

## Commentary on the Book of 2 Timothy

### 2 Timothy 1

**1Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus,**

**2To Timothy, my beloved son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.**

Paul begins his second letter to Timothy almost identically to the first, emphasizing his apostleship by the will of God and because of the true gospel in Christ. He speaks again of Timothy as his beloved son in the faith, and he wishes him grace, peace, and mercy from Christ, all of which we as believers need to persevere in the faith.

**3I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day,**

**4longing to see you, even as I recall your tears, so that I may be filled with joy.**

Paul begins thinking of how the Christian faith is not a new thing, but that there have been many true worshippers of God since the beginning of time. Paul's forefathers are those who trusted in Christ from generations past (c.f. Hebrews 11), and these, like Paul, served God with a clear conscience. He says that he prays for Timothy day and night and that he longs to see him because of the joy it would bring him.

**5For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well.**

**6For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.**

**7For God has not given us a spirit of timidity, but of power and love and discipline.**

As Paul is carrying on the baton of truth faithfully and with sincerity rather than false, sinful, or selfish motives, he says that he desires Timothy to do the same. He reflects on how Timothy has a sincere faith in his heart which was shared by his grandmother Lois and mother Eunice. Eunice was able to train her son in the way he should go, believing in God and receiving Christ's gospel, even though Timothy's father was likely unbelieving (Acts 16:1-2). Timothy had a literal familial heritage of faith in addition to the heritage that all believers possess of the many faithful men and women who have served the Lord in times past. God has worked in the world since the beginning, and Paul is reminding Timothy that his faith is part of a long history of faithful service and carrying out of the work of God in the world. Timothy must be faithful to fulfill his calling and utilize his gifts, carrying on the baton of faith with grace, boldness, and courage. To be timid, fearful, or cowardly is not consistent with how God desires us to serve Him, and it is a disservice to the many who have walked strongly and powerfully in faith before us. God has made it possible for Timothy and all believers to serve Him with the power, strength, courage, boldness, love, ability, and self-control which He supplies. Timothy must kindle his gifts afresh by placing his faith and confidence in the power of

Christ as He works in and through him. He has a tough calling as a young person to have to speak truth to those much older than he, and he needs to persevere in faithfulness, boldness, and in his own godliness.

**8Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God, 9who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, 10but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, 11for which I was appointed a preacher and an apostle and a teacher.**

Paul does not want Timothy to shrink back in shame at standing for Christ or being associated with Paul. He wants to be sure that Timothy stands firm for Christ and in allegiance for the gospel even if it means suffering as it did for Paul. Timothy needs to be willing to accept the consequences and persecution that will certainly arise as he continues to preach the truth of the Bible. Even suffering for the sake of the gospel is by the power of God. It is a purpose of God (1 Peter 4:12), it brings glory to God, and God can use it to accomplish great things for the kingdom (Philippians 1:12). But we need His power in order to withstand the difficulties of suffering. We must remember what Christ has accomplished on our behalf so that we remain motivated and focused to stand for Him, to preach His gospel, and to suffer with Him when necessary. Christ saved us as believers so that we would live in holiness and be made holy in God's sight. This holiness is not a result of works, lest we should boast, but it is a gift of grace from God based on the work and merit of Christ on our behalf (Ephesians 2:8-9). God had planned from eternity past to send Christ to save man from his sins, and at the right time, He appeared to abolish the penalty of spiritual death and bring the opportunity to have eternal life by believing the gospel. Salvation by faith was God's way from the beginning, but now in Christ, God's full and complete purpose for redeeming man was brought to light (c.f. 1 Peter 1:10-11). Christ appointed Paul a preacher, teacher, and apostle (one commissioned by Christ who had seen the risen Christ) specifically to the Gentiles (Galatians 2:8), though he preached and taught God's Word to all people.

**12For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.**

Paul understands that his suffering is directly related to his being willing to obey Christ and preach and teach His gospel. Yet he is not ashamed, and nothing will keep him from continuing to preach the truth. He knows Christ personally, and He is convinced that His testimony is true. He is also sure that Christ will reward him for his faithfulness and willingness to suffer for His sake (Matthew 5:10).

**13Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus.**

**14Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.**

Paul wants Timothy to hold fast to sound doctrine and to the preaching and teaching of the Word to which he was called. Just as Paul continues to herald the truth, Timothy is to do the same. He is not to give into any different doctrine (1 Timothy 6:3), but he is to guard the truth about Christ which is in his own heart. Timothy has a responsibility and stewardship before God to defend the body of truth that he knows. He has been called to shepherd and teach the flock over which he has been entrusted, and he must be faithful in using his God-given gifts to fulfill his ministry and uphold the truth. Timothy will be able to do this by the Spirit's help, empowering, and leading such that he will be able to retain sound doctrine, godliness, and courage. He is one in a long line of faithful men and women, and it is now his turn to guard the treasure of the gospel of Christ, passing it on fully and accurately to the next generation.

**15You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.**

**16The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains;**

**17but when he was in Rome, he eagerly searched for me and found me--**

**18the Lord grant to him to find mercy from the Lord on that day--and you know very well what services he rendered at Ephesus.**

Though Paul had continued to stand for Christ even though it meant suffering, there were many who turned away from acknowledging Christ and preaching the gospel, perhaps being unwilling to face the impending persecution. All who were in Asia had turned away from serving alongside Paul, including Phylegus and Hermogenes. This had to be greatly discouraging to Paul to see so many fail under pressure, but he continued to look forward to the reward and backward to the love of Christ which saved him. Onesiphorus, on the other hand, had been faithful to Paul. He had done much good in the name of Christ and for him personally, refreshing and encouraging him and not being intimidated by his imprisonment. He even purposed to seek Paul out in prison while Paul was in Rome. He had also done much faithful service to the church in Ephesus, where Timothy served as elder. Thus, Paul wishes him mercy in the day of Christ because he did show himself to be a faithful and true follower of Christ. Those who left either were unbelievers who demonstrated that they were never of the true family of God (1 John 2:19), or they were believers who succumbed to the pressure and the pull of the flesh. Unbelievers, unlike Onesiphorus (2 Timothy 4:19), will not receive mercy on the Day of the Lord.

