

128. In what sense had God delivered Paul from his persecutions?
129. Some people in our day are worse off than Lot in Sodom. Who are they?
130. Explain the expression that "sinners have within themselves their own punishment."
131. What is the only safeguard against error?
132. Timothy did something more than to merely assent to the truth. What was it?
133. What were the immediate and ultimate sources of Timothy's conviction?
134. How young was Timothy when he began to learn of the Old Testament? Wasn't this too young? Many say the Old Testament is too difficult to understand.
135. In what sense did the Old Testament make Timothy wise unto salvation?
136. Explain in your own words the fourfold profitableness of the inspired Word.
137. Do you believe a secular education equips one for living, in a way the Scriptures do not? Explain and discuss.

EXEGETICAL EXAMINATION OVER CHAPTER THREE of II TIMOTHY

1. Give your own outline of this chapter.
 2. Define and apply ten of the nineteen characteristics of the evil men.
 3. Why did Paul describe in such elaborate detail, the sins of the last days?
 4. What was the purpose of mentioning Jannes and Jambres?
 5. In what manner had Timothy followed Paul? (Cf. vs. 10a.)
 6. In what sense had God delivered Paul?
 7. Give your own exegesis of vs. 12.
 8. In what sense had the Old Testament made Timothy "wise unto salvation"?
 9. Define "inspiration," as it relates to the Scriptures.
 10. Are we to believe the Scriptures furnish us completely only as they relate to our religious life? Discuss.
3. PREACH THE WORD 4:1-5

Text 4:1-5

1 I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom: 2 preach the Word; be urgent in season, out of season;

reprove, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; 4 and will turn away their ears from the truth, and turn aside unto fables. 5 But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.

Thought Questions 4:1-5

189. Is Paul delivering a charge or giving a testimony?
190. Is Paul calling God and Christ Jesus to witness for his charge? Explain.
191. What is the purpose of vs.1-5?
192. When and where will Christ judge the living and the dead?
193. Why testify in the presence of the Second Coming of Christ? Please show the purpose as it relates to the context.
194. What "kingdom" is meant in vs. 1?
195. The word, "preach," is also translated "herald." Explain the implication of this for the preacher.
196. What is meant by the term, "word," in vs. 2a?
197. Define in your own words the term, "urgent."
198. When is it "in season" for preaching, and when is it "out of season" for preaching?
199. Define the three words, "reprove, rebuke, and exhort."
200. Does Paul give here a divine formula for the development of a sermon? Please look carefully.
201. Two attitudes of the preacher are described. What are they?
202. I thought listeners were to do something more than "endure" the sound doctrine. How is the word, "endure," here used?
203. Who has the "itching ears"? Discuss.
204. What is meant by saying, "heap to themselves," teachers?
205. Why do some turn their ears away from the truth? What particular "fables" would be of interest to these persons?
206. Discuss the meaning of the word, "sober," as in vs. 5a. What "things" are included?
207. Specify three things you believe would be included in the work of the evangelist.
208. How would Timothy know he had fulfilled his ministry?

Paraphrase 4:1-5

1 I have fully instructed thee in thy duty, and thou art well acquainted with the Jewish Scriptures, in which the Gospel is both explained and confirmed; I charge thee, therefore, in the

presence of God, and of the Lord Jesus Christ, who will judge the living and the dead at His second appearing, when His kingdom shall be displayed in all its glory.

2 Preach the Gospel doctrine in purity; be constant and earnest in preaching it, whether it be seasonable or unseasonable to thyself; confute false teachers, rebuke sinners, exhort all under thy care, with the greatest patience when teaching them.

3 Thou oughtest to be very faithful and diligent in these duties now; for there will be a time when the people will not endure wholesome teaching, but having itching ears, which must be tickled, they will, by the motions of their own peculiar lusts, multiply to themselves teachers, who, to gain their favour, will sooth them in their vices.

4 And thus indeed they will turn away their ears from the true doctrine of the Gospel, and, by their teachers, they will be turned aside to believe fables, concerning miracles wrought in support of the greatest errors.

5 But watch thou at all times, and withstand the beginnings of these corruptions; patiently bear the ill treatment which the enemies of the Gospel will give thee; do the work of an evangelist diligently; fully perform the duties of thy ministry:

Comment 4:1-5

Vs. 1. This is Paul's final farewell word to his beloved child, Timothy. This whole section (vss. 1-5) is surcharged with emotion. Here is Paul's personal testimony, as well as a charge to Timothy. What he said of himself, he says to his son.

Paul practiced living constantly in the presence of God and Christ Jesus, but never was he more aware of his divine observers and participators than when preaching the Word. This is an awesome responsibility. This same Jesus will be our judge on that day when we shall all be manifested before Him. Those who are living when He comes will be judged; those who have died, will be called forth from the world of the unseen to also appear before Him.

The "kingdom," here mentioned, probably is best identified with the eternal kingdom where all Christians will reign with Him.

Vs. 2. "Herald forth the whole council of God." The preacher, or herald, has a message from the King of kings. He dare not change it or withhold it. He must tell it if all men refuse it.

Timothy, and all who follow after, are to be keenly conscious that they have a message bigger and more important than themselves, that must be heard. The attitude of the preacher toward his message and work is described in the words, "be urgent"; it means, "to be on hand." We might say, "Be right on the spot" (Lenski). This absorbing interest in what is being said and done, will give the preacher the enthusiasm necessary to communicate the feeling of the truth, instead of just words.

There is no season when the Word is not to be preached. There are times when it does not seem at all convenient; there are times when men will mock it, ignore it, oppose it. There are other times when men will welcome the herald and his good news. Above and beyond all outward circumstances, the preacher has a message that *must* be told.

Please mark carefully the divine elements in preaching. They are: (1) *Reprove* or *bring to the proof*—we might say, *convince*. Offer evidence and reason for your subject. (2) *Rebuke* or *chide*—*convict*. This is the application of the truth to life. (3) *Exhort* or *call to action*. Stir the motives of the listeners to act upon, or decide upon, what has been spoken.

The overmastering attitude in all preaching is to be one of long-suffering and instruction.

Vs. 3. There is a very good reason for this steadfast attitude in preaching. A time is coming when such a message and preacher will be needed. This is another prophecy of apostasy very much like I Tim. 4:1 and II Tim. 3:1. Timothy is to prepare himself and the leaders of the churches against such a day. The world has not changed, but some persons in the church will. There will come a time when healthy teaching will be shunned in preference to the diseased doctrine of false prophets. Such false teachers will be invited by the elders of certain churches (even in Ephesus), to spread their doctrine among them. Such false elders, with their false preachers, have "itching ears"; i.e., they are eagerly restless to hear something that will satisfy their fancy. This itch is hard to scratch, for even those who have it know not for sure what they want. As a result, they must try one preacher after another. If gathered together they would make quite a "heap." Thus does Paul Prophetically as well as sarcastically, describe the coming apostasy.

Vs. 4. Such persons will aggressively oppose the truth. Because of their own lusts and refusal to obey the truth, they have chosen to obey falsehood. For whatever reason, they have made their choice; they will not hear the truth; they want to hear fables. We have read much in these three letters concerning fables; it is probably with such fables that he is also concerned here. It is difficult to say why some prefer fables to truth, but we can know the reason relates to one of the following three: (1) lust of the eye, (2) lust of the flesh, (3) pride of life. (I John 2:15.)

Vs. 5. In contrast to those who have been intoxicated with false doctrine—"be thou sober in all things." The reference is to the alert attitude Timothy was to sustain. By being vigilant, he could detect such error before it influenced too many. In all his work, Timothy was to be alert. If, in the discharge of his duties of preaching and teaching, Timothy was faced with perils of various sorts, he was not to be surprised, but rather expect them and overcome them, through his faith.

Paul wishes Timothy to carry out every phase of the office of evangelist. It would indeed be difficult to do the work of an evangelist if one was not an evangelist himself. Timothy was neither a pastor nor a bishop; he was an evangelist. We refer you to our text on *THE CHURCH IN THE BIBLE* for a rather thorough study of the office and of the work of an evangelist.

"Fulfill thy ministry" has been translated, "make full proof of thy ministry." It means to fill up every part of it: to leave no area undeveloped. This would be no easy task in the face of the conditions described.

Fact Questions 4:1-5

138. What indications of the emotion Paul felt when he wrote 4:1-5 are noticed in the text?
139. What is meant by saying that Paul lived constantly in the presence of God?
140. Show how the preacher is like a herald.
141. When is it "out of season" for preaching? Explain the meaning of the word, "urgent."
142. Discuss the meaning and application of "reprove, rebuke, and exhort" in preaching.
143. Who has "itching ears"? Why? What is to be done about it?
144. Explain: "heap to themselves teachers."
145. Why do some persons prefer fables to the truth?
146. Give your own exegesis of vs. 5.

PART THREE

Testimony 4:6-18

1. ASSURANCE IN THE FACE OF DEATH 4:6-8

Text 4:6-8

6 For I am already being offered, and the time of my departure is come. 7 I have fought the good fight, I have finished the course, I have kept the faith: 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing.

Thought Questions 4:6-8

209. What figure of speech is Paul using in vs. 6a? Does Paul say that he is a sacrifice for Christ?
210. How could Paul be so certain of a soon departure from this life?
211. Who was Paul fighting in the "good fight"?
212. Are we all running in a race? Who will win?
213. Why didn't Paul say he had kept *his* faith, instead of *the* faith?
214. If Paul had not kept the faith or finished the race, would he have received the "crown of righteousness"?
215. Are there various crowns for Christians? i.e., "crown of life," "crown of righteousness," etc.? Explain.
216. Why use the expression, "the righteous judge"?
217. Give the meaning of the phrase, "His appearing." Is this His first or second appearing?

Paraphrase 4:6-8

6 For the church is soon to lose the benefit of my ministry: I am already poured out on the sacrifice of the faith of the Gentiles, and the time of my departure hath come.

7 I have combated the good combat of faith (I Tim. 6:12), I have finished the race of an apostle, I have preserved the faith uncorrupted, for which I have combated.

8 All fears of death vanish when I think of the glorious reward which awaits me. Henceforth there is laid aside for me a crown, not of olive leaves, but of righteousness, which, with all its honours and privileges, the Lord Jesus, the righteous judge, will de-

liver to me at the last day; and not to me only, but to all them also, who, like me, conscious that they have served Him faithfully, long for His appearing to judge the world.

Comment 4:6-8

Vs. 6. Paul now turns to say a word for himself. He had previously directed his words to Timothy and his responsibilities. The apostle does *not* say he is the sacrifice given on behalf of Christ—as well he might have said it. He rather prefers to be considered only as the drink offering to be poured out in connection with the sacrifice (Num. 15:5; 28:7). Paul's blood was about to be poured out in his martyr's death. What Paul here says of his death, he could say of his whole life; it was poured out in the service and worship to Christ. Paul views death as a voyage: the ship is about to be loosed from its moorings; the grand trip into the presence of God and of Christ Jesus is about to be made; farewells are in order; the time of sailing is just at hand. This is not a voyage into oblivion, but an adventure into a very far better world. What an example to Timothy and all who follow.

Vs. 7. The apostle is glad to rest on his record. Paul does *not* say he has won every battle, but that he has remained in the fight until the end. Paul does *not* say he has taken first place in the race, but that he has finished the course; nor does he say that he was the champion of the faith, but rather, that he kept it. In all of this, he presents an example all can follow. We know this is the grand old veteran's record. We know of his trials and triumphs, but it is his steadfastness that is rewarded. All of us cannot do what Paul did, but all of us are expected to *fight, finish* and *keep*. Paul offered his example to Timothy and to all men of all time.

Vs. 8. Perhaps, to some, it is a moot question, but we wonder what happens to those soldiers who do not stay in the battle: those runners who drop out of the race, and to those believers who fall away from the faith. If the figure is to hold, we have no crown to offer for those who fail to finish. We prefer to fear, along with the apostle, lest having preached unto others, we should be a castaway. On the merit of Christ, and our sincerity in service, let us claim, with Paul, the crown of righteousness. The righteous judge has it for all who have loved His appearing more than the appearance of this world. We have it on the word of Paul that it is so.

Fact Questions 4:6-8

147. What is the general content of vss. 6-8?
 148. Paul does *not* say he offers himself as the sacrifice in the service of Christ. What does he say of his offering?
 149. How does Paul view death? Is this your concept?
 150. How does Paul's record become a grand example for all Christians?
 151. Are we given heaven because we are faithful? Discuss.
2. REQUEST FOR TIMOTHY TO COME BACK
TO PAUL 4:9-15

Text 4:9-15

9 Give diligence to come shortly unto me: 10 for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering. 12 But Tychicus I sent to Ephesus. 13 The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. 14 Alexander the coppersmith did me much evil: the Lord will render to him according to his works: 15 of whom do thou also beware; for he greatly withstood our words.

Thought Questions 4:9-15

218. Why the urgency in the request to come to Paul?
219. Where was Paul when Demas forsook him? Demas loved "this present world." What was the basic fault?
220. Is there any significance in the place where Demas went upon forsaking Paul? If so, what?
221. Was there any blame in Crescens going to Galatia, or Titus to Dalmatia?
222. Paul's attitude toward Mark has changed since we last heard of him. Explain.
223. Why send Tychicus to Ephesus?
224. If Paul was so near death, why request the cloak, books and parchments?
225. Do we know anything of the Alexander mentioned in 4:14? What is meant by saying, "The Lord will render to him according to his works"? Is this vindictive? Explain.
226. Why would Alexander the coppersmith be a problem to Timothy?

Paraphrase 4:9-15

9 As I have a great desire to see thee, make haste to come to me soon.

10 For Demas, in particular, having loved the present world more than was fit, hath forsaken me, and is gone to Thessalonica, expecting to be in more safety there than at Rome; Crescens is gone into Galatia, and Titus into Dalmatia.

11 Only Luke is with me. His attachment to me, and his zeal for the cause of Christ, are the more remarkable, that all my other assistants have left me. In thy way call on Mark, and bring him with thee, for he will be very useful to me in the ministry of the Gospel.

12 But when Tychicus comes to thee, do not think he hath behaved like Demas: I have sent him to Ephesus to supply thy place.

13 The bag which I left at Troas with Carpus, in my way from Ephesus after parting with thee, bring when thou comest, and the books contained in that bag, but especially the parchments.

14 Alexander the coppersmith hath done me many ill offices here. In particular, he hath stirred up both the unbelieving Jews and Gentiles in Rome against me. The Lord reward him according to his works.

15 Of that wicked person be thou also aware, wherever thou happenest to meet with him, for he hath greatly contradicted the things which I advanced in my first answer.

Comment 4:9-15

Vs. 9. It would appear that Paul is lonely. He longs for the companionship of one who knew him better than any other; one who shared with him the same concern for the advance of the kingdom. If Timothy did not hurry, it would be too late. There were yet many little matters of personal interest to discuss in the midst of disappointments and desertions and even death; he longed to see one whom he could trust.

Vs. 10. Col. 4:14; Phil. 1:24 indicates Demas was once a trusted co-laborer. Paul might well have said, "Demas has left me in the lurch." Some love "His appearing"; others love "this present world." The love for this present age is not centered on any one thing. It is the desire for the world's false security and pleasure that produces men like Demas. Why did Demas go to Thes-

salonica? Did he go there because he wished to carry on a trade? Because it was his home? It is useless to ask. The point is, that he went to the world to satisfy the desires of his heart; this was the wrong direction, regardless of where he went geographically.

We know nothing of the man here called Crescens or what he did in Galatia. Why Paul sent Titus to Dalmatia we do not know

Vs. 11. By saying, "only Luke is with me," we are not to understand that Paul is all alone, for vs. 21 indicates there were a number of other friends with him. Luke was the only fellow-worker of those several who labored with Paul, who yet remained in Rome. We need not remind the reader that this is the Luke who wrote the Third Gospel and also the Book of Acts.

John Mark has redeemed himself in the eyes of Paul. In an earlier reference, he was with Paul in Rome (Cf. Col. 4:10). There was a time when Paul would have said the exact opposite of what he said here of John Mark (Cf. Acts 15:38,39).

The faith of Barnabas in John Mark paid off. Whether Paul wanted Mark as a personal helper, or as one to minister the Word, is not at all clear from the context; either one could be true.

Vs. 12. Perhaps this is a reference to the coming of the replacement for Timothy. Tychicus was a busy man. He was sent to Ephesus and Colossia to bear the three letters of Ephesians, Colossians, and Philemon (Cf. Eph. 6:21; Col. 4:7). He could have been sent to Crete to replace Titus (Titus 3:12). He was with Paul on his third missionary journey (Acts 20:5).

Vs. 13. Paul is intent on a visit from Timothy. The detailed instructions in these verses (9-15), all relate to Timothy's preparation for the visit. Mark is to accompany Timothy; he is also to bring something besides John Mark. There is some disagreement among commentators as to whether Paul is requesting a cloak, or a portfolio for holding books. We prefer the thought of a cloak. Vs. 21 speaks of the winter when a warm cloak would be most welcome. Are we to believe that even in his last hours Paul wanted to read, and hence, the reference to bringing the books and parchments? We like Lenski's suggestion that these were copies of the Old Testament books which Paul wanted to use in his defense. These were personal copies which he had used over the years. He wanted to prove that his religion was but a fulfill-

ment of the Jewish religion and offered no threat to the Roman government. This is only a matter of opinion, but it seems to be a good one.

Vs. 14. Why mention Alexander the coppersmith at this particular time? It was either because Alexander was on his way to Ephesus and would give Timothy trouble when he arrived, or that Timothy would meet him in Rome and would need preparation and warning. It is useless speculation to try to relate this Alexander with any other mentioned in the New Testament who wore the same name. A coppersmith is one who works in metals, not necessarily only in copper or brass, but in all metals. Just where and when or how Alexander did Paul much evil, is not known; it is usually made to relate to Paul's defense before the court. Paul is prophetic, instead of vindictive, when he says, "the Lord will render to him according to his works."

Vs. 15. It is a problem as to when or where Timothy would meet Alexander. It is also a problem as to what "words" are meant. Did Alexander oppose the words of the Gospel, or did he oppose Paul's testimony at the Roman Court?

Fact Questions 4:9-15

152. Why did Paul want Timothy to visit him in Rome?
153. What is wrong with love for this present world?
154. Why did Demas go to Thessalonica?
155. How are we to understand the expression, "only Luke is with me"?
156. Paul changed his mind about John Mark. Explain.
157. Why mention Tychicus (vs. 12)?
158. Why request the books and parchments?
159. Alexander the coppersmith showed Paul much evil. When and where?
160. Why warn Timothy concerning Alexander?

3. PRAISE FOR HIS LORD 4:16-18

Text 4:16-18

16 At my first defence no one took my part, but all forsook me; may it not be laid to their account. **17** But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. **18** The Lord will deliver me from

every evil work, and will save me unto His heavenly kingdom: to whom be the glory for ever and ever. Amen.

Thought Questions 5:16-18

227. What is meant by the phrase, "my first defense"?
228. Is Paul saying that his Christian friends would not testify on his behalf before the Roman Court? If not, what is meant?
229. If certain persons forsook Paul in his hour of need, it would be laid to their account. Why then the expression in vs. 16b?
230. What proclamation of the Gospel is meant in vs. 17? What Gentiles?
231. Who is "lion" in vs. 17b? Is this literal or figurative?
232. Paul had certain expectations of deliverance from "every evil work," and yet he was beheaded. How can we reconcile the two thoughts?
233. What is the "heavenly kingdom" of vs. 18b?

Paraphrase 4:16-18

16 At my first answer, my fellow-laborers were so terrified that no one of them appeared with me in the court, but all forsook me. I pray God not to lay it to their charge!

17 However, though men forsook me when brought to my trials, the Lord Jesus, according to His promise, Luke 21:15, stood by me and strengthened me, that on such an occasion, and before such personages, through me the preaching concerning Christ might be fully declared, and that all the Gentiles might hear that it was so declared; and I escaped with such difficulty, that I cannot describe it better than by saying, I was delivered out of the mouth of the lion.

18 And the Lord Jesus will deliver me from every evil work, so that I shall do nothing for the preservation of my life inconsistent with my former preaching; and He will preserve me to His Heavenly Kingdom. To whom I gratefully ascribe the glory of faithfulness, goodness, and power, for ever and ever. Amen.

Comment 4:16-18

Vs. 16. The "first defense" doubtless refers to the trial of Paul before the Roman Court.

Vss. 16 and 17. Because of its descriptive qualities we quote from **THE LIFE AND EPISTLES OF PAUL** (pp. 832-834):

"We see from this statement, that it was dangerous even to appear in public as the friend or adviser of the Apostle. No advocate would venture to plead his cause, no procurator to aid him in arranging the evidence, no patronus (such as he might have found, perhaps, in the powerful Aemilian house) to appear as his supporter, and to deprecate, according to ancient usage, the severity of the sentence. But he had a more powerful intercessor, and a wiser advocate, who could never leave him nor forsake him. The Lord Jesus was always near him, but now was felt almost visibly present in the hour of his need.

"From the above description we can realize, in some measure, the external features of his last trial. He evidently intimates that he spoke before a crowded audience, so that 'all the Gentiles might hear'; and this corresponds with the supposition, which historically, we should be led to make, that he was tried in one of those great basilicas which stood in the Forum. Two of the most celebrated of these edifices were called the Pauline Basilicas, from the well-known Lucius Aemilius Paulus, who had built one of them, and restored the other. It is not improbable that the greatest man who ever bore the Pauline name was tried in one of these. From specimens which still exist, as well as from the descriptions of Vituvius, we have an accurate knowledge of the character of these halls of justice. They were rectangular buildings, consisting of a central nave and two aisles, separated from the nave by rows of columns. At one end of the nave was the tribune, in the center of which was placed the magistrate's curule chair of ivory, elevated on a platform called the tribunal. Here also, sat the Council of Assessors, who advised the Prefect upon the law, though they had no voice in the judgment. On the sides of the tribune were seats for distinguished persons, as well as for parties engaged in the proceedings. Fronting the presiding magistrate stood the prisoner, with his accusers and his advocates. The public was admitted into the remainder of the nave and aisles (which was railed off from the portion devoted to the judicial proceedings); and there were also galleries along the whole length of the aisles, one for men, the other for women. The aisles were roofed over; as was the tribune. The nave was originally

left open to the sky. The basilicas were buildings of great size, so that a vast multitude of spectators was always present at any trial which excited public interest.

"Before such an audience it was, that Paul was now called to speak in his defense. His earthly friends had deserted him, but his Heavenly Friend stood by him. He was strengthened by the power of Christ's Spirit, and pleaded the cause not of himself only, but of the Gospel. He spoke of Jesus, of His death and His resurrection, so that all the Heathen multitude might hear."

Vs. 18. The Lord had delivered Paul at his first defense, and although he fully expected to be executed, he believed the Lord would give him the victory. "Not injury done to him by others, it is plain he did not expect deliverance from this, but sin done by himself, such as that of denying Christ" (Harvey). Such strengthening from the Lord will be extended all the way from earth to glory. God's grace will be sufficient until he reaches the Heavenly Kingdom. The hope of this deliverance produces a doxology. It might be well to note that this doxology is directed toward Christ, which is an indication of His divinity.

Fact Questions 4:16-18

161. What is meant by "no one took my part"?
162. Explain how Paul received strength from the Lord. Please do more than to repeat the words of the text.
163. In what sense was the message fully proclaimed by Paul?
164. What does Paul mean by saying he was delivered out of the mouth of the lion?
165. From what evil work did Paul expect to be delivered?
166. What is significant about the doxology?

CONCLUSION 4:19-22

1. PERSONAL REFERENCES 4:19-21

Text 4:19-21

19 Salute Prisca and Aquila, and the house of Onesiphorus. **20** Erastus remained at Corinth: but Trophimus I left at Miletus sick. **21** Give diligence to come before winter, Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

Thought Questions 4:19-21

234. Read Acts 18:2; Rom. 16:3; I Cor. 16:19 for further references to Prisca and Aquila. Where were they when they

- received this greeting? Is there any significance in using the woman's name before the man's?
235. Why "the house of Onesiphorus"? Why not salute the man?
236. Is this the same Erastus as mentioned in Acts 19:22 and Rom. 16:23? Explain.
237. Acts 20:4 and 21:9 tells us more about Trophimus. Why not heal this good friend?
238. Why the urgency of reaching Paul before winter?

Paraphrase 4:19-21

19 In my name wish health to Prisca, and her husband, Aquila, and to the family of Onesiphorus.

20 Erastus, who accompanied me in my way to Crete, abode in Corinth. But Trophimus I left at Miletus sick, when I departed from Crete.

21 Make haste to come to me before winter; sailing being then dangerous. Eubulus wisheth thee health. So do Pudens, and Linus, and Claudia, and all the brethren with whom I have any intercourse.

Comment 4:19-21

Vs. 19. Prisca and Aquila have been in Ephesus before; indeed, they were among those who began the work there. This reference to them indicates, then, continuing loyalty and good work. We have already made reference to the house of Onesiphorus. We could conclude that Onesiphorus was with Paul, and this greeting was sent to his family in his absence.

Vs. 20. It is hardly possible that the Erastus here mentioned is the same as the man who was the treasurer of the city of Corinth, i.e., unless he resigned his job, for the Erastus here mentioned seems to have been a traveling companion to Paul. Lenski does not feel that the two references (Acts 19:22 and Rom. 16:23) are concerning the same man, and therefore identifies this one with the one in Acts 19:22.

Why leave a faithful worker for Christ sick, if it were possible to heal him? Evidently, healing was for a purpose other than the physical comfort of the afflicted. Even an apostle could not exercise this power at his own will. Miracles were for a sign (John 20:30,31) and where such a purpose was not present, neither was the healing. Shall we ask for a further confirmation of His Word today?

Vs. 21. The seas were open to travel until September or October. If Timothy delayed his coming until winter, it would be too late. Did Paul's beloved disciple arrive in time? We do not know; we should like to believe that he did.

Of the persons mentioned in vs. 21b we know nothing. It is vain to speculate. It is enough to know they were faithful Christians who were not afraid of the terrors of the arena.

Fact Questions 4:22

167. What does the greeting sent to Prisca and Aquila indicate as to their loyalty and work? Why mention Prisca first?
168. Where was Onesiphorus when this greeting was sent to his house?
169. Who was the Erastus here mentioned?
170. Why leave a faithful worker sick?
171. If Timothy did not come before winter, he need not come at all. Give two reasons.

2. BENEDICTION 4:22

Text 4:22

22 The Lord be with thy spirit. Grace be with you.

Thought Questions 4:22

239. In what sense did Paul believe the Lord could be with the spirit of Timothy?
240. If the Lord was with the spirit of Timothy, what would be the result?
241. The word, "you," in vs. 22b is in the plural form. What significance is this?

Paraphrase 4:22

22 May the Lord Jesus Christ be with thy spirit, to strengthen thee in all difficulties and dangers, as He hath strengthened me, (vs. 17). Grace be with you in Ephesus who maintain the truth. Amen.

Comment 4:22

Vs. 22. Here are the last words of the great Apostle. If Timothy could be constantly aware of Christ's approval or disapproval of his words and works, then Paul's prayer for him would be answered. If Christ is with our inward man, all is well.

The desire for all of heaven's favor upon not only Timothy, but all the saints in the Ephesian church, is a fitting conclusion to an unselfish Christ-centered life.

Fact Questions 4:22

172. How could Paul's prayer for Timothy be answered?

**EXEGETICAL EXAMINATION OVER CHAPTER FOUR
OF II TIMOTHY**

1. Give your own outline of this chapter.
2. What is the content of "the word" to be preached? What is the manner to use in preaching?
3. What causes some folk to have itching ears?
4. What is the "work of an evangelist"? Be specific.
5. What was the purpose of vs. 6-8?
6. What is the meaning of "his appearing"?
7. If Paul was about to die, why did he give instructions concerning his cloak, etc.?
8. What was the first defense of Paul?
9. Give your own exegesis of vs. 17.
10. Are we to have the same confidence in the delivering power of God as expressed by Paul in vs. 18? Specify.

**EXAMINATION OVER PAUL'S SECOND EPISTLE
TO TIMOTHY**

1. Produce the outline of the letter.
2. Give the place, time, tone, and purpose of this letter.
3. Paul expressed his gratitude in vs. 1:3-5. Specify that for which he was thankful.
4. Discuss two things that would keep Timothy from being ashamed.
5. Write a short paragraph on the commendable attributes of Onesiphorus.
6. How shall we "grow strong in the grace which is in Christ Jesus"?
7. What is meant by entangling ourselves in the affairs of this life?
8. What is the priority of reward received by the farmer?
9. Explain this sentence: "On account of this I endure all things on account of the elect, in order that they may obtain salvation."
10. Identify Hymenaeus and Philetus.
11. We have said the "solid foundation of God" is the church. Explain.

12. How do we become and remain a utensil of honor?
13. Explain three characteristics of the apostates of the last days.
14. Who are the "silly women" of the second chapter?
15. Discuss three ways Paul became an example to Timothy.
16. In what way is the Scripture a safeguard against apostacy?
17. What was the content of the charge Paul gave to Timothy?
18. What did Paul mean when he said: "do an evangelist's work"?
19. Upon what basis did Paul look forward confidently to the crown of righteousness?
20. Identify the following: Lemas, Crescens, Tychicus, Carpus, Alexander, Erastus, Trophimus.