

1. Last week I taught 2Ti 4:6-8 by way of the etymology of the *Doctrine of Crowns*, a word study of the Greek noun **Stephanos** and the *Doctrine of Dying Grace*.

2. Before we begin this morning's lesson, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

3. For a written and/or audio copy of this lesson please go to *westbankbiblechurch.com* and *click-on streaming audio of services*.

4. I want to review some of that learned last week and then begin new material on page two.

5. Let's review a translation of 2Ti 4:6-8.

NIV

2Ti 4:6 For I am already being poured out like a drink offering, and the time has come for my departure.

2Ti 4:7 I have fought the good fight, I have finished the race, I have kept the faith.

2Ti 4:8 Now there is in store 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 longed for his appearing.

6. At the judgment seat of Christ, or the **Bema** crowns will be awarded.

6.1 The **Bema** was a place where a king, judge or procurator, might sit to adjudicate a matter or reward an outstanding athlete or military hero. It is from the **Bema** that the judge would issue punishments or rewards.

6.2 It was at the **Bema**, during the Isthmus Games, that a winning contestant received his special reward called a **Stephanos**. It is to this analogy the New Testament speaks when it describes Church Age believers appearing before the **judgment seat** of Christ. Rom 14:10; 2Co 5:10

6.3 The word **Bema** appears several places in the New Testament.

6.3.1 Jesus was brought before Pilate's **Bema**. Mat 27:19; Joh 19:13

6.3.2 Herod Agrippa made his final speech from a **Bema**. Acts 6:21-24.

6.3.3 The governor of Achaia, judged Paul from a **Bema**. Acts 18:12-16

6.3.4 Paul was brought before a **Bema** (the judgment seat of Festus) on his way to Rome. The year was c. A.D. 58. Acts 25:1-12

7. Paul describes the events taking place at the **Bema**, where crowns are awarded. 1Co 3:11-15

8. The Greek word for crown in the New Testament is **Stephanos**.

Doctrine of Dying Grace

1. Dying Grace describes that time when we move from time to eternity in the greatest of all possible happiness. Psa 68:19-20

2. Our death is God's sovereign decision. His timing is absolutely perfect. There is what we call the sin unto death. It is reserved for the habitual "reversionist." For more information re: the sin unto death see the *Doctrine of Health and Healing*.

3. Dying grace is only for the believer. In God's eyes precious is the death of His saints. Psa 33:18-22; 116:15

4. Dying grace describes the crossing of the golden bridge from time to eternity. Heb 11:13

5. In summary, grace is God's genius for dealing with man in order to provide all God has determined in His divine decrees after having seen the beginning and the end and all that transpired in the interim.

6. Grace is all that God is free to do for mankind on the basis of the cross without in any way compromising His character; it is God's plan for mankind. There is of course more than one definition of grace.

7. Verses nine through twenty-two represent a conclusion.

NIV

2Ti 4:9 Do your best to come to me quickly,

2Ti 4:10 for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.

2Ti 4:11 Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry.

2Ti 4:12 I sent Tychicus to Ephesus.

2Ti 4:13 When you come, bring the cloak that I left with Carpus (not mentioned elsewhere in Scripture) at Troas, and my scrolls, especially the parchments.

2Ti 4:14 Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done.

2Ti 4:15 You too should be on your guard against him, because he strongly opposed our message.

2Ti 4:16 At my first defense, no one came to my support, but everyone deserted me. May it not be held against them.

2Ti 4:17 But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth.

2Ti 4:18 The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

2Ti 4:19 Greet Priscilla and Aquila and the household of Onesiphorus.

2Ti 4:20 Erastus stayed in Corinth, and I left Trophimus sick in Miletus.

2Ti 4:21 Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers.

2Ti 4:22 The Lord be with your spirit. Grace be with you.

8. Now let's slice this giant pachyderm into edible pieces:

KJV

2Ti 4:9 Do thy diligence to come shortly unto me.

1. This verse is not a desperate plea for help. Paul simply knows Nero is not happy with Christianity and thus Paul believes his execution could very well be imminent.

Expanded Translation

2Ti 4:9 Timothy, I order you to come quickly to see me.

2. Do thy diligence is a translation of the verb **Speudo** parsed as an aorist active imperative and to come is a translation from the verb **Erchomai** parsed as an aorist active infinitive modified by the adverb **Tacheos** translated shortly followed by the prepositional phrase **Pros Me** translated unto me,

2.1 Let me elaborate on the above exegesis.

3. In the next three verses we see why Paul wants Timothy to come. We know this because verse ten begins with the explanatory particle **Gar** meaning “for you see by way of additional explanation and the next three verses provide the explanation:

2Ti 4:10 **For you see:** Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

4. Clearly Paul needs the company of Timothy. The aorist imperatives certainly indicate he needs his visit for only a short time. All of this probably indicates Paul anticipates his imminent death.