## **2 Timothy 2**

**1You therefore, my son, be strong in the grace that is in Christ Jesus.**

In light of the fact that so many have fallen away and broken Paul's heart, Paul exhorts Timothy to be strong in the grace that is in Christ. He must be willing to trust Christ no

matter what circumstances befall him. He must understand that He has no strength apart from Christ in Him, and He must depend wholly on Christ to do all things to His glory (Philippians 4:13).

**2The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.**

Timothy has learned much from Paul, and Paul wants him to share these things with other faithful men who can then teach others as well. Timothy cannot possibly teach everybody, for a shepherd can only shepherd so many sheep. But if he can train others who will replicate the ministry, just as Paul had done with him, then the work of the church can multiply and go forward. Paul has not given up on the work of Christ simply because those in Asia deserted him. He continues to believe that God will build His church, and he continues to invest his time and energy in faithful men such as Timothy.

**3Suffer hardship with me, as a good soldier of Christ Jesus.**

**4No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.**

Paul wants Timothy to be willing to suffer the hardship and persecution that comes from following Christ. He wants him to be a soldier for Christ, meaning that he is willing to obey Christ's orders, serve Him unto death, and fight the good fight of faith of proclaiming the gospel and defending the truth no matter what. A soldier has this mindset of full devotion, commitment, and allegiance even in the face of death and danger, and this serves as a great analogy of how Christians should serve their Master. If a soldier is in active service, his focus is on the battle and the task at hand, not the ordinary, everyday issues of life that can distract from the commission of Christ to go and make disciples and teach them all that He has commanded us (Matthew 28:19-20). Christ wants total commitment in all areas of life, both in the ordinary and in the times of great challenge, and we are to be bond-servants of our loving Master. A soldier views his calling as a life and death matter, and our calling to win souls and keep them from eternal death is just as serious.

**5Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.**

It is important for Timothy and any servant of Christ to do ministry on God's terms. An athlete can train and compete, but he cannot win unless he competes according to the rules. In the same way, a person can study the Bible and prepare for ministry, but if he gives into sin or false doctrine, he disqualifies himself from the work (1 Corinthians 9:27). Timothy must guard his heart and his doctrine so that he can run to win (1 Corinthians 9:24) and press on toward the prize (Philippians 3:14).

**6The hard-working farmer ought to be the first to receive his share of the crops.**

A farmer works hard to plant crops and harvest them, and he should be the one who first receives a profit from his work. In the same way, a minister of the gospel will be rewarded justly and generously by God for faithfully planting seeds of the gospel and pruning young plants according to truth so that they can grow (1 Corinthians 3:6-7, Galatians 6:7). Though the results are not always immediately seen, a faithful minister who teaches and preaches the Word of God without compromise can expect to have a great harvest to partake of in the day of Christ. Thus, Timothy must keep laboring, trusting that God will bring the growth (1 Corinthians 3:6) and that He will reward him (Hebrews 11:6).

**7 Consider what I say, for the Lord will give you understanding in everything.**

Timothy is to meditate on these commands of Paul, and Paul trusts that the Lord will give him understanding so that he knows what to take from them and how to apply them. The bottom line is that Timothy needs to remain steadfast, committed, and driven to fulfill his calling in Christ. Paul here practices what he believes about the sufficiency of God's Word to effect its desired purpose (2 Timothy 3:16-17).

**8 Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel,  
9 for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned.**

Timothy is to remain mindful of Christ and His love, sacrifice, and subsequent resurrection so that he remains motivated to share boldly and perseveringly of Christ's love to others. It should also encourage him to live in holiness, and it should motivate him to defend the true gospel about the true Christ, the true son of David. Paul is suffering imprisonment for this Christ, being treated even as a criminal. Yet he rejoices, for the purposes of God go beyond his cell as God's Word and will still goes forth. He has a chance to impact the world through his prayers and letters, for God cannot be imprisoned.

**10 For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.**

It is for the sake of Christ and His glory and kingdom that Paul endures his hardship and anything else that might come his way. Yet it is also for the sake of the work of Christ in His church, for Paul wants to do what he can to further the work of the gospel. He endures for the sake of Christ, for the building up of the church, and for evangelism of the lost. He wants to see people everywhere obtain salvation through Christ and the accompanying eternal glory. His is not nearly as concerned about his own difficult state as he is about enduring it for the sake of God and others. This is a wonderful demonstration of self-sacrificing love (Philippians 2:3-4) and a focus set upon others and the glory of God (Isaiah 48:11).

