Christ, and to hurry on to Rome before winter.

In this dark hour is one of the noblest passages of Scripture. Being executed for a crime of which he was not guilty. His friends forsaking him, leaving him to suffer alone. The cause for which he had given his life being attacked in the west by persecution, and in the east going into apostasy. Yet he gave no hint of regret that he had given his life to the service of Christ and His churches. He gave no hint of doubt but that Christianity and His churches, though now apparently defeated in the eyes of the Roman people would eventually be triumphant. And he gave no hint of doubt but that the moment his head would be cut from his body he would go straight to the arms of Him whom he had loved and served so devotedly. This epistle of the exultant cry of a dying conqueror,"

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### **Occasion (context) and Purpose**

Paul is in prison at Rome for the second time. He longs to see his son in the faith Timothy (1:4). He wrote this letter primarily to encourage Timothy in the work of Christ as he encounters persecution and faces false teachers, and he urges him to exercise his spiritual gifts (2 Tim. 1:6), to boldly face suffering "as a good soldier of Jesus Christ" (2 Tim. 2:3), to deal wisely with the false teachers in his church (2 Tim. 2:14-26), and to continue to exhibit a strong testimony for Christ in the wake of the apostasy and wickedness in the world (2 Tim. 3:1-9).

He is also getting cold in the dungeon and urges Timothy to come before winter (4:21) and bring the warm coat Paul left at Troas, and his books and parchments (4:13). He obviously wants to study. But his main purpose for writing this epistle is give Timothy (and us) one last exhortation to keep the faith (4:1,2) and propagate the faith (2:2,24-26), and to warn Timothy (and us) of the already present and ever growing apostasy (turning away from the truth).

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### Summary of 2 Timothy

The second Epistle is much more personal, written near the close of Paul's life. This epistle contains less teaching content than the first one and talks to Timothy as a father who would soon be leaving his son.

He urges Timothy to maintain his spiritual gift (1:1-7) and to be a faithful partner of his in suffering for the gospel (1:8-2:13). Again the apostle warns against the false teachers (2:14-19) and urges Timothy to be a noble servant of Christ (2:20-26). The third chapter contains a description of conditions in the last days which had already started and have gotten worse ever since (vv. 1-9). Then the aged apostle gives his final charge to his son in the faith (3:10-4:5) and his own testimony (4:6-8). The Epistle closes with personal remarks about the current situation (4:9-18) and the final greetings (4:19-21) and benediction (blessing) (4:22).

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In 2 Timothy, Paul is writing as one who knows his days on earth are soon about to be over. He's about to lay down his heavy burdens as an apostle, and so he writes to challenge and strengthen his son in the faith, Timothy, in his difficult ministry in Ephesus. And central to everything in 2 Timothy is the sure foundation of the word of God.

The church at Ephesus is one of the most significant in the New Testament. It was started by Paul, Aquila, Priscilla, and even Apollos on Paul's second and third missionary journeys. Paul had spent over 2 years there on his 3<sup>rd</sup> missionary journey and later had warned the pastors that grievous wolves would rise up from their ranks as he passed by on the way to Jerusalem. This church became the largest, most influential one after the fall of Jerusalem in 70 AD. And Timothy is the head pastor now in 67 AD, just before the fall of Jerusalem. He has a great responsibility.

After Timothy, the apostle John would even be its chief pastor. About 30 years after 2<sup>nd</sup> Timothy is written, this church at Ephesus is the first one mentioned by Christ in Revelation chapter 2. Christ commends it with "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."

So, it *sounds like Timothy had been faithful in his ministry* after the death of the apostle Paul. But, with the passing of some 30 years of time, eventually that church succumbed to back-sliding and Christ states: "Nevertheless I have somewhat against thee, because thou hast left thy first love."

## Outline

- I. Persevere in Present Testings (1:1-2:26)**
  - A. Thanksgiving for Timothy's Faith (1:1-5)**
  - B. Reminder of Timothy's Responsibility (1:6-18)**
    - 1) Paul's Testimony (1:8-12)**
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    - 3) Paul Deserted (1:15)**
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  - C. Characteristics of a Faithful Minister (2:1-26)**
    - 1) Three Symbols of the Christian (2:1-7)**
      - a. The Soldier (2:3,4)**
      - b. The Athlete (2:5)**
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    - 3) Contrasts in the Church (2:14-26)**
      - a. True and False Teachers (2:14-19)**
      - b. Honorable and Dishonorable Vessels (2:20,21)**
      - c. The Kind and the Quarrelsome (2:22-26)**

- II. Endure in Future Testings (3:1-4:22)**
  - A. Approaching Day of Apostasy (3:1-17)**
    - 1) Characteristics of the Last Days (3:1-9)**
      - a. Love of Money and Pleasure (3:1-5)**
      - b. Depraved Living and Thinking (3:6-9)**
    - 2) Persecution and Steadfastness (3:10-17)**
      - a. All Christians Persecuted (3:10-13)**
      - b. The Adequacy of Scripture (3:14-17)**
  - B. Charge to Preach the Word (4:1-5)**
  - C. Approaching Death of Paul (4:6-22)**
    - 1) Paul's Final Testimony (4:6-8)**
    - 2) Paul's Final Plea (4:9-13)**
    - 3) Human Opposition and Divine Support (4:14-18)**
    - 4) Closing Greetings, Farewell (4:19-22)**

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### Commentary on 2 Timothy

#### I. Persevere in Present Testings (1:1-2:26)

In these first two chapters, Paul mentions that he gives thanks for Timothy's faith, reminds him of his responsibility in chapter 1, and then gives the characteristics of a faithful minister in chapter 2.

