

2 Timothy 4 Part 2

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SUMMARY KEYWORDS

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Paul is concluding his second epistle, to Timothy. And we're going to see that in these last few verses. He's going to say many things to Timothy, and also about others. And as we go through these things, we're going to see some important principles and give us insight for understanding what is proper, and what is not proper, how to order our life in a way, as Paul did, that demonstrates the authority of the Spirit of God in one's life. So ask yourself, when people see your behavior, your decisions, do they see you submitting to the authority of God? Do you have this type of witness, one who demonstrates submissiveness in order that you serve God, and where God has positioned you, where he's leading you what he is providing to youth so that you can do Are you faithful doing these things? Paul knows that his life, his ministry, is coming to an end. And I think it's very important what we see him sharing with Timothy, concerning this context. So take out your Bible and look with me to Second Timothy chapter four. We're going to begin where we left off last week, in verse nine, Second Timothy chapter four, and verse nine. Now, the first word that appears here is a word of haste, meaning to hurry to respond with a sense of urgency. Many times we hear haste, and we see someone who's careless, this is not the intent of the Greek word. It simply means to do something quickly now with urgency. And what does he say? He says, with haste. Come to me quickly. Now Paul is speaking. Remember, he's writing to Timothy. And he says, with haste, come to me quickly. The verse in the original language begins with that word haste, and it ends with quickly. And that's it. Tell us both the beginning the end is all about how important Paul feels it is for his life and his ministry, that Timothy would rejoin him, that they could serve together in accomplishing what God would have them to do. And it tells us a principle, we can accomplish much more working with others than we can by our self. Look down to verse, verse 10. Here we're going to meet someone who is not faithful. We read in verse 10, for Demas. Now, Demas was an individual and notice what it says, Demas, me, has left. So this man has departed from Paul, and not just physically left him, although that's part of it. But we see that he has left the ministry left serving God, why? Because He has loved this, this present world this present age. Now, what's being told here is something that's so practical. Everyone is going to make a decision and we make decisions all the time. And they're either going to be Kingdom influence, or they're going to be influence by this present age. That's what it comes down to. What am I striving for, for the purposes of the kingdom, for the character, the Kingdom to be shown in my life in my actions, or am I worldly minded? And when we look at verse 10, it says here this Demas is indeed, one who's leaving Paul leaving that service leaving that call in order to be connected to this present world, and it says he has gone to Thessalonica. So there he is in this location in Greece, rather than being with Paul. And what's the reason as it says, He has love this present world. Now read on verse 10, we see that another individual, a fellow servant of Paul, he's serving, but in a different location, it says this one chriskiss, he

is in Galicia. And we see that Titus, one that we're familiar with Titus is in Dalmatia. So he's serving there. And at this present time, Paul, only has one other individual within serving and faithfully carrying out God's purpose is with him. And that to notice what it says here in verse, verse 11, verse 11, says, look us this would be Luke, is only with me. Now he's going back, and he's going to give some instructions to Timothy, about things that he wants. That is Paul wants Timothy to do. So he says, I'm alone, except for Luke, Luke, here is with me. And then he says, Mark. Now we know when we look elsewhere in the Scripture, we see that that Paul, and this one called Mark, they didn't always see eye to eye and they separated. But Paul knows something. He knows that even though there was a disagreement, Paul's coming to the end, and he wants reconciliation. And he makes a statement, and he knows something he knows that Timothy is going to share these words with with Mark, and what does he say? He says, Mark, take and bring with you. So he's told Timothy, with haste, you come quickly unto me. And now he says, when you do that, bring Mark take him. And this implies, to put some some pressure to put some some intensity in this, this desire that Paul has that mark would come and be brought unto him. And notice what he says concerning concerning Mark, this one that Paul parted ways with earlier he says, For he is helpful. He is helpful to me, for ministry serving God. And let me just simply say, when it comes to serving God, I made mention, it is far more effective that we partner that we work with others than by ourselves that in itself, is a testimony. Secondly, when we find someone who's useful as Mark is, Paul is saying, utilize him. Yes, there was a time of separation, some division over an issue, but now he's saying, we need to be reconciled. For he is useful. He brings about in my life, a greater fulfillment, for the purposes of God. So he wants mark, to join him there. Now look at verse 12. He's going to be naming several individuals, we've come across this one before this one name, key ecos. And it says, but to his house, I have sent into emphasis. Now Ephesus, we know the epistle to the Ephesians. Ephesus was a place of significance. And Paul had served there, taking the Word of God, the truth of God, the purposes of God to this place. And Paul is constantly remembering these places that that God has caused him to serve. And he wants people to go back, to strengthen them, to encourage them to disciple them fuller. And this is important. We need to be people that understand that God wants to do more than just just one work, that the Spirit of God continues and works in a full manner. And therefore he says, I have sent this one to ecos I have sent into Ephesus, verse 13. Now he's going to make a nother requests. And this request has to do with some physical things but which are connected to a spiritual purpose and a spiritual context. Notice what he says verse, verse 14,

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Verse 13. The cloak that's what most English Bible say we're speaking about a garment, a mantle, some garment. And many scholars believe that this has some religious connotation, spiritual connection, that it's related to Paul, like a prophet once he wore a mantle, this cloak, this garment. And Paul had something similar. So he says, in Verse 13, the cloak, which I left in troll us, with a man by the name of carpus, he says,

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When coming brain, so he says, As you come, when you are led to respond to this request to come quickly, as coming, bring it and not just bring this garment, but notice what else he says, also the books. Now it's the Greek word Biblia, where we get the English word Bible from, and it's physically speaking about a book, but a book in this sense, may not be one that like I'm holding in my hand, but

one that is a scroll. So he's could be saying here, this word for book could be implying a scroll, bring the scrolls, meaning most would see it as texts, religious texts, having to do with scripture, meaning from the Hebrew Bible. And then he also says, especially the parchments, and this may be meaning notes that he has written, or additional things that have not been bound, yet put into a scroll. But they're loose leaf, so to speak, these parchments, these notes, he wants them. And these are probably things that he uses, in order to disciple to encourage, to lift up to set straight in order to to teach them the word of God. Paul is coming to the end. But here's an important point. Even though he's approaching his end, he says earlier, and we read this last week, he says, I am being poured out. And the implication is, time is running out. Paul also understands that that this term may mean that he is going to be a martyr, there's much opposition against him. And what is Paul doing? Is he fearful? Is he running and hiding? Is he in some force prepping and just trying to survive as long as it can? He is not. What is he doing? He says, Bring me these things. And the only explanation is that he wants to work until the very end, why we hear this expression, but it's so significant. And that is finishing well. And doing just that finishing, meaning continuing on until the Lord says enough, and how does the Lord say enough, he calls us home. Now, that doesn't mean that we're going to keep up the same pace with age things are going to slow down, we may not be able to do as much. But we're going to have some experience some wisdom. And that's also going to make it effective. And therefore even though we might do less, it can have even a greater impact. And Paul understands that he wants to continue he wants to be prepared to be in season and out of season as we've talked previously, in order to serve God. Now let's look at that 14th verse. Now, here, another individual is mentioned. And I want us to pause for a moment and deal with an issue. And that is what's called in Hebrew, the shown her which means literally evil speech. And most of the time, it's, it's motivated in pride. And it is about saying something which is going to cause others to think less of an individual. Many times people say all you can't say anything negative. But let's look at Paul for example, and see what what he says here. Look, if you would to verse 14, he says, Alexandros, an individual who is a copper Smith, he says, I'm going to translate this literally much to me evil. He has done so much to me, evil. And that's exactly what that word is, meaning that he has done things. That's not according to God's will. He has, in other words, evil outside of God's will, he has sinned against Paul. And he is a hinderance to the things of Paul. Look at the whole verse, Alexandros, the Coppersmith. Much to me evil he has done. So what is Paul doing now here? He's simply in my opinion, warning, Timothy. Previously, from the basing it on its context. This man was was an assistant, a helper, and that mainly to Paul personally, but someone who was supposedly in the faith, but we look here in this verse, and it says, Alexandria 's, who is a coppersmith, much evil he has done to me. And what does he say? The Lord shall deliver him, Paul saying, Listen, it's not for us to get involved. We aren't going to take action. We aren't his judge. Now Paul's evaluating what he's done is evil. But he is not himself judging him. Now, people will say, Well, wait. We're going to judge the angels. We're going to be judges. Yes, we are. But not in this body, not at this time. So we always have to understand the context of Scripture, it's frequently a problem. People will take something that is applied for believers, when we're in our new body. When we have departed from this world, when we are in the the kingdom realm. That's what we'll be doing then. But not now. It's not our call to do so now. So we always have to understand the proper context of the verse, Paul says, the Lord, He will deliver to him according to his evil works. So according to that evil, he's done, God will deliver over to him the results of such things. Now, one of the reasons why Paul is saying this to Timothy, is to teach Timothy a principle, let God handle it. God is going to be the one that that that measures out the punishment properly the consequences of this one's evil or sinful actions. Now, we

also know it says, verse 15, whom also you be aware, so this is why I said it's a warning why, for he has exceedingly stood in opposition to our words. Now, we have to understand this, I made a statement that this man, Alexandros was a a person, who in some way was a helper. And the reason why I say this is because what we're finding here is this, that he is in opposition to, he says our words, now what words perhaps just the gospel in general, anything the Bible says maybe he says this atheist? Well, the reason why I shared with you that I believe this individual was one who was among the helpers of Paul, at least of the faith is what we read, as we continue on, look down to verse 16. Paul says, At my first defense, now, he's saying that this one and the context has to do with Paul saying, when I made my first defense, and this probably means before the Roman Empire, perhaps at some place, not necessarily in Rome, but but on his way there when he was, for example, at sesor. Ria, we don't know for sure. But he says, When I made my first defense, notice how these things go together, within the contexts.

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In my first defense, no one to me, stood with no one stood with me at this time, who's the context for other believers? We wouldn't expect non believers to be standing with Paul. They're the ones who's bringing the indictment, trying to get Paul punished, trying to get Paul In some type of prison, some type of, of punishment for what he's doing. And because the context moves into this, this is what caused me to come to the conclusion that this one who's who's mentioned in verse 14, Alexandros, that he is of the the faith to some extent. Look again at verse 16. At my first defense, no one with me stood, but all left me. So I believe that that this one was one who departed left, Paul wouldn't stand with him in the defense, when Paul was on trial for his faith, but notice what is said thereafter. Look, now to to the end of verse 16. He says, Let God judge them severely for this, he does not, he simply says that they would not be charge, meaning that they would not be be held accountable for this. Now, this has a basis to it. There's a wonderful tradition in Judaism. And that is before we go to bed at night, once again, we say what we prayed a few minutes ago, the Shema, we affirmed our faith in God, every night, and every morning. Also, according to the prayer schedule, we also also do it an additional time, at the end of the evening printer, in the synagogue, so in the morning, in the synagogue, in the evening in the synagogue, and immediately before you go to bed. And part of that prayer, is is asking for forgiveness from God. And in doing so, we do something else. We say anyone who has done something against us, we forgive, we're not wanting them to be held accountable for that action to us that they would be punished. We want forgiveness and we went them forgiveness. Now what you should be thinking is this. Well, what about this, this one, this one earlier who was not good with Paul, this one who were speaking about Alexandros, this one who called cause Paul, great, great evil in his life. And he says, the Lord, the Lord will turn to him deliver him over, according to his his dates. Well, Paul's not saying this, from a personal standpoint, the fact that someone didn't stand with him in this trial. The first time when Paul makes a statement, it's because of the hindrance. Not what this one did to Paul personally but the hindrance, they evil things that he did, in, in, in against should say, simply against the purposes of God, God will deal with that. But now when Paul says, these individuals wouldn't stay with me, it's not just against God. It's now a personal matter. And this teaches us in personal things. We don't want them to be to be punished. We want them to be forgiveness. Why? Because we want to be forgiven as well. Now look at verse, verse 17.

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When no one was standing with Paul, he wasn't alone. There was no other individuals there. But it says, But the Lord, we read with me stood, and not only did he stand with Paul hid, also says, And he strengthened me for what purpose so that Paul would would come across in a mighty way. Well, God likes his people, to do things mightily in the Spirit of God. But the purpose that God was there was for the will of God to be done. And what was that? He says, in order that through me, the proclamation, this is a deal of fulfillment, that this proclamation, what God wanted to be sent to those people at that time, that it might be be carried out in its fullness. And here's another important point that we see so frequently, Paul referring to and that is, and all the nation's meaning the Gentiles that they should hear And also, also I was was delivered, rescued out of the mouth of lions. So it wasn't easy for Paul to do this, he puts it in that context, it was like being fed to the lions, and all those fellow believers, they deserted Him. Paul says, I don't want them to be punished for that. As you forgive me, I want you to forgive them. And then secondly, remember that other point when they stand in opposition, not just to us when they're unkind to us, but when they are truly a hindrance and acting in evil against against the things of God, then we turn them over to the Lord, to deal with, according to those things, it's not our place, to forgive them for the sins against God. That's the difference. In this passage of Scripture. It says, Now, look at verse 18. Once again, he he says several times, about how God rescued delivered him, verse 18,

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and the Lord, He will deliver me from all the evil acts, all the evil deed, God will deliver us, Paul knows that we should don't. And he says, and he will save into, into His kingdom of heaven. Now, Paul knows something and that is this the time is near. Paul wrote to to the the congregation at Thessaloniki, he wrote to them in the second epistle, that that before this great day of the rapture would take place, certain things had to happen. And Paul is saying to this, he says, I know that there's going to be this in my life, and what is that, that God is going to deliver me from all their their evil acts. Now it's in the singular, that the Lord from evil deeds that he will deliver. And it's literally in the single meaning, every evil deed would be a better way to translate it, and he will save, that's what God do, He will save into His kingdom of heaven. And because we have that assurance, that he is going to save us and bring us into the kingdom of heaven. Now, for some who live during this time, it will be done so through that blessed hope, the rapture. But for others like Paul, he knows that he was going to be delivered. And that ultimate deliverance, doesn't mean escaping the plots and the evil actions of the enemy. But sometimes that that deliverance, the saving God's saves into His kingdom of heaven, meaning Paul understands that he's going to die, and through death be brought into the kingdom of heaven. Now let's look at the end of verse 18. Word says, To him, the glory forever and ever, amen. Now, notice the connection between a reference to the kingdom of heaven and glory, glory because of God saving. This is what the Scripture tells us. God saves. And it's a kingdom salvation. It is a deliverance from every evil act of the enemy, makes no difference who the enemy is, God will deliver. We will experience that that kingdom promise. Now let's move to 19 Verse 19. The last few verses, Paul is going to wrap up this epistle. And he's going to share some greetings and some other words of instruction. So let's conclude verse 19. He says, Great, Priscilla, and a killer. Also, the house of only see for us. So these individuals course the first two, and married couple, Priscilla and Aquilla, very strong servants, and the Lord who had quite a reputation in many, many different congregations, and then the household of this one On this, see forests. Then in verse one were talked about or speaking about another individual air Aptos he remains in Corinth. So he was remaining in Korath. And then another one trophy most it says

but trophy most I sent into militia. Why? Well, because he was was sick. Now literally it says that he remained want to translate this properly, that that trophy most trophy most he remained or was left in Malaysia militia because of of sickness. Verse 21.

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The same word that we begin our study worth the word haste, meaning quickly, he says with haste or quickly before winter, come. So he's telling Timothy, you need to get here with with urgency quickly, and do so before the winter time. He says greets you. He's saying who's also part of this epistle that's, that's sending greetings to Timothy, you bool us and and put us and Linus and Claudia. And all the brothers, all these individuals, they are wishing and I say wishing it means a blessing. Not wishing in a secular sense, but they are desiring a blessing to be placed upon Timothy, a good word. Because Timothy is going to be coming. And then finally, our last verse, last verse, verse 22, the Lord Messiah shoe with your spirit. Now he's saying something that this is the the submissiveness to Messiah. This is how the Spirit of God is is at work in a person's life. Very important that we see this, we recognize you sure, not just as Savior, not just as as Messiah, but we recognize him as Lord. And in doing so we're going to find that the Spirit of God is going to be moved, energize within our life. And that's why it says, The Lord Messiah short with your spirit, the grace with you. Amen. We see a connection here between the spirit and, and grace. It is because of God's grace, that the Spirit of God moves, and is because of the Spirit of God, that grace will work in our life. I'm going to close with this. Now, frequently, we talk about the fact that through grace, one is safe, that is true. But look at another aspect of grace. Grace saves us but grace will also work in our life, to bring our life to move us into the fulfillment of God's will. And let me just conclude by saying this, you and I need to be praying daily God, I want to know your will for my life. I want to do your will for my life. I want your spirit to anoint me, empower me illuminate things, in order that I can respond to your will. When we are moving towards the will of God. We are going to experience His Lordship, the lordship of Messiah and our life, the spirit is going to be mighty and the grace of God is going to work to bring about that second purpose of God's grace, and that is bringing about the fulfillment of God's will in our life. Well, Paul shared much with Timothy in the second epistle, things that that have so much relevance for us today, especially as we approached these last days, and my hope. And my prayer is that we not through my words, but for from you studying these words, on your own the words of Scripture, that you would grow, that you would mature, that you would become more submissive, that the Spirit of God would work mightily in your life and the grace of God would be manifested in you Your life moving in the will of God. Well I'll close with that until next week. Shalom from Israel

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Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website love Israel dot o RG. There you will find articles and numerous other lectures by baru these teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with Shalom from Israel