**11It is a trustworthy statement:**

**For if we died with Him, we will also live with Him;**

**12If we endure, we will also reign with Him;**

**If we deny Him, He also will deny us;**

**13If we are faithless, He remains faithful, for He cannot deny Himself.**

An important trustworthy statement to keep in mind is given. Those who have died in Christ, meaning that they have died to self, having been crucified with Christ (Galatians 2:20) and buried with him through baptism into death (Romans 6:4), will certainly live with Christ in eternity. Coming to know Christ is possessing eternal life and having the promise of living forever with Him. The old self dies, and a new self is created (2 Corinthians 5:17). Eventually, a new body will replace this old corrupted one as well (Romans 8:11), so that all things will be made new. Secondly, if we endure we will also reign with Him. All believers are promised to reign with Christ (Revelation 5:9-10), and it is also true that all believers will endure. It is not to say that all believers will be totally faithful and finish the race strong. All will stumble in some way (James 3:2), and some will make shipwreck of their faith (1 Timothy 1:18-20). Yet all of these will bear at least some good fruit (Matthew 13:23), thereby showing that they are truly saved. Their endurance, even if practically not all that it should or could be, will still be completed simply because of the grace of God. Christ Himself is the author and finisher of our faith (Hebrews 12:2), and He will finish the good work which He has begun (Philippians 1:6). Ultimately, our ability to persevere and our promise to reign with Christ are based in His grace, though our rewards and honor in the life to come is based upon faithfulness in this life as believers (2 Corinthians 5:10). Thirdly, if we deny Christ, He also will deny us. A true believer cannot reject Christ, for Christ has adopted him as His child. A child of God can harden his heart against God, and he can rebel. But he cannot reject Christ and undo his adoption. He can deny Christ by his lifestyle, but the only condemning and unforgiveable denial is to reject and therefore blaspheme the call and conviction of the Holy Spirit as He draws a person to repent (Mark 3:29). If we deny Christ in this way, we can be sure that we will be denied heaven. But to deny Christ by doubting and sinning in this life after receiving Him as our Savior does not condemn our hearts, though we certainly need to repent. Those who make a lifestyle and practice of sin ought to question their salvation (1 John 3:9). Peter denied Christ three times, but he did not lose his salvation. He repented, was forgiven, and then tended the sheep of the Lord very faithfully unto death, albeit with a few stumbles along the way (Galatians 2:11-12). Fourthly, God's faithfulness is not dependent upon our performance. God is faithful no matter what because faithfulness defines His nature. If we lack faith and fail to place our trust in His Son for salvation, we will be denied heaven, but God is still faithful. Our failure to enter eternal life does not compromise His nature. If we as believers doubt or grow weak in faith, God is still faithful. Our disobedience does not change our Father's nature. He will faithfully convict us, and He will desire to forgive us. He will finish the work He has begun because He is faithful even when we lack faith. Yet the call of the Christian is to be faithful so that God can faithfully showcase His glory and power through weak vessels. We have daily needs, but God is faithfully our portion each and every day (Lamentations 3:22-24).

**14Remind them of these things, and solemnly charge them in the presence of God not to wrangle about words, which is useless and leads to the ruin of the hearers.**

Timothy is to remind his fellowship about the danger of becoming contentious and wrangling about trifling matters. This does not edify, and it only breeds destruction for those who pointlessly argue and for those who have to listen to the vain disputing as false teachers plant seeds of doubt and destruction. Timothy is simply to declare the Bible as it is and to teach what it says. There is to be no debate when it comes to the authority of the Bible. Doctrine can be analyzed, discussed, and conversed about, but it is a waste of time to discuss irrelevant issues and ideas that do not edify the listeners. All thinking and study must edify (Ephesians 4:29), and Timothy is to solemnly charge his fellowship to seek edification and purposeful conversation.

**15Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.**

Timothy is to diligently put great effort into studying the Bible so that he is able to serve as a minister of God that accurately presents and preaches the Word of God. The Bible is not to be taken lightly or haphazardly. It must be studied and meditated on, and the Spirit must give illumination. An elder like Timothy would be held accountable by God for a stricter judgment than most based upon how he handles the Word of God. Teachers bear a greater responsibility in the sight of God because they have the capacity to lead many to the truth or to lead many into deception (James 3:1). If Timothy works hard to present sound doctrine, then he will have no worries about being ashamed before Christ when He comes (1 John 2:28). The imagery in this passage based on the original language is that of an agricultural laborer (workman) who cuts straight ways and holds a straight course (rightly handling). He doesn't veer to the left or the right, but he stays the course because Christ directs His steps and makes His way straight (Proverbs 3:5-6). He rightly and accurately presents the full counsel of God, and he is able to do this because he has laborious poured over the Scriptures in humility and dependence upon the Spirit for insight and understanding.

**16But avoid worldly and empty chatter, for it will lead to further ungodliness,  
17and their talk will spread like gangrene. Among them are Hymenaeus and Philetus,**

**18men who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some.**

**19Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and, "Everyone who names the name of the Lord is to abstain from wickedness."**

Paul here repeats a command that he gave in the first epistle in 6:20, challenging Timothy to shun, avoid, and stay away from worldly, empty chatter. Talk is unbiblical and unhealthy if it is vain, evil, unedifying, or erroneous. Paul has in mind here specifically any vain speech that propagates false doctrine, given that he speaks about Hymenaeus and Philetus spreading erroneous teaching about the resurrection having already

occurred, which of course it had not. Christ had not yet returned. This teaching that some had missed the resurrection was upsetting the faith of some, leading them into doubt and error as they perhaps wondered why they missed out.

False teaching leads the faithful away from certainty, faith, and confidence in the Word of God. Hymenaeus was a professing Christian who fell into false teaching, and Paul expelled him from the church so that he would learn not to blaspheme (1 Timothy 1:18-20). Even believers can be deceived and start fighting for the wrong team, which is what happened here. Their sin worked like gangrene, devouring their ability to honor Christ in service to Him and in discouraging and deceiving others so that they would become unfruitful as well. False teaching must be purged from the church (Revelation 2:20) for the purpose of preserving the pillar and support of the truth and for the good of those who are in deception so that they might be restored (1 Corinthians 5:5). If false doctrine is not removed from the church, spiritual gangrene will continue to spread through the body of Christ, devouring it to the core. Gangrene eats away at the flesh until even the bones are consumed. The bones are the pillars and support of the physical body. Thus, the illustration of gangrene is fitting to demonstrate how important it is for Timothy to remain bold and forthright in teaching sound doctrine, lest the support and pillars of the body of Christ fail. Truth upholds Christ's body, and truth must be defended, lest the church succumb to worldliness and apostasy (Jude 1:3). Paul's encouragement is that even as false teaching goes forth, it cannot undo or change the true and enduring Word of God (1 Peter 1:25). This is a firm foundation that is built upon the person and work of Christ (1 Peter 2:7, 1 Corinthians 3:10). Truth is Christ and Christ's, and those who have put their faith in Christ will be kept by Him. This is because they are sealed by Him as His own with His Spirit (Ephesians 1:13). Even if they are led astray into deception and worldly chatter, Christ still knows if they are His. He is faithful to complete the work He started in them (Philippians 1:6), though in no way does this justify their error and behavior. They will be held to account for how they lived while in the body (2 Corinthians 5:10). Since the Lord knows who are His, believers don't need to worry as if the resurrection has already taken place. God won't forget us, and He will come for us because He knows us. In the meantime, believers are to abstain from wickedness, false teaching, and error. This demonstrates that they are indeed Christ's (1 John 3:9), and it gives them confidence that they can know that eternal life is theirs (1 John 5:13).