##### A. Thanksgiving for Timothy's Faith (1:1-5)

He mentions his prayers for Timothy. Paul has opened almost every epistle with prayers and thanks.

**1:1-5** <sup>1</sup>Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, <sup>2</sup>To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord. <sup>3</sup>I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; <sup>4</sup>Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; <sup>5</sup>When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Even though it is he who is about to die, Paul has Timothy in his prayers night and day. He affectionately calls him, "my dearly beloved son". He misses Timothy and greatly desires to see him. Timothy's mother, Eunice, was a Jewess, and his father was Greek. Both his mother, and his grandmother, Lois, were godly women and guided his early formative years and passed on their great faith to him. The influence of a mother can be enormous.

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#### B. Reminder of Timothy's Responsibility (1:6-18)

**1:6,7** <sup>6</sup>Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. <sup>7</sup>For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Paul mentions again the "gift" which Timothy possessed as a result of the putting on of the hands of Paul. Probably when Paul ordained Timothy by laying hands on him, the Holy Spirit gave Timothy the gift necessary to fulfill the ministry to which he was called. Again, 1 Thessalonians 5:24 says, "Faithful is he that calleth you, who also will do it."

You might not feel now like you are able to Pastor or be a missionary, but if God has called you, He will give the ability, the "gift" that you need to fulfill what He's called you to do.

He encourages Timothy to “stir up” this gift and to use it for the glory of God. Paul wants to be sure that Timothy uses everything that God has given him to be a strong leader among the churches against apostasy when he is no longer around. Part of that gift seems to involve boldness, because Paul next tells Timothy that fear is not of God.

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I.K. Cross wrote:

“God has given to every one of us some kind of ability. It is not necessary to spend our lives trying to figure out what God has given us the ability to do, but rather to use fully every opportunity to be of service any way we can, and God will see that the talent He has given us is put to good use. We should not waste valuable time seeking a greater opportunity unless we make the most of those God opens to us day by day.”

Too many people sit around not really doing much for God because they want to know what the gift is that God has given them. Their problem is really that they want to do something that is big and noticeable, they want their flesh glorified by what they do, and they aren’t willing to do anything that’s available at that moment, because it’s not glorious enough for their ego. They’re waiting for something bigger to come along.

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In verse 7, Paul declares that fear (except for the fear of God) is not of God. Fear comes from the same 3 sources that all temptation comes from: our flesh (or our own heart which is deceitful above all things), the world, and Satan. Peter was affected by fear when he was in the high priest’s garden and denied Christ 3 times. King Saul was paralyzed by fear when he faced Goliath, and Abraham was motivated by fear when he denied that Sarah was his wife. Fear is a powerful influence that can make us deny Christ or be afraid to go forward and attack when we should. But, God’s peace gives us the spirit of “power, and of love, and of a sound mind.” Anxiety is not of God. It is a signal that we’ve lost the peace of God in our hearts and need to get right with Him or get closer to Him.

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**Philippians 4:6,7** **6Be careful (anxious or fearful) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**

**Colossians 3:15** **15And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.**

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### 1) Paul's Testimony to Timothy (1:8-12)

**1:8-12** <sup>8</sup>Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; <sup>9</sup>Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, <sup>10</sup>But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: <sup>11</sup>Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. <sup>12</sup>For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

This gets complicated as a lot of passages in Paul's epistles often do (verses 8-11 are actually one sentence). Since God has given us the spirit of power, and of love, and of a sound mind (from verse 7); Paul tells Timothy to not be ashamed of the testimony of Christ or of Paul being in prison.

He encourages him to be also a "partaker of the afflictions of the gospel according to the power of God." Paul knows from personal experience that it can be God's will at times in our lives for us to suffer persecution, even unto death, and God can enable us to endure it, He can give us the power to get through it and will definitely reward us in heaven for enduring it for His sake.

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I.K. Cross wrote:

"Taking your share of suffering for the gospel likewise gives you a share in the resulting glory which will follow, and Paul says there is absolutely no comparison between the two; "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18)"

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In verse 9, Paul is reminding Timothy that he's been saved and called with an holy calling. That God saved him and called him not because of his good works, but because of God's grace and because God had an ultimate purpose. That ultimate purpose of saving mankind was secured in Christ even before the creation of the world.

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In verse 10, that purpose (to save mankind) was revealed when Christ was born as a man, died, and rose again, abolishing death and bringing life and immortality to light through the gospel. And it is that gospel that Paul was called to first of all preach, to be an apostle of, and to teach to the Gentiles.

And for that reason, so that he can fulfill the eternal purpose of God in redeeming mankind, he willingly suffered all those things. And he wasn't ashamed to suffer for Christ and the sake of the gospel, because He knew Christ, the One whom He entrusted his eternal soul to; that Christ was faithful to keep Him.

