

A STRUCTURAL OUTLINE
OF II TIMOTHY

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I. Paul greets Timothy, 1:1-2.

STRUCTURE: Note the three standard parts of a letter opening in all of Paul's letters, and in Acts 23:25-26.

- A. The Sender, 1:1. Note how Paul, though suffering in prison, identifies himself:
1. "an apostle," that is, a witness of the resurrection. Compare Acts 1:21-26; I Cor. 9:1.
 2. "by the will of God." He holds this office by appointment. Gal. 1:1.
 3. "promise of life." This is the message which he proclaims. Compare Tit. 1:1-3.
- B. The Recipient, 1:2a. How is Timothy Paul's son?
1. Not physically, Acts 16:1 (Paul was a Roman, not a Greek)
 2. But spiritually. Philemon 10; Gal. 4:19; I Cor. 4:15; Acts 14:6,7,19-23.
- C. The Greeting, 1:2b. Paul reminds Timothy of three blessings which he enjoys from God:
1. "grace" gives us what we do not deserve. Note the use of the same Greek word (translated "thankworthy" and "acceptable") in I Pet. 2:19-20.
 2. "mercy" (unique here and in I Tim. and Titus among the openings of Paul's epistles) gives us what we are unable to attain on our own, Luke 10:37.
 3. "peace" both with and of God (Rom. 5:1; Phil. 4:7)

II. Paul explains why he is writing, 1:3-6.

STRUCTURE: Note the repetition of two things from 1:5 in 1:6-- (1) something said to be "in" Timothy, and (2) the word "remembrance."

- A. Paul thanks God for three things which he remembers about Timothy, 1:3-5. Each of these gives Paul a desire, and expresses a certain relationship.
1. Paul remembers the person, 1:3. The relationship of acquaintance leads to prayer.
 2. Paul remembers the tears, 1:4. The relationship of beloved friends leads to a desire to meet again.
 3. Paul remembers the faith, 1:5. The relationship of brothers in Christ leads to assurance.
- B. Paul exhorts Timothy about his gift, 1:6.
1. "gift of God" has two main meanings in the New Testament:
 - a. Salvation, Rom. 5:15,16; 6:23.
 - b. Enablement for service (as here), I Cor. 12:4,9,28,30,31.
 - i. All Christians have one, I Cor. 12:7,11,18.
 - ii. Therefore it is given no later than salvation.

2. What does the "laying on of hands" have to do with it?
 - a. This act does not convey the gift. The word translated "by" here means "with," as in Rom. 8:25; II Cor. 2:4.
 - b. Rather, the act gives public acknowledgement to Timothy's gift. Compare how it is used in Num. 27:18-23; Acts 13:1-3; 6:5-6.
 - c. In Timothy's case, hands were laid on both by the elders (I Tim. 4:14) of the church which commended him to the work, and by the apostle (here) with whom he was to work.
3. Now Timothy is to "stir" the gift into flame, I Thess. 5:19.

III. Paul explains what it means to stir up the gift, 1:7-12.

STRUCTURE: The contrast of "fear, shame" with "strength, suffering" is repeated in each of the three sections: 1:7; 1:8; 1:12.

- A. Why stir up the gift? 1:7.
 1. We need not hold back out of fear.
 - a. The fear of men is gone, I John 4:18; Rom. 8:15.
 - b. The fear of God remains.
 - i. Christ had it, Heb. 5:7.
 - ii. Saints in heaven have it, Rev. 15:4; 19:5.
 2. God's Holy Spirit has equipped us for our ministry in three ways:
 - a. Power (Acts 1:8) to meet the fear of men's scorn.
 - b. Love (I John 4:17-18) to show us we have nothing to fear at the last judgment.
 - c. Sound Mind (Mark 5:15; II Cor. 5:13) lest we should fear ourselves.
- B. How to stir up the gift? 1:8-10.
 1. We must have the right attitude, 1:8.
 - a. Do not be ashamed:
 - i. Of the gospel, though men think it foolish (I Cor. 1:23)
 - ii. Of the messenger, now humbled by men (Mark 14:27f; 50f; 66f).
 - b. Suffer, as the Lord foretold in John 15.
 2. Our attitude will be strengthened as we keep our message in mind, 1:9-10. Note that both aspects of the attitude (1:8) are described in reference to the "testimony" or "gospel."
 - a. Why did God save us? 1:9a.
 - i. Not our works--that would put God in our debt, Rom. 4:4-5.
 - ii. But his purpose and grace:
 - (a) His purpose (Eph. 1:4,5) in choosing us,
 - (b) His grace, in providing the Lord Jesus (II Cor. 8:9) and in granting us faith (Acts 18:27).
 - b. When did God save us? 1:9b, 10a.
 - i. In eternity past (1:9b), so that there is no challenge to his sovereignty.
 - ii. In history, so that there is no challenge to our responsibility (1:10a).
 - iii. Note that this same past/present pattern in the elements of salvation in I Pet. 1:19,20; Tit. 1:2,3.

- c. What did God do in saving us? 1:10b.
 - i. He abolished physical death for all men, John 5:28,29.
 - ii. He brought (spiritual) life and immortality to light--made them available for all who by faith will receive them.
 - iii. With these general and specific aspects of salvation, compare Rom. 3:22.

C. Who stirs up the gift? 1:11-12. Paul gives himself as an example.

1. His work, 1:11. Note the pattern of the Great Commission (Matt. 28:19,20).
 - a. "preacher" (Matt. 28:19). The word means "herald," and implies both a message and a place to carry it (Luke 24:47).
 - b. "apostle" (Matt. 28:19, "go"). One who is sent with a message, bearing the authority of the sender. Cf. John 20:21.
 - c. "teacher" (Matt. 28:20) implies building up the believers after conversion.
2. His confidence (1:12) illustrates the three elements of faith:
 - a. "know." Faith begins with knowledge.
 - b. "persuaded." This is the element of trust.
 - c. Note that Paul has the purpose for which he is trusting God, clearly in mind. Note what men "commit" to God in the scriptures: Ps. 31:5; Acts 7:59; Luke 23:46, their lives.

IV. Paul tells Timothy in detail how to stir up the gift, 1:13-2:26.

STRUCTURE: This section has five units (A1, A2, B, C1, C2). Each consists of some commands followed by an explanation.

A1 and A2 are grouped together because they describe two "generations" in passing on the faith--from Paul to Timothy (A1), and from Timothy to others (A2).

C1 and C2 are united because their "commands" have the same structure. Each consists of a positive exhortation (2:15, 22b) sandwiched between two warnings about things to avoid or not to do (2:14, 16, 22a, 23).

A. Pass on the teaching to faithful men, 1:13-2:6.

1. Preserve what you received from me, 1:13-18.
 - a. The commands, 1:13-14. Note that these two verses say basically the same thing. Each deals with four things:
 - i. An action: "hold fast," "keep." The first depicts an apprentice following the master's pattern, while the second suggests a banker guarding a depositor's funds.
 - ii. An object. The pattern to be followed is the "form of sound words;" the funds to be guarded, "that good thing."
 - iii. The source from which the object came. The words were "hear of [from] me." The "good thing" is a charge from Paul, 2:2, I Tim. 1:18. Do not confuse what Paul committed to Timothy (here) with what he committed to God (1:12).

- iv. The ability to carry out the command is described in terms of "faith and love" (the armor of I Thess. 5:8), and the "Holy Ghost," I John 2:20,27.
 - b. The explanation, 1:15-18.
 - i. Many are falling away (1:15). Thus there is need for you to be faithful.
 - ii. The Lord will reward the faithful (1:16-18). Thus there is a motive for you to be faithful. Note concerning Onesiphorus:
 - (a) His gift: showing mercy (Rom. 12:8), helps (I Cor. 12:28).
 - (b) His ministry: refreshing the saints (I Cor. 12:22,23).
 - (c) His blessing: Matt. 25:36; Heb. 13:3.
2. Pass what I gave you on to others, 2:1-6.
- a. The commands, 2:1-3. Note how the theme of 1:7 is being carried out.
 - i. Be strong to teach, 2:1-2.
 - (a) The source of strength (2:1)--compare II Cor. 12:9,10.
 - (b) The use of strength (2:2)--to overcome shame (cf. 1:8) and pass on the gospel. Note four generations of teaching.
 - ii. Endure hardness, 2:3.
 - b. The explanation, 2:4-6, is given in three illustrations. Each of them sets forth a goal and a requirement.
 - i. The soldier (2:4).
 - (a) His goal is to please his superior, I Thess. 2:4.
 - (b) His requirement is not being entangled. With Luke 8:14, compare I John 2:15,16 for three kinds of things that threaten to entangle us.
 - ii. The athlete (2:5).
 - (a) His goal is the victor's crown. Compare 4:8; James 1:12; I Pet. 5:4; Rev. 2:10; 4:10. All are given to Christ.
 - (b) He is required to strive lawfully. This includes two demands:
 - (i) He must not break the rules, Heb. 12:1.
 - (ii) He must not break training. One ancient Greek writer explained, "The athletes, even those who contest lawfully, eat only bread for breakfast, but meat for supper." Compare I Cor. 9:24-27.
 - iii. The farmer (2:6).
 - (a) His goal is to share in the fruits of the field, I Cor. 9:7.
 - (b) He is required to labor. Gal. 6:9; I Cor. 15:58.
- B. Remember the promises, 2:7-13.
- 1. The commands, 2:7,8. Compare Col. 3:1-2.
 - a. Consider the Scriptures ("what I say") (2:7).
 - b. "Remember Jesus Christ" (2:8) (the "that" is lacking in Greek) Two important truths must be kept in mind. Cf. Rom. 1:3,4; I John 4:2.
 - i. His human nature fulfilled the promises to David, and made it possible for him to die.
 - ii. The resurrection attests to his power as the Son of God, Rom. 1:4; Acts 10:42; 17:31.

2. The Explanation, 2:9-13. The point of keeping our attention on the Lord and his word is that we will be strengthened in suffering. Paul develops this by pointing out three levels of suffering, and the motives, centering about Christ and the Word, which urge us to endure it.

a. 2:9

i. The suffering is as though we were evil doers. This should not be for actual sin on our part (I Pet. 2:20; 3:16,17). But we are no better than our Lord (John 15:20), who was numbered among the transgressors (Isa. 53:12).

ii. The motive is God's unrestrainable word (Phil. 1:12-18).

b. 2:10

i. The suffering is more widespread than in 2:9. Now it is to endure all things.

ii. The motive for "enduring all things" is shown in I Cor. 13:7 to be love. This love is said here to be directed toward the elect. Note that the doctrine of election did not stifle Paul's initiative in evangelism. Rather, it motivated him to endure the sufferings involved. He knew that God's own chosen ones were waiting to hear the life-giving gospel. He could not let them (and God) down.

c. 2:11-13 is perhaps drawn from an early Christian hymn.

i. The suffering is our death with Christ.

(a) Positionally, this happened when we were saved (Rom. 6:5,8).

(b) In practice, it involves physical suffering, and perhaps even physical death, II Cor. 4:10-12.

ii. Two positive and two negative motives are given.

(a) The positive motives are that we will live (Rev. 2:10) and reign (Matt. 19:28,29; cf. Rev. 2:26,27; 3:21) with him.

(b) The negative motives are:

(i) Being denied by the Lord, Luke 9:26; 12:9. When Peter denied the Lord, he said, "I do not know him," Mark 14:71. Christ will say of some who claimed to be believers, but whose lives did not show it, "Depart from me, I never knew you," Matt. 7:23.

(ii) God will be faithful to his promise to judge sin, John 3:18,36.

C. Keep the faith pure from false teachers, 2:14-26.

1. How to handle false teaching: the apostate, 2:14-21.

a. The commands, 2:14-16. Note how they correspond with the first three of the next section, 2:22-23.

i. Charge them--this is in the light of the Lord's return, cf. 4:1; I Tim. 5:21; Luke 9:26; I Thess. 4:16.

ii. Study--strive, be diligent. The time in view is again the Lord's return, II Cor. 5:10; I Cor. 4:5. For "rightly dividing," see Prov. 3:6; 11:5.

iii. "shun"--I Tim. 6:21.

b. The explanation, 2:17-21.

i. The character of the false teachers, 16b-18.

(a) In general (16b-17a), their own lives are ungodly, and they spread contagion to others in the assembly.

(b) This specific problem (17b-18) seems to be the same as that in Corinth, I Cor. 15:12-19. The apostates insisted that the resurrection of the believer in position with Christ (Rom. 6; Eph. 2:5,6) was the only resurrection, and that one was already past.

ii. The confidence of the Christian (2:19-21) in the presence of the "cancer" of false teaching.

(a) The question: Can a true believer's faith be "over-thrown"? 2:18. There are various sorts of faith, some of them not saving, Luke 8:13; I Cor. 15:2. Not all men's faith is on the firm "foundation" of which 2:19; I Cor. 3:11; Matt. 7:24-27 speak.

(b) The picture is given as an answer, 2:19. A seal speaks of authority (Gen. 41:41,42), security (Matt. 27:65-66), secrecy (Rev. 5:1-4). The language is drawn from Num. 16:5-26.

(c) The exposition of the question and its answer draws on two biblical principles, 2:20,21.

(i) God's sovereign election, 2:20. For the two kinds of vessels, Rom. 9:21ff.

(ii) The perseverance of those truly saved, 2:21.

((a)) With the requirement to purge oneself (separate), compare 3:5; I Tim. 6:5; Tit. 3:10; II John 10,11.

((b)) Note that one who separates does not thereby BECOME elect, but rather, IS elect. His action shows what he already is.

2. How to handle false teaching--the heretic, 2:22-26.

a. The commands, 2:22-23.

i. "flee, follow" are quoted from I Tim. 6:11, where the danger was greed. We flee the lust of the flesh and follow the fruit of the Spirit, cf. Gal. 5:16-26. "youthful" is spiritual maturity (I Cor. 3:1-4), not age.

ii. With the "foolish and unlearned questions" of the heretic, contrast the "profane" and "subversive" speech (2:14-16) of the apostate.

b. The explanation, 2:24-26. Three characters are in view in this drama:

i. The teacher, 2:24-25a. He is not to strive, but meekly (Gal. 6:1, recognizing one's own need for growth) to instruct.

ii. God, 2:25b, must sovereignly grant repentance.

iii. The heretic's role, 2:26, is more clearly seen in this translation: "that those who are taken captive by [the devil] might recover themselves out of the snare of the devil, unto [God's] will." In the past they were snared by Satan. Their future is serving in the will of God.

V. Paul contrasts false and true teachers, 3:1-17.

STRUCTURE: The major division of the section is marked by a change in the subject matter. 3:1-8 describe the false teachers, while 3:9-17 contrast them with the true teachers. The two-fold division of the first half is marked by the repetition of "for" (3:2,6), while the

second half (3:9-17) is divided by the alternation, "but they" (3:9), "but thou" (3:10), "but evil men" (3:13), "but . . . thou" (3:14). Note also that A1 and B1 both have to do with "power" (3:5), reflected in Paul's ability to bear affliction, while A2 and B2 are both concerned with the "truth" (3:7), the "faith" (3:8), the "Scriptures" (3:15,16).

A. The false teachers, 3:1-8.

1. Their character, 3:1-5.

a. Their season (3:1) is the "last days," the period following the first advent of Christ.

b. Their sinfulness (3:2-4).

c. Their superficiality (3:5a):

i. "godliness" concerns manner of life. I Tim. 2:2; II Tim. 3:12; Tit. 2:12.

ii. "power" is the word associated with something. Note I Cor. 1:18; Rom. 1:16; I Cor. 15:56; Heb. 1:3. The power of godliness is thus the teaching that produces it, I Tim. 6:3; Tit. 1:1.

iii. How can the same people have signs of sin (3:2-4), yet have the form of godliness (3:5)?

(a) The sin is inward, Isa. 29:13; Ezek. 33:30-33; Matt. 7:15; 23:27,28.

(b) The sin is ultimate, Mark 7:20-22; Matt. 7:15-20. They arrive in sheep's clothing. The fruit appears only later, as with planting a seed.

d. Their separation (3:5b). This marks them as apostates, not just heretics.

2. Their career, 3:6-8.

a. Their place (3:6a) is houses--likely house-churches, Acts 12:12; Col. 4:15; Philemon 2; II John 10.

b. Their prey (3:6b) is women--at least, at first. Cf. I Tim. 2:14. Note four characteristics of the women:

i. "laden with sins," as every unsaved person is. But they take the wrong route for salvation.

ii. "led away with divers lusts," rather than by the gospel. Conviction plus objective gospel yields salvation. Conviction plus subjective lusts yields perversion.

iii. "ever learning," Prov. 14:6.

iv. "never able to come"--the give-away.

c. Their pattern (3:8a), counterfeiting the truth. Note how these two men in Ex. 7:8-8:15 duplicated Moses' miracles. Cf. II Cor. 11:13-15.

d. Their perversion (3:8b) in both mind (1:7) and faith (1:5).

B. The true teachers, 3:9-17.

1. Their power, 3:9-12, cf. 3:5.

a. The false teacher (3:9) can continue in his error only so far. Note how the magicians were unable to duplicate Moses' later miracles (Ex. 8:16-11:10).

b. The true teacher (3:10-12) can continue indefinitely.

i. Paul's example, 3:10-11.

(a) His godly life (3:10) follows the advice of 2:22,24.

- (b) His persecutions (3:11a) were increasingly severe.
 - (i) At Antioch (Acts 13:45-50) the opposition was verbal.
 - (ii) At Iconium (Acts 14:2,5) threats were added.
 - (iii) At Lystra (Acts 14:19) he was stoned.
- (c) He describes his preservation (3:11b) in terms both of his own endurance (cf. I Cor. 10:13; I Pet. 2:19) and of the Lord's deliverance.
 - ii. The general exhortation, 3:12, grows from Paul's experiences in Acts 13-14, especially 14:22.
- 2. Their truth, 3: 13-17, cf. 3:8b.
 - a. The false teachers (3:13) will get worse and worse. The same Greek word is used as in 3:9, "proceed no further." There, their ability was in view. Here, their error. They not only deceive others, as we expect, but are in fact themselves deceived, Isa.44:20.
 - b. The true teachers (3:14-17), on the other hand, have the Scriptures and study them.
 - i. How should we study the Scriptures? 3:14a. The two-step process involves learning (hearing from others) and being assured (checking it out in the Word ourselves). Compare the same two steps in Acts 17:11 ("received," "searched").
 - ii. Where should the process begin? 3:14b-15. In the home. "a child" is "an infant." Never too young either to need salvation or (by the Spirit's enabling) to appropriate it.
 - iii. Why should we study the Scriptures? 3:16-17.
 - (a) They are inspired, 3:16a. Note that it is the writings, not the writers, that are inspired. The writers are simply said to be "moved," literally "borne along," by the Spirit, II Pet. 1:21.
 - (b) They bring maturity, 3:16b, through a four-step cycle.
 - (i) Doctrine--teaching in the assembly.
 - (ii) Reproof--Eph. 5:13, pointing out sin.
 - (iii) Correction--they tell us how to right the wrong.
 - (iv) Instruction (literally, chastisement) in righteousness, as in Heb. 12:11, to get the lesson across.
 - (c) They produce the desired result, 3:17.

VI. Paul gives closing charges to a true teacher, 4:1-13.

STRUCTURE: 4:1-13 is all labeled a "charge" (4:1). The specific commands are given as imperatives in 4:2,5,9,11b, and 13. These are separated by statements which begin with "for." Thus there are five charges, all but the last with explanations. These five charges are further divided into two groups (4:2-8, 9-13) on the basis of their subject matter.

4:1 is the overall charge introducing this section. It describes the witnesses before whom Timothy is charged; the nature of the coming judgment at which Timothy's obedience to the charge will be measured (includes both living, like Timothy, and dead, as Paul will soon be); and the time of the coming judgments.

A. Paul charges Timothy about his public ministry, 4:2-8. We can hear echoes of 1:8 in these closing words.

1. "Be not ashamed of the testimony of our Lord," 4:2-4.
Compare 1:8a; 3:13-17.
 - a. The charge, 4:2.
 - i. Note the cycle of steps:
 - (a) Preach--herald. But this is only the beginning.
 - (b) Be instant--stand by attentively. Acts 4:1; 17:5. Be on guard.
 - (c) "reprove," cf. 3:16; Eph. 5:13. Point out people's sin on the basis of the preaching.
 - (d) "rebuke"--scold. A form of chastening.
 - (e) "exhort," which involves the idea of comfort.
 - (f) All of this is to be dominated by the twin qualities, "longsuffering and doctrine."
 - ii. Note how similar this cycle is to that in 3:16. That one emphasizes the tool; this one, the workman.
 - iii. Note in II Thess. 3:7-15 and I Cor. 5, II Cor. 2 how this cycle functioned in two church problems.
 - b. The motives, 4:3-4.
 - i. People's appetite: "lusts," 4:3. As children of Adam, we should expect the truth to run counter to our natural inclinations. It is always a danger sign when someone criticizes a doctrine by comparing it with an intuitive notion of fairness, goodness, or love.
 - ii. People's inclinations: "they shall burn away . . . be turned."
2. "Be thou partaker of the afflictions of the gospel," 4:5-8.
Compare 1:8b, 3:9-12.
 - a. The charge, 4:5.
 - i. "Watch," literally, "be soberminded," a quality which enables one to watch.
 - ii. "endure affliction," 1:7,8,12; 2:3. This may involve, as in the case of Paul and Timothy, rejection, ridicule, imprisonment, abuse, death. The life of a servant of Christ is not easy.
 - iii. "evangelist"--this work is needed not only without the church, but also within, in view of the danger of apostasy, 4:3,4; II Cor. 13:5.
 - iv. "make full proof"--fulfill it. Col. 4:17, because it is from the Lord. John 4:34, it brings personal fulfillment and satisfaction. Compare David in I Sam. 21:2,8.
 - b. The motives, 4:6-8.
 - i. Paul's passing (4:6) removes one more worker from the field. The others must be all the more diligent.
 - (a) "offered," Phil. 2:17.
 - (b) "departure," Phil. 1:23.
 - ii. There is a reward to Christian service (4:7-8).
 - (a) What is it? The crown of righteousness. Other crowns in the NT all point to eternal life--resurrection.
 - (b) Who gives it? The Lord, cf. John 5:22-23.
 - (c) Who gets it? Those who love his appearing, who are naturally those who love him, James 1:12. Note how this is reflected in Paul's life (4:7), described as a fight against enemies, a race to a goal, faithfulness to a standard.
 - (d) With the whole passage, compare I Cor. 9:24-27.

B. Paul asks Timothy for some private assistance, 4:9-13. This section reminds us that even spiritual leaders have needs, which other members of the body must help meet. I Thess. 5:12-13; Rom. 1:12.

1. The problem of loneliness, 4:9-11a.
 - a. The charge, 4:9. Believers, even the apostle Paul, need the fellowship of other believers, Heb. 10:24,25.
 - b. The motive, 4:10-11a.
 - i. Demos was one of Paul's close helpers, Philemon 24, Col. 4:14, through the first imprisonment. But now he has deserted him. Love of the world is not "kosmos" as I John 2:15 (world system), but "aion," "age." He loved the present age, rather than looking forward to the Lord's appearing, 4:8.
 - ii. Crescens--no other mention.
 - iii. Titus. We have no reason to believe that he deserted, as Demos did. Probably off on a mission for the apostle, as in II Cor. 8:6,17-23; Tit. 1:5.
 - iv. Only Luke is left, 11a.
2. The problem of so much work and so little strength, 4:11-12, cf. II Cor. 2:16; 3:5.
 - a. The charge: bring Mark, 4:11.
 - i. His home, Acts 12:12.
 - ii. His opportunity, Acts 12:25-13:5.
 - iii. His failure, Acts 13:13; 15:38.
 - iv. His helper, Co. 4:10; Acts 15:36-39; 4:36.
 - v. The result: II Tim. 4:11.
 - b. The need, 4:12. Tychichus has been sent on an errand (carrying this very letter to Ephesus?)
3. The problem of personal inadequacy. 4:13, cf. Phil. 3:12-14. Paul had not only physical needs (cloak), but also spiritual (to study and write?).

VII. Paul looks back over people with whom he has had personally to do, 4:14-22.

STRUCTURE: These last verses contain two "amens". The first (4:18) endorses a word of praise to the Lord. The second (4:22) endorses some encouraging thoughts to the believers. When we observe that these two "amens" summarize or close descriptions of Paul's enemies and friends respectively, the structure of the section is clear.

Within the first half, note the pattern of "threat plus prayer plus action" which is repeated for Paul's official (4:14-15) and personal (4:16-17) enemies.

- A. Paul's enemies, 4:14-18.
 1. Paul thinks of his enemies, 4:14-17.
 - a. His official enemies (those who opposed the Lord's work in him), 4:14-15.
 - i. The threat is posed by one Alexander, cf. I Tim. 1:19-20. He withstood our words. Compared with 4:16-17, this suggests that this opposition is not at the trial, but as a false teacher in Ephesus.
 - ii. The prayer (one of imprecation) is to be contrasted with that in 4:16.
 - iii. The action: beware.

- b. His personal enemies (those who opposed him without primary concern for the Lord's work of which he was a minister), 4:16-17.
 - i. The threat which he faces is being alone in court. Though Luke is with him in Rome, he has no lawyer.
 - ii. The prayer this time is for forgiveness.
 - iii. His action is to trust in the Lord.
 - c. Note the difference in his prayer and the recommended action between the two cases. Paul is mightily concerned and very zealous for the Lord's name and honor, but patient concerning offenses against him personally.
 - 2. Paul thinks of the Lord, 4:18, cf. Acts 14:22 again.
- B. Paul's friends, 4:19-22.
- 1. Paul thinks of his friends, 4:19-21.
 - a. "[you] salute" (4:19)--those with Timothy in Ephesus. Note in particular the biography of Aquila and Prisc(ill)a.
 - i. Probably as unbelievers, chased out of Rome, Acts 18:2, cf. Gen. 50:20.
 - ii. Met Paul in Corinth. Saved there? Acts 18:2.
 - iii. Travel with him to Ephesus, where they minister, Acts 18:18,26.
 - iv. Return to Rome as missionaries? Rom. 16:13, cf. Mark 5:19; Acts 1:8 (Jerusalem, i.e. home, first).
 - v. By this time (II Tim. 4:19), back in Ephesus.
 - b. The folk in between (4:20).
 - c. "greeteth thee" (4:21)--those with Paul. These lists of names, otherwise unknown to us, remind us that the Lord knows how to keep records of his own. 2:19; Phil. 4:3.
 - 2. Paul thinks of the Lord, 4:22.
 - a. "thy"--the first comment is to Timothy personally.
 - b. "you"--this greeting, characteristic of Paul's letters (cf. II Thess. 3:17-18), is addressed to a wider circle--the church in Ephesus?
 - c. "Amen" is used in Scripture, not to close a request, but to affirm a positive statement. The italicized "be" which occurs twice in 4:22 should perhaps be replaced by "is." Paul is encouraging his young friend and the church with the positive truths of the Lord's presence and grace.