**20 Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor.**

**21 Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.**

In a large house, it would be common for there to be vessels of precious metals for honorable uses such as for serving food, and there would be vessels of earth or wood for less honorable uses such as for collecting waste. It is true that those who do not know Christ must be dishonorable vessels, but the point Paul is making is that even believers can make themselves useful only for dishonorable purposes by giving into false teaching and sin. Sin purges the believer of the power of Christ and the wisdom that He gives to make wise decisions and to understand and keep His commands. We so desperately need Christ's power and the Spirit's filling in order to do anything of spiritual value (Zechariah



4:6, John 15:5, Ephesians 5:18, 1 Thessalonians 5:19). Without Christ, we can do nothing, and we are useless because all we do is collect and spew waste. We must purge ourselves through confession and seeking forgiveness of God (1 John 1:9) and any we have wronged (James 5:16) so that the Spirit can work powerfully in and through us. Then, we will have sanctified ourselves by faith so that we can be useful vessels suitable for honorable purposes. We can become as a precious silver or gold vessel that is of benefit to others and that bears abundant fruit for the kingdom. The only way to be prepared and made adequate to do the good works God has ordained for us (Ephesians 2:10) is to purify ourselves from sin. As we fix our hope on Christ, we will be motivated to keep ourselves pure as we recognize that without His work in us, we are useless and not storing up any reward for eternity (1 John 3:3). As we let go of sin, we must also take in the Word of God, for it is able to make us adequate (2 Timothy 3:16-17). Christ can work powerfully in us as we submit to Him and obey and learn His Word. Then, we will have much to give to others, and God will open up opportunities for us to serve Him. Only the clean vessels are useable for God's holy purposes.

**22 Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.**

**23 But refuse foolish and ignorant speculations, knowing that they produce quarrels.**

Thus, Timothy, if he wants to be useful, must remain pure and obedient, fleeing anything that could tempt him as a young man, whether sexual immorality, the desire to be liked by others, the fear of standing firm and boldly declaring the truth, or any other behavior or thought process that was devoid of faith, love, peace, and righteousness. These things he must pursue and be willing to fight for so that he can retain a pure heart and therefore be able to call on the Lord and expect answers. God honors effectual fervent prayer from a righteous heart (James 5:16), not one which hides sin (Psalm 66:18). Timothy must avoid foolish thinking and speculations by not getting led astray, by not participating in them, and by not allowing those who propagate the error to go unchallenged and uncorrected. He must be willing to avert the gangrene of false teaching by refusing it and entreating those who are participating in it to repent or be put out of the fellowship.

**24 The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged,**

**25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,**

**26 and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.**

When dealing with those who oppose Christ, the gospel, or any sound doctrine, Timothy is not to be one who delights to attack and fight for the sake of argument. He is not to lose his temper, but he is to gently and kindly with longsuffering correct those who are wrong. As Proverbs 15:1 says, "A gentle answer turns away wrath, but a harsh word stirs up anger." Timothy is not to add fuel to the fire of disputing, but he is to simply be able to teach the truth in all kindness. God must grant those who are in deception the light to

be able to see and escape, for they are held captive by the devil to do his will. They have been ensnared by various lusts and deceptions, and arguing with them in a wrathful manner is not helpful in leading them to escape. Those who are deceived can't see that they are wrong, and thus an attack against them will be resisted. But a kind and gentle word might at least be considered. A person must approach them gently and with great patience, praying earnestly for them and simply declaring the truth to them. God in grace may open their eyes so that they can see. Unbelievers are enslaved to the devil because they are sinners by birth. They automatically do his will, and they are unable to change save for the grace of God Who delights in changing them as they respond in faith. These need the truth declared boldly but not in anger as if we hate them or want to judge them. We must simply and gently give them the gospel and pray that God will open their eyes. They must repent of the error of their thinking and ways so that they can come to the truth. Believers can also succumb to deception either because of insufficient knowledge (Hosea 4:6) or willful compromise (1 Timothy 1:18-20). Satan can grab a foothold of naivete or lust. If a believer does get held captive, he has the power in Christ to be free if only he will repent and come to his senses. He needs to literally "sober up" and get out of his drunken deceptive stupor. He needs to be able to make an accurate assessment of his condition and of his error (Luke 15:17). The gentle, kind, and patient teaching of truth is the only answer as we pray for God to open eyes and reveal truth.

## **2 Timothy 3**

**1But realize this, that in the last days difficult times will come.**

As time nears the second coming of Christ, the world will grow more and more evil, and it will become more and more of a dangerous, savage place for Christians to be. The world will grow increasingly hostile and violent toward believers and even toward one another. This will be a result of increased sin and abhorrence of truth and God's commands. As Matthew 24:12 says, "Because lawlessness is increased, most people's love will grow cold." The world is not going to become a utopia, and men are not going to be able to solve men's problems. Only Christ can solve our true problem, which is sin, and true and lasting peace will only come when He returns to set up His kingdom on earth (Micah 5:5). The true church will continue to grow and spread, but persecution and corruption in the world will as well.