One commentator summed these verses up by saying, "It is only our responsibility to give to God all we have in serving Him in the gospel, and He will take care of the consequences, provide our needs, and secure our future."

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### 2) Paul's Admonition (1:13, 14)

**1:13,14** <sup>13</sup>Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. <sup>14</sup>That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

He urges Timothy again to "hold fast" (or grasp securely) the form (or outline) of truth or sound words as he puts it, that he has taught him through the years. He taught Timothy in faith and love which came from Christ.

**What is "that good thing which was committed unto thee" that Paul tells Timothy to keep in verse 14?** I think it is the truth, the doctrine that Paul had committed to him over the years (as Paul will write in 2:2 "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.") Timothy had been one of those faithful men that Paul had committed those things to and he wanted Timothy to keep them, not in his own power, but by the power of the Holy Spirit.

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### 3) Paul Deserted (1:15)

**1:15** <sup>15</sup>This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.



Paul now changes gears and deals with some personal matters. Remember on Paul's 3<sup>rd</sup> missionary journey in Acts 19, that he taught for 3 months in the synagogue at Ephesus, then separated the disciples and taught daily in the school of Tyrannus for 2 years, and it says, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." That is the Roman province of Asia. Well, now all those in Asia had turned away from Paul.

Imagine not just a few, but all the people of a whole region that you'd poured your life and heart into turning their backs on you late in your ministry. It had to have broken his heart. That type of rejection will happen to you in your ministry at some point: you can count on it. How will you cope? The two leaders are mentioned: Phygellus and Hermogenes.

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### 4) Paul Befriended (1:16-18)

**1:16-18** <sup>16</sup>The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: <sup>17</sup>But, when he was in Rome, he sought me out very diligently, and found me. <sup>18</sup>The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

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God always makes sure we aren't tested beyond what we can endure (1 Corinthians 10:13), and He had a faithful servant named Onesiphorus encourage Paul by diligently seeking him out and somehow "refreshing" him. It had to raise his spirits to know that someone cared enough to search for him, despite the dangers involved just to meet some of his needs.

This man wasn't ashamed of Paul's imprisoned state and was brave enough to declare himself a Christian by visiting him. Paul prayed for God to be merciful to him and his house, most likely a reference to the danger he put himself and his family in by ministering to Paul.

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### C. Characteristics of a Faithful Minister (2:1-26)

#### 1) Three Symbols of the Christian (2:1-7): soldier, athlete, farmer

**2:1,2** <sup>1</sup>Thou therefore, my son, be strong in the grace that is in Christ Jesus. <sup>2</sup>And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

The “therefore” of this verse refers to what was said in the previous verses, that two men had forsaken Paul and one had remained faithful. The conclusion? Paul knew some of the pressures Timothy would be facing and he wanted him to be strong, not relying on himself, but strong in Christ, relying upon His strength.

**Philippians 4:13 <sup>13</sup>I can do all things through Christ which strengtheneth me.**

Paul knew that the strength to continue to be faithful despite all of the opposition lay not in himself, but in the grace of God which he could only find in his constant close relationship with Christ.

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Verse 2 is a summary of the 3<sup>rd</sup> section of the Great Commission. Of transmitting the truth on to those who will be faithful to pass it on themselves. We’re responsible to disciple all who get saved, but we especially have to be careful to fully train those who are faithful and who will pass the truth onto others. Are we going to be faithful to pass the truth on? Verse 2 is the whole reason this Bible College exists. We’re all stewards of the truth and we’ll be held accountable one day for our stewardship of the truth, we can’t let it lay dormant in us and die with us.

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##### **a. The Soldier (2:3,4)**

**2:3,4 <sup>3</sup>Thou therefore endure hardness, as a good soldier of Jesus Christ. <sup>4</sup>No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.**

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Paul had in mind the Roman soldiers of his day, the toughest, most disciplined and most efficient in the world at that time. “Endure hardness” means literally to suffer trouble, to endure affliction. We’re all enlisted in Christ’s army the moment we get saved. There are lots of benefits, no doubt, but we’re also enlisted as soldiers to engage in a battle that will not end until our death or the Rapture. And Paul is telling us that the only way to remain a capable soldier in this war is to remain free from “entanglement” with this world, with the affairs of this life. There’s a million things that can distract us from fighting this war.

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##### **b. The Athlete (2:5)**

**2:5 <sup>5</sup>And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.**

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The Greek word for “strive for masteries” is *athleo*, a word that means “to contend in competitive games” and that gives us our English word athlete. His second example for the Christian life is that of an athlete who “strives” to win the event, but must compete according to the rules or be disqualified or penalized. We have to abide by all the rules outlined in the Scriptures, and follow the doctrines of the Bible. This is why Paul tells Timothy and us in verse 15 to study the rules to meet God’s approval.

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### c. The Farmer (2:6,7)

**2:6,7 <sup>6</sup>The husbandman that laboureth must be first partaker of the fruits. <sup>7</sup>Consider what I say; and the Lord give thee understanding in all things.**

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Paul once again teaches that the Pastor and those on staff who labor in the word and doctrine should be supported financially by those they labor over:

**1 Timothy 5:17 <sup>17</sup>Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.**

Evidently this concept was being attacked as well. When it comes to money, there will always be those blow-hards who will say that if a Pastor is truly spiritual he won’t accept money, or at least should live in poverty. That is just not scriptural.

In verse 7, Paul is challenging Timothy to think about the illustrations in verses 1-6 and allow God to give him understanding about them. We need to consider what it means to be a steward of the truth, a soldier of Christ who keeps his or her focus on the war at hand, and an athlete who competes according to the rules, and finally to remember to honor and reward those who rule and labor over us in the ministry.

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### 2) Suffering and Glory (2:8-13)

Suffering and glory are intimately connected in the life of a Christian. If we suffer for the cause of Christ in this life, we’ll be rewarded greatly in eternity.

**2:8-10** <sup>8</sup>Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: <sup>9</sup>Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. <sup>10</sup>Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

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Paul continues to stick to the basics and reminds Timothy of Christ's resurrection. Paul was giving Timothy encouragement by reminding him that Christ really had risen from the dead. Notice Paul says, "according to my gospel". There were many false gospels out there: Paul made it abundantly clear that the gospel he preached was from Christ and was pure.

**Galatians 1:11,12** But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

And for that very gospel that he preached, Paul was suffering as an evil doer. But even while he was bound in prison, the word of God is never bound, it is always accomplishing what God wants it to.

**Isaiah 55:11** <sup>11</sup>So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

Because Paul knew that the word of God could not be defeated, he endured all things, knowing that he would be victorious because the word of God would be victorious in winning souls to Christ. "That they may also obtain the salvation which is in Christ Jesus".

He wasn't glum in prison, because he knew he hadn't labored in vain when he had preached the gospel: it's effect was still being felt even while he was shut-up in prison. They might hold the messenger, but there was no way they could hold the message.

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**2:11-13** <sup>11</sup>*It is a faithful saying:* For if we be dead with *him*, we shall also live with *him*: <sup>12</sup>If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: <sup>13</sup>If we believe not, *yet* he abideth faithful: he cannot deny himself.

In verse 11, Paul says that if we died with Christ in salvation, (in other words, if we got saved), then we'll also live with Him in our resurrected bodies. But, he goes on to say that if we endure suffering with Him, we'll also reign with Him when He returns as the King of kings and Lord of lords.

**Romans 8:17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

However, he also says that if we deny Him, He'll also deny us.

**Luke 9:26** <sup>26</sup>For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his Father's*, and of the holy angels.

And finally, in verse 13, even if we are faithless, He remains faithful – we have become one with Him and He cannot deny Himself. It's reassuring to know that once we're saved, our future doesn't depend upon us, but upon the One who gave Himself for us. He cannot and will not forsake us, though at times He may have to chasten us for our disobedience.

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### 3) Contrasts in the Church (2:14-26)

#### a. True and False Teachers (2:14-19)

**2:14-19** <sup>14</sup>Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. <sup>15</sup>Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. <sup>16</sup>But shun profane *and* vain babblings: for they will increase unto more ungodliness. <sup>17</sup>And their word will eat as doth a canker: of whom is Hymenaeus (remember, he was mentioned in 1 Timothy) and Philetus; <sup>18</sup>Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. <sup>19</sup>Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Paul now points out that people should be reminded of these 4 statements made in the previous 3 verses (That if we die with Him, we'll live with Him: if we suffer, we'll reign with Him: if we deny Him, He will deny us: and even if we are faithless, He is faithful), because these statements are basic to the Christian's life.

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And in verse 14 Paul makes it clear we can't waste time arguing over things that profit no one. This sort of arguing divides instead of instructing. Paul states that sort of striving about words subverted the hearers (the Greek word *katastrophe*), or "overthrew" them.

Instead we all need to involve ourselves in studying the word of God. The word translated as "study" means "be diligent". Our studying of God's word shouldn't be a half-hearted endeavor.

**Colossians 3:23** And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

Especially if God has placed us or may someday place us into a ministry where we will be teaching or in some way or another involved in evangelism or discipleship; we need to prepare, to study the word of God.

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John Phillips wrote:

“Diligent study requires time, commitment, and hard work. Only by that kind of study can the student of Scripture “shew himself approved unto God.” The word translated as “shew” means “to present”. In all of this word of “rightly dividing”, we should not scorn the help of other people. God has given the gift of teaching to many others before us and the preaching and writings of gifted, godly men can be invaluable – as long as we listen to them and read them with Berean caution (Acts 17:10-11).”

We need to be able to “rightly divide the word of truth”. There is so much at stake. People may read a few books of the Bible, hear a few sermons preached on a certain topic, and come away thinking they’re an expert on those books or topics, when they’ve only scratched the surface. Then they go out and lead people astray. God will hold us accountable for what we’ve taught others.

**Who did Christ scold the most vehemently?** The scribes and Pharisees, who were the teachers of the law in His day, who added their own interpretations to the law and passed on their man-made traditions, their opinions. He really laid into these teachers who weren’t rightly dividing the word of truth throughout Matthew chapter 23. James also warns those who teach the word of God:

**James 3:1** <sup>1</sup>**My brethren, be not many masters (or teachers), knowing that we shall receive the greater condemnation (or stricter judgment).**

### Slide 37

In verse 16, “profane” speaks of that which is unholy and common, and “vain babblings” means “discussions of useless things”. We need to avoid this type of useless talking, since it only leads to ungodliness in us and those we’re talking with. And those words will eat like a “canker” (or gangrene: which is the deadness of tissue produced by overwhelming infection, that if not dealt with drastically by amputation will end in the death of the entire body).

Paul now once again names names, giving us two (Hymenaeus and Philetus) who were teaching that the resurrection had already taken place, overthrowing the faith of some in Ephesus.

I.K. Cross writes:

“Heresy spreads like poison and should be dealt with as soon as it is discovered, before it can destroy the body itself. No matter what men do to try to destroy the truth or confuse matters, “the foundation of God standeth sure.” It stands because God has set His seal upon it, and that seal bears this inscription: “The Lord knoweth them that are His.” We cannot always make this judgment as to who is and isn’t saved, but God knows.”

## Slide 38

### b. Honorable and Dishonorable Vessels (2:20,21)

**2:20,21** <sup>20</sup>But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. <sup>21</sup>If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

## Slide 39

As Paul continues on the matter of godly living, he points out that in a large house at that time, not every vase or basin was made of gold and used to drink from: some were of wood or clay and used as a commode (a toilet). If we confess our sins and are washed in the blood of the Lamb, we can be a vessel that God can use. But if we just continue to let our sin remain in our lives, we're a vessel of dishonor, and Christ will not be able to use us in any significant way. As one author put it, "Not everyone is called to preach, but those who keep themselves separated from the wicked world about them can be sure that God has a use for them in His house."

## Slide 40

### c. The Kind and the Quarrelsome (2:22-26)

**2:22-26** <sup>22</sup>Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. <sup>23</sup>But foolish and unlearned questions avoid, knowing that they do gender strifes. <sup>24</sup>And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, <sup>25</sup>In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; <sup>26</sup>And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

## Slide 41

We need to run from those "youthful lusts" mentioned above and to replace these lusts with pouring ourselves into seeking after righteousness, faith, agape love (meeting the needs of others), and the peace of God with others of like faith in our local church. Doing so out of a pure heart, not wearing a mask, but being open and transparent.

At the same time, we need to avoid those intellectual arguments Baptists are sometimes known for: going off on a doctrinal tangent and ending up arguing over something that really is eternally of little significance.

Proverbs 13:10 - Only by pride cometh contention: but with the well advised is wisdom.

## Slide 42

Verses 24-26 need to be memorized by all servants of God. We need to avoid striving with those who are lost or apostate, realizing our arguing with them is pointless, it only pushes them further away and sends a bad message to anyone looking on. We need to always remain gentle and meek, and patient; tirelessly giving them whatever they are willing to take in of the word of God and let God turn their heart to repentance.

When we leave off doing God's work in the spirit, and try to win people in the flesh, and end up arguing and striving with them, disaster occurs. Repentance and conversion is always the work of God, not man. It's our pride that wants to win the argument. And pride has no place in the work of God.

And if we're frustrated by that other person's hard-headedness, we need to remember that they're blinded, and taken captive by satan's deceit, as we also once were. That thought ought to give us some empathy and patience in dealing with them.

## Slide 43

### II. Endure in Future Testings (3:1-4:22)

#### A. Approaching Day of Apostasy (3:1-17)

##### 1) Characteristics of the Last Days (3:1-9)

###### a. Love of Money and Pleasure (3:1-5)

**3:1-5** <sup>1</sup>This know also, that in the last days perilous times shall come. <sup>2</sup>For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup>Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, <sup>4</sup>Traitors, heady, highminded, lovers of pleasures more than lovers of God; <sup>5</sup>Having a form of godliness, but denying the power thereof: from such turn away.

Paul now tells us some things we need to know and saints have needed to know since this was written. The last days started during the time of the apostles and continues with us today as the return of Christ gets ever closer. Some characteristics of these times apply to us saints, although we don't like to think so.

We were raised in this wicked society and we've all been influenced by it, so some of these descriptions apply to us as well to some degree or another and there are some things mentioned we need to bring to Christ for cleansing of.



#### **Slide 44**

Lovers of their own selves: selfish and self-centered, only out for themselves. Children are born with self firmly enthroned in their hearts, today few have outgrown that.

Covetous: greed for what one doesn't have. An unending desire for something more.

Boasters: trying to make themselves appear greater than they really are.

Proud: thinking more highly of themselves than they ought to; they imagine themselves to be above other people.

Blasphemers: speaking evil against God and godly things.

Disobedient to parents: a total breakdown of parental authority, which has really become an epidemic today.

Unthankful: ungrateful, possessing an attitude of entitlement, that they're owed everything.

Unholy: profane in morals and spiritual values, holding nothing to be sacred.

#### **Slide 45**

Without natural affection: the absence of natural love between human beings. This can also include homosexuality or even the excessive love of pets while ignoring children (or the animal rights activists who are also strongly pro-abortion: it's alright to kill babies, but don't harm an animal).

