



**FROM PAGE TO PULPIT:  
EXPOSITORY PREACHING WORKSHOP**

**at**

**WESTSIDE BAPTIST CHURCH  
900 Bellaire Blvd,  
Lewisville, TX 75067**

**Pastor Delvin Atchison, Presenter**

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# **BIBLE TRANSLATIONS**

## 2 TIMOTHY 4:16-18

### **AMP (Amplified Bible)**

<sup>16</sup>At my first trial no one supported me [as an advocate] *or* stood with me, but they all deserted me. May it not be counted against them [by God]. <sup>17</sup>But the Lord stood by me and strengthened *and* empowered me, so that through me the [gospel] message might be fully proclaimed, and that all the Gentiles might hear it; and I was rescued from the <sup>[d]</sup>mouth of the lion. <sup>18</sup>The Lord will rescue me from every evil assault, and He will bring me safely into His heavenly kingdom; to Him be the glory forever and ever. Amen.

### **CEV (Contemporary English Version)**

<sup>16</sup>When I was first put on trial, no one helped me. In fact, everyone deserted me. I hope it won't be held against them. <sup>17</sup>But the Lord stood beside me. He gave me the strength to tell his full message, so that all Gentiles would hear it. And I was kept safe from hungry lions. <sup>18</sup>The Lord will always keep me from being harmed by evil, and he will bring me safely into his heavenly kingdom. Praise him forever and ever! Amen.

### **ESV (English Standard Version)**

<sup>16</sup>At my first defense no one came to stand by me, but all deserted me. May it not be charged against them!<sup>17</sup> But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. <sup>18</sup>The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen.

### **TLB (The Living Bible)**

<sup>16</sup>The first time I was brought before the judge, no one was here to help me. Everyone had run away. I hope that they will not be blamed for it. <sup>17</sup>But the Lord stood with me and gave me the opportunity to boldly preach a whole sermon for all the world to hear. And he saved me from being thrown to the lions.<sup>[a]</sup> <sup>18</sup>Yes, and the Lord will always deliver me from all evil and will bring me into his heavenly Kingdom. To God be the glory forever and ever. Amen.

### **MSG (The Message)**

<sup>16-18</sup> At my preliminary hearing no one stood by me. They all ran like scared rabbits. But it doesn't matter—the Master stood by me and helped me spread the Message loud and clear to those who had never heard it. I was snatched from the jaws of the lion! God's looking after me, keeping me safe in the kingdom of heaven. All praise to him, praise forever! Oh, yes!

### **NET (New English Translation)**

<sup>16</sup>At my first defense no one appeared in my support; instead they all deserted me—may they not be held accountable for it. <sup>17</sup>But the Lord stood by me and strengthened me, so that through me the message would be fully proclaimed for all the Gentiles to hear. And so I was delivered from the lion's mouth! <sup>18</sup>The Lord will deliver me from every evil deed and will bring me safely into his heavenly kingdom. To him be glory for ever and ever! Amen.

### **NLT (New Living Translation)**

<sup>16</sup>The first time I was brought before the judge, no one came with me. Everyone abandoned me. May it not be counted against them. <sup>17</sup>But the Lord stood with me and gave me strength so that I might preach the Good News in its entirety for all the Gentiles to hear. And he rescued me from certain death.<sup>[b]</sup> <sup>18</sup>Yes, and the Lord will deliver me from every evil attack and will bring me safely into his heavenly Kingdom. All glory to God forever and ever! Amen.

### **YLT (Young's Literal Translation)**

<sup>16</sup> in my first defence no one stood with me, but all forsook me, (may it not be reckoned to them!)<sup>17</sup> and the Lord stood by me, and did strengthen me, that through me the preaching might be fully assured, and all the nations might hear, and I was freed out of the mouth of a lion,<sup>18</sup> and the Lord shall free me from every evil work, and shall save [me] -- to his heavenly kingdom; to whom [is] the glory to the ages of the ages! Amen.

### **DLNT (Disciples' Literal New Testament)**

<sup>16</sup>At my first defense no one was present<sup>[1]</sup> *with* me, but they all deserted me. May it not be counted *against* them. <sup>17</sup>But the Lord stood-by me and strengthened me, in order that through me the proclamation might be fulfilled and all the Gentiles might hear. And I was delivered out of *a* lion's mouth. <sup>18</sup>The Lord will deliver me from every evil work and save<sup>[m]</sup> *me* into His heavenly kingdom— *to* Whom *be* the glory forever and ever, amen.

### **VOICE (The Voice)**

<sup>16</sup> *When it was time* for my first defense, no one showed up to support me. Everyone abandoned me (may it not be held against them) <sup>17</sup> except the Lord. He stood by me, strengthened me, and backed the truth I proclaimed with power so it may be heard by all the non-Jews. He rescued me, pried open the lion's jaw, *and snatched me from its teeth*. <sup>18</sup> *And I know* the Lord will continue to rescue me from every *trip, trap, snare, and pitfall* of evil and carry me safely to His heavenly kingdom. May He be glorified throughout eternity. Amen.

# **WORD STUDY**

**A HANDBOOK  
ON  
PAUL'S SECOND LETTER TO TIMOTHY**

BY

**Daniel C. Arichea**

and

**Howard A. Hatton**

UBS Handbook Series

UNITED BIBLE SOCIETIES  
New York

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*2 Timothy 4:16*

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<sup>1</sup> Arichea, D. C., & Hatton, H. (1995). [\*A handbook on Paul's letters to Timothy and to Titus\*](#). New York: United Bible Societies.

*Defense* appears only here in the Pastoral Letters. This term can be used in an informal sense, referring to answers given to private accusations (compare 1 Peter 3:15; “clear yourselves” in 2 Cor 7:11); in the present context, however, it is used in a formal sense, referring to arguments to refute accusations presented before a court of law (compare Acts 19:33; 22:1; 26:1, 2, 24). The event being alluded to here is Paul’s *first* trial before the Emperor in Rome. Other translation models for *At my first defense* are “When I was first tried” or “When I first defended myself in the law court.”

*Took my part*: this verb in various contexts can mean “come, arrive,” “appear (in public),” or “stand by, come to the aid of (someone).” What Paul seems to be saying in this context is that no one among the Christians in Rome went with him to the trial in order to lend him support. On the contrary, they all forsook him. The clause *no one took my part* may also be expressed as “no one witnessed on my behalf,” or even “no one helped me” (CEV). For *deserted* see comments on 2 Tim 4:10.

*Charged* translates a verb that literally means “to put into one’s accounts” or “to charge one’s account.” In the present context the verb is used figuratively to denote not keeping a record of this wrongdoing, with the result that the people involved are exempt from the consequences. This sense is captured in a variety of ways by various translations; for example, TEV “May God not count it against them,” JB “may they not be held accountable.” Some translations completely drop the figure in order to get at the meaning; for example, Phps “God forgive them,” NEB “I pray that it may not be held against them.”

## 2 Timothy 4:17

*But* here stresses the contrast between the action of the Christians and that of the Lord, who remained faithful to Paul. Lord here probably refers to Christ. His faithfulness to Paul is described in two ways: (1) he stood by him and gave him strength to proclaim the message fully; and (2) he was rescued from the lion’s mouth.

*Stood by* translates a verb that in the present context means “to be at hand” (compare TEV “stayed with me”) with the intention of helping; hence “come to the aid of,” “help.” *Gave me strength* translates a verb that means “to empower,” “enable.” (See further comments on 1 Tim 1:12 and on “be strong” in 2 Tim 2:1). As a result of this empowerment, Paul was able to continue proclaiming the gospel to the Gentiles. The Greek text clearly marks this as a result; TEV is therefore a closer representation of the Greek text than is RSV.

*Proclaim the message fully* translates two words that together can be rendered “to fully accomplish the proclamation of the message.” For “to fully accomplish” see comments on “fulfill” in verse 5 of this chapter. The Greek text is much more closely represented by NRSV: “so that through me the message might be fully proclaimed”; in the Greek “through me” is in the emphatic position. Another way to express this clause is “so that I was able to preach all of the Lord’s message (or, words).”

A further consequence of this is that *all the Gentiles* are given the possibility of hearing the full message. For *Gentiles* see 1 Tim 2:7. The reference here may be to those present at the Roman court during Paul’s trial. This would mean that Paul took advantage of the trial to explain fully the reasons for his arrest. This is not unlikely, since as the book of Acts notes, Paul did use those



occasions when he was in trouble with the authorities to give a personal witness of his faith (see, for example, Acts 24:1–20; 26:1–32). But another possibility suggested is that Paul was freed from prison and was able to resume his ministry to non—Jews in various places. In either case, *all the Gentiles* is an exaggeration that in many languages serves as a common way of saying “many Gentiles” or “most of the Gentiles.” The exaggeration may be retained but qualified somewhat; for example, “all the Gentiles (or, non—Jews) here,” meaning “in Rome.” In certain languages it will not be necessary to say that *the Gentiles might hear it* (the message), as the act of Paul’s preaching obviously means that the Gentiles “heard.”

A second result is that Paul was *rescued from the lion’s mouth*. For *rescued* see 2 Tim 3:11. The word can mean “deliver,” “save,” “preserve someone from someone or something,” “set free.”

There is very little doubt that *the lion’s mouth* is used here not in a physical sense but metaphorically; the whole expression is in fact used in the Old Testament to denote being saved from severe danger (see, for example, Psa 22:21). There is, however, no certainty as to what the metaphor refers to in the present context. Some have suggested that this refers to Satan, who is sometimes referred to as a lion (see, for example, 1 Peter 5:8). The argument against this is that the metaphor is *the lion’s mouth* and not the lion alone. An attractive proposal is to take the clue from Psa 22, which seems to have influenced verses 9–18. For instance, Paul experienced being deserted (verses 10, 16) in much the same way that the psalmist felt abandoned. And, not unlike the psalmist, Paul has been rescued (verse 18, compare Psa 22:4–5) and will be rescued from the lion’s mouth (verse 17, compare Psa 22:21). If this is the case, then what Paul means by being rescued from *the lion’s mouth* is what the psalmist means, which is being rescued from death. So instead of “being sentenced to death” (TEV), Paul was given an extension of his life that enabled him to continue his ministry.

Alternative translation models for this verse are:

But the Lord stayed right beside me. He gave me strength so that I was able to preach all the Lord’s message (or, words) to all the Gentiles (or, non—Jews) here. And he saved me from death.

Or:

... And he saved me from death just like rescuing me from hungry lions.

## 2 Timothy 4:18

The mention of being “rescued from the lion’s mouth” in the previous verse leads to this general statement of assurance that the Lord’s rescuing activity is true not only in the past but is also true for the future: he will rescue Paul from *every evil* (literally “every evil deed”). For *evil* see 1 Tim 6:4 and 2 Tim 3:13. This may be interpreted subjectively to mean that Paul will be delivered from doing anything evil. On the other hand it may be taken objectively to mean that no evil force has the power to destroy Paul. Taken in this manner the meaning is similar to that of the petition in the Lord’s Prayer, “Deliver us from evil” (or “from the power of the Evil One”).

A subsequent future event, and perhaps a consequence of being rescued from the power of evil, is Paul’s being “saved” for Christ’s *heavenly kingdom*. For *save* see 1 Tim 1:15. In the present context *save* has eschatological overtones and includes the elements of being kept safe from eternal

judgment and death, and preserved for eternal life. It may also be expressed as “take me safely” (TEV) or “bring me safely” (CEV).”

The word for *heavenly* can literally be translated “above the sky,” hence “heavenly,” “celestial.” *Heavenly kingdom* is another way of speaking about heaven but focusing on the fact that it is Christ the Lord who has full power and authority there. For *kingdom* see further on 2 Tim 4:1. Another translation model for *his heavenly kingdom* is “into heaven, where he rules [as king].”

Such a hope and expectation of a future experience of complete deliverance leads to exalted praise, hence the doxology *To him be the glory for ever and ever. Amen.* This is the last part of the doxology found in 1 Tim 1:17; the translator should therefore refer to the discussion there. For *glory* see further comments on “glorious” in 1 Tim 1:11.

Alternative translation models for this verse are:

The Lord (or, Christ) will not let any evil thing hurt me, and he will bring me safely into heaven, where he rules (or, where he is king). May people praise him forever. So be it.

Or:

... May people unceasingly say to him, “You are wonderful.” Amen!<sup>2</sup>

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<sup>2</sup> Arichea, D. C., & Hatton, H. (1995). [\*A handbook on Paul's letters to Timothy and to Titus\*](#) (pp. 253–256). New York: United Bible Societies.

# WORD PICTURES IN THE NEW TESTAMENT

BY

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To  
DR. ADOLF DEISSMANN  
of Berlin

who has done so much to make the words of the New Testament glow with life<sup>3</sup>

*2 Timothy 4:16*

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<sup>3</sup> Robertson, A. T. (1933). [\*Word Pictures in the New Testament\*](#). Nashville, TN: Broadman Press.

**At my first defence** (ἐν τῇ πρώτῃ ἀπολογία [*en tēi prōtēi apologiāi*]). Original sense of “apology” as in Phil. 1:7, 16. Either the first stage in this trial or the previous trial and acquittal at the end of the first Roman imprisonment. Probably the first view is correct, though really there is no way to decide. **No one took my part** (οὐδεις μοι παρεγενετο [*oudeis moi paregeneto*]). “No one came by my side” (second aorist middle indicative of παραγίνομαι [*paraginomai*]). See 1 Cor. 16:3. **But all forsook me** (ἀλλα παντες με ἐγκατελειπον [*alla pantes me egkateleipon*]). Same verb and tense used of Demas above (verse 10), “But all were forsaking me” (one by one) or, if aorist ἐγκατελειπον [*egkatelipon*], “all at once left me.” **May it not be laid to their account** (μη αὐτοῖς λογισθῇ [*mē autois logisthēi*]). First aorist passive optative in future wish with negative μη [*mē*]. Common Pauline verb λογίζομαι [*logizomai*] (1 Cor. 13:5; Rom. 4:3, 5).

## 2 Timothy 4:17

**But the Lord stood by me** (ὁ δε κυριος μοι παρεστη [*ho de kurios moi parestē*]). Second aorist active of παρίστημι [*paristēmi*] (intransitive use), “took his stand by my side.” See Rom. 16:2. Clearly Jesus appeared to Paul now at this crisis and climax as he had done so many times before. **Strengthened me** (ἐνεδυναμωσεν με [*enedunamōsen me*]). “Poured power into me.” See Phil. 4:13. **That through me the message might be fully proclaimed** (ἵνα δι’ ἐμοῦ το κηρυγμα πληροφορηθῇ [*hina di’ emou to kērugma plērophorēthēi*]). Final clause with ἵνα [*hina*] and first aorist passive subjunctive of πληροφορεῖν [*plērophoreō*] (see verse 5). Either to the rulers in Rome now or, if the first imprisonment, by his release and going to Spain. **And that all the Gentiles might hear** (και ἀκουσῶσιν παντα τα ἔθνη [*kai akousōsin panta ta ethnē*]). Continuation of the purpose with the aorist active subjunctive of ἀκούω [*akouō*]. **I was delivered out of the mouth of the lion** (ἐρυσθην ἐκ στοματος λεοντος [*erusthēn ek stomatos leontos*]). First aorist passive indicative of ρυομαι [*ruomai*] (1 Thess. 1:10). A proverb, but not certain what the application is whether to Nero or to Satan (1 Thess. 2:18) or to the lion in the arena where Paul could not be sent because a Roman citizen.

## 2 Timothy 4:18

**Will deliver me** (ρυσεται με [*rusetai me*]). Future middle. Recall the Lord’s Prayer. Paul is not afraid of death. He will find his triumph in death (Phil. 1:21f.). **Unto his heavenly kingdom** (εἰς την βασιλειαν αὐτου την ἐπουρανιον [*eis tēn basileian autou tēn epouranion*]). The future life of glory as in 1 Cor. 15:24, 50. He will save (σωσει [*sōsei*], effective future) me there finally and free from all evil. **To whom be the glory** (ὃ ἡ δόξα [*hōi hē doxa*]). No verb in the Greek. Paul’s final doxology, his Swan Song, to Christ as in Rom. 9:5; 16:27.<sup>4</sup>

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<sup>4</sup> Robertson, A. T. (1933). [\*Word Pictures in the New Testament\*](#) (2 Ti 4:16–18). Nashville, TN: Broadman Press.

# WORD STUDIES

IN THE

## NEW TESTAMENT

*by*

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*Volume IV*

THE THESSALONIAN EPISTLES  
THE EPISTLE TO THE GALATIANS  
THE PASTORAL EPISTLES  
THE EPISTLE TO THE HEBREWS

WM. B. EERDMANS PUBLISHING CO.  
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<sup>5</sup> Vincent, M. R. (1887). [\*Word studies in the New Testament\*](#) (Vol. 4, p. 1). New York: Charles Scribner's Sons.

**16. At my first answer** (ἐν τῇ πρώτῃ μου ἀπολογίᾳ). *Ἀπολογία defence in a judicial trial*. Comp. Acts 25:16. Also *against private persons*, as 1 Cor. 9:3; 2 Cor. 7:11. *Defence of the gospel against its adversaries*, as Philip. 1:7, 16; comp. 1 Pet. 3:15 (note). It is impossible to decide to what this refers. On the assumption of a second imprisonment of Paul (see Introduction) it would probably refer to a preliminary hearing before the main trial. It is not improbable that the writer had before his mind the situation of Paul as described in Philip. 1, since this Epistle shows at many points the influence of the Philippian letter. It should be noted, however, that ἀπολογία in Philip. 1:7, 16, has no specific reference to Paul's trial, but refers to the defence of the gospel under any and all circumstances. In any case, the first Roman imprisonment cannot be alluded to here. On that supposition, the omission of all reference to Timothy's presence and personal ministry at that time, and the words about his first defence, which must have taken place before Timothy left Rome (Philip. 2:19–23) and which is here related as a piece of news, are quite inexplicable.

**Stood with me** (παρεγένετο). As a patron or an advocate. The verb mostly in Luke and Acts: once in Paul, 1 Cor. 16:3: only here in Pastorals. It means *to place one's self beside*; hence, *to come to*, and this latter sense is almost universal in N. T. In the sense of coming to or standing by one as a friend, only here.