**2For men will be lovers of self, lovers of money, boastful, arrogant, revilers,  
disobedient to parents, ungrateful, unholy,  
3unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of  
good,  
4treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,  
5holding to a form of godliness, although they have denied its power; Avoid such  
men as these.**

Paul here gives a list of specific identifiable marks of how the world will grow more corrupt. People will become lovers of self, meaning that they will be consumed with their own interests, pleasures, and welfare, even at the expense of others. Certainly, they

will not be thinking of others' interests or viewing them as more important than themselves (Philippians 2:3-4). They will be consumed with themselves, thinking of their own self-esteem and doing whatever they can to boost it. They will totally miss the call to deny themselves (Matthew 16:24) and be the servant of all (Mark 9:35). Life is not about loving ourselves but loving God and others. Neither are we to hate ourselves or look down upon ourselves. The issue is that life is not about serving the pleasures of self but seeking the glory of God as we love and serve others. The world will increasingly look toward self and therefore become more and more disgruntled, unsatisfied, and fragmented. Even the professing church will become asphyxiated on self, thinking about its own wants and needs rather than what God tells them He wants and desires.

They will be lovers of money, greedy, and enslaved to avarice. They will think life is found in riches and wealth, and they will covet what they wealthy have, compromising all morality and integrity to "get ahead." Society will increasingly worship wealth and prosperity to the extent that even the professing church gets consumed with seeking after riches.

They will be boastful, arrogant, and reviling. People will act tough and strong or as if they have it all together and have arrived just because weakness will be frowned upon and scorned. People will gloat in themselves, being self-promoting, and heralding their own glory and achievements. They will be consumed with trying to make themselves look better than others, and they will tend to look down on others for the sake of feeling better about themselves. Self will be on the throne and at the center while others are put down. There will be an extreme desire to be in the limelight and get everybody to want to be you. Society's approval and vote of confidence will mean everything to a person. They will be blasphemers, scorning the one true God and His people. They will mock what is right, true, good, noble, pure, and holy, choosing rather to love what is despicable, defiled, and evil.

They will be disobedient to parents, ungrateful, and unholy. They will honor youth and beauty above age and wisdom, even scorning the old as being better off dead. They will despise, dishonor, and refuse to comply with the desires of their parents, casting off authority because of their arrogance and desire to self-promote. They will show no reverence for their parents or other authorities unless they are forced to act submissive or when it best suits their own interests. Being obedient to parents will not be valued in the culture or by the culture, particularly as the family erodes. There will be a prevalent attitude of a right to selfish indulgence which leads to an ungrateful attitude that takes everything for granted. Those who deserve credit for sacrifice and service will be despised and go without proper thanks. Children will seek to please themselves, rather than their parents or God. They will be downright wicked and evil, living out the full range of their inherent sinfulness, for they will refuse to submit to parents who will refuse to be there in love and discipline. Evil will thus be unchecked, encouraged, and ruinous as it runs amuck.

The world will grow increasingly unloving and irreconcilable. There won't be any care, good-will, or brotherly affection for other human beings. It will all be about self and

pleasure, and love will be a rare commodity. But this will allow believers, whose mark is love (John 13:34-35) to stand out more powerfully and boldly to a world in great need. Seeking their own agendas as individuals, groups, and nations, people will not be able to find peace or be reconciled one to another. Without being reconciled to God first in faith in Christ, this should come as no surprise that selfish sinners can't get along. Thus, we can expect wars and rumors of wars to increase (Matthew 24:6).

They will be malicious gossips, devoid of self-control, and downright brutal. They will speak slanderously and hatefully toward others, demeaning them for the purpose of elevating themselves. Whether it takes lying, cruelty, deception, or any other measure, these things will be done for the gratification of self. There will be no self-control or even an effort to be self-controlled. In fact, it will be advised in society to let the natural lusts and pulls take over in order that self can be all that it can be. God's way is to refrain from sinful pleasures and lusts, but the world will encourage the fulfillment and gratification of them all, which leads to death, enslavement, and despair. Like wild, untamed animals that act unpredictably and uncivilized, so too will be the supposed "civilized" world. People will be downright violent, fierce, cruel, and harsh toward one another, not showing mercy, let alone turning the other cheek (Matthew 5:39). This violent tendency will lead to murderous acts becoming more and more common, grotesque, and reprehensible. Killers will kill coldly and without feeling, caring nothing about truth and being blinded with sin.

They will be haters of good, treacherous, and reckless. Rather than loving what is good and hating what is evil (Romans 12:9), people will despise what is good, moral, and right along with those who do good. They will want nothing that reminds them of God's holy standards and of those who have by faith sought after them. They will be treacherous, backstabbing one another and betraying one another left and right. There will be no loyalty or character because each will seek his own. Words and covenants, whether from friend to friend, from spouse to spouse, or from nation to nation will be only as good as the selfish pleasure they provide. Convenience and ease will dictate choices and behavior. People will be traitors one to another, and they will also be reckless. There will be a general hopelessness and scorn for life and service. People will do ridiculous, extreme things just for the cheap thrill which they can get, not concerning themselves about what might happen to others as a result of their thoughtless, foolish decisions.

They will be conceited and lovers of pleasure rather than lovers of God. People will be so puffed up with pride and self-sufficiency, glorying in what they think they know, which in reality is foolishness and error. They will be blinded from the truth because of their own haughty opinions of themselves and of man's abilities and supposed inherent goodness. They will be pursuing their own pleasure and seeking and constructing philosophical and theological systems that put man in the center and remove God from His imperative centrality and preeminence (Colossians 1:18). Morality will be based around what feels good in the moment, and man's happiness will be viewed as the ultimate end and objective. The reality is that the glory of God should be the ultimate objective, and man glorifies God when He is holy, even when life's circumstances bring unhappiness.

Some will try to explain religion away, but some form of religion will always remain. Some will even pretend to worship God and revere Him, yet their sinful lifestyles will show that they don't really believe what they profess. There will be traces and forms of religion, and there will be those who profess to believe in God, even in Christ. Yet they will be denying the power that is God's and in Christ. True strength comes by humble, submissive, and reverent faith toward God and in His Word. It is by Christ alone, but men will try to do religious deeds in their own righteousness rather than in Christ's. They will miss the centrality of the gospel and thereby lose out on the redeeming power of Christ (Ephesians 1:7), the convicting power of the gospel (Romans 1:16), the infilling power of the Spirit (Ephesians 5:18), the effective power of prayer (James 5:16), and the instructive power of the Word (2 Timothy 3:16-17). Their religious acts, rituals, and duties will be empty and devoid of Christ's presence, blessing, and empowerment. These are the type of people whom Timothy is to avoid. Any who wish to be godly and honor Christ must stay away from those who profess religion and godliness and yet deny the sufficiency of Christ and His Word. Man is helpless and hopeless apart from Christ (John 15:5), but false teachers and those who serve empty religion think otherwise. They think they can do what only God, Christ, and His Word can do.

**6For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses,  
7always learning and never able to come to the knowledge of the truth.**

As the whole world grows more and more sinful, those who proclaim to be godly, pious, and religious will also morally slide, particularly as they reject the power of Christ and His Word. They will practice sin as a lifestyle rather than living as holy sacrifices to God. They will prey on the weak and naïve and particularly those who are weighed down by various sins and led on by willful enslavement to various lusts. Rather than confess sin and gain victory by faith in Christ, one sin is left unchecked and it grows and leads into others and still others. Thus, these women, whether saved or unsaved, are so downtrodden spiritually that they are grasping for just about anything that looks like it might help. They can't see right from wrong or identify truth from error because they have grown so far apart from accurately appreciating and appropriating Biblical truth. Thus, those who can talk about morality and God, even using the Bible effectively, though erroneously, will be able to lead these weak ones astray. They will take their money and their hope, convincing them that they have some special inside track with God. They will create those who are dependent upon them as they usurp God's position in their lives. The worst part is that the deception can grow even worse and worse such that these weak ones and those who lead them astray can keep gaining knowledge, even memorizing Scripture, and still fail to see the truth for what it is.

**8Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith.  
9But they will not make further progress; for their folly will be obvious to all, just as Jannes's and Jambres's folly was also.**

These false teachers reveal themselves for who they really are, being unredeemed, depraved men, devoid of the truth. (It is possible for believers to teach some things that aren't totally Biblically right, but what Paul has in mind here are those who are themselves error as they teach it and practice it, having nothing good within them). Since they are not advancing the kingdom of God, they are opposing it, for all that we do is either for God or against Him. False teaching always opposes the will of God because it runs counter to the Word of God. False teachers have corrupt minds, and they fail the test (the literal meaning of "rejected") when it comes to the genuineness of their faith in light of Christ. They are unapproved, spurious, and reprobate, wolves in sheep's clothing (Matthew 7:15). Though false teaching will increase and grow worse (v. 13), eventually false teachers will be judged by God for who they really are. God is not deceived, and there is no need for believers to be deceived either. Yet it is too often a reality that believers do get deceived because they lack the proper training and truth based on the knowledge of God's Word (Hosea 4:6). Believers who are discerning, however, will be able to identify false teachers before they can do much harm because they will look at the bad fruit and identify the wolf. Mature believers are able to see the truth as they compare a person with God's Word and the standards for a true servant of God, and the folly of the false teacher will be realized. (Jannes and Jambres are not mentioned in the Old Testament, but it is believed that they were the Egyptian magicians who opposed Moses-Exodus 7:11, 22.)

**10Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance,**

**11persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me!**

**12Indeed, all who desire to live godly in Christ Jesus will be persecuted.**

Timothy, on the other hand, has continued to show that he is of the faith, having followed Paul's instruction, behavior, discipline, and sound doctrine. He has stayed the course, supporting Paul and being willing to suffer with him. Paul experienced suffering and persecution at Antioch, Iconium, and Lystra, yet the Lord had been faithful sustain him throughout it all. He kept his testimony and defended the gospel, and the Lord preserved his life so that he could fulfill the purpose He had for him. Persecution will come no matter what time and what place if a person is willing to stand for Christ (2 Timothy 3:12). Even in so-called Christian environments, there will be those who don't truly walk after Christ and who will ridicule the one who is truly faithful and committed to Christ. Timothy has been steadfast, enduring, patient, loving, and committed to the same purpose which drives Paul to preach the gospel and uphold the faith, and Paul wants him to continue in this, realizing that deception will continue to be a reality, even getting worse.

**13But evil men and impostors will proceed from bad to worse, deceiving and being deceived.**

**14You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them,**

**15and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.**

Evil, deception, and those being deceived will increase and multiply as time goes on. False teachers will continue to deceive and be deceived themselves. Timothy, however, is not to succumb to their errors because he has become convinced of the truth of the Scriptures and what he has learned by observing Paul and his faithfulness and devotion (Philippians 4:9). Paul has endured persecution for the cross of Christ, and Timothy must be willing to do this as well. Only a person who is convinced and completely assured of the truth of Christ and the Bible will be likely to stand in the day of distress. Timothy was learned in the knowledge of the Word so he could know how to respond, and he was convinced that what he knew was the truth. Thus, he wasn't likely to buckle when under stress and duress. He was fortunate to have been taught the truth of Scripture from early on, and thus he has long understood how a person is saved through faith in Christ. He didn't celebrate doubt or uncertainty, but he believed fully that Christ was God, that His gospel was true, and that he must preach the gospel fervently and faithfully. Growing in knowledge, in discipline, in faith, in love, in confidence, and in endurance are all important for the follower of Christ, particularly one in leadership in the church as Timothy was.