Trucebreakers: their promises mean nothing, they make and break commitments.

False accusers: telling lies on each other, or lying in general.

Incontinent: lacking self-control, everyone doing whatever they want.

Fierce: brutal, ruthless.

Despisers of those that are good: hating not just those who are good, but despising good itself.

Traitors: betraying other's trust in you.

Heady: stubborn, reckless, and no longer reasonable.

## Slide 46

Highminded: conceited or haughty.

Lovers of pleasures more than lovers of God: This is the basic problem of our society, “there is no fear of God before their eyes.” Pleasure has become this world’s God.

Having a form of godliness, but denying the power thereof: they respect religion, which has become popular, but they have no tolerance for genuine Christianity. They go through the outward motions of their religion, but have no evidence of any power with God.

All of these things need to be brought to Christ and repented of if they’re in our life.

## Slide 47

### b. Depraved Living and Thinking (3:6-9)

**3:6-9** **“For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, <sup>7</sup>Ever learning, and never able to come to the knowledge of the truth. <sup>8</sup>Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. <sup>9</sup>But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.**

## Slide 48

Paul now goes onto describe the false teachers of the last days who wear a cloak of religion but are really wolves in sheep’s clothing. They make a prey of those who aren’t grounded in the word of God. “Lead captive silly women laden with sins”: Those easy targets are people already laden with sins and easily carried away with various impulses and lusts. He mentions women, but many men fit this description as well.

“Ever learning, and never able to come to the knowledge of the truth”: They’ll listen to any persuasive speaker who comes along. Thinking they’re learning and getting puffed with pride over their knowledge, but never coming to the knowledge of the truth and to salvation. Their lust for knowledge, as long as it is being met and they feel they’re heading in the right direction and their pride is being built up, keeps them from seeing their lost condition.

## Slide 49

History and Jewish tradition tell us Jannes and Jambres were two of the magicians who opposed Moses before Pharaoh by counterfeiting some of the miracles Moses performed. In the same way, these deceivers of the last days resist the truth, relying on some form of outward show of religion instead of the power of God and the truth of the word of God to persuade people to follow them. The day is coming, the day of reckoning, when their error will be made known to all.

## Slide 50

### 2) Persecution and Steadfastness (3:10-17)

#### a. All Christians Persecuted (3:10-13)

**3:10-13** <sup>10</sup>But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, <sup>11</sup>Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. <sup>12</sup>Yea, and all that will live godly in Christ Jesus shall suffer persecution. <sup>13</sup>But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

## Slide 51

Paul reminds Timothy and us that persecution is sure to come if we live for Christ, but so is God's deliverance. God will never allow us to be tested beyond what we can endure, and will never leave us nor forsake us through the affliction and persecution, and finally, if we need an escape to be able to endure it, He'll provide it.

**1 Corinthians 10:13** <sup>13</sup>There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

God allowed to face tremendous persecution and afflictions, but God also delivered him out of all of them until finally God allowed him to be martyred by beheading when His purpose for Paul's life was complete. All of which gave glory to Christ and all of which Paul was greatly rewarded for. Do you think Paul regrets all that suffering of affliction and persecution now?

Finally, Paul says in verse 13, the deceivers are prospering, "waxing worse and worse", increasing in numbers and intensity. But that won't continue forever.

## Slide 52

### b. The Adequacy of Scripture (3:14-17)

**3:14-17** <sup>14</sup>But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; <sup>15</sup>And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup>All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup>That the man of God may be perfect, thoroughly furnished unto all good works.

## Slide 53

Paul again exhorts Timothy to continue in the truth that he's already learned from the Scriptures, taught by Paul himself (as he had in 1:13). Notice that "from a child" Timothy had been taught and knew the Scriptures, and by that knowledge, he was lead to Christ. His Jewish mother had trained him up on God's word.

Verse 16 makes one of the most important statements about the Scriptures: that all of it, not just parts, not just the principles, but every word was given by inspiration of God. And all of it, not just the easy to accept parts, is profitable.

It's profitable for doctrine: to determine that body of beliefs we hold to. All that we believe should Bible-based. For reproof: it convicts us and redirects us. For correction: this word is unique and occurs only here in the N.T., it means literally "restoration to an upright state". For instruction in righteousness: it trains us in righteousness.

In verse 17, God doesn't just want us to know our Bibles, but to be transformed by it's truths, being conformed to the image of Christ, mature (perfected), prepared to anything and everything that God wants us to do.

## Slide 54

### B. Charge to Preach the Word (4:1-5)

**4:1-5** <sup>1</sup>I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; <sup>2</sup>Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. <sup>3</sup>For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup>And they shall turn away *their* ears from the truth, and shall be turned unto fables. <sup>5</sup>But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

After telling Timothy that all Scripture is inspired of God and is absolutely complete for every need the man of God will ever have, Paul now charges him to preach it. All preachers of the word of God receive this charge, before God and Christ who shall judge us all one day.

### **Slide 55**

To be instant is to be urgent every season of the year. He then gives Timothy a 3-fold command:

To reprove: this same word was used in John 16:8 to describe the convicting work of the Holy Spirit in the human heart. Preaching the word of God allows it to pierce even to the dividing asunder of soul and spirit.

To rebuke: this is preaching that carries with it the threat of a penalty, letting people know about the consequences of their sin.

### **Slide 56**

To exhort with all longsuffering and doctrine:

Exhort conveys the idea of entreating or instructing. Longsuffering is dealing with difficult people in a patient manner. Doctrine puts the emphasis on keeping the truth in the forefront. To be patient and meek, but to never compromise the truth. Love isn't love if it compromises the only thing that can really help someone: which is the truth.

The time is here when most people can't endure, can't stay around sound doctrine without getting their sensibilities offended. Any little thing they don't like offends them and they leave to find a softer preacher who tickles their ears. Who gives them what they want to hear, "fables" (meaning fiction as opposed to fact). We can't be offensive in our delivery, but the truth will always offend, especially so in these last days.

### **Slide 57**

In verse 5, Paul exhorts Timothy with 4 points:

1) Watch thou in all things: means to be alert, keep your eyes open. 2) Endure afflictions: be prepared to suffer hardships. 3) Do the work of an evangelist: while the pastor is primarily a shepherd, he also performs the work of an evangelist, which is preaching the gospel to win souls to Christ. 4) Make full proof of thy ministry: to carry out the commission that God had given him, to finish his course.

This ought to make us think: Are we even on the course that God wants us on? Are we completing the course He intended us to run in this life? Are we getting done all that He planned for us to do?

## Slide 58

### C. Approaching Death of Paul (4:6-22)

#### 1) Paul's Final Testimony (4:6-8)

**4:6-8** <sup>6</sup>For I am now ready to be offered, and the time of my departure is at hand. <sup>7</sup>I have fought a good fight, I have finished *my* course, I have kept the faith: <sup>8</sup>Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

## Slide 59

Paul knew his death was close, and he was ready for it. He then makes a statement that I think very few people who have ever lived can honestly make. It contains 3 parts:

- 1) I have fought a good fight: he pictures the Christian life as a battle in which he was at war and he'd fought well for Christ.
- 2) I have finished my course: he pictures the Christian life as a race in which he'd run well all the way to the finish line.
- 3) I have kept the faith: he never compromised. He had guarded the truth that Christ had given him with his life and had passed it on in a pure form.

Because of his faithfulness, he knew without any sense of boasting what lay ahead for him in heaven. Although salvation is free, our reward has to be earned. And the motivation by which we earn them is mentioned at the end of verse 8: our love of Christ and our love or looking forward to His appearing motivates us to be faithful and to do all we can in serving Him.

## Slide 60

#### 2) Paul's Final Plea (4:9-13) - Paul now inserts some personal matters.

**4:9-13** <sup>9</sup>Do thy diligence to come shortly unto me: <sup>10</sup>For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. <sup>11</sup>Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. <sup>12</sup>And Tychicus have I sent to Ephesus. <sup>13</sup>The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

Paul knew it was dangerous for a Christian to go to Rome, yet he asks Timothy to make every effort to get there quickly. He was alone. But did he simply want company, or did he want to further prepare Timothy for his ministry to go on without him?

## Slide 61

Paul mentions several men who were no longer with him for different reasons. The first is Demas, who earlier had been a faithful servant of Christ and fellowlaborer with Paul:

**Colossians 4:14** <sup>14</sup>**Luke, the beloved physician, and Demas, greet you.**

**Philemon 1:24** <sup>24</sup>**Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.**

But something turned his heart away from serving Christ, and Paul tells us exactly what it was: the world. We don't know what exactly was in Thessalonica for Demas, but his motive for going there is made clear.

**1 John 2:15-17** <sup>15</sup>**Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. <sup>16</sup>For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup>And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.**

Whatever it is in this world that gets our heart turned away from Christ and serving Him, it's only a mirage, it's only so very temporary. But, the regret we'll have for letting it get our hearts will be eternal. How does Demas feel about the world today?

## Slide 62

**James 4:4** **Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.**

So, Demas' name is recorded for all eternity as one who had forsaken not only the work of Christ, but Christ Himself for something in this world. Our loving of this world will not go unnoticed.

Paul also mentions two others who had left him, (Crescens to Galatia, Titus unto Dalmatia), but he doesn't condemn them, perhaps because they were needed in those places.

## Slide 63

Crescens went to Galatia, modern day northern/eastern Turkey. Titus went to Dalmatia. That is located in what was Yugoslavia, and now is broken up into Serbia, Croatia, Bosnia-Herzegovina, Montenegro, and Albania. It is located across the Adriatic Sea from Italy.

## Slide 64

Luke remained faithful to the work of God and the man of God to the end, even in the face of extreme danger to himself. He asks for Timothy to bring Mark with him.

Mark was the one who had left Paul and Barnabas on their first missionary journey, whom Paul had refused to take on their second, was now “useful” to Paul. We can’t really know for sure why Mark left them: was it fear of the danger they’d face in Asia, was it home-sickness, was it his prejudice against Gentiles being won to Christ without being made Jewish proselytes first?

The point is, we may mess up in this life, but God will give us second chances. We can’t just assume that since we let Him down He’ll never use us again. And we need to be willing to give other people second chances as well. Paul mentions that he’s sent Tychicus to Ephesus to take Timothy’s place?

He also would need a certain cloak he had left with a faithful brother named Carpus at Troas, since winter was approaching. And also his books and parchments. Commentators say the parchments were copies of the Old Testament Scriptures, and the books were other written works.

## Slide 65

### 3) Human Opposition and Divine Support (4:14-18)

**4:14-18** <sup>14</sup>Alexander the coppersmith did me much evil: the Lord reward him according to his works: <sup>15</sup>Of whom be thou ware also; for he hath greatly withstood our words.

<sup>16</sup>At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. <sup>17</sup>Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. <sup>18</sup>And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

## Slide 66

Paul now names a man, Alexander, whom most commentators agree is the same one mentioned in I Timothy 1:20 whom Paul had delivered unto Satan that he would learn not to blaspheme (evidently he hadn’t learned). Whoever he was, he was a dangerous man that Timothy needed to beware of.

In verse 16, Paul mentions the same predicament that Christ experienced: facing a condemning court all alone, his friends having forsaken him. But he is forgiving of their weaknesses and holds no grudges, in fact he even prays that God would forgive them. But even though all men forsook him, Christ did not.



Paul was strengthened once again by the power of Christ and once again he preached the gospel to this Roman court which most likely included Nero. He goes on to mention that he was delivered out of the mouth of the lions.

There are those “historians” and secular scholars who now say that Christians were never thrown to the lions in Rome, certainly not under Nero’s reign. They may not have been thrown to the lions at the Coliseum, but Paul makes it clear that he avoided that fate; so it was most certainly happening!

Notice, from verse 18, that Nero couldn’t even kill Paul until God decided it was time!

## Slide 67

John Phillips writes:

“The apostle had long since come to terms with death. Knowing that there might be a rough path ahead, Paul still wrote, “The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.”. The Lord had delivered Paul when he was brought before the tribunal, and He would continue to deliver him and keep him safe as long as it was His will. The persecution that was raging around him was monstrous. The most harrowing atrocities were being committed around him as a matter of course.

Paul, however, refused to let his heart and mind dwell on his present perils. Instead, he fixed his mind on the Lord and His “heavenly kingdom”. Now Paul would soon go home and see Him in all of His glory amid scenes of splendor no words can describe. He burst into praise as he thought of his Lord, his companion in that horrible pit.” All he could add was “Amen.”

## Slide 68

### 4) Closing Greetings, Farewell (4:19-22)

**4:19-22** <sup>19</sup>Salute Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup>Erastus abode at Corinth: but Trophimus have I left at Miletum sick. <sup>21</sup>Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. <sup>22</sup>The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

## Slide 69

Paul ends his last letter by sending greetings to old friends. Prisca (or Priscilla) and Aquila. They were two Jewish refugees whom Paul had met in Corinth on his second missionary journey, after they had escaped Rome at the time of anti-Semitism under Emperor Claudius.

He worked with them making tents and took them with him to Ephesus and left them there to prepare the way for the later gospel preaching and teaching that he would conduct in Ephesus. When he met them they were already grounded in the word of God and actually helped to set Apollos straight. Apparently they were now in Ephesus again.

Onesiphorus was already praised by Paul in 1:16 for fearlessly visiting him and “refreshing” him. Why he mentions his household and not him we’re not sure. Either he was still in Rome, or possibly dead?

Erastus, the city treasurer of Corinth, had accompanied Paul during his second missionary journey.

Trophemus was from Asia and a resident of Ephesus. He was a member of the team who had brought the Gentiles’ monetary gift to Jerusalem. Apparently, he traveled with Paul before Paul was captured and remained at Miletus (near Ephesus) sick.

Then Paul makes one last plea to Timothy to “do thy diligence to come before winter”. We don’t know if he arrived in time. Paul then mentions a few people in the Christian community still surviving the onslaught of persecution in Rome:

## Slide 70

Eubulus we know nothing about. There is a lot of controversy over just who the Pudens, and Linus, and Claudia were. Pudens was supposedly married to Claudia one of the relatives of the Caesars (maybe that’s why they were still alive?). They had both been converted under Paul’s ministry, as had their son Linus. The conjecture is that Claudia was of British birth, a daughter of a British king called Cogidunus. This king Cogidunus was an ally of the Romans and Emperor Tiberius Claudius and named his daughter Claudia. There is not a lot of proof to back all this up.

It is believed that Claudia and Pudens were responsible for taking the gospel back to Wales (this hasn’t been corroborated by myself, but I’m told that there is a Baptist church in Wales that dates back to the first century and has those two names on it’s first roll, but I’ve never searched the book, “The Welsh Baptists” and other sources to see what evidence there is for that).

Linus (thought by some to be Pudens and Claudia’s son) evidently remained in Rome and believed that he became pastor of a church in Rome later.

## Slide 71

He closes with the statement, “The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.” Even after Paul was dead, Christ would still be with Timothy, and will be with us. Christ has promised it.

**Matthew 28:18-20** <sup>18</sup>And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup>Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

These are the last words written by the Apostle Paul recorded in Scripture.

## Slide 72 – Closing Title Slide

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