KJV

2Ti 4:9 Do thy diligence to come shortly unto me:

2Ti 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

5. It is possible given **Demas'** destination—Thessalonica; I want to provide an earlier warning to the Thessalonians and how it might therefore, be related to Demas.

2Th 2:1 Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers,

2Th 2:2 not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come.

2Th 2:3 Don't let **anyone deceive you** in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction.

5.1 Could Demas be an eschatological deceiver or is Demas just a believer who has changed his priorities; who has begun to think like an unbeliever. When a believer goes into reversionism he often takes Satan's plan and implements it.

6. Think of the potential connection between Demas and 2nd Thessalonians chapter two verses 1-10. The question: “was Demas the one who spread the spurious rumor that the church was going through the Tribulation?”

7. Crescens is not mentioned elsewhere in Scripture.

8. Titus was a fellow laborer in the work of the Lord with the Apostle Paul. We must develop our biography from Paul's second letter to the Corinthians, the book of Galatians, Titus and Paul's second epistle to Timothy.

9. We can conclude that Titus was closely associated with Paul at Antioch and that he accompanied Paul and Barnabas to Jerusalem to resolve the issue of grace versus legalism.

2Ti 4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

2Ti 4:12 And Tychicus have I sent to Ephesus.

10. Luke is with Paul as his physician; also see the *Doctrine of Paul* and his preparations for the 2nd Missionary Journey, particularly Paul's argument with Barnabas over taking Mark on the journey.

2Ti 4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

11. In verse eleven it is significant that Mark's name appears. This verse speaks to a restoration of Paul and Mark's friendship.

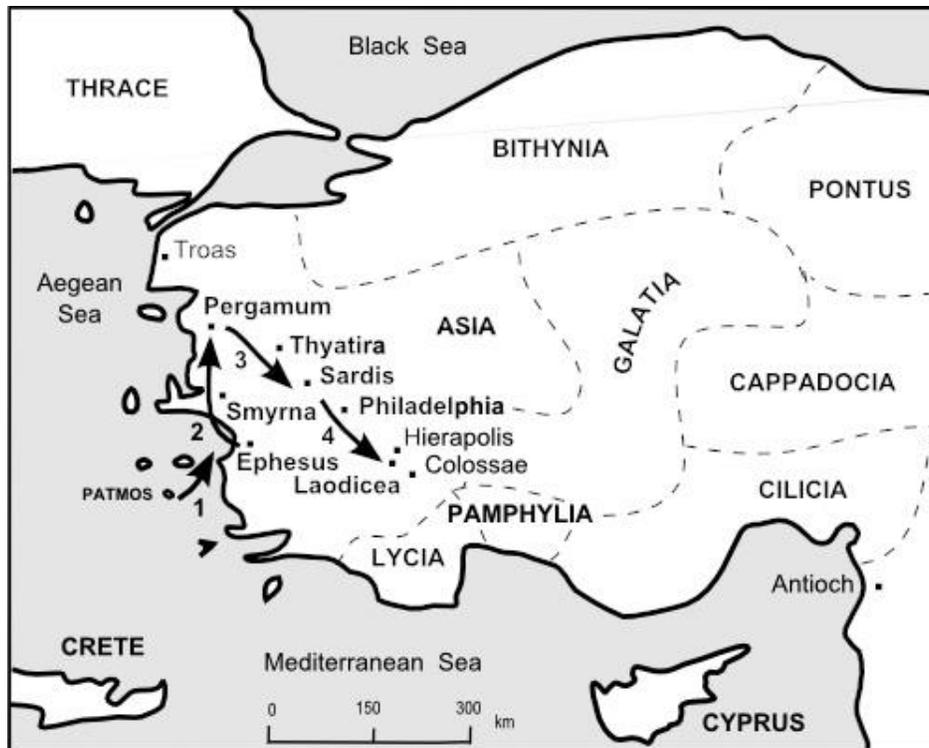
11.1 Recall when the 2nd missionary journey was taught, we noted there was a division between Paul and Barnabas over the taking along of John Mark.

2Ti 4:12 And Tychicus have I sent to Ephesus.

12. We can also surmise that Tychicus's command to go to Ephesus and Timothy's recall to Rome may indicate a change of command or simply a plan to provide leadership while Timothy visits Paul.

13. Tychicus appears four other places in Scripture but his importance is best seen in his work with Paul as a trusted messenger.

14. Tychicus was a coworker with Paul who would have been able to help the Colossian believers understand and apply the apostle's teachings in the letter. For more than two years during his third missionary journey, Paul ministered in Asia Minor among the people of Ephesus. This was a successful period for the apostle to the Gentiles, who saw many converts among both residents of Ephesus and visitors to the city.