**16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;  
17 so that the man of God may be adequate, equipped for every good work.**

Paul just referenced the sacred writings in verse 15, speaking of all that was written and inspired of God up to this point. These precious letters and manuscripts were the very Word of God. They were written by men of God as they were moved by the Holy Spirit of God (2 Peter 1:21). Thus, God's very Word to man came through the pen of these human authors. Because God's Word is inspired by God Himself, we can take confidence in it and know that it is profitable for teaching (instruction), reproof (admonition), correction (restoring one to a state of uprightness), and training in righteousness (educating in purity, cultivating righteousness, and curbing the sinful passions such that a person can walk in holiness). Righteousness is a way of living that must be learned and taught, and the only way for believers to begin to walk in holiness is to learn, listen to, obey, and apply the Word of God. As we do this, we will become specially tailored and fitted by God for the good works which He has ordained for us to do (Ephesians 2:10). We will not lack understanding or wisdom, and we will be ready and able by the power of Christ and by His Word to meet the needs of others, bear fruit, and honor Christ. Those who do not know the Word or obey it will be prone to being led astray, and they will be unready and ineffective for the purposes which God has for them. Thus, it is extremely important that we be taught and that teachers teach the Word of God. All that has been written as Holy Scripture is for our learning, encouragement, and hope so that we persevere and bear abundant fruit (Romans 15:3). We are sanctified by the Word of God, for it is truth (John 17:17).

## **2 Timothy 4**

**1I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:**

**2preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.**

Given that the Word of God is what will be attacked and that the Word of God is what will sustain us and enable us to walk perseveringly in faith, Paul commands Timothy in all seriousness, gravity and authority to preach the Word. He is in a position of shepherding and teaching in the church, and he must study the Word so that he can accurately and effectively teach it to others. The truth must be publicly proclaimed and heralded as if it is an announcement of utter importance from the King of Kings. Christ will judge the living and the dead, and Timothy will be held to account for how accurately and faithfully he taught the Word. His faithfulness could lead to the salvation of others, and a reminder of the judgment of God at the end of the age is a great motivator for him to continue to preach the Word. Christ will come back, all men will have to face Him, and He will set up an everlasting kingdom with those who have received Him in faith. Preaching the Word has eternal effects and consequences. This is thus the most important of tasks that Timothy could do. Whether in a time of persecution with hostile listeners or in a time of ease and prosperity with receptive listeners, Timothy must always preach the Word. God's Word is always relevant no matter the season or the circumstances. Timothy must be willing to reprove (admonish; point out sin), rebuke (chide, censure, charge; deal with the hard issues), and exhort (entreat, comfort, strengthen, beseech; call to change, faith, or action) with great patience and instruction. He must be willing to preach the truth for the long haul, dealing with sin that arises, confronting those who get into false teaching, and comforting and encouraging those who need hope and strength. He must be willing to urgently and passionately summon to action and service the people of God, which he will only be able to do as he guards his own heart and studies the Word. Preaching is not a mere motivational or emotional speech, but it has educational content from the Word of God that can instruct a believer as to how to live in the very practical areas of life. It also passes on and expounds upon sound doctrine so that believers know precisely what they believe, why they believe it, and how it differs from what the world believes and from what false teachers teach.

**3For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,**

**4and will turn away their ears from the truth and will turn aside to myths.**

As time goes on, even in Timothy's day let alone ours, people will not want to bear with and tolerate true and sound doctrine. It takes effort, patience, and humility to receive the Word of God in a holy fear, and people will grow tired of it, choosing rather to have their ears tickled. They will want to be told what they want to hear rather than what they need to hear, and if a teacher doesn't talk to them about what is pleasurable rather than what is convicting as they will go and find somebody else to listen to. There will be less and less of a demand for teachers who teach sound doctrine. Sound teachers will be hard to find, and those who are willing to listen to what they teach will likewise be a difficult find.



People will reject the truth and propagate lies, choosing rather to listen to lies because they want to, because it is easier, because it is popular, because it appears more successful, and because of sin in their own hearts. It is not that they will find just one teacher that agrees with their sinful desires and pleasures, but they will heap them up, accumulating them one after the other. This is evidence that it won't be hard to find a teacher who tells people what is comfortable and what their flesh would prefer to hear. In fact, in order to appease their conscience, they will need to take in a lot of false teaching by a lot of false teachers. Rather than put such devotion into the truth, they devote themselves to justifying their own error and sinful pleasures. They will choose to turn aside from the truth and accept myths, fables, lies, and the foolish ideas of men that contradict the infallible Word of God. Even when this happens and the Word goes out of season, Timothy must still preach it even if it means all will leave him as they did to Paul in Asia. There is no ministry without the truth, and persecution is to be expected. In light of eternal rewards and the glory of Christ, it is worth taking on the shame and reproach of teaching the truth despite the hardship that will come as a result. The truth has never been popular, and it never will be. The way to destruction is wide, and many go that way. Few find the truth, which is by the narrow gate (Matthew 7:13).

**5But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.**

Timothy is not to placate those who want false teaching, but he is to fulfill his ministry by preaching the Word and evangelizing the lost by the true and full gospel. He must be willing to endure the hardship that Paul describes as being inevitable, and he must be sober, being wary of false teaching and being disciplined to guard against sin in his own life. He cannot let himself be swayed by popular opinion or the desires of the masses or of even one individual if it means that he compromise on the Word.