**Be laid to their charge** (αὐτοῖς λογισθείη). Mostly in Paul: only here in Pastorals. See on Rom. 4:3, 5; 1 Cor. 13:5.

**17. Strengthened** (ἐνεδυνάμωσεν). See on 1 Tim. 1:12.

**The preaching** (τὸ κήρυγμα). Better, *the message* (*par excellence*), the gospel message. Usually with a defining word, as *of Jonah*; *of Jesus Christ*; *my preaching*; *our preaching*. Absolutely, as here, 1 Cor. 1:21; Tit. 1:3.

**Might be fully known** (πληροφορηθῇ). See on ver. 5. Lit. *might be fulfilled*; fully carried out by being proclaimed before rulers in the capital of the world. Comp. Rom. 15:19; Acts 23:11; 28:31; Philip. 1:12–14.

**Out of the mouth of the lion** (ἐκ στόματος λέοντος). Figurative expression for danger of death. Comp. 1 Cor. 15:32. As usual, all manner of special references have been imagined: the lions of the amphitheatre; Nero; the chief accuser; the Jews; the Devil.

**18. Every evil work** (παντὸς ἔργου πονηροῦ). Every design and attempt against him and his work. Πονηρός *evil* cannot be limited to evil on its active side. See on 1 Cor. 5:13. The word is connected at the root with πένεσθαι *to be needy*, and πονεῖν *to toil*; and this connection opens a glimpse of that sentiment which associated badness with a poor and toiling condition. The word means originally *full of* or *oppressed by labours*; thence, *that which brings annoyance or toil*. Comp. ἡμέρα πονηρά *evil day*, Eph. 5:16; 6:13; ἔλκος πονηρὸν *a grievous sore*, Apoc. 16:2.

**Heavenly kingdom** (τὴν βασιλείαν τὴν ἐπουράνιον). The phrase N. T.<sup>o</sup>. Ἐπουράνιος *heavenly* only here in Pastorals. Mostly in Paul and Hebrews. *Heavenly kingdom*, here the future, glorified life, as 1 Cor. 6:9, 10; 15:50; Luke 13:29. In the same sense, *kingdom of Christ and of God*, Eph.

5:5; *kingdom of their Father*, Matt. 13:43; *my Father's kingdom*, Matt. 26:29; *kingdom prepared for you*, Matt. 25:34; *eternal kingdom of our Lord and Saviour Jesus Christ*, 2 Pet. 1:11.<sup>6</sup>

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<sup>6</sup> Vincent, M. R. (1887). [\*Word studies in the New Testament\*](#) (Vol. 4, pp. 328–329). New York: Charles Scribner's Sons.

# WUEST'S

## Word Studies in the Greek New Testament

*by*

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<sup>7</sup> Wuest, K. S. (1997). [\*Wuest's word studies from the Greek New Testament: for the English reader\*](#). Grand Rapids: Eerdmans.



*(4:16) Then Paul speaks of his trial at Nero's tribunal. It is possible that Nero himself was presiding. He speaks of his "first answer." The word "answer" is the translation of a Greek word (apologia (ἀπολογία)) which literally means, "to talk one's self off from." It was a technical word used in the Greek law courts, referring to a verbal defense in a judicial trial, namely, talking one's self off from a charge preferred against one. Paul was offering his defense against the charges of his accusers. But he stood alone, for he says, "No man stood with me." The word "stood" (paraginomai (παράγινομαι)) is a technical word used of one who appeared in a court of justice in behalf of the accused. No one appeared, to act as his advocate, to advise him as to legal forms, to testify to his character. The last persecution had been so severe, that those who lived through it, dared not appear in Paul's defense. Paul says, "All forsook me." He used the same word (egkataleipo (ἐγκαταλείπο)) when he wrote, "Demas hath forsaken me." Those whom he had reason to suppose would come to his aid, left him in the lurch, left him helpless, let him down.*

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Translation. During my self defense at the preliminary trial, not even one person appeared in court, taking his stand at my side as a friend of mine, but all let me down. May it not be put to their account.

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*(4:17) But the Lord did not let Paul down. He made good his promise, "I will never leave thee, nor forsake thee" (Heb. 13:5), this Lord of his who on one awful day was let down by His Father (Matt. 27:46). He says, "The Lord stood with me." "Stood" is from a Greek word paristēmi (παρίστημι), "to stand alongside," used in Romans 16:2, where it is translated "assist." The Roman saints were to stand by Phoebe the deaconess in whatever she needed, that is, they were to make themselves responsible for all her needs. So the Lord Jesus took His stand by the side of His faithful apostle and made Himself responsible for all his needs. He strengthened Paul, that is, poured strength into him, clothed him with strength (endunō (ἐνδυνώ)).*

The strengthening of Paul resulted in the preaching being fully known. "Preaching" refers in the Greek to a public proclamation given by an official herald. Paul used the same word in 4:1 (*kērussō* (κηρυσσω)). As long as there had been no public proclamation of the gospel by Paul himself in Rome, the function of a herald had not been completely fulfilled by him. Thus, Paul brought in a full declaration of the gospel as he gave his teachings to the court. If Nero sat on the judge's bench, he heard the gospel from the lips of the great apostle himself.

We now consider the significance of Paul's words, "And I was delivered out of the mouth of the lion." Paul did not mean that he was delivered from death, for he had just written, "my life-blood is already being poured out as a libation." He did not mean that he was delivered from Nero's power, for he was aware that a second trial was awaiting him, and that he would be executed. He was not referring to the lions of the arena, for this could not come to a Roman citizen.

The expression, "I was delivered out of the mouth of the lion," is an echo of our Lord's words in Psalm 22:21 where He, while hanging on the Cross, prays to be delivered from the lion's mouth, namely from death, His humiliation. Hebrews 5:7 (Greek text) makes it clear that our Lord was not praying to be saved from death, that is, saved from dying, but, *out of death*, that is, saved from the grip of death, namely, to be raised out from among the dead. Paul's humiliation in these circumstances would be his defeat at the hands of Satan when all his friends had let him down, and he would fail to proclaim the gospel from the pulpit of the then known world.

Translation. But the Lord took His stand at my side to render all the assistance I needed, and clothed me with strength, in order that through me the public proclamation might be heralded abroad in full measure, and that all the Gentiles might hear. And I was drawn to His side out of the lion's mouth.

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*(4:18–22) The words, “And the Lord shall deliver me from every evil work,” are vitally bound up with, “I was delivered from the mouth of the lion.” The word for “evil” here (ponēros (πονηρός), pernicious), refers to evil that is in active opposition to the good. The word “work” in the Greek text has a subjective reference and thus speaks of an action that would be committed by Paul. Thus, the expression does not speak of deliverance from an external evil personality here, but from a possible evil deed of the apostle’s own doing. This is in harmony with the context. Failure to proclaim publicly the gospel on this important occasion, would have been in Paul’s opinion “an evil work.”*

The word “deliver” (*ruomai* (ῥυομαι)) is from a very tender word in the Greek text. It means “to draw to one’s self out of harm’s way.” Paul was standing alone before the great tribunal, yet not alone, for the unseen Christ, standing at his side, drew Paul to Himself out of harm’s way. This was the climax of Paul’s testimony to the Faith once for all delivered to the saints. He had faithfully preached the Glad Tidings through a long life in which hardships, trials, opposition, illness, heartache, and tremendous responsibility had been the rule rather than the exception; and now, at its close, just before his martyrdom, had he failed in maintaining that testimony to his Lord before the Court of the Emperor, what an inglorious ending that would have been to a glorious life. But God’s grace Paul found to be sufficient right to the end of his life (1:12). He could now go to a martyr’s death in triumph. He had remained faithful to his Lord.

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Translation. And the Lord will draw me to Himself away from every pernicious work actively opposed to that which is good, and will keep me safe and sound for His kingdom, the heavenly one, to whom be the glory forever and ever. Amen. Greet Prisca and Aquila, and the household of Onesiphorus. Erastus was remaining in Corinth, but Trophimus, being ill, I left behind in Miletus. Do your best to come before winter. There greet you Eubulus, and Pudens, and Linus, and Claudia, and all the brethren. The Lord be with your spirit. The grace be with you.<sup>8</sup>

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<sup>8</sup> Wuest, K. S. (1997). [\*Wuest’s word studies from the Greek New Testament: for the English reader\*](#) (Vol. 8, pp. 168–171). Grand Rapids: Eerdmans.

# COMMENTARY

# THE NEW AMERICAN COMMENTARY

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## 1, 2 Timothy Titus

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<sup>9</sup> Lea, T. D., & Griffin, H. P. (1992). [\*1, 2 Timothy, Titus\*](#) (Vol. 34). Nashville: Broadman & Holman Publishers.

## 2. A Reminder of God's Delivering Power (4:16–18)

**<sup>16</sup> At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. <sup>17</sup> 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. <sup>18</sup> 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.**

Paul gave Timothy fresh information about his lack of support from Christian friends (v. 16) and the magnificent strength the Lord had supplied (v. 17). The memory of the divine protection led Paul to an outburst of praise (v. 18).

**4:16** Many earlier commentators identified Paul's "first defense" with his trial during his imprisonment of Acts 28:16–31. However, nothing in Acts suggests that Paul was abandoned by callous Christian friends as indicated in v. 16. Further, Timothy would not need to receive information from Paul about events that occurred so long ago.

More recent interpreters view the occasion as a preliminary investigation during a later imprisonment, called in Latin legal language the *prima actio*. This would have a purpose similar to a grand jury hearing. After this first investigation the judge had been unable to resolve his doubts for or against Paul and called for a further investigation, known as a *secunda actio*. This would involve considerable delay, and Timothy might not have known about these developments. For discussion of information about Paul's second Roman imprisonment, see the discussion of "Conflicting Circumstances" under the "Authorship of the Pastorals."

The only blot on events at the trial was that Paul's friends, both Christian and others, had deserted him. In Acts 19:31 Paul had some leading officials of Ephesus who gave him sound advice in a troublesome moment. Likely these were interested non-Christians. However, no one similar to these Ephesian friends stepped forward to speak for or to Paul during this trial. Perhaps weakness of character or fear led to the absence of patrons willing to risk loss of standing for Paul. Such Christian friends as were there may have proved unacceptable as witnesses. Perhaps we should put Luke and Tychicus in this category. Paul's wish that God would not hold this action against his friends resembles the response of Jesus in Luke 23:34.

**4:17** In contrast to the desertion of friends, the Lord stood beside Paul to provide strength. Two results developed from the help and strength God provided in the trial. First, the gospel was fully proclaimed so that the heathen world heard it. God gave Paul the courage and opportunity to preach, and Paul had fulfilled his plans of reaching Rome with the gospel. In defending himself before the judge, Paul had used the occasion to proclaim the gospel (cf. Acts 26:2–29). In proclaiming the gospel before such a cosmopolitan audience, it would have been possible for Paul to say realistically that he had reached all the Gentiles with the message. Jesus' own words in Matt 10:17–33 would encourage Paul to feel that preaching the gospel before a tribunal represented a significant opportunity for advancing the truth.

A second result was Paul's deliverance from the lion's mouth. Interpreters have identified the lion as the literal lions of the amphitheater, the emperor Nero, or Satan. The phrase appears in Ps 22:21 in reference to an experience of great danger. This was Paul's meaning here, and it is best not to be too specific beyond this. God intervened by giving Paul the strength to proclaim the gospel, confounding the judge in reaching a conclusion, and saving Paul from a cruel death. The lion had been robbed for the moment.

**4:18** Paul's enthusiastic assertion of the Lord's rescue from every evil attack could refer either to physical or spiritual protection. However, if Paul were expecting a physical deliverance from his

imprisonment, this expectation would contradict the outlook he expressed in 4:6–8. Further, Paul never led any of his converts to expect protection from all physical harm (see Acts 14:22). It is best to see Paul expressing an optimism of rescue from the many spiritual attacks against him. Kelly says that Paul “is affirming his confidence that no assault of his enemies will undermine his faith or his courage, or cause him to lapse into disastrous sin.” It was not that Paul expected a deliverance from a threatened martyrdom. Paul expected divine protection so that he would triumphantly overcome the spiritual forces arrayed against him and enter into a glorious heavenly kingdom. Paul expressed a hope that would be a fulfillment of the Lord’s promise in Luke 9:24.

The kingdom for which Paul expressed hope of entrance was already a present reality initiated by the person of Christ (Matt 12:28). It is also a goal Christians can anticipate in full consummation at the end of the age (1 Thess 2:12; Gal 5:21; 1 Cor 15:50).

Frequently when Paul dwelt on divine power and goodness, he concluded with a doxology (e.g., Rom 9:5; 11:33–36). His anticipation of a powerful deliverance led him to express a doxology. His words resemble the doxology in Gal 1:5 addressed to God the Father. Here it was addressed to Christ.

*Application.* Paul’s rapid listing of events involving Christian friends presents a glimpse of God’s grace in action in many lives. Three features of Paul’s attitude can provide us help and encouragement for today. First, Paul avoided indulging his disappointments. Doubtless he was saddened that one as promising as Demas (Phlm 24) should have walked away from commitment. However, he did not allow that setback to dominate his outlook, and he moved on to a more positive expression of what God was doing. Second, Paul could rejoice in the victory won in the life of Mark. This young man had performed so poorly that Paul had rejected him (Acts 15:36–41), but now he had proven himself. Surely this was cause for joy and happiness. Third, Paul found no room for vindictiveness toward those who hurt or opposed him. Perhaps the memory of Alexander (v. 14) was a painful experience for Paul, but the apostle simply left the responsibility for dealing with him to God. He did not grit his teeth in anger and wish him disaster. As Christians we must learn to rejoice in divine victory and avoid succumbing to disappointments and a spirit of vindictiveness.<sup>10</sup>

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<sup>10</sup> Lea, T. D., & Griffin, H. P. (1992). [1, 2 Timothy, Titus](#) (Vol. 34, pp. 255–258). Nashville: Broadman & Holman Publishers.

# **The Letters to TIMOTHY and TITUS**

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**Philip H. Towner**

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<sup>11</sup> Towner, P. H. (2006). [\*The Letters to Timothy and Titus\*](#) (pp. iii–iv). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

**16–18** This historical framework is clearly indispensable to the story line as it shifts to develop Paul’s personal reflection on a crucial closing part of it. In the concluding verses of this section, Paul alludes to a “first defense” and to the fact that he underwent it without support. As discouraging (and, for exegetes, frustrating) as this picture might be, he seems to use it as a foil for emphasizing the presence and power of the Lord, which allows him to cast his experience in a very specific OT light. The Lord’s faithfulness becomes the closing theme of the section. Nevertheless, Paul has written a closing to his story that operates on two levels. The first is the historical, immediate level that includes his present situation and the historical framework. But the description operates at a deeper level as well, giving access to a “meta-narrative,” configured according to a dominant OT template by which Paul shapes the theological interpretation of his experience. I will argue for the presence and necessity of both these levels in what follows; attention must be paid to each level for the thrust of Paul’s conclusion to be felt. Verse 16 introduces an event that shapes the whole subsection, but as central as it is, it is not an event that is identified without problems with anything that occurred in the last stage of Paul’s historical mission: “At my first defense, no one came to my support.” There is a certain amount of later evidence that suggests the possibility that Paul was released from a first Roman imprisonment (taking the story onwards from Acts). This is one historical possibility, a framework that will affect the interpretation of this passage. What must be kept in mind is that the evidence for this two-imprisonment theory is not indisputable and requires a certain amount of conjecture. Another more cautious approach (which, however, may err on the side of caution by neglecting the evidence of a release), simply insists that apparent inconsistencies are to be expected when dealing with the evidence that we have—and the state of that evidence is such (Paul did not tell us everything) that we cannot fill all of the gaps with the information to hand. The point is that in the end of the day the presence of gaps and our inability to fill them or to account finally for all of the data does not necessitate the conclusion that the data is spurious. Correspondence with the broader framework of the Pauline mission constructed from the known data is what we seek, but some final answers may remain provisional. In what follows the attempt will be made to narrow down the options in identifying the event to which Paul alludes. It is clear from the language that a very specific event is in mind. The term translated “defense” has the legal sense of an accounting for one’s actions (1 Cor 9:3; 2 Cor 7:11; Acts 22:1; 25:16), and where a specific court action is envisaged, the *apologia* may refer to a technical aspect of the legal process. This is a reflection backwards in time, as the adjective “first,” reveals; it implies that a “second” legal event has either taken place already or soon will take place. As we look at Paul’s story in Acts, it is obvious that several events could be looked back on in this way as “defenses.”<sup>79</sup> And if the “first *apologia*” referred to one or all of these events that led Paul to Rome, there would be no historical inconsistencies or gaps. But the demands of the present context seem to limit the event to something much nearer the time of writing, and the time-sense of the discourse should be considered carefully before we proceed with the options for historical reconstruction.

The statement comes at the point of a shift in the discourse from instructions to Timothy to this Pauline personal reflection. Alexander’s treachery has just been mentioned, which might imply some association of events. While the information about Alexander is at least partly “news” for Timothy (certainly the warning occasioned by the treachery is), the next statement about Paul’s first *apologia* need not be; however, the association of it with the desertion of Paul’s colleagues (v. 16b) suggests a time link with events mentioned in the immediate (4:10, with the same verb, “to desert”) and more remote contexts (1:15, which may reflect back on the same event).



Furthermore, the parenetic function of the similarly orientated statements in 4:6–8 suggests that vv. 16–18 also serve to motivate Timothy, which simply heightens the feeling that Paul is centering on current events, rather than past history. Consequently, the sense is that the “first *apologia*” is not to be removed too far in time from the *prima facie* time of writing. If this is the case, the number of possible events that might be referred to in this way is limited.

First, from the time of Eusebius, when the tradition of Paul’s release from his first imprisonment and further travels was already current, one view was that the reference was back to his initial Roman trial—that which Paul awaited at the close of Acts. According to Eusebius, 2 Tim 4:16 refers to that trial with 4:17 indicating his release (“escape from the lion’s mouth [= Nero]”) upon the decision of a milder Nero to dismiss charges.

Second, more commentators have understood the reference to be to a first hearing (*prima actio*), more or less equivalent to the arraignment in modern trials in the west, to determine that sufficient grounds existed for a trial; this would have included a basic presentation of the case against Paul and his opportunity to give an account. The conclusion of such a proceeding would have been either the decision *non liquet*, meaning “insufficient evidence to proceed,” followed, presumably by the decision to release Paul, or the ruling known as *amplius*, indicating that sufficient evidence to proceed existed. The latter decision would then lead to a *secunda actio*, i.e. the trial proper.