15. One of the visitors converted under Paul’s teaching was a man named Philemon, a slaveowner from the nearby city of Colossae.

16. In the book that bears Philemon’s name, Paul addressed his “beloved brother” as a “fellow worker,” a title given to those who served for a time alongside Paul.

17. Clearly, a kinship existed between Paul and Philemon, one that would serve a significant purpose in light of the circumstance that brought about the epistles to the church at Colossae and Philemon.

18. A slave named Onesimus had escaped from his owner, Philemon, and had run away from Colossae to Rome in the hope that he could disappear into the urban environment.

19. Once in Rome Paul learned from Onesimus his history and former relationship with Philemon and the Church which met there at Philemon’s home.

20. So, in A.D. 60 or 61 from a prison cell in Rome, Paul wrote a personal letter to Philemon and sent Onesimus the slave back to Colossae with the letter. Tychicus accompanied Onesimus.

21. Paul's message to Philemon was a simple one. Make a decision!

22. Paul made a request. He wanted Philemon to forgive Onesimus, to accept the slave as a brother in Christ, and to consider sending Onesimus back to Paul, as the apostle found him useful in God's service. Paul did not minimize Onesimus's sin. This was not some small request from Paul.

23. No, there was sacrifice required in this request, and because of that, Paul approached the topic with gentleness and care. His letter to Philemon presents in full color the beautiful and majestic transition from slavery to kinship that comes as a result of Christian love and forgiveness.

Acts 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, **Tychicus** and Trophimus.

Eph 6:21 But that ye also may know my affairs, and how I do, **Tychicus**, a beloved brother and faithful minister in the Lord, shall make known to you all things:

Col 4:7 All my state shall **Tychicus** declare unto you, who is a beloved brother, and a faithful minister and fellow servant in the Lord:

Tit 3:12 When I shall send Artemas unto thee, or **Tychicus**, be diligent to come unto me to Nicopolis: for I have determined there to winter.

24. Let's resume the study of the elephant.

2Ti 4:13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

25. Carpus is not mentioned elsewhere in Scripture.

2Ti 4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

2Ti 4:15 Of whom be thou ware also; for he hath greatly withstood our words.

26. We earlier studied how Alexander was most likely the loyal disciple of Paul when Paul preached against the production and worship of Diana.

27. Alexander is such a common name it is difficult to determine the exact identification of the Alexander mentioned as Paul's chief adversary.

28. That Paul was not supported but was repeatedly forsaken by avowed enemies and former friends is made clear in these last several verses of 2nd Timothy.

2Ti 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

2Ti 4:17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

2Ti 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

2Ti 4:19 Salute **Prisca** and **Aquila**, and the household of **Onesiphorus**.

29. Let's first identify **Prisca** and **Aquila** by noting where their names appear in other New Testament books and then we will do the same with **Onesiphorus**.

Acts 18:1 After these things Paul departed from Athens, and came to Corinth;

Acts 18:2 And found a certain Jew named **Aquila**, born in Pontus, lately come from Italy, with his wife **Priscilla**; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

Acts 18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Acts 18:26 And he began to speak boldly in the synagogue: whom when **Aquila** and **Priscilla** had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

Rom 16:3 Greet **Priscilla** and **Aquila** my helpers in Christ Jesus:

1Co 16:19 The churches of Asia salute you. **Aquila** and **Priscilla** salute you much in the Lord, with the church that is in their house.

30. **Onesiphorus** appears one other time in Scripture where he is said to be a friend of Paul's.

2Ti 1:16 The Lord give mercy unto the house of **Onesiphorus**; for he oft refreshed me, and was not ashamed of my chain:

2Ti 4:20 **Erastus** stayed in Corinth, and I left **Trophimus** sick in Miletus.

31. Let's see where **Erastus** and **Trophimus** appear elsewhere as a helper of Paul and a public official in Corinth.

31.1 **Erastus** is mentioned in Rom 16:23 as city treasurer of Corinth.

Acts 19:22 He sent two of his helpers, **Timothy** and **Erastus**, to Macedonia, while he stayed in the province of Asia a little longer.

Acts 19:23 About that time there arose a great disturbance about the Way.

Acts 19:24 A silversmith named Demetrius, who made silver shrines of Artemis, brought in no little business for the craftsmen.

Rom 16:23 Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings. **Erastus**, who is the city's director of public works, and our brother Quartus send you their greetings.

31.2 Acts 21:29 (They had previously seen **Trophimus** the Ephesian in the city with Paul and assumed that Paul had brought him into the temple area.)

31.2.1 **Trophimus** also traveled on more than one of his missionary journeys.

32. Now for verse twenty-one where we find four other names mentioned by Paul. The four names appear nowhere else in the New Testament.

2Ti 4:21 Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers.

33. The conclusion ends with verse twenty-two.

2Ti 4:22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

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