**6For I am already being poured out as a drink offering, and the time of my departure has come.**

**7I have fought the good fight, I have finished the course, I have kept the faith; 8in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.**

Paul endured incredible hardship in his life because of the truth. He recognizes that he is coming toward the end of his life, and he can say that he has faithfully served Christ, offering himself up to Him in love and faithfulness. His life, like a drink offering being poured out on the fire of an Old Testament altar, was a fragrant aroma to God (Exodus 29:41). Paul believes that his death is imminent, and, as church tradition has it, he was shortly thereafter beheaded for the sake of Christ. He is confident and hopeful, however, because he has fought the good fight, finished the course, and kept the faith. He has not compromised on doctrine, and he has continued to preach the gospel and labor for Christ. He has fulfilled his ministry and calling in Christ. Paul knows that he will receive honor soon in the future as Christ gives him a crown of righteousness. This is not something only he gets, but it is available to all who received Christ as Who He said He was. Those

who loved His coming rather than having rejected Him will get this crown of honor (James 1:12, 1 Peter 5:4, Revelation 2:10, 3:11, 4:4, 10)

**9Make every effort to come to me soon;**

**10for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.**

Paul would like Timothy to visit him soon for the purpose of godly fellowship and encouragement. Demas deserted Paul because he loved the pleasures of sin for awhile rather than the reproach of Christ (Hebrews 11:25). This may have indicated that his faith was spurious (1 John 2:15-17) or that he was in sin. Perhaps he just sinfully fled the persecution that he would have received jointly with Paul, thereby abandoning him in his time of need. Regardless, he went to Thessalonica. Crescens, a faithful disciple, was sent to Galatia to minister to the saints there, and Titus, another very faithful and dependable disciple (Titus 1:5), was sent to Dalmatia to minister.

**11Only Luke is with me Pick up Mark and bring him with you, for he is useful to me for service.**

**12But Tychicus I have sent to Ephesus.**

Luke, the beloved physician and author of Luke and Acts, was still faithfully at Paul's side ministering along with him. Timothy was to bring Mark, also called John, along with him when he came to visit Paul. Paul viewed Mark as a very useful and effective minister (Philemon 1:24). Paul either sent Tychicus to Ephesus earlier, or he is expressing that he is going to be without him because he is sending him to Ephesus now, perhaps with this letter for Timothy. Tychicus had previously been sent to the Ephesians (Ephesians 6:21) and to Colosse (Colossians 4:7), perhaps with the epistles from Paul. He may also have been sent to Titus (Titus 3:12). Clearly, he was a "beloved brother and faithful servant" (Colossians 4:7), worthy of being entrusted as a messenger on Paul's behalf.

**13When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.**

Paul left some valuable parchments and scrolls at Troas with Carpus, of whom nothing more is known. Timothy was to get Paul's cloak for winter and these important writing materials and resources.

**14Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds.**

**15Be on guard against him yourself, for he vigorously opposed our teaching.**

This Alexander is probably different from the Alexander who Paul turned over to Satan in 1 Timothy 1:18-20 because he specifies that this is Alexander the coppersmith. What is certain is that this man made life miserable for Paul, doing him much harm. Timothy was to beware of this person, keeping his distance from him as much as was possible

while still doing the work of the ministry. This man adamantly opposed sound doctrine and the true teaching about Christ, but Paul left vengeance in God's hands and didn't let it keep him from pressing forward in the work of the Lord with peace and rest in his own heart (c.f. Romans 12:19).

**16At my first defense no one supported me, but all deserted me; may it not be counted against them.**

Paul, writing from prison, is likely speaking of the defense which he would have given in a Roman court of law, prior to his sentencing. There was no one there to support him, but all condemned him. None wanted to stand for the truth along with Paul, and thus he was declared guilty, though he committed no real crime. Yet he hoped that the Lord would lead them to repentance and grant them mercy (c.f. Stephen in Acts 7:60 and Christ in Luke 23:24).

**17But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth.**

**18The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.**

Paul was given an opportunity in giving his defense to declare the gospel message publicly to the Gentiles, for whom he was specifically called (Acts 9:15-16). The Lord didn't abandon him in this time, but he strengthened him and enabled him to speak forth the truth with boldness. Though this was a dangerous and difficult thing to do, God delivered him from destruction at that time and gave him some more time to complete the work He had for him to do. Satan is described as a lion seeking to devour believers (1 Peter 5:8), and it is possible that Paul was tempted to not speak the gospel boldly. But the Lord gave him strength, and he was spared from the evil which he might have committed. This is consistent with verse 18 which speaks of God delivering him from all evil deeds and bringing him safely home to heaven. This God will do by the work of Christ and Paul's faith in it. Paul ascribes glory to Christ Who alone deserves praise and worship forever.

**19Greet Prisca and Aquila, and the household of Onesiphorus.**

Priscilla and Aquila were two faithful friends of Paul which he had met in Corinth (Acts 18:1-3). He stayed with them because they were tentmakers as he was. Onesiphorus' (2 Timothy 1:16) household was to be greeted as well as Priscilla and Aquila.

**20Erastus remained at Corinth, but Trophimus I left sick at Miletus.**

Erastus had served with Timothy before (Acts 19:22), so Paul is simply speaking to Timothy of what he knows about his whereabouts. He informs Timothy that he is in Corinth, where he may have remained the city treasurer (Romans 16:23). Trophimus was an Ephesian who accompanied Paul to Asia (Acts 20:4). He had become sick, and Paul

was forced to leave him in Miletus, which was about 40 miles south of Ephesus. Despite his apostleship, even Paul couldn't always heal a person. God healed when God saw fit, and the apostles were vessels of His glory. Physical healing is not the guarantee for even a faithful Christian, as Trophimus and Epaphroditus (Philippians 2:26-27) experienced.

**21 Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.**

Paul wanted Timothy to do whatever he could to come before winter. He needed that cloak, and he could really use the books and parchments as well. Furthermore, he understood that he might not have much time left (2 Timothy 4:6), and he would have appreciated seeing Timothy one last time. The greetings passed on from Paul to Timothy from these brothers may have indicated that they were from the body of Christ in Rome.

**22 The Lord be with your spirit Grace be with you.**

Paul prays that Christ will continue to work in Timothy's heart, and he wishes him grace to do what is right and to fulfill the commands which he has given him. Paul may not be able to disciple him any longer, but he entrusts him to Christ Who is more than capable of sustaining him.

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