The language and scenario correspond to what is known of the Roman legal system, making the second explanation most helpful. However, this leaves the historical event in the reference more of an open question, and, in fact, these are not explanations which are mutually exclusive; for if the reference were to Paul’s earlier “first trial,” the legal language employed would still suggest that Paul is reflecting on that event as a *prima actio* that led to a *non liquet* decision and his subsequent release. The question is whether we can be more precise in locating that event on the map of Paul’s later mission history, and the attempt to do so must account for the additional information that surrounds this reference. At this juncture, it seems reasonable to surmise that Paul has just referred to a past *prima actio*.

Finishing the thought, Paul adds that in this event he was alone: “no one came to my support.” The verb ordinarily denotes an arrival or the presence of someone, but here where Paul refers to himself with the dative pronoun (literally) “for me,” the verb expresses the specific nuance of a “presence which provides assistance or support” such as would be fitting in a trial situation. We may assume that this “support” might include giving evidence or testimony in behalf of the apostle, in addition to moral support. And we may assume even from this statement that some should have come forward but chose not to do so. This becomes abruptly clear in the strong contrast “but [*alla*] everyone abandoned me.”

This contrast is not simply an indictment, nor is it merely included to prepare the way for the statement of the Lord’s faithfulness (for the previous statement serves that purpose well enough). It is a statement that operates on two levels. At the surface level, the *alla* phrase creates a double contrast, with the statement just made and in the juxtaposing of “everyone” with “me,” which serves to escalate the theme from the sense of isolation and negligence just expressed to the more shocking sense of culpable abandonment. Also at the surface level, the verb “to desert”—the same one that describes Demas’s desertion (see on 4:10)—invites the hearers/readers to draw a connection between the two events of abandonment and to place this reference to abandonment within the framework of the statement made about the desertion of the Asian coworkers in 1:15. If these connections are made, the “first *apologia*” almost certainly refers to a hearing related to Paul’s present circumstances (perhaps resulting from Alexander’s treachery), whether 2 Timothy

envisages his first or second imprisonment, and we would assume that the outcome was not the dismissal of charges against Paul. However, it is possible that the repetition of the verb intends rather to categorize Demas's sin as the same sort that earlier deserters committed under similar circumstances. Either way, working at this first level of the text, complications in the material that follows suggest we are not out of the woods yet in the placing of the "first *apologia*."

But this historical reflection on abandonment does not exhaust the contrast statement's function. Rather, it initiates the sequence of allusions to the Psalms, and especially Psalm 22 (MT; Ps 21 in the LXX), that will form an interpretative grid for a theological reading of Paul's final sufferings. The verb of abandonment is the same one that occurs in v. 2 of the Psalm ("My God, my God, why have you forsaken me?"), a text that occurs on the lips of Jesus at the climax of the passion, by which the suffering of Jesus came to be understood (Mark 15:34 par; for Jewish use of this Psalm, see commentary at Mark 15:16–37; Matt 27:16–37):

2 Tim 4:16: but everyone deserted me (*me egkatelipon*)

Ps 21:2: My God, my God, why have you forsaken me? (LXX: *ho theos ho theos mou prosches moi hina ti egkatelipes me*)

Mark 14:27: *Elōi Elōi lema sabachthani ... ho theos ho theos mou eis ti egkatelipes me.*

With but a single term serving as the initial cue to an intertextual connection, the question of a Greek or Hebrew source text is in principle open, though Paul's preference for the LXX will be demonstrated again as he extends the OT web. With this allusion Paul (however obliquely) taps into the Psalmist's puzzled question and to the theme of the messianic sufferings. His intention is to link up the somber statements of abandonment in the letter, identifying this experience as being symbolic of the cruciform path walked by the Messiah, including the tradition of his passion-abandonment. But the interpretive grid is broader than this, and Paul will incorporate several other items from the Psalm before he is finished.

Yet having dipped to this level, however, we cannot ignore the first level, and on that level of the text, one thing is clear, the "all" who abandoned the apostle in his time of need are, regardless of the dangers they faced, nevertheless held responsible for their behavior. Paul does not place them in Alexander's camp, as his brief prayer for them shows. The parallel with the parenthetical statement of judgment on Alexander is striking, particularly because of the difference it expresses in Paul's attitude towards them. The language of the prayer-wish, employing the negative with the verb in the optative mood (the passive voice implying the Lord as the addressee), is formulaic in character by this time. The verb meaning to "count up, reckon" (Lev 7:8; Ps 43:23; Isa 40:17) had already come to be applied figuratively in the LXX to the tallying of sins or righteous acts as personal debits or credits.<sup>89</sup> Paul makes heavy use of the term in this sense in Rom 4:1–12 (8x), citing Ps 31:1–2 directly at 4:8. At the same time, the term for this accounting procedure (*logizomai*) is cognate with the term describing the court event (*apologia*); if the connection is intended, the prayer may request "in the time of their eschatological *apologia* may they receive the divine *non liquet*."

The sense of the prayer is clear whether word play is intended or not. It is possible that the prayer is an oblique echo of the Psalm, "Blessed is the man to whom the Lord will not reckon sin, and in whose mouth there is no guile" (Ps 32:2 MT; LXX Ps 31:2). If so, the goal of the prayer for the deserters gains an OT focal point, stressing knowledge of the gracious mercy of God (cf. Rom 4:8), and Paul's look to the Psalms, about to become more overt, begins. Yet this prayer-intervention calls to mind another element in the portrait of Jesus that may be more than coincidental—the prayer for forgiveness. Paul's behavior, as well as his circumstances, presents

a rather dramatic parallel with that of Jesus in his last hours—betrayal (Alexander?), abandonment (the Asian team, Demas, “everyone”), trial, prayer for mercy (cf. Acts 7:60)—a parallel which, as we will see, Paul encourages by additional allusions to the messianic Psalm. Following a brief prayer for the deserters (4:16b), Paul now uses the strong statement of his experience of betrayal and abandonment as a contrastive backdrop for his presentation of the climax of his ministry (vv. 17–18). The conclusion of the sequence initiated at v. 16 brings together four important elements, each of which is rooted in some way in Psalm 21[LXX], before the doxology is reached.

First, Paul stresses that abandonment by people was more than compensated for by the Lord’s presence and empowering. The first phrase, “the Lord [= Christ] stood by me” describes an experience of divine presence. The tradition surrounding Paul’s ministry made note of similar divine interventions in the apostle’s life (Acts 27:23; 18:9–10; cf. 13:2; 16:7; 20:23; 21:11), accompanied, in one case, by the Lord’s personal promise of support for his ministry in Rome (23:11); so in itself this is not an unusual feature.

But in making this claim Paul introduces a strong image that evokes a cluster of dominant ideas fundamental to the OT expression of Israel’s belief in God. Here again, historical reflection opens a door to a deeper theological and christological level of the text. The language of Paul’s claim first transports the reader back to the beginnings of Israel’s existence. The verb translated by the TNIV, “to stand by,” means generally “to be present.” It first describes the dramatic descent of the Lord in a cloud to “stand by” Moses (LXX Exod 34:5); and Moses’ experience becomes one to be enjoyed by any of God’s people (Ps 108:31; Wis 10:11), reenacted within the community in the tabernacle and then the temple. Moreover, God’s “presence” with his people becomes symbolic of Israel’s uniqueness among the nations—a relationship with the creator God that is characterized by divine “help” and “deliverance” (Exod 15:2; 18:4; Deut 32:38; 33:7; 33:39) as expressed with words crucial to Paul’s discourse. These elements become the trademarks of YHWH’s presence with his people in the very early going, and their absence, the sign of his displeasure (Deut 28:29, 31).

These concepts are taken into the Psalms in multitude as the liturgists of Israel’s middle and later periods shaped the nation’s worship on the basis of remembrance of past help and present need (Pss 7:11; 20:2; 21:12, 20; 54:4; 69:2; 70:12; etc.). It becomes typical to find the prayer for God’s help and deliverance linked closely to the question of his proximity. This brings us again to LXX Psalm 21, where this cry for help and God’s presence is raised twice (vv. 12, 20), and where the Lord’s past deliverance of the nation (v. 5) becomes the basis for the prayer for his deliverance from present dangers (vv. 9, 21). And all of this is occasioned by the perplexed opening question of v. 2: “My God, my God, why have you abandoned me? Why are you so far?”

The likelihood that Paul arranged the themes of his closing reflection around Psalm 21 might be questioned if he were limited to explicit quotation to lure his readers to a deeper level. But the theme of the “nearness and help of the Lord” is central in the Psalm, and, as we saw, it is fundamental to the broader OT story; and the evidence will accumulate as we continue. At this point, by saying “the Lord stood by me,” Paul says in effect that in his experience the Psalmist’s prayers were answered. He, like Jesus, entered the Psalm of messianic travail (indeed, several times, though with the advantage of a post-resurrection perspective) and came out the other end of it (or would do so) in the strength of the Lord’s presence. His experiences follow the cruciform pattern established by Jesus (1:8; 2:8–10; cf. Col 1:24), and his vindication, made certain by Jesus’ resurrection (2:8), cannot be far off. At the same time, Paul’s engagement with

the OT paradigm from his position in the salvation drama makes it possible (necessary) for him to execute again the christological shift: Christ (the risen exalted Lord of Ps 110:1) steps again into the divine role of YHWH by way of the LXX.

The second verb phrase explains that in Paul's situation divine presence/help was experienced as "empowerment." This is the same verb used in the command to Timothy, in preparation for ministry, in 2:1, creating a link that makes the parenetic dimension of this portrait immediately evident: what Paul commanded earlier in the letter for Timothy is substantiated here on the basis of personal experience.

Resulting from this experience of divine help and empowerment ("so that," *hina*) was an event of proclamation that for Paul was symbolic of the completion of his mission (v. 17b). Historically, this is probably a reference to his day in court (the first *apologia*), which, as in the past (Acts 22; 25; 26), he was able to exploit for the gospel. But the connections require explanation. The text identifies specifically an event that marked (literally) "the accomplishment of the proclamation through me." First, the verb stresses completion, as it does also in 4:5 in connection with Timothy's ministry. Second, the prepositional phrase, "through me," that employs the emphatic personal pronoun in contrast to the unemphatic pronoun of the previous phrase, emphasizes Paul's role.<sup>98</sup> "Proclamation" (see on Titus 1:3) combines the thought of the message and its preaching, with the stress here on the activity. Then, this event is further defined in the phrase "and [that] all the Gentiles might hear it."

But how can Paul interpret this court appearance with such boldness? In what sense have all the Gentiles heard? From all appearances, Paul reflects here on a completed act (despite the subjunctive necessitated by the result/purpose relationship of v. 17ab). The statement (and particularly the verb of "accomplishment") enlarges on the strong statement of fulfillment and completion made in 4:6–8. And the second verb clause of the result/purpose fills out the implication of the first statement: thus "the accomplishment of the proclamation" means precisely that "all the Gentiles (or nations) have heard."

Now to bring this claim back down to earth requires understanding that the phrase "all the Gentiles/nations," which certainly need not exclude Jewish people,<sup>101</sup> is a theologically loaded term in Pauline thought (Rom 15:11; 16:26; Gal 3:28). It sums up the universal scope of the salvation plan of God, from the Abrahamic promise and institution of the covenant to its full unveiling in the Psalms and prophets,<sup>103</sup> from which Paul clearly took his cue (Rom 9–11; 15:9–13; Gal 1:15–16). It is this deeply theological meaning that suggests the symbolic nature of this statement about his Roman proclamation. Thus what Paul says figuratively in 4:7, "I have competed well, finished the race, kept the faith," now on the historical (and missiological) plane translates into "I have fully accomplished my mission to the Gentiles."

Whether or not Paul ever made it as far as Spain (see the Introduction B.1), it is this Roman appearance that signaled for him the end of his course and the successful discharge of his apostolic responsibilities. Rome was for Paul the symbolic cosmopolitan center of "the nations" (Acts 23:11); Spain may have represented the greater geographical challenge (Rom 15:24, 28), but it too was within the sphere of the Roman Empire. Thus its symbolic meaning determines the symbolic meaning of the statement "that all the nations might hear."

Though it serves a different purpose, this statement of results is not unlike Paul's claim in Rom 15:19: "from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ." Now by witnessing faithfully in the Roman courtroom he could claim to have fulfilled his mission to the Gentiles. Questions of overstatement or exaggeration are not to be answered by extending the reference to proclamation to a longer period of time or a wider geographical

range; this is a symbolic statement rooted in the significance of “Rome” within the Pauline missiological perspective. The importance for Timothy, who has also been charged to fulfill his ministry (4:5), is that the moment of fulfillment for Paul, Timothy’s model, took place while Paul was a prisoner sharing in the sufferings of Christ.

Is the messianic Psalm still in mind? Again historical reflection finds theological resonance in the background text. As Psalm 21[LXX] turns from desperate prayer for help (v. 21; and see below) to the beleaguered one’s promise to proclaim the Lord’s faithfulness (vv. 22–26), the Psalmist announces the same promise to the nations that Paul claims here to be fulfilled:

21:27–28: “All the ends of the earth (*panta ta perata tēs gēs*) shall remember and turn to the LORD; and all the families of the nations (*pasai hai patriai tōn ethnōn*) shall worship before him, for dominion belongs to the LORD, and he rules over the nations” (vv. 27–28).

The shared themes—of the universal scope of salvation (“all ... all”; *panta ... pasai*) and the language (“all ... the nations”; *pasai ... tōn ethnōn*)—suggest that this is more than a chance allusion.

In rapid succession come three final links to the Psalm: a distinctive metaphor, verbs of rescue, and kingdom language. The second element of the story’s conclusion (4:17c) completes the sentence with a metaphorical description of deliverance: “and I was delivered from the lion’s mouth.” The phrase, “lion’s mouth,” was a strong metaphor for death and functions in this way here. It is a close match with LXX Ps 21:22, and it is the definitive echo of the Psalm in this section and the literary magnet that attracts and orientates the other allusions:

Ps 21:22: “Save me from the mouth of the lion” (*sōson me ek stomatos leontos*)

2 Tim 4:17c: “and I was delivered from the mouth of the lion” (*kai errysthēn ek stomatos leontos*).

We shall consider Paul’s verb selection presently. In the passive “I was delivered” Paul envisions the Lord, Christ as the agent of deliverance and reflects on a past event. But to what event is Paul referring? The answer hinges on the trial envisaged in the reference to the first *apologia* (see above). If on the one hand, the first *apologia* refers to an earlier Roman trial followed by release, the metaphor may refer to that trial’s successful outcome. But if, after an unmentioned period of freedom, Paul is now expecting the worst, this reflection seems less relevant within the exhortation. If on the other hand this statement is to be linked with a proximate “first *apologia*” (= *primo actio*) that is leading to a trial proper (the *secundo actio*), then, as Marshal suggests, the metaphor of deliverance will mean only relative success, or “deliverance” in a very specific (spiritual) sense. For example, he may simply be referring to the fact that he was allowed to make a “defense” at all (in which he proclaimed the gospel), after which the trial turned ugly. As we now consider the verbs of rescue in the remaining sequence, the scenario of Psalm 21 slides back into focus. In the Psalmist’s use of the metaphor the verb of rescue, “to save,” is different (but see 2 Tim 4:18b), but the verb Paul selects here, “to rescue, deliver,” and repeats in 4:18a is a dominant feature of the vocabulary of the Psalm (vv. 5, 9, 21), and Paul’s selection fortifies the intertextual connection. In fact, the verb pair in 4:18ab (*rhyomai/sōzō*) replicates the alternating pattern of the Psalm (21:5/6, 9a/9b, 21/22):

2 Tim 4:17c: “And I was delivered from the mouth of the lion”

*(kai errysthēn ek stomatos leontos)*

4:18a: “The Lord will deliver me from every evil deed”

*(rhysetai me ho kyrios apo pantos ergou ponērou)*

4:18b: “and he will save me into his heavenly kingdom”

*(kai sōsei eis tēn basileian autou tēn epouranion).*

LXX Ps 21:5: “Our fathers hoped in you, they hoped and you delivered (errysō) them”

21:6: “To you they cried and were saved (esōthēsan)”

21:9: “He hoped in the Lord, let him deliver (rhysasthō) him,

Let him save (sōsatō) him because he takes pleasure in him.”

21:21: “Deliver (rhysai) my life from the sword ...”

21:22: “Save (sōson) me from the mouth of the lion ...”

In this deliverance litany, Paul has pointed first to some experience of divine presence, empowerment and deliverance, at least in the form of a reprieve from death long enough to make some kind of defense. But as it continues, Paul’s theology deepens as the certainty of his death grows ever stronger.

Without a pause in thought, Paul extends his experience of past rescue into a statement of assurance about the Lord’s future rescue and ultimate salvation. In 4:18ab, two parallel future statements of salvation, displaying the Psalmist’s verb alternation, balance the past statement just made. The first statement measures salvation negatively (“the Lord will rescue me from ...”). Here, the future tense of the verb “to deliver” (see on 3:11) just employed in the past tense (v. 17c) depicts the Lord (Yahweh in the Psalm becomes Jesus in Paul’s discourse) in action, “delivering” by removing Paul from the sphere of danger (i.e. future acts of evil). “Every evil attack [deed]” certainly envisages the sort of evil and injustice done to him by the Roman authorities, but the particular configuration also contrasts obviously with the term “good deeds” that characterizes authentic Christian behavior in these letters.<sup>115</sup> This suggests the behavior of

Alexander (4:14) and other acts of evil from Christian opponents would fall into this category. In harmony with the next line, this element of deliverance is to be understood in a final, eschatological sense: echoing the Psalmist's confidence, with the victory of Christ's resurrection also in the background, Paul knows that no evil will separate him from eternal salvation.

The next parallel statement (v. 18b) adds a positive measurement with the future of the verb "to save": "[he] will save me into ..." This completes the verb pairing, and with the thought of Paul's impending death, confirms that salvation is now viewed in terms of its ultimate future consummation.<sup>118</sup>

This salvation is ultimately described as entry into "his heavenly kingdom," i.e. into the domain of the Lord's rule. As in 4:1 (q.v.), the eschatological manifestation of the Lord's full authority and rule is expressed here with the term "his kingdom." In this case the adjective "heavenly" adds further definition, depicting the kingdom of Christ as presently real but yet future in its culmination, awaiting "that day" when heavenly realities enter fully the earthly sphere (4:8). Notably the way in which Paul has articulated salvation (present experience in anticipation of future consummation) is closely parallel to Col 1:13: "he has rescued (*errysato*) us from the dominion of darkness and brought us into the kingdom of the Son he loves." Here, however, Paul has shifted the accent to the future consummation, though this in no way negates the present reality.

The two-part affirmation of the Lord's salvation promise is in Paul's historical context a thorough rejection of the dominion of evil (rulers or opponents) in view of the reality and supremacy of the Lord's dominion/kingdom. In both the language and the missiological tone, Paul makes his final allusion to LXX Psalm 21, where in v. 29 a claim about God's dominion/kingdom establishes the certainty that "all nations" (as Paul states in 4:17) will turn to the Lord:

Ps 21:29: "For dominion (*basileia*) is the Lord's, and he rules the nations (*tōn ethnōn*)."

Consequently, Paul's discourse moves from the historical level to the theological level by making various connections with Psalm 21 (LXX; Ps 22 MT). The purpose is to interpret his final episode of suffering for the gospel in terms of the tradition of Jesus' passion. By incorporating the Psalmist's vision for the Gentiles, this interpretive application of the suffering figure of the Psalm to his apostolic ministry actually takes Paul to a place Jesus would only go fully through the apostolic mission—to the Gentiles. This is in keeping with the place at which the Pauline story begins and ends and the distinctive role he plays in relation to God's promise to save the nations. Paul's suffering, the abandonment he experienced, and impending death all fit the Jesus mold.

In fact the supremacy of Christ is underlined by the doxology that fittingly concludes the story of Paul's suffering for the gospel. There is much to be thankful for—the fulfillment of Paul's ministry, which means salvation for the Gentiles, and his personal experience of God's presence and help, as well as his assurance of final salvation.

The form of the doxology is standard (Gal 1:5; Rom 16:27; Heb 13:21; cf. 1 Pet 4:11): "to him be glory for ever and ever. Amen." Some are of the opinion that the doxology is offered to God (as in 1 Tim 1:17), but while it is something of a departure from Pauline practice, the relative pronoun "to whom" has the Lord (Jesus) as its most obvious antecedent (cf. 1 Tim 1:12). By means of the doxology, Paul affirms strongly that majesty and dominion (to which "glory" refers)<sup>124</sup> are proper to the Lord. The concluding "Amen" (see on 1 Tim 1:17) punctuates the

affirmation as an undeniable fact to which he is completely committed. As a conclusion to the body of the letter, the doxology invites the readers to add their voice to Paul's worship. Some loose ends, both historical and theological, remain. From the historical perspective, as we have already seen, this section of the letter presents us with certain tantalizing pieces of the puzzle of Paul's chronology that require either relaxing the chronology established on the basis of Acts and the earlier Paulines or extending it by positing a release from Roman imprisonment that allows for additional movements. The difficulties are not fully solved by the release from imprisonment theory, and I incline away from this alternative towards a single-imprisonment scenario. But even if the gaps in our knowledge of Paul's pre-imprisonment travels already indicated in the earlier letters and the view of later tradition suggest that we must leave the matter somewhat open, there is nothing to prevent viewing the passage within the context of the historical Pauline mission.

The conclusion to Paul's story is heavily laden with christological and theological overtones. In various ways, not least in the context established with Psalm 21 (LXX), Paul interpreted his final episode of suffering for the gospel in terms of the model left behind by Jesus Christ. In Paul's case, we saw that his interpretive use of the suffering figure of the Psalm was able to go beyond Jesus' use by incorporating the Psalmist's vision for the Gentiles. Nevertheless, Paul's suffering in no way supersedes that of Jesus; it is rather the complementary outworking of one who has taken to himself the cruciform character and behavior of the Lord. Both in terms of the life lived and the missiological goals implied, Paul's extension of the Jesus-model is the pattern for others who will follow (here, chiefly Timothy) as it is also the critical climax of his own mission.<sup>12</sup>

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<sup>12</sup> Towner, P. H. (2006). [\*The Letters to Timothy and Titus\*](#) (pp. 635–649). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.



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<sup>13</sup> Joseph, O. L. (1903). [\*The Expositor's Bible: Ephesians to Revelation\*](#). (W. R. Nicoll, Ed.) (Vol. 6, pp. i–1).  
Hartford, CT: S.S. Scranton Co.

## CHAPTER XXXVII

### *THE APOSTLE FORSAKEN BY MEN BUT STRENGTHENED BY THE LORD—THE MISSION TO THE GENTILES COMPLETED—THE SURE HOPE AND THE FINAL HYMN OF PRAISE*

#### 2 TIMOTHY 4:16–18

THERE is a general agreement at the present time that Eusebius is in error, when, in a well-known passage in his “Ecclesiastical History” (II. xxii. 2–7), he refers this “first defence” and the “deliverance out of the lion’s mouth” to the first Roman imprisonment and the release which put an end to it, probably A. D. 63. The deliverance does not mean release from prison following upon acquittal, but temporary rescue from imminent danger. Eusebius makes a second mistake in this chapter which is the result of the first error; but an avoidance of the second would have preserved him from the first. He says that the Apostle shows in the Second Epistle to Timothy that only Luke was with him when he wrote, but at his former defence not even he. Now during the first Roman imprisonment St. Paul was not alone, and one of the persons who was with him was Timothy himself, as we see from the opening of the letter to the Philippians. It is, therefore, highly improbable that the Apostle would think it worth while to tell Timothy what took place at the trial which ended the first imprisonment, seeing that Timothy was then in Rome. And even if Timothy had left Rome before the trial came on, which is not very likely, he would long since have heard what took place, both from others and from the Apostle himself. It is obvious that in the present passage St. Paul is giving his disciple information respecting something which has recently taken place, of which Timothy is not likely to have heard.

The value of the witness of Eusebius is not, however, seriously diminished by this twofold mistake. It is clear that he was fully convinced that there were two Roman imprisonments; one early in Nero’s reign, when the Emperor was more disposed to be merciful, and one later; and that he was convinced of this on independent grounds, and not because he considered that the genuineness of the Pastoral Epistles would be untenable without the hypothesis of a second imprisonment.

Another confirmation of the view of Eusebius is found in the statement respecting Trophimus, that Paul had left him sick at Miletus. It is impossible to place the Apostle at Miletus with Trophimus prior to the first imprisonment. Consequently some who deny the second imprisonment, and yet maintain the genuineness of this letter, resort to the desperate method of making the verb to be third person plural instead of first person singular (ἀπέλειπον or ἀπέλιπον) and translating “Trophimus they left at Miletus sick.”

“At my first defence no man took my part, but all forsook me.” He had no *patronus*, no *advocatus*, no *clientela*. Among all the Christians in Rome there was not one who would stand at his side in court either to speak on his behalf, or to advise him in the conduct of his case, or to support him by a demonstration of sympathy. The expression for “no one took my part” (οὐδεὶς μοι παρεγένετο) literally means “no one came to my side,” or “became present on my behalf.” The verb is specially frequent in the writings of St. Luke. And the word which is rendered “forsook” (ἐγκατέλιπον) is still more graphic. It signifies “leaving a person in a position,” and especially in a bad position; leaving him in straits. It is almost the exact counterpart of our colloquial phrase “to leave in the lurch.” St. Paul uses it elsewhere of those who with him are “pursued, but not forsaken” (2 Cor. 4:9). And both St. Mark and St. Luke, following the LXX., use it in translating Christ’s cry upon the cross: “Why hast thou forsaken Me?” Hence it signifies not merely desertion (καταλείπειν) but desertion at a time when help and support are needed.

What is the meaning of the “all”? “All forsook me.” Does it include Luke, whom he has just mentioned as being the only person with him? And, if so, is it meant as an indirect reproach? Some would have it that we have here an indication of the spurious character of the letter. The forger is unable consistently to maintain the part which he has assumed. In writing “all forsook me” he has already forgotten what he has just written about Luke: and he forgets both statements when a few lines further on he represents Eubulus, Pudens, Linus, Claudia, and others as sending greetings.

But, like so many of these objections, this criticism turns out, when reasonably examined, to be an argument for the genuineness of the letter. These apparent inconsistencies are just the things which a forger could and would have avoided. Even a very blundering forger would have avoided three glaring contradictions in about thirty lines: and they are glaring contradictions, if they are interpreted as they must be interpreted for the purposes of this criticism. “Only Luke is with me.” “Every one has forsaken me.” “All the brethren salute thee.” Any one of these statements, if forced to apply to the same set of circumstances, contradicts the other two. But then this meaning is forced upon them, and is not their natural meaning: and these are just the apparent inconsistencies which the writer of a real letter takes no pains to avoid, because there is not the smallest danger of his being misunderstood.

“All forsook me” is exactly a parallel to “all that are in Asia turned away from me” (see pp. 463, 464). The “all” in both cases means “all who might have been expected to help.” It refers to those who could have been of service, who in many cases had been asked to render service, by being witnesses in Paul’s favour and the like, and who abstained from doing anything for him. The Apostle’s “first defence” probably took place some weeks, or even months, before the writing of this letter. From our knowledge of the delays which often took place in Roman legal proceedings, there would be nothing surprising if a whole year had elapsed since the first opening of the case. It is quite possible, therefore, that at the time when it began St. Luke was not yet in Rome, and consequently had no opportunity of aiding his friend. And it is also possible that he was not in a position to render any assistance, however anxious he may have been to do so. There is no reason whatever for supposing that the Apostle includes him among those for whom he prays that God will forgive them their desertion of him, even as he himself forgives it. Nor is there any contradiction between “Only Luke is with me,” and the salutations sent by Eubulus and others. There were various members of the Church in Rome who occasionally visited St. Paul in his imprisonment, or at least kept up a certain amount of communication with him. But Luke was the only outsider who was with him, the only one who had come to him from a distance and been both able and willing to remain with him. Others both in Rome and from other Churches had paid visits to the prisoner; but they had been unable or unwilling to stay with him. Luke was the only person who had done that. Therefore the fact that various Roman Christians were ready to send greetings to Timothy is in no way inconsistent with the special commendation bestowed upon St. Luke for being his friend’s sole companion in prison.

For the cowardly or unkind abstention of the rest the Apostle has no stronger word of condemnation than “may it not be laid to their account.” No one knew better than himself how weak-hearted many of these disciples were, and how great were the dangers of his own position and of all those who ventured to associate themselves with him. It was otherwise in his first imprisonment. Then Nero was not quite the monster that he had since become. At that time the burning of Rome had not yet taken place, nor had the cruel outcry against the Christians, of which the conflagration was made the occasion, as yet been raised. It was quite otherwise now. To be known as a Christian might be dangerous; and to avow oneself as the associate of so

notorious a leader as Paul could not fail to be so. Therefore, “May it not be laid to their account” (μὴ αὐτοῖσι λογισθείη). This is the very spirit which the Apostle himself years before had declared to be a characteristic of Christian charity; “it taketh not account of evil” (οὐ λογίζεται τὸ κακόν): and of God Himself, Who in dealing with mankind, “lays not to their account their trespasses” (μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν. \*

“But,” in contrast to these timid friends, “the Lord stood by me and strengthened me.” Christ did not desert His faithful servant in the hour of need, but gave him courage and strength to speak out bravely before the court all that it was right that he should say. The contrast which the Apostle here makes between the many who forsook him and the One who stood by him reminds us of a similar contrast made by the Lord Himself. “Behold, the hour cometh, yea is come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me” (John 16:32). In this respect also the saying remains true “A servant is not greater than his lord” (John 15:20); and Apostles must expect no better treatment than their Master received. If they are deserted by their disciples and friends in the hour of danger, so also was He. But in each case those who are deserted are not alone, because, although human help fails, Divine support is always present.

“The Lord” in this passage, both here and a few lines further on, means Christ rather than the Father. This is in accordance with St. Paul’s usage. “Lord” here has the article (ὁ κύριος): and when that is the case it commonly means Jesus Christ (comp. 2:7, 14, 22; 3:11; 4:14, 22; 1 Tim. 1:2, 12, 14; 6:3, 14; 1 Cor. 4:5; 6:13; 7:10, 12, 34; etc., etc. In Titus the word does not occur). Where “Lord” has no article in the Greek (κύριος) St. Paul usually means God and not Christ. Some would assert that, excepting where he quotes from the Old Testament (*e. g.*, 1 Cor. 10:26), this usage is invariable; but that is probably too sweeping an assertion. Nevertheless, there is no reason for doubting that in this passage “the Lord” means Jesus Christ. We may compare our own usage, according to which “our Lord” almost invariably means Christ, whereas “the Lord” more commonly means God the Father.

The word for “strengthen” (ἐνδυναμοῦν) means literally “to infuse power into” a person. It is one of which the Apostle is rather fond; and outside his writings it occurs in the New Testament only in the Acts and in Hebrews, once in each (Rom. 4:20; Eph. 6:10; Phil. 4:13; 1 Tim. 1:12; 2 Tim. 2:1). It is worth while to compare the passage in which he speaks to Timothy of Christ having given him power to turn to Him and become His servant; and still more the passage in which, during his first Roman imprisonment, he tells the Philippians “I can do all things in Him that strengtheneth me.” The same thing was true in the second imprisonment.

The special purpose for which Christ stood by His Apostle and put strength and power into him is stated. “That through me the message might be fully proclaimed, and that all the Gentiles might hear.” Those who follow Eusebius in the mistake of supposing that the “first defence” refers to the trial which ended in St. Paul’s release after the first imprisonment, understand this proclamation of the message to the Gentiles as referring to the missionary work which St. Paul was enabled to do during the few years of interval (*cir.* A. D. 63–66) before he was again arrested. But if the proclamation of the message took place in consequence of the Apostle’s release, then it would have been placed after, and not before, the mention of deliverance out of the mouth of the lion. It is not said that he was delivered in order that through him the message might be proclaimed, but that he was strengthened in order that it might be proclaimed. And the special strengthening by Christ took place in reference to the first hearing of the case in court, when all human friends forsook him, while Christ stood by him. It was in court, therefore, that the proclamation of the message was made, and that through the instrumentality of the Apostle

the preaching of the Gospel reached its culmination (τὸ κήρυγμα πληροφορηθῇ). This was the climax;—that in the metropolis of the world, in open court, before the imperial tribunal, the Gospel proclamation should be made with all solemnity and power. It is quite possible that this event, which the Apostle of the Gentiles regards as the completing act of his own mission and ministry, took place in the forum itself. Here Tiberius had caused a tribunal to be erected for causes which he had to hear as Emperor. But Claudius sometimes heard such cases elsewhere; and his successors probably followed his example. So that in the reign of Nero we cannot be certain that such a case as St. Paul's would be heard in the forum. But at any rate it would be held in a court to which the public had access; and the Roman public at this time was the most representative in the world. The Apostle is fully justified, therefore, in the language which he uses. This opportunity and power were granted "in order that through me the message might be fully proclaimed, and that all the Gentiles might hear." In that representative city and before that representative audience he preached Christ; and through those who were present and heard him the fact would be made known throughout the civilised world that in the imperial city and before the imperial bench the Apostle of Christ had proclaimed the coming of His Kingdom.

And the result of it was that he was "delivered out of the mouth of the lion." This was a second consequence of the Lord's standing by him and strengthening him. He was enabled to speak with such effect, that the sentence of condemnation, which had been feared, was for the present averted. He was neither acquitted nor convicted; but the court, being unable to arrive at a satisfactory decision, granted an extension of time (*ampliatio*); that is, an adjournment. In technical phraseology the *actio prima* ended in a verdict of *non liquet*, and an *actio secunda* became necessary; and as this second trial might have a similar result, the amount of delay that was possible was almost boundless.

To ask who is meant by the lion is a futile question. Whom did the Psalmist mean by the lion, when he prayed "Save me from the lion's mouth" (Ps. 22:21)? He meant no one by the lion; but by the lion's mouth he meant some great and imminent danger. And that is what we must understand here. All kinds of gratuitous conjectures have been made by those who have insisted on identifying the lion;—the lion of the amphitheatre, to whom the Apostle might have been thrown, had he been condemned; the Emperor Nero, or, as he was possibly in Greece at this time, his prefect and representative Heliuss; or, the chief accuser; or again, Satan, whom St. Peter describes as "a roaring lion." All these are answers to a question which does not arise out of the text. The question is not, "Who is the lion?" but, "What is the meaning of the lion's mouth?" And the answer to that is, "a terrible danger," and especially "peril of death."

The goodness of the Lord does not end with this welcome, but temporary deliverance. "The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom." Paul's enemies are not likely to be idle during the extension of time granted by the court. They will do their utmost to secure a sentence of condemnation at the second hearing of the case, and thus get the man whom they detest removed from the earth. Whether they will succeed in this or not, the Apostle does not know. But one thing he knows;—that whatever is really evil in their works against him will be powerless to harm him. The Lord will turn their evil into good. They may succeed in compassing his death. But, even if they do so, the Lord will make their work of death a work of salvation; and by the severing of the thread which still binds Paul to this life "will save him unto," that is, will translate him safe into, "His heavenly kingdom."

It is utterly improbable that by "every evil work," St. Paul means any weakness or sin into which he himself might be betrayed through want of courage and steadfastness. Even if the lion's mouth could mean Satan, this would not be probable; for it would be Satan's attacks from

without, by means of opposition and persecution, and not his attempts from within by means of grievous temptations, that would be meant. What is said above about Alexander the coppersmith shows what kind of “evil” and what kind of “works” is intended in “every evil work.” The expression evidently refers to the machinations of Paul’s enemies.

It is also highly improbable that “will save me unto His heavenly kingdom” means “will keep me alive until He returns in glory.” There was a time when the Apostle expected, like most other Christians of that day, to live to behold the second coming of Christ. But what we have already seen in this Epistle shows that in St. Paul’s mind that expectation is extinct. He no longer thinks that he will be one of those “that are alive, that are left unto the coming of the Lord” (1 Thess. 4:15, 17); that he will be among the living, who “shall be changed,” rather than among the dead, who “shall be raised” at the sounding of the last trump (1 Cor. 15:53). He does not repeat, what seems almost to have been a familiar watchword among the Christians of that day,—“Maran atha”; “the Lord is at hand” (1 Cor. 16:22; Phil. 4:5). On the contrary, it is his own hour that is at hand: “I am already being offered, and the time of my departure is come.” He is fully persuaded now that he will not live to see Christ’s return in glory; and he does not expect that return to come speedily; for, as we have seen, one of his chief anxieties is that there should be a permanently organised ministry in the Churches, and that provision should be made for handing on the faith intact from generation to generation (Tit. 1:5; 2 Tim. 2:2). There can be little doubt, therefore, that when the Apostle expresses a conviction that the Lord will save him unto His heavenly kingdom, he is not expecting to reach that kingdom without first passing through the gate of death. What he is sure of is this,—that the evil works of his adversaries will never be allowed to prevent him from reaching that blessed resting place. Christ’s kingdom is twofold; He has a kingdom on earth and a kingdom in heaven. The saints who are in the kingdom on earth are still exposed to many kinds of evil works; and the Apostle is persuaded that in his case such works will be overruled by the Lord to further his progress from the earthly to the heavenly kingdom.

“To whom be the glory for ever and ever. Amen.”

If what was said above about “the Lord” is correct, then here we have a doxology which manifestly is addressed to Christ. It is possible that in Rom. 9:5 and 16:27 we have other examples, as also in Heb. 13:21; but in all these three cases the construction is open to question. Here, however, there can be no doubt that “the glory for ever and ever” is ascribed to the Lord Who stood by Paul at his trial and will deliver him from all evil works hereafter; and the Lord is Jesus Christ. As Chrysostom pointedly remarks without further comment: “Lo, here is a doxology to the Son.” And it is word for word the same as that which in Gal. 1:5 is addressed to the Father.

With these words of praise on his lips we take our leave of the Apostle. He is a wearied worker, a forlorn and all but deserted teacher, a despised and all but condemned prisoner; but he knows that he has made no mistake. The Master, Who seems to have requited His servant so ill, is a royal Master, Who has royal gifts in store. He has never failed His servant in this life, in which His presence, though but dimly reflected, has always brightened suffering; and He will not fail in His promises respecting the life which is to come. The Apostle has had to sustain him, not merely Divine truth wherewith to enlighten his soul, and Divine rules, wherewith to direct his conduct; he has had also a Divine Person, wherewith to share his life. He has kept the faith in the Divine truth; he has finished his course according to the Divine rules; yet these things he has done, not in his own strength, but in Christ Who lives in him. It is this gracious indwelling which made the victory that has been won possible; and it is this which gives it its value. The faith

which has been kept is faith in Him Who is the Truth. The course which has been finished is according to Him Who is the Way. And the life which has been shared has been united with Him Who is the Life. That union will never end. It began here; and it will be continued throughout eternity in “the life which is life indeed.” And therefore, with a heart full of thankfulness to the Master Who has shared his sufferings and will share his bliss, he leaves us as his last address to Christ, “To Him be the glory for ever and ever. Amen.”<sup>14</sup>

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<sup>14</sup> Plummer, A. (1903). [The Pastoral Epistles](#). In W. Robertson Nicoll (Ed.), *The Expositor's Bible: Ephesians to Revelation* (Vol. 6, pp. 487–490). Hartford, CT: S.S. Scranton Co.

# The Message of 2 Timothy

*Guard the gospel*

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<sup>15</sup> Stott, J. R. W. (1973). [\*Guard the Gospel the message of 2 Timothy\*](#) (pp. 1–4). Downers Grove, IL: InterVarsity Press.



*c. Unsupported at his first defence (verses 16–18)*

Some have thought that Paul's 'first defence' is a reference to his first imprisonment and that the proclamation of the word to the Gentiles (which he mentions in the following verse) was due to his release from this imprisonment. The context seems, however, to require a reference to some more recent event. So most commentators understand his *first defence* to have been the first hearing or *prima actio* of his case, 'the preliminary investigation preceding the formal trial'.

Now Roman law would have permitted him to employ an advocate and call witnesses. But, as Alfred Plummer puts it, 'among all the Christians in Rome there was not one who would stand at his side in court either to speak on his behalf, or to advise him in the conduct of his case, or to support him by a demonstration of sympathy'. 'At my first defence no one took my part; all deserted me.' Yet if ever an accused man needed help it was now. We are not told what charges had been laid against him. But we know from Tacitus, Pliny and other contemporary writers the kind of allegations which were being made against Christians at that time. They were supposed to be guilty of horrid crimes against the state and against civilized society. They were accused of 'atheism' (because they eschewed idolatry and emperor-worship), of cannibalism (because they spoke of eating Christ's body), and even of a general 'hatred of the human race' (because of their supposed disloyalty to Caesar and perhaps because they had renounced the popular pleasures of sin). It may be that some of these charges were being levelled against Paul. Whatever the case for the prosecution, he had no-one to defend him but himself. Either because Christian friends could not or would not, he was unsupported and alone.

This moment, one might cautiously say, was Paul's Gethsemane. Of course his agony was different from Christ's. Yet like his Master before him he had to face his ordeal alone, for at the time of his greatest need he could say 'all deserted me', as it is written of Christ 'they all forsook him and fled' (Mk. 14:50). Lock goes even further and, noting nine verbal similarities between Psalm 22 and verses 10 and 16–18 of this chapter, asks: 'had St. Paul, like his Master, been saying this Psalm in the hour of his desertion?' Certainly, again like his Master, he prayed that their sin might 'not be charged against them'. There is no need, incidentally, to make out that there is an irreconcilable discrepancy between this prayer and the statement about Alexander two verses previously. The cases were quite different. For Alexander had actually spoken against the gospel from deliberate malice, whereas Paul's friends in Rome had failed to speak at all, and their silence was due not to malice but to fear.

Nevertheless, once more like his Master, Paul knew that he was *not* alone. In anticipation of the coming desertion, Jesus said, 'the hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me' (Jn. 16:32). Similarly Paul could say that, although 'all deserted me' (16), yet 'the Lord stood by me and gave me strength' (17) Christ's presence at Paul's side and his gift to him of inward strength (the verb is *endynamoō* as in 2:1 and Phil. 4:13) both fortified him to preach the gospel to all the Gentiles present and led to his rescue (at least temporarily) 'from the lion's mouth'.

There is much speculation about the identity of the 'lion'. We can be certain that there is no reference to the lions of the amphitheatre, for as a Roman citizen there was never any question that this might be his fate. The early Greek commentators believed that Paul was referring obliquely to Nero, 'on account of his cruel nature', and A. T. Hanson points out that, according to Josephus, the news of the Emperor Tiberius' death in AD 37 'reached Herod Agrippa in the cryptic form "the lion is dead"'. Other guesses are that the lion is Satan (as in 1 Pet. 5:8), or Paul's human prosecutor in court, or death, or, more generally still, the great danger in which his enemies had placed him

(as in Pss. 22:21; 35:17). At all events Paul emerges from this incident as a New Testament Daniel for whose protection the Lord shut the lion's mouth. In the future too, Paul goes on confidently, 'the Lord will rescue me', not indeed from death (for he is expecting to die, 6), but 'from every evil' outside God's permitted will. He will also 'save me for his heavenly kingdom', though Nero may soon dispatch me from my earthly kingdom.

We are now in a position to see what a superb illustration the apostle is giving Timothy of his charge to 'preach the word'. Paul is on trial for his life. He has been deserted by his friends (who have left him in the lurch or been unable to help him), opposed by his enemies and unsupported in his trial by any barrister or witness. So he is alone. Surely now he will think of himself for a change? Surely now he will betray at least a little self-pity? Surely now he will defend himself and plead his cause? Perhaps he did answer the charges laid against him, for he refers to the trial as his 'defence' (16). Yet even now, although in grave personal danger, facing the probability of a death sentence, his overmastering concern is not himself but Christ, not to be a witness in his own defence but a witness to Christ, not to plead his own cause but the cause of Jesus Christ.

In one of the highest tribunals of the empire, before his judges and perhaps before the emperor himself, no doubt with a large crowd of the general public present, Paul 'preached the word'. Or, as he himself expresses it: 'the Lord stood by me and gave me strength to proclaim the message fully, that all the Gentiles might hear it'. If ever there has been a sermon preached 'out of season', this was it!

All he tells us about its content is that he 'fully preached the *kērygma*'. That is, he took the opportunity to expound the gospel in its fullness, the good news of Jesus Christ incarnate, crucified, risen, reigning and coming again. Only because of this could he claim as he has done 'I have finished the race' (7).

Alfred Plummer gives a graphic description of the scene as he envisages it:

'It is quite possible that this event, which the Apostle of the Gentiles regards as the completing act of his own mission and ministry, took place in the forum itself ... But at any rate it would be held in a court to which the public had access; and the Roman public at this time was the most representative in the world ... In that representative city and before that representative audience he preached Christ; and through those who were present and heard him the fact would be made known throughout the civilized world that in the imperial city and before the imperial bench the Apostle of Christ had proclaimed the coming of his kingdom.'

This, then, is to be Timothy's model. He has in past days followed Paul in his doctrine, conduct and sufferings (3:10, 11); he could safely follow Paul's example in this also. For in issuing the solemn charge to Timothy to preach the word, and do it urgently, Paul has not evaded the challenge himself. On the contrary, he has enforced his charge, not only from Christ's coming, the contemporary scene and his impending death, but also by the shining example he has himself just set in the imperial court at a moment of great personal loneliness and peril.

#### *d. Conclusion*

Underlying this whole letter is Paul's basic conviction that God has spoken through his prophets and apostles, and that this unique revelation—'the faith', 'the truth', 'the word', 'the gospel', 'the sound teaching'—has been committed to the church as a sacred treasure or 'deposit'.

Now the apostle, who throughout his three decades of active ministry has faithfully delivered to others what he himself had received, is on his death bed. He is on the very point of being sacrificed. He seems to have caught a glimpse with his mind's eye of the gleaming steel of the executioner's sword. So he burns with a passionate longing that Timothy, his young but trusted lieutenant, will step into his shoes, carry on from where he has had to stop, and pass on the torch to others.

Paul is fully alert to the difficulties, however, both internal and external. Timothy himself is inexperienced, infirm and shy. The world's opposition is strong and subtle. And behind these things stands the devil, bent on 'taking men alive' and keeping them prisoner. For the devil hates the gospel and uses all his strength and cunning to obstruct its progress, now by perverting it in the mouths of those who preach it, now by frightening them into silence through persecution or ridicule, now by persuading them to advance beyond it into some fancy novelty, now by making them so busy with defending the gospel that they have no time to proclaim it.

So then, knowing the sacred deposit entrusted to him, the imminence of his own martyrdom, the natural weaknesses of Timothy, the opposition of the world and the extreme subtlety of Satan, Paul issues to Timothy his fourfold charge regarding the gospel—to guard it (because it is a priceless treasure), to suffer for it (because it is a stumbling-block to the proud), to continue in it (because it is the truth of God) and to proclaim it (because it is good news of salvation).

Timothy was called to be faithful in his generation; where are the men and women who will be faithful in ours? They are urgently needed. No doubt our response will be: 'who is sufficient for these things?' If so, we need to consider two brief expressions in the final verses of the letter, which I have so far passed by.

First in verse 22: 'The Lord be with your spirit. Grace be with you.' These are the very last recorded words of the apostle. If he has been dictating thus far (perhaps to Luke), possibly now he takes the pen himself and writes this as his autograph. May 'the Lord be with you' (singular), he prays, as he has been with me during my trial (17). And may 'grace (the word in which all Paul's theology is distilled) be with you'. This time the pronoun 'you' is plural, which 'recognizes that the letter was in fact destined for public use'. It was directed to the whole church. It is directed to us today. Then in verse 18 we read, 'To him be the glory for ever and ever. Amen.' It would be difficult to find a better summary than these two sentences of the apostle's life and ambition. First, he received grace from Christ. Then he returned glory to Christ. 'From him grace; to him glory.' In all our Christian life and service we should desire no other philosophy than this.<sup>16</sup>

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<sup>16</sup> Stott, J. R. W. (1973). [\*Guard the Gospel the message of 2 Timothy\*](#) (pp. 122–127). Downers Grove, IL: InterVarsity Press.

*The New International Greek Testament Commentary*

# THE PASTORAL EPISTLES

*A Commentary on the Greek Text*

by

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<sup>17</sup> Knight, G. W. (1992). [\*The Pastoral Epistles: a commentary on the Greek text\*](#) (pp. iii–iv). Grand Rapids, MI; Carlisle, England: W.B. Eerdmans; Paternoster Press.

## PAUL'S DEFENSE AND THE LORD'S PRESENT AND FUTURE PROVISION: 4:16–18

Here Paul relates that at his first defense no one supported him (v. 16), but the Lord gave him strength (v. 17a). As a result two things were achieved: The message was fully proclaimed and all the Gentiles heard it, and Paul was delivered (v. 17b–c). Paul remains confident that the Lord will continue to deliver him from every evil and bring him safely to the heavenly kingdom (v. 18).

**4:16** Two general views are advocated with regard to what event Paul speaks of in the phrase πρώτη μου ἀπολογία, “my first defense.” One is that it refers to an earlier imprisonment of Paul, probably the (“first”) imprisonment in Rome recorded at the end of Acts, since Paul is before that court for a *second* time (so Eusebius, *HE* 2.22; Bouma; Hendriksen; Lock; Wohlenberg; Zahn, *Introduction*, II, §33; the most thorough defense is presented by Bouma, Hendriksen, and Zahn; cf. further Meinertz, “πρώτη ἀπολογία”). But most modern commentators (e.g., Bernard, Brox, Dibelius-Conzelmann, Fee, Guthrie, Jeremias, Kelly, Ridderbos, Spicq; see especially Ridderbos and Kelly) take it as referring to the first stage of Paul’s present trial. Both views are possible and the arguments for them (presented below) cannot be considered conclusive.

The advocates of the first view argue that since Luke is with Paul (v. 11), Paul’s statement here that everyone “deserted” him cannot apply to the present trial. Furthermore, the outcome of his house arrest described at the end of Acts appears to have been what Paul describes in v. 17: He says that he was “delivered out of the lion’s mouth,” and was able to engage in further ministry among Gentiles. That he was released and carried on his ministry is borne out by the PE (see further on Paul’s “Release and Second Imprisonment” in the **Introduction**). But now Paul expects to die soon (v. 6).

The advocates of the second view regard it as unlikely that Paul would mention an earlier trial, the outcome of which Timothy already knew. It appears, rather, that Paul is informing Timothy about recent events. The “first defense” is thus the *prima actio*, the preliminary investigation in Paul’s present trial. Paul was “deserted” either because his fellow workers had not yet arrived or out of fear had left him, or because the Christians at Rome, who unlike his fellow workers were in a position to “stand by him,” did not do so. He was “delivered” (v. 17) in that he was not condemned at that first hearing and thus had time to write and ask Timothy to come to him before the next stage of the trial (vv. 9, 21). This would fit with Paul’s view that his “deliverance” could finally lead to the “heavenly kingdom” (v. 18). Because the trial was public and was in the capital of the Gentile world, it might be regarded as the culmination of his work of taking the gospel to the Gentiles (v. 17; cf. Acts 23:11 and Paul’s presentation of the gospel while on trial in Acts 26).

ἀπολογία (NT 8x) is used of Paul’s courtroom “defense” (cf. especially Acts 25:16; Phil. 1:7, 16). Paul says that “no one” (οὐδείς) “came to his aid” or “stood by him” (παρεγένετο, BAGD s.v. 3). The verb is used in a special sense, and Kelly has suggested that it is that of coming as a witness or serving as an advocate. Unfortunately, we are unable to say who failed to do so and why. The exclusive nature of οὐδείς makes it clear that not even a single person stood by Paul, and the absolutely inclusive nature of πάντες makes it clear that “all,” without exception, deserted him (ἀλλὰ πάντες με ἐγκατέλιπον; see the comments on v. 10 for the verb; cf. also 1:15).

As culpable as such action was, Paul does not put it in the same category as that of Demas (who left Paul out of love for the present world, v. 10), nor does he wish God’s just retribution on them as he did on Alexander (v. 14). Perhaps he knows that those he is thinking of did what they did out of fear (as did Jesus’ disciples, Mk. 14:50). For that reason he compassionately writes μὴ αὐτοῖς λογισθεῖν, “may it not be counted against them” (μὴ with the optative expresses a negative wish). λογίζομαι is used here in the sense of “count against” (cf. 2 Cor. 5:19; aorist optative in wish

statements [or wish prayers] also in Rom. 15:5, 13; 1 Thes. 3:11f.; 5:23; 2 Thes. 2:17; 3:5, 16; 2 Tim. 1:16, 18; here only with the negative; cf. Wiles, *Paul's Intercessory Prayers*, 32).

**4:17** Paul affirms that in contrast (δέ, “but”) to these people (v. 16), “the Lord stood by me.” For the third time Paul refers to ὁ κύριος (cf. vv. 8, 14). Evidence in those verses demonstrated that ὁ κύριος was Christ, and when the NT speaks elsewhere of “the Lord” standing by Paul or strengthening him, as here, Christ is apparently referred to (cf. Acts 23:11; Phil. 4:13). παρέστη (from παρίστημι) is used in the intransitive sense with the special nuance of “come to the aid of, help, stand by” (the one so aided in the dative, μοι; BAGD s.v. παρίστημι 2αγ). The aid provided was that Christ “strengthened” (ἐνεδυνάμωσεν) Paul, an experience that Paul has spoken of before (Phil. 4:13; 1 Tim. 1:12; 2 Tim. 2:1). Robertson aptly renders the clause as “[the Lord] poured power into me.”

This strengthening was for the particular purpose (ἵνα) of enabling Paul to accomplish his assigned ministry, as has always been the case (see the passages just listed). If the clauses in this verse are in chronological order, then Paul’s proclaiming the gospel preceded his deliverance, which would favor the view that vv. 16–17 refer to the first investigation in his current trial and that the proclamation was made during Paul’s defense in court. Paul uses τὸ κήρυγμα here to designate “the proclamation” about Christ (Rom. 16:25), with which Paul had been entrusted (Tit. 1:3) as a herald (κῆρυξ, 1 Tim. 2:7; 2 Tim. 1:11). Here, as usual (1 Cor. 1:21; 2:4; 15:14; Tit. 1:3), Paul uses τὸ κήρυγμα absolutely because the content is understood.

Paul was very conscious of being entrusted with the κήρυγμα to proclaim it to the Gentiles (cf. Rom. 1:5; 16:25–26; 1 Tim. 2:7). When he speaks here of the κήρυγμα being “fully accomplished” (πληροφορηθῆ) “through me” (δι’ ἐμοῦ), he is referring to the fulfillment of his particular responsibility, just as he has exhorted Timothy with the same verb to “fulfill” his ministry (4:5). Paul’s mandate was to bear Christ’s name “before the Gentiles and kings and the sons of Israel” (Acts 9:15). If he speaks here of an earlier stage of a legal process he is still involved in, then he has carried out the first and last parts of this mandate as fully as possible and now is in the court of the highest “king,” Caesar himself (cf. Acts 25:11, 12, 21, 25; 26:32). For this reason he regards his defense in that setting (as before King Agrippa in Acts 26) as the fulfillment of the κήρυγμα entrusted to him. If, on the other hand, Paul is speaking of an earlier trial and subsequent release, he regards the further ministry that followed as the fulfillment of his mandate. The same could be said about “all the Gentiles/nations” having heard Paul, since καί is epexegetical.

Paul, like the other NT writers, uses ἔθνη for “nations” or “peoples” in general (e.g., Mt. 28:19; 1 Tim. 3:16) or for “Gentiles” in distinction from Jews (e.g., Acts 9:15; 1 Tim. 2:7; see 1 Tim. 2:7; 3:16). The phrase πάντα τὰ ἔθνη\*\* (Mt. 24:14; 25:32; 28:19; Mk. 11:17; 13:10; Lk. 21:24; 24:47; Acts 14:16; 15:17; Rom. 1:5; 16:26; Gal. 3:8; 2 Tim. 4:17; Rev. 12:5; 14:8; 15:4; 18:3, 23) is used in the NT of both all nations (e.g., Mt. 24:14; 25:32; 28:19; Rom. 16:26) and all nations distinguished from Israel (e.g., Lk. 21:24; Acts 15:17; Gal. 3:8). Either understanding is possible here, regardless of what events Paul is referring to. Since, however, Paul uses the phrase here in connection with κήρυγμα and in 1 Tim. 2:7 refers to himself as a κῆρυξ in a context where he uses ἔθνη to refer to Gentiles, it is at least likely that the phrase is used in that sense here.

Paul obviously does not mean by πάντα τὰ ἔθνη any single gathering of all Gentiles, who then and there heard him. What he means is either that all those in attendance at his “first defense” (v. 16) heard him or that that occasion brought to completion the full representative complement of Gentiles to whom he was to preach the gospel. If the “first defense” was held publicly and Paul thereby was able to address a representative number of Gentiles in the Empire’s capital, then he may say that “all the Gentiles” heard. Elsewhere in the NT “all the Gentiles” is used

representatively with “all” referring to representatives (e.g., Mt. 28:19; Mk. 13:11; Rom. 1:5, “among all the Gentiles”; Gal. 3:8). That sense seems to be present here.

καί links ἐρρύσθην κτλ. to the two indicative verbs in the first clause of the verse, especially the first one, making this a second statement of what the Lord accomplished by his presence: The Lord not only stood by Paul, he also “delivered” (ἐρρύσθην, aorist deponent passive indicative of ῥύομαι; cf. 3:11) Paul ἐκ στόματος λέοντος (the two nouns occur in the NT, but the phrase is a NT hapax). Several understandings have been suggested for the final phrase: a literal lion in an amphitheater in which Christians have been thrown (impossible because of Paul’s Roman citizenship, according to Robertson), Satan (cf. 1 Pet. 5:8), the emperor or the power of the Empire (Josephus refers to the death of Emperor Tiberius with τέθηκεν ὁ λέων, *Ant.* 18.28), or some great danger, even death (cf. Ps. 7:2; 22:21; 35:17). Whether or not Jesus’ reflections on Psalm 22 have influenced Paul at this point, it appears that Paul has been influenced by the parallelism of Ps. 22:20–21 (LXX 21:21–22: ῥῦσαι, the verb Paul uses here, ἐκ στόματος λέοντος). If so, then deliverance “from the lion’s mouth” is a figure for being saved from the sword (Ps. 22:20). In v. 18 Paul appears to have been influenced by a line in the Lord’s Prayer (Mt. 6:13); perhaps this has influenced his use of ῥύομαι here.

**4:18** Following up on the preceding comment about the Lord’s deliverance in a particular past situation, Paul now confidently asserts that the Lord will deliver him “from every evil deed” (ἀπὸ παντὸς ἔργου πονηροῦ). Future ῥύσεται looks forward from the event just mentioned (v. 17, aorist ἐρρύσθην) and confidently asserts that in the future also the Lord will “deliver” Paul (cf. for this combination of past and future 2 Cor. 1:10). It appears that Paul uses here the language of a petition in the Lord’s Prayer (ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, Mt. 6:13). If so, then, continuing with his use of the title “the Lord” (ὁ κύριος, see v. 17), Paul applies the petition to himself with the personal pronoun με (ῥύσεται με ὁ κύριος) and spells out the promise implicit in the petition by adding “every deed” (παντὸς ἔργου) to πονηροῦ (cf. Paul’s earlier use of ῥύομαι with πᾶς in 3:11).

Singular attributive παντός with no article means “every” or “each” without exception. παντός ἔργου πονηροῦ is “every evil (i.e., hostile) action” (cf. G. Harder, *TDNT* VI, 557). The eschatological direction that Paul goes later in this sentence makes it clear that he is not excluding any evil that might be done to him, but only the power of evil to destroy him finally (Fee). The distinctiveness of the combination πᾶν ἔργον πονηρόν, found nowhere else in the NT (plural ἔργα πονηρά\*\* in Jn. 3:19; 7:7; Col. 1:21; 1 Jn. 3:12; 2 Jn. 11; this is the only NT occurrence of the singular and of the phrase with any form of πᾶς) is further evidence that it is a Pauline adaptation of the petition in the Lord’s Prayer, utilizing singular πονηροῦ from the petition.

Since he has mentioned his deliverance “from the lion’s mouth,” Paul wants to state clearly to Timothy that he expects his future deliverance to be heavenward and that this, too, is true deliverance. He speaks, therefore, about the ultimate and final deliverance and, because it is such, uses σώσει (also in LXX Ps. 21:22) as the appropriate verb. The pregnant construction σώσει εἰς, “bring safely into” (see BAGD s.v. εἰς 7 and the literature cited there), with “the heavenly kingdom” as the object of the preposition, implies deliverance from this world with all its evils and from death in all its aspects (for this future perspective of σώζω elsewhere in Paul see Rom. 5:9–10; 1 Cor. 3:15; 5:5).

At least half of the Pauline occurrences of βασιλεία, “kingdom, reign,” represent that aspect of Christ’s (and God’s) spiritual reign that believers will enter in the future (e.g., 1 Cor. 6:9–10; 15:24, 50; Gal. 5:21; Eph. 5:5; 2 Thes. 1:5). In 1 Cor. 15:24ff., as here (αὐτοῦ referring back to ὁ κύριος), Paul specifically identifies that “reign” as Christ’s.

Paul uses both ἐπουράνιος, “heavenly,” and οὐρανός, “heaven,” of the realm that is distinguishable from earth (cf. especially 1 Cor. 15:47–49 and also Eph. 1:10; 3:15; Col. 1:16, 20). Several times Paul speaks of Christ as Master “in heaven” (ἐν οὐρανῷ, Eph. 6:9; Col. 4:1). The ἐπ- in ἐπουράνιος denotes that the word means “in heaven” (H. Traub, *TDNT* V, 538). Considering these factors, it appears that Paul is speaking of Christ’s kingdom “in heaven” and saying that when he dies he will be brought safely into that kingdom and remain in it from then on (cf. 1 Thes. 4:13–18). In this heavenly kingdom Paul will “be at home with the Lord” (the best understanding of 2 Cor. 5:8). Here he expresses the same confidence that he expressed earlier when death was a possibility (Phil. 1:23), but now it is a certainty.

This statement about the Lord and his faithfulness evokes a doxology of praise, as elsewhere in Paul’s letters (Rom. 1:25; 9:5; 11:36; 16:25–27; Gal. 1:5; Eph. 3:20–21; Phil. 4:20; 1 Tim. 1:17; 6:15–16). This doxology, like the other Pauline doxologies, expresses the desire that praise should be expressed through eternity (using αἰών) and concludes with the ἀμήν of affirmation. Only Gal. 1:5 is exactly the same as the doxology here. But four of Paul’s doxologies use the doubled αἰών, as is done here, three in the same way as here (εἰς τοὺς αἰῶνας τῶν αἰώνων, 1 Tim. 1:17; Gal. 1:5; Phil. 4:20; only slightly different in Eph. 3:21). Most speak of praise (in its entirety or as part of or as the conclusion of a longer statement) with the word δόξα (1 Tim. 1:17 with τιμή; δόξα alone in Rom. 11:36; 16:27; Gal. 1:5; Eph. 3:21; Phil. 4:20). Three times Paul uses ὃ, as here (1 Tim. 6:16; Rom. 16:27; Gal. 1:5). These doxologies and others in the NT usually consist of three or four (as here) component parts: the person praised (usually in the dative, here ὃ), the word(s) of praise (usually δόξα with other words, here ἡ δόξα alone), a conclusion indicating the eternal duration of the praise (usually εἰς with αἰών in a single or doubled form), and usually an ἀμήν of affirmation. ὃ refers back to ὁ κύριος, which is a title for Christ (cf. again vv. 8, 14, 17, and now 18 for the contextual evidence). This would make this doxology and Rom. 9:5 (according to the best understanding of that passage) the only Pauline doxologies offered to Christ. For the form of the verb to be understood, whether “be” (εἶη or ἔστω) or “is” (ἐστίν), see the comments on 1 Tim. 1:17. δόξα signifies the luminous manifestation of God’s person, his glorious revelation of himself (S. Aalen, *NIDNTT* II, 45). Used in a doxology, it expresses either the desire for that radiance to continue to be seen in its splendor and glory, or, in an echoing or mirror effect, asks that appropriate praise be given in response to it (see 1 Tim. 1:17).

Paul expresses the desire that glory be to the Lord εἰς τοὺς αἰῶνας τῶν αἰώνων (see the comments on 1 Tim. 1:17). Both the plural form of αἰών and the repetition of the word emphasize the “concept of eternity.” The plural form presupposes “a plurality of αἰῶνες ... whose infinite series,” here emphasized by the twofold use of the term, “constitutes eternity” (H. Sasse, *TDNT* I, 199).

ἀμήν concludes this doxology as it does most NT doxologies. It expresses the stated confirmation (“so let it be,” “truly,” or simply “amen”; cf. BAGD) of that which the writer has just expressed (cf. Rev. 5:14), and probably also seeks to invoke from his readers the same response (cf. 1 Cor. 14:16; 2 Cor. 1:20; see H. Schlier, *TDNT* I, 337; H. Bietenhard, *NIDNTT* I, 99).

This section presents an interesting picture of the great apostle. He appreciates the company and assistance of fellow workers and expresses the need for the tools of his ministry (“the books, especially the parchments”). He is aware of the danger of false teachers and opponents (e.g., Alexander) and warns his younger colleague to be on his guard. His sense of God’s justice gives him confidence that such opposition will be judged. He also feels keenly his desertion by “all” at his first defense. But his compassion wishes that the Lord not count this against them. In the midst of such disappointment over humans, he still desires the aid and comfort of his colleagues Timothy

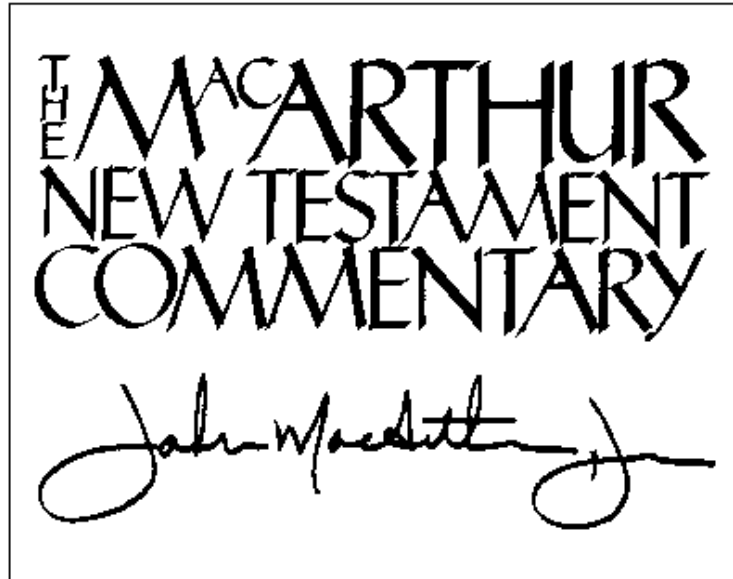


and Mark. And he desires it not just for himself, but also for the sake of the ministry to which Christ has called him.

Going beyond what Paul says here about human companionship is his expression of absolute confidence in the unfailing presence and care of the Lord. The Lord watches over Paul and delivers him, even from the most difficult situations, and enables him to fulfill, even in that moment of trial, the ministry to which he has been called. So grateful is Paul for such a Lord in the midst of such difficult circumstances that he breaks out into a doxology of praise and asks that that Lord be glorified forever.<sup>18</sup>

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<sup>18</sup> Knight, G. W. (1992). [\*The Pastoral Epistles: a commentary on the Greek text\*](#) (pp. 468–474). Grand Rapids, MI; Carlisle, England: W.B. Eerdmans; Paternoster Press.



## 2 TIMOTHY

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Scripture quotations marked (KJV) are taken from the King James Version.

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*To Steve Camp,  
whose zeal for what is divinely true  
knits our souls and gives us a  
depth of friendship belonging to  
those with such a passion*

**At my first defense no one supported me, but all deserted me; may it not be counted against them. (4:16)**

**Defense** translates *apologia*, from which we derive the English “apology” and “apologetics.” It referred to a verbal defense and frequently was used as a legal term. In the Roman court system, an accused person had two hearings, the *prima actio*, to clearly establish the charge, and the *secunda actio*, to determine guilt or innocence. Paul’s **first defense** would therefore have been a *prima actio*.

Whatever kind of trial it was, not one of Paul’s friends and fellow believers had **supported** him. As with the noun **defense**, the Greek verb behind **supported** may have been a legal term, referring to official testimony in court. **No one** stood by Paul or testified on his behalf; instead they **all deserted him**.

It seems certain that Onesiphorus, who “often refreshed [Paul], and was not ashamed of [his] my chains” (1:16), and the faithful Luke (4:11) had not yet arrived in Rome. Had they been there at that time, they would have stood by Paul and gladly shared his fate.

The price for such a stand could have been high. Because Paul was such a well-known leader among the Christians, and because Nero was so vehemently anti-Christian, some scholars believe the emperor himself may have presided over this hearing. Only a few years earlier, Nero had set Rome ablaze, blaming the unbelievably callous and evil deed on the Christians. While still alive, some Christians were sewn into the skins of freshly killed animals and released into the arena among wild dogs, who tore them to pieces. Others were coated with pitch and set afire to light Nero’s garden parties. That would be no excuse, of course, for those whom Jesus called not to take up their own crosses and follow Him (Matt. 10:38; 16:24; 27:40).

And although their actions were indefensible, perhaps some of them only rejected Paul, not Christ. Some may have been weak-hearted but not false-hearted. In any case, Paul prayed that their desertion might **not be counted against them**. Like Stephen (Acts 7:60) and the Lord Himself (Luke 23:24), the apostle had a supremely forgiving spirit.

### CHRIST, THE FAITHFUL LORD

**But the Lord stood with me, and strengthened me, in order that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was delivered out of the lion’s mouth. The Lord will deliver me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen. (4:17–18)**

Empirewide persecution of the church had begun and Paul was on trial for his life. He stood before the dreadful Roman tribunal, perhaps before Nero himself. The court would have been jammed with spectators, much as in the trials of famous people in our own day, except that none of the spectators in Rome was on Paul’s side (cf. Acts 23:11).

Verses 17–18 form the apex of this passage, testifying to the faithfulness of Christ, **the Lord [who] stood with [Paul] and strengthened [him]**. He **stood** there not only or even primarily for Paul’s sake but **that through** the apostle **the proclamation** of the gospel **might be fully accomplished, and that all the Gentiles might hear**. Paul was the unique and divinely appointed apostle to the **Gentiles** (Rom. 11:13), and it was above all for their salvation and for the Lord’s glory that the apostle himself ministered (cf. Acts 9:15; 22:21; 26:17).

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cf. *confer* (Lat.), compare

Paul often had been **delivered out of the lion's mouth**, a common figure of mortal danger (See Ps. 22:21; 35:17). It also was the specific danger into which the Lord allowed Daniel to be placed and from which He miraculously delivered the prophet (Dan. 6:16–23). An immeasurably greater threat—for Paul and for every believer—comes from Satan himself, our “adversary, the devil, [who] prowls about like a roaring lion, seeking someone to devour” (1 Peter 5:8). Yet even the devil has no ultimate power over those who belong to Christ.

Paul did not fear physical danger. Many times he had faced death, and at least once was left for dead (See Acts 14:19). “Whatever I face,” he declared, **the Lord will deliver me from every evil deed, and will bring me safely to His heavenly kingdom.** He knew that the completion of his own salvation was nearer than when he first believed (cf. Rom. 13:11) and preferred “rather to be absent from the body and to be at home with the Lord” (2 Cor. 5:8). For Paul, as for every believer, “to live is Christ, and to die is gain” (Phil. 1:21). And although the apostle would not give up the battle until the Lord took him home, his loneliness, pain, deprivation, and desertion made the prospect of heaven all the more appealing.

For that and for everything the Lord had done, was doing, and was yet to do, Paul exulted, **To Him be the glory forever and ever. Amen.**

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<sup>20</sup>MacArthur, John: *2 Timothy*. Chicago, Ill. : Moody Press, 1996, c1995, S. 211

# NEW TESTAMENT COMMENTARY

*Exposition of The Pastoral Epistles*

William Hendriksen

and

Simon J. Kistemaker

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**16–18.** That word *our* (“our words”), instead of *my*, brings up the past. There had been another trial. In that *first* defence no one had taken Paul’s side. It is readily understood why Paul speaks of the trial as a *defence* (literally “apology” in the sense of speech in vindication from accusation), for that had been *his* part in it. In that former trial, then, Paul had stood alone.

*Entirely* alone? No, for the Lord had caused *his* presence to be felt in a remarkable manner. From the way in which the Lord had then strengthened him Paul derives comfort for the present and for the future. Let Timothy also take courage. — This, in general, is the sense of the third subparagraph (see p. 318) which follows.

I shall treat it first *positively*, giving the interpretation which by many is considered to be “the most natural one,” even though today it is not the most widely accepted one; then *negatively*, stating the difficulties which beset the opposite interpretation.

**At my first defence no one was at my side, but all deserted me.**

Paul, being in a reminiscent mood, as one is prone to be when he reaches the end of his life here on earth and has an opportunity to look back, vividly recalls this other trial, the one which, if these interpreters are correct, had taken place a few years earlier. At that time no one had come to *stand beside* him in his defence. That was during the period of the first Roman imprisonment. What a difference between then and now, *as to the actual trial!* Now, during this second Roman imprisonment, *Demas* had *deserted* him (see on verse 10), and “all those in Asia” had *turned away from* him (see on II Tim. 1:15). But Onesiphorus had come from Asia, and Luke had remained faithful. But during that previous imprisonment *not a single person* had presented himself as a witness for Paul’s defence. *All had deserted.* Why? Had fear held them back? Or possibly the feeling: The apostle does not need us, for the Romans are favorably inclined to him, and no accuser has appeared in order to press his charge? See pp. 26, 27. However that may be, to a certain extent Paul had suffered a disappointment. But he knows how to forgive. Hence, he continues: **May it not be charged against them.** This prayerful wish is entirely in harmony with the spirit of Christ (Luke 23:34), of Stephen (Acts 7:60) and ... of Paul himself (I Cor. 13:5).

**But the Lord stood at my side and gave me strength.** That, during his first imprisonment, this had indeed been Paul’s blessed experience is clear from Phil. 4:13. The Lord (Jesus Christ) had stood by him and *had strengthened* (cf. I Tim. 1:12; the same word as in Phil. 4:13; and cf. Acts 9:22; Rom. 4:20; Eph. 6:10) him, and this not only *during* that imprisonment but even *on his way* to it (Acts 23:11; 27:23). And the purpose had been: **in order that through me the message might be fully heralded** (literally, “in order that through me *the heralded message* — or “preaching,” “kerugma,” see on verse 2 — *might be fulfilled* or accomplished”), **and all the Gentiles might hear it.**

The following interpretation is natural: I was set at liberty in order that after my acquittal I might complete my task of heralding the gospel of salvation, so that not only the Gentiles *east* of Rome but also those *west* of Rome might hear it. — Paul’s gospel-message, the heralded word as spoken by him, must reach the limits of the West. Spain could not be omitted (Rom. 15:24, 28).

**And I was rescued out of (the) mouth of (the) lion.** Probably this is simply an idiomatic way of saying, “I was delivered out of the jaws of death” (*ex faucibus mortis*, Calvin), and not a specific reference to Satan, Nero, or a literal lion of the amphitheater. In all probability this, as is clear

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<sup>21</sup>Hendriksen, William ; Kistemaker, Simon J.: *New Testament Commentary : Exposition of the Pastoral Epistles*. Grand Rapids : Baker Book House, 1953-2001 (New Testament Commentary 4), iii

from Ps. 22:21, 22 (the passage upon which Paul's figurative expression is based) means *complete* deliverance. Paul had been enabled to declare the name of the Lord far and wide. His first Roman imprisonment had ended in full acquittal and in more missionary journeys.

From this experience of the past the apostle draws encouragement: **And the Lord will rescue me from every evil work, and save me (bringing me) to his heavenly kingdom.**

Note the parallel:

At my first defence *all deserted* me (verse 16). Now Demas *has deserted* me (verse 10). Same verb in both cases.

At my first defence *I was rescued* (verse 17). Now, "the Lord *will rescue* me" (verse 18). Again the same verb both times.

The stress falls on this divine rescuing activity. *In the past* there had been danger. *Now*, too, there was that which men would consider danger. But in the past the Lord had intervened; now again he will *intervene decisively for deliverance* (which is the meaning of *rescue*, as in I Thess. 1:10). In the past Paul had been rescued *from* death. Now he will be rescued *by means of* death. In neither case does his soul perish. He is never separated from the love of God in Christ.

To destroy Paul spiritually and to annihilate the kingdom of Christ is, nevertheless, at all times exactly what Satan intends to do. All the efforts which he puts forth to achieve this sinister purpose constitute his *evil work*. But Paul is convinced that, as in the past so also now, "the Lord will rescue me from every evil work," though not from all physical harm. The man who wrote II Cor. 11:22–33 does not expect immunity from injury to the body! But *the Lord* (Jesus Christ) *will save me to* (this is either a pregnant expression meaning "will save me, bringing me to," or means "will save me *for*," the two interpretations yielding about the same resultant sense) *his heavenly kingdom*. The Lord is going to bring Paul to heaven, that is, to that kingdom which, though seen on earth in shadow, has its seat in heaven, and belongs to heaven as to its essence and fulness (see on verse 1).

The expression "the Lord ... will save me to (or *for*) his heavenly kingdom" implies that Paul expected to go to heaven immediately upon death. This is Scripture's doctrine throughout. Thus, the psalmist expects to be welcomed into the realm of glory when he dies (Ps. 73:24, 25).

"Lazarus" is immediately carried by the angels into Abraham's bosom (Luke 16, see especially verse 22). The penitent thief enters Paradise at once, together with his Lord (Luke 23:43). Paul is convinced that when the earthly tent is destroyed, the building from God, "eternal in the heavens" will be ready to receive the believer (II Cor. 5:1); that death is "gain" (Phil. 1:21), which would not be true if it meant extinction of being or passing into oblivion; and that to depart from this earth means to be with Christ, a condition which is "better by far" than continued life here below (Phil. 1:23). And the book of Revelation pictures the souls of the martyrs as having been translated immediately into heaven, and as being very happily and busily occupied in that region of bliss (Rev. 7:13–17).

Not filled with dismay is Paul when he thinks of imminent departure from this earth. On the contrary, since this departure is better by far than remaining on earth, his soul is filled with rapture. Hence, not surprising is the doxology: **To him the glory forever and ever. Amen.** Cf. Gal. 1:5; but here in II Tim. 4:18 the never-ceasing glory is ascribed to *Christ, the Lord*. Cf. Rom 9:5; 16:27. By adding the word of solemn affirmation or confirmation, "Amen" (on which see N.T.C. on John, Vol. I, p. 111, footnote 51), the apostle shows that he most heartily *desires* (if the omitted verb is "be") or definitely *declares* (if "is" must be understood, as in I Peter 4:11 and

in those texts of Matt. 6:13 which contain the doxology of the Lord's prayer) that Christ's *glory* — the radiating splendor of all his marvelous attributes — be (or "is") his possession world without end.

The interpretation that has been presented, according to which the expression "my first defence" refers to the first Roman imprisonment, particularly to the trial which then took place and which resulted in Paul's acquittal and more journeys, is supported by the testimony of tradition. That Eusebius thus interprets the passage is clear from the quotation which has been given (see p. 27). Cf. also Chrysostom (Hom. XI).<sup>182</sup>

Many commentators, however, favor an interpretation which differs radically from the one supported by tradition. They feel that the latter is out of harmony with the favorable conditions of the imprisonment recorded in the book of Acts. Their view may be briefly summarized as follows:

(1) "My first defence" means: "my first appearance in court," "the preliminary investigation" (*prima actio*) in *the present trial*.

(2) "No one was at my side" means: no *patron* ("friend" at court, a man of importance in the eyes of the Romans) accompanied me to the court-room, attesting by his very presence that I am a respectable person.

Similarly, "all deserted me" means: all those potential *patrons* abandoned me.

(3) The sentence, "But the Lord stood at my side and gave me strength, in order that through me the message might be fully heralded" means: the Lord strengthened me in order that by means of my defence in the court-room my message might reach its climax (or: so that by that means it got to be fully completed).

(4) "And all the Gentiles might hear it" means: and in order that the crowd of Roman grandees in the court-room, as representing the entire heathen world, might hear my defence (or: so that this crowd got to hear my defence).

(5) "And I was rescued from the mouth of the lion" means: and I was kept from being executed that day.<sup>183</sup>

In fairness to those who favor this view it must be said that some, though wishing to be counted among its defenders, express serious misgivings and doubts about it. This is not surprising. Note the following:

*With respect to point (1) above.* The fact that the statement, "Alexander, the metal-worker, did me much damage" is followed by "*At my first defence* no one was at my side," may imply that the damage wrought by Alexander was *not* done "at my first defence," but more recently. Paul may be comparing the present with the past. *If so, he is retracing his steps*, drawing lessons and analogies from the experiences of former years. *This, at any rate, is entirely in line with what he is doing in other passages of the same epistle* (1:5; 2:2; 3:14, 15; 4:7).

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<sup>182</sup> Among others who have accepted this view or, while admitting some doubt, have expressed a preference for it, are the following: Barnes, Bouma, Lock, Zahn (for titles see Bibliography).

<sup>183</sup> Among those who accept or lean toward this view are the following, with individual variations as to details of interpretation: Dibelius, Ellicott, Feine, Gealy, Jülicher, Lenski, Robertson, Scott, Simpson, and White (see Bibliography for titles). It must be stressed, however, that the summary which has been given does not necessarily do full justice to the view of any one particular interpreter. See the separate Commentaries and Introductions for more complete information.



*With respect to (2).* Paul mentions Luke who is with him, and Demas who has deserted him. About “patrons” not a word. Also, if there has been a trial of any kind (“preliminary” or otherwise) *during this present imprisonment*, it is hard to believe that Paul intended to say that Luke was either absent or not qualified to serve as patron.

*With respect to (3).* The idea that *the fully accomplished proclamation* refers simply to a court-room defence does not seem as reasonable as is the view that it refers to the hope of *proclaiming the gospel* to the whole world, that is, to the West (Spain) as well as to the East.

*With respect to (4).* To say that the clause, “... and that all the Gentiles might hear it” means no more than, “and that the whole court-room crowd might hear it” would seem to do violence to the text (as Gealy admits). To view this crowd as *representing* “the entire heathen world” looks like forced exegesis in the interest of a theory.

*And finally, with respect to (5).* In the light of the passage of which Paul, no doubt, was thinking, namely, Ps. 22:21, 22, which describes a deliverance of the most thorough-going character, it can be said with little possibility of successful contradiction that rather unsatisfactory is the view according to which *rescue from the lion’s mouth* means nothing more than this, namely, that immediately after his preliminary hearing Paul, instead of being executed, was led back, as a chained prisoner, to his horrible dungeon, there to await *certain* death (cf. II Tim. 4:6).

It is safe to say, therefore, that if there be a better interpretation than that which was offered by the early church, it has not yet been presented. It must be freely admitted that the traditional view has its difficulties. But are not the difficulties with which the opposite view is confronted even more formidable?

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<sup>22</sup>Hendriksen, William ; Kistemaker, Simon J.: *New Testament Commentary : Exposition of the Pastoral Epistles*. Grand Rapids : Baker Book House, 1953-2001 (New Testament Commentary 4), S. 325

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## VOLUME 46

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*To the women in my life:  
Robin, my wife and best friend;  
Rose and Rachel, who went on ahead to wait for me;  
and Kiersten who stayed behind with her dad.*

23

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<sup>23</sup>Mounce, William D.: *Word Biblical Commentary : Pastoral Epistles*. Dallas : Word, Incorporated, 2002  
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## ***V. Final Words to Timothy (2 Tim 4:9–22)***

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*JBL* Journal of Biblical Literature

*Exp* The Expositor

FS Festschrift, volume written in honor of

*ZNW* Zeitschrift für die neutestamentliche Wissenschaft

*SE* Studia Evangelica 1, 2, 3, 4, 5, 6 (= TU 73 [1959], 87 [1964], 88 [1964], 102 [1968], 103 [1968], 112 [1973])

*NT* Novum Testamentum or New Testament

*HTR* Harvard Theological Review

*Bib* Biblica

*BSac* Bibliotheca Sacra

*JTS* Journal of Theological Studies

UP University Press

n. note

*Spicq* C. Spicq, *Notes de Lexicographie* OBO 22, Editions Universitaires Fribourg Suisse (1978)

*ExpTim* The Expository Times

**D.** “Demas the Deserter.” *ExpTim* 95 (1983) 179–80. **Trummer, P.** “‘Mantel und Schriften’ (2 Tim 4,13): Zur Interpretation einer persönlichen Notiz in den Pastoralbriefen.” *BZ* 18 (1974) 193–207. On benedictions, see *Bibliography* for 1 Tim 6:20–21.

### Translation

<sup>9</sup>Do your best to come to me quickly,<sup>a</sup> <sup>10</sup>for Demas deserted<sup>b</sup> me because he loved the present age and has gone to Thessalonica, Crescens to Galatia,<sup>c</sup> Titus to Dalmatia. <sup>11</sup>Luke alone is with me. Get Mark [and] bring<sup>d</sup> [him] with you, for he is useful to me in service. <sup>12</sup>And I sent Tychicus to Ephesus. <sup>13</sup>Bring the cloak that I left<sup>e</sup> in Troas with Carpus when you come and the books,<sup>f</sup> especially the parchments.

<sup>14</sup>Alexander the coppersmith did me much harm; the Lord will repay<sup>g</sup> [him] according to his deeds, <sup>15</sup>[against] whom also you should be on your guard, for he vehemently opposed<sup>h</sup> our

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pers person

*BZ* Biblische Zeitschrift

<sup>a</sup> 9.a. ταχέως, “quickly,” is replaced with τάχιον (l 33) and ἐν τάχει (442 pc) with no change in meaning.

<sup>b</sup> 10.b. The aorist-tense ἐγκατέλειπεν, “deserted” (x [D\*: κατελ-] l<sup>vid</sup> Ψ 1739 TR), is replaced by the imperfect-tense ἐγκατέλειπεν, “was deserting” (A C D<sup>2</sup> F G L P 33 81 1175 1881 pc), evidently to agree with the scribes’ understanding of the historical circumstances of the passage. See similar change in Notes e, j, and n below and in TCGNT<sup>1</sup>, 650–51.

<sup>c</sup> 10.c. Γαλλίαν, “Gaul,” is read by x C 81 104 326 pc vg<sup>st ww</sup> sa bo<sup>pt</sup>; Eus Epiph. See TCGNT<sup>2</sup>, 581, for further MS evidence and another variant (Γαλιλαίαν, “Galilee”). See *Comment* for discussion.

<sup>d</sup> 11.d. The present-tense ἄγε, “bring,” is replaced with the aorist-tense ἄγαγε, “bring,” by A 104 365 (1881\*) pc.

<sup>e</sup> 13.e. The same shift from the aorist-tense ἀπέλιπον, “left” (x D Ψ 1739 1881\* TR), to the imperfect-tense ἀπέλειπον, “was leaving” (A C F G L P 33 104 326 1175 1881<sup>c</sup> al), is seen in vv 10, 16, 20 (Note b above).

<sup>f</sup> 13.f. δέ, “and” (D\* pc lat; Ambst), and καί, “and” (1175), are inserted after μάλιστα, “especially,” suggesting that the books and the parchments are two different items.

<sup>g</sup> 14.g. The future-tense ἀποδώσει, “will repay” (x A C D\*<sup>c</sup> F G 6 33 81 104 365 630 1175 1739 1881 pc a vg<sup>cl</sup>) is replaced with the optative ἀποδώῃ, “may [the Lord] repay” (D<sup>2</sup> Ψ TR b vg<sup>st ww</sup>; Ambst), turning Paul’s statement into a wish, an imprecation (see *Comment*; Ellicott, 160; cf. Lock, xxxviii; J. K. Elliott, “ΔΙΔΩΜΙ in 2 Timothy,” *JTS* n.s. 19 [1968] 621–23). Internal evidence suggests that this is not correct since it would signal a decidedly different attitude from v 16.

<sup>h</sup> 15.h. The aorist-tense ἀντέστη, “opposed” (x\* A C D\* F G 33 1175 pc lat; Ambst), is replaced with the perfect-tense ἀνθέστηκεν, “has opposed” (x<sup>2</sup> D<sup>2</sup> Ψ 1739 1881 TR a g vg<sup>MSS</sup>).

words. <sup>16</sup>At my first defense no one came forward<sup>i</sup> for me, but everyone deserted<sup>j</sup> me; may it not be held against them. <sup>17</sup>But the Lord stood by me and strengthened me, in order that through me the proclamation might be fulfilled, namely, all the Gentiles might hear,<sup>k</sup> and I was rescued from the mouth of a lion. <sup>18</sup>The Lord will rescue me from every evil deed and will save [me] into his heavenly kingdom, to whom be glory forever, Amen.

<sup>19</sup>Greet Prisca and Aquila<sup>m</sup> and the household of Onesiphorus. <sup>20</sup>Erastus remained in Corinth, and I left Trophimus behind<sup>n</sup> in Miletus because he was sick. <sup>21</sup>Do your best to come before

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<sup>i</sup> 16.i. παρεγένετο, “came forward” (x\* A C F G 33 326 1175 *pc* latt; Did [1739\* uncertain]), is enlarged to συμπαρεγένετο, “came together,” by x<sup>2</sup> D Ψ 1739<sup>c</sup> 1881 *TR*.

<sup>j</sup> 16.j. The same shift from the aorist-tense ἐγκατέλειπον, “deserted” (x D\* Ψ 1739 1881 *TR*), to the imperfect-tense ἐγκατέλειπον, “was deserting” (A C D<sup>1</sup> F G L P 33 104 326 1175 *al*), is seen in vv 10, 16, 20 (*Note b* above). Cf. *TCGNT*<sup>1</sup>, 649–50.

<sup>k</sup> 17.k. The plural ἀκούσωσιν, “might hear” (x A C D F G P 33 81 104 326 365 1175 1739 1881 *pc*), is replaced with the singular ἀκούση by Ψ *TR*.

<sup>m</sup> 19.m. 181 *pc* (eleventh century) and 1245 (thirteenth century) insert the following after Ἀκύλαν, “Aquila”: Λέκτραν τὴν γυναῖκα αὐτοῦ καὶ Σιμαίαν καὶ Ζήνωνα τοὺς υἱοὺς αὐτοῦ, “Lectra his wife and Simmias and Zeno his sons.” In the apocryphal *Acts of Paul and Thecla* 2, Lectra is Onesiphorus’s wife and Simmias and Zeno are their sons. Metzger (*TCGNT*<sup>2</sup>, 581) says that the gloss was originally in the margin and later moved into the text at the wrong location (cf. 2 Tim 1:16–18). Otherwise Aquila has two wives, Priscilla and Lectra.

<sup>n</sup> 20.n. The same shift from the aorist-tense ἀπέλειπον, “left behind,” to the imperfect-tense ἀπέλειπον, “was leaving behind” (C L P 33 104 323 326 365 1175 1241 *al*), is seen in vv 10, 16, 20 (*Note b* above).

winter. Eubulus greets you and Pudens and Linus and Claudia and all <sup>o</sup> the brethren. <sup>22</sup>The Lord <sup>p</sup> [be] with your spirit. Grace [be] with you all. <sup>qrs</sup>

### Notes

9.a. ταχέως, “quickly,” is replaced with τάχιον (I 33) and ἐν τάχει (442 *pc*) with no change in meaning.

10.b. The aorist-tense ἐγκατέλειπεν, “deserted” (x [D\*: κατελ-] I<sup>vid</sup> Ψ 1739 *TR*), is replaced by the imperfect-tense ἐγκατέλειπεν, “was deserting” (A C D<sup>2</sup> F G L P 33 81 1175 1881 *pc*), evidently to agree with the scribes’ understanding of the historical circumstances of the passage. See similar change in *Notes* e, j, and n below and in *TCGNT*<sup>1</sup>, 650–51.

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<sup>o</sup> 21.o. πάντες, “all,” is omitted by x\* 33 1739 1881 *pc*.

<sup>p</sup> 22.p. Ἰησοῦς, “Jesus” (A 104 614 *pc* vg<sup>st</sup>), and Ἰησοῦς Χριστός, “Jesus Christ” (x<sup>2</sup> C D Ψ *TR* a b f vg<sup>cl</sup> <sup>ww</sup> sy bo; Ambst), are inserted after κύριος, “Lord,” correctly identifying “Lord” as “Jesus.” Enlargements on the name of Jesus are common in the MSS. The text used here is read by x\* F G 33 1739 1881 *pc* sa. For more MS evidence, see *TCGNT*<sup>2</sup>, 582. The shorter reading is preferred because it is unlikely that divine names would be dropped.

<sup>q</sup> 22.q. Metzger (*TCGNT*<sup>2</sup>, 582–83) lists eight variations on the benediction. The second-person ending ὑμῶν, “you all,” is shifted to the first-person plural ἡμῶν, “us” (460 614 *pc* vg<sup>st</sup> bo), and singular σοῦ, “you” (sy<sup>p</sup> sa bo), because the epistle is written only to Timothy, not to the Ephesian church as well (see *Comment*). ἔρρωσ(ο) ἐν εἰρήνῃ, “farewell in peace,” is read by D\* <sup>1</sup> a b; (Ambst), combining the standard Hellenistic greeting with the Jewish/Christian (ἐν εἰρήνῃ, “in peace”). The entire phrase is omitted in sa<sup>MSS</sup>.

<sup>r</sup> 22.r. ἀμήν, “Amen,” is added by x<sup>2</sup> D Ψ 1739c *TR* lat sy bo<sup>pt</sup> and omitted by x\* A C F G 6 33 81 1739\* 1881 *pc* b vg<sup>ms</sup> sa bo<sup>pt</sup>; Ambst. See *TCGNT*<sup>2</sup>, 582–83.

<sup>s</sup> 22.s. There are several subscriptions, naming the recipient as Timothy, identifying this as the second letter, and saying that it had been written from Rome. Metzger (*TCGNT*<sup>2</sup>, 583) lists ten. πρὸς Τιμόθεον β—, “to Timothy 2” ([–x C] x C [D F G] Ψ 33 *pc*). πρὸς (–1881) Τιμόθεον β— ἐγράφη ἀπὸ Ῥώμης, “to Timothy 2, written from Rome” ([Λαοδικείας, “Laodicea,” A] A P 6 1739\* 1881 *pc*). πρὸς Τιμόθεον β—, τῆς Ἐφεσίων ἐκκλησίας ἐπίσκοπον πρῶτον χειροτονηθέντα, ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ καίσαρι Πώμῃ Νέρωνι, “to Timothy 2, first bishop appointed over the Church of the Ephesians, written from Rome, when Paul stood the second time before Caesar Nero of Rome” (1739<sup>c</sup> *TR*). There is no subscription in 323 365 629 630 1505 *pc*.

*pc* A few (*pauci*) codices show this reading.

<sup>vid</sup> The witness cited seems (*videtur*) to show this reading (it may be too obscure or mutilated for certainty)

*TR* Theologische Rundschau

*TCGNT* B.M. Metzger, *A Textual Commentary on the Greek New Testament*

10.c. Γαλλίαν, “Gaul,” is read by x C 81 104 326 *pc* *vg*<sup>st ww</sup> *sa* *bo*<sup>pt</sup>; Eus Epiph. See *TCGNT*<sup>2</sup>, 581, for further MS evidence and another variant (Γαλιλαίαν, “Galilee”). See *Comment* for discussion.

11.d. The present-tense ἄγε, “bring,” is replaced with the aorist-tense ἄγαγε, “bring,” by A 104 365 (1881\*) *pc*.

13.e. The same shift from the aorist-tense ἀπέλιπον, “left” (x D Ψ 1739 1881\* *TR*), to the imperfect-tense ἀπέλειπον, “was leaving” (A C F G L P 33 104 326 1175 1881<sup>c</sup> *al*), is seen in vv 10, 16, 20 (*Note b* above).

13.f. δέ, “and” (D\* *pc* *lat*; Ambst), and καί, “and” (1175), are inserted after μάλιστα, “especially,” suggesting that the books and the parchments are two different items.

14.g. The future-tense ἀποδώσει, “will repay” (x A C D\*<sup>c</sup> F G 6 33 81 104 365 630 1175 1739 1881 *pc* a *vg*<sup>cl</sup>) is replaced with the optative ἀποδώῃ, “may [the Lord] repay” (D<sup>2</sup> Ψ *TR* b *vg*<sup>st ww</sup>; Ambst), turning Paul’s statement into a wish, an imprecation (see *Comment*; Ellicott, 160; cf. Lock, xxxviii; J. K. Elliott, “ΔΙΔΩΜΙ in 2 Timothy,” *JTS* n.s. 19 [1968] 621–23). Internal evidence suggests that this is not correct since it would signal a decidedly different attitude from v 16.

15.h. The aorist-tense ἀντέστη, “opposed” (x\* A C D\* F G 33 1175 *pc* *lat*; Ambst), is replaced with the perfect-tense ἀνθέστηκεν, “has opposed” (x<sup>2</sup> D<sup>2</sup> Ψ 1739 1881 *TR* a g *vg*<sup>MSS</sup>).

16.i. παρεγένετο, “came forward” (x\* A C F G 33 326 1175 *pc* *latt*; Did [1739\* uncertain]), is enlarged to συμπαρεγένετο, “came together,” by x<sup>2</sup> D Ψ 1739<sup>c</sup> 1881 *TR*.

16.j. The same shift from the aorist-tense ἐγκατέλιπον, “deserted” (x D\* Ψ 1739 1881 *TR*), to the imperfect-tense ἐγκατέλειπον, “was deserting” (A C D<sup>1</sup> F G L P 33 104 326 1175 *al*), is seen in vv 10, 16, 20 (*Note b* above). Cf. *TCGNT*<sup>1</sup>, 649–50.

17.k. The plural ἀκούσωσιν, “might hear” (x A C D F G P 33 81 104 326 365 1175 1739 1881 *pc*), is replaced with the singular ἀκούσῃ by Ψ *TR*.

18.l. καί, “and,” is inserted at the beginning of the verse (D<sup>1</sup> F G Ψ *TR* *sy*) in an attempt to link the general truth of v 18 with the specific truth of Paul’s experience in v 17. It is omitted by x A C D\* 6 33 81 104 1175 1739 1881 *pc* *lat*.

19.m. 181 *pc* (eleventh century) and 1245 (thirteenth century) insert the following after Ἀκύλαν, “Aquila”: Λέκτραν τὴν γυναῖκα αὐτοῦ καὶ Σιμαῖαν καὶ Ζήνωνα τοὺς υἱοὺς αὐτοῦ, “Lectra his wife and Simmias and Zeno his sons.” In the apocryphal *Acts of Paul and Thecla* 2, Lectra is Onesiphorus’s wife and Simmias and Zeno are their sons. Metzger (*TCGNT*<sup>2</sup>, 581) says that the gloss was originally in the margin and later moved into the text at the wrong location (cf. 2 Tim 1:16–18). Otherwise Aquila has two wives, Priscilla and Lectra.

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*vg* Latin Vulgate (as published in Weber’s edition)

<sup>pt</sup> The witness cited shows this reading partly (*partim*) or some times when he reproduces the text; at other times he shows a different reading.

MS Monograph Series or Manuscript

Ambst Ambrosiaster (Latin, 4th century)

<sup>MSS</sup> manuscript(s)

*sy* Syriac



20.n. The same shift from the aorist-tense ἀπέλιπον, “left behind,” to the imperfect-tense ἀπέλειπον, “was leaving behind” (C L P 33 104 323 326 365 1175 1241 *al*), is seen in vv 10, 16, 20 (*Note b* above).

21.o. πάντες, “all,” is omitted by x\* 33 1739 1881 *pc*.

22.p. Ἰησοῦς, “Jesus” (A 104 614 *pc* vg<sup>st</sup>), and Ἰησοῦς Χριστός, “Jesus Christ” (x<sup>2</sup> C D Ψ *TR* a b f vg<sup>cl</sup> ww sy bo; Ambst), are inserted after κύριος, “Lord,” correctly identifying “Lord” as “Jesus.” Enlargements on the name of Jesus are common in the MSS. The text used here is read by x\* F G 33 1739 1881 *pc* sa. For more MS evidence, see *TCGNT*<sup>2</sup>, 582. The shorter reading is preferred because it is unlikely that divine names would be dropped.

22.q. Metzger (*TCGNT*<sup>2</sup>, 582–83) lists eight variations on the benediction. The second-person ending ὑμῶν, “you all,” is shifted to the first-person plural ἡμῶν, “us” (460 614 *pc* vg<sup>st</sup> bo), and singular σοῦ, “you” (sy<sup>p</sup> sa bo), because the epistle is written only to Timothy, not to the Ephesian church as well (see *Comment*). Ἐρρω(σ) ἐν εἰρήνῃ, “farewell in peace,” is read by D\*<sup>1</sup> a b; (Ambst), combining the standard Hellenistic greeting with the Jewish/Christian (ἐν εἰρήνῃ, “in peace”). The entire phrase is omitted in sa<sup>MSS</sup>.

22.r. ἀμήν, “Amen,” is added by x<sup>2</sup> D Ψ 1739<sup>c</sup> *TR* lat sy bo<sup>pt</sup> and omitted by x\* A C F G 6 33 81 1739\* 1881 *pc* b vg<sup>ms</sup> sa bo<sup>pt</sup>; Ambst. See *TCGNT*<sup>2</sup>, 582–83.

22.s. There are several subscriptions, naming the recipient as Timothy, identifying this as the second letter, and saying that it had been written from Rome. Metzger (*TCGNT*<sup>2</sup>, 583) lists ten. πρὸς Τιμόθεον β—, “to Timothy 2” ([–x C] x C [D F G] Ψ 33 *pc*). πρὸς (–1881) Τιμόθεον β— ἐγγράφη ἀπὸ Ῥώμης, “to Timothy 2, written from Rome” ([Λαοδικείας, “Laodicea,” A] A P 6 1739\* 1881 *pc*). πρὸς Τιμόθεον β—, τῆς Ἐφεσίων ἐκκλησίας ἐπίσκοπον πρῶτον χειροτονηθέντα, ἐγγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ καίσαρι Ρώμῃ Νέρωνι, “to Timothy 2, first bishop appointed over the Church of the Ephesians, written from Rome, when Paul stood the second time before Caesar Nero of Rome” (1739<sup>c</sup> *TR*). There is no subscription in 323 365 629 630 1505 *pc*.

### **Form/Structure/Setting**

2 Tim 4:9–22 constitutes the last section of Paul’s last letter to Timothy. It is an intensely personal passage centered around people—Paul, Timothy, and their friends—with secondary references to the problems at hand (vv 10, 14–15). A first-person form (“I,” “we”) occurs in every verse in vv 9–18 except v 15. Much is also revealed about the historical situation (vv 9–13, 16–17, 19–21). See *Comment* on v 9 and *Introduction*, “Historical Reconstruction from the PE,” for a synthesis of the parts.

V 9 and its call for Timothy to come quickly to Rome is the theme of the section. Paul continues by talking about different people—Demas, Crescens, Titus, Luke, Mark, Tychicus, Alexander—who deserted Paul and about the Lord’s sustaining presence. All this is shared not only for Timothy’s information but also to encourage Timothy to come quickly. Paul is at the end of his life and is alone; he wants to see his friend before he dies.

Vv 9–22 may be arranged in three paragraphs. Vv 9–13 deal with Paul’s inner circle, one of whom deserted him. Vv 14–18 deal with the opposition against Paul and how the Lord stepped in and rescued Paul. Vv 19–22 are the final greetings. Most view these last four verses as a separate section, but this decision has no effect on their meaning. They have been included here with the previous verses because they have close ties with vv 9–18, v 20 relates information on Timothy’s friends just as vv 10–12 do, and v 21a repeats v 9. On benedictions, see *Comment* on 1 Tim 6:20–21.

Several writers see parallels between this passage and Ps 22 (see table in Lock, 116; Spicq, 2:809; J. Munck, *Paul and the Salvation of Mankind*, tr. F. Clarke [Atlanta: John Knox, 1977] 331–33; Hanson, [1983] 162; Fee, 297–98). There the psalmist cries out because it appears that God has forsaken him in his mortal illness (vv 1–2), and yet he expresses his trust in God (vv 3–5). The strongest point of comparison is that both writers speak of being saved from a lion’s mouth (Ps 22:21). Also significant is the fact that the psalm is seen as prophetic of Christ’s death. But the Psalms are replete with affirmations of trust despite difficult circumstances (cf. Pss 11:3–4, 7; 23:4; 27:1–3; 62:5–8; 91:3–8), Paul never felt abandoned by God as did the psalmist, and the metaphor of being saved from a lion is not that unusual. Perhaps as Paul approached the end of his life he thought of the psalm prophesying the end of Christ’s life, but perhaps not.

Owing to the personal nature of this passage, many who hold to the Fragment Hypothesis (see *Introduction*, “Proposals regarding Authorship of the PE”) see some of these verses as reflecting authentic historical facts (e.g., P. N. Harrison, *The Problem of the Pastoral Epistles* [London: Oxford UP, 1921]; Hanson [1983]). But as always there is such a subjective element that the almost total lack of certainty is unsatisfying. Why do historical reminiscences strike some as having a claim to authenticity? Could they not be an imaginative attempt to apply a veneer of historicity to a pseudepigraphal work? Could they not be totally fabricated (e.g., R. Jewett, *Chronology*, 45; Hasler)? For example, Hanson views v 21 as “part of the author’s epistolary trappings” ([1983] 163–64). But if this were the case, is it plausible that the writer would create these details? This is especially puzzling if Paul is a hero of the pseudepigrapher since it seems doubtful that he would have created verses describing his hero Paul as deserted, cold, and apparently lonely. Would he have made up verses that seem, to some, to contradict vv 6–8 (cf. Guthrie, 175)? There is such a commonness especially about v 13 that to many it is unlikely that the verse could be a fabrication, as can also be argued for Trophimus’s illness in v 20 (Hanson, [1983] 163). It can also be argued that a pseudepigrapher conscious of being detected would not invent the defection of Demas (v 10), which is difficult to believe of a member of Paul’s inner circle (cf. Kelly, 212–13). It is easier to accept these verses as authentic rather than a creation. But as has been argued in the *Introduction*, if the PE are not Pauline, then verses like these show that the pseudepigrapher is attempting to deceive his audience rather than write to a church that supposedly knows the PE are pseudepigraphal and accepts them as such. See the *Introduction* for a detailed discussion of authorship.

### **Comment**

**9** Σπούδασον ἐλθεῖν πρὸς με ταχέως, “Do your best to come to me quickly.” Unlike the intent of 1 Timothy, the purpose of the Second Epistle is not to give instructions through Timothy to the Ephesian church (but cf. v 22b). Rather, it is meant to encourage Timothy and to ask him to leave Ephesus and visit Paul. Paul believes that his desire, expressed in 1:4, can be fulfilled. The same request is made in v 21, which although not using ταχέως, “quickly,” does imply that if Timothy does not leave soon, the winter season will hinder his journey. There is no contradiction between this verse and Paul’s awareness of his impending death. In vv 6–8, Paul does not say that he will die very soon; he implies that he will die in this imprisonment and that his ministry is over, and given the delays in the judicial system that Paul has already experienced (Acts 21:27–28:31), he assumes that there is sufficient time for the letter to get to Timothy and for Timothy to travel to Rome.

The sense of urgency is understandable. Paul and Timothy are good friends, and Paul wants to see him (1:4) even if this means that Timothy must leave Ephesus before his work is done and

that associating with Paul may be dangerous (cf. 1:15–18; 4:10). Timothy is therefore to make every effort (σπουδάζειν, “to do one’s best”; cf. v 21 and Titus 3:12) to come quickly. The persecutions that Timothy is undergoing must also have been felt by his friend Paul, who sent him to Ephesus in the first place. Many people have already deserted Paul (1:15; 4:10, 16), and others have left, perhaps for other ministries (4:10–12, 20). Paul’s trial has begun, and no one has defended him (4:16). While the time of year when Paul wrote is not specified, it was such that if Timothy did not leave soon, the coming winter would affect his travel (4:21). Perhaps the presence of Luke the physician (4:11) and Paul’s need for his cloak (4:13) hint at Paul’s physical condition, sick and cold, and add to the urgency of the situation. (But Luke may have been there because they were friends.)

These verses also help to clarify the historical situation (cf. *Introduction*, “Historical Reconstruction from the PE”). Paul decided to winter in Nicopolis (Titus 3:12), sending Zenas and Apollos with his letter to Titus (Titus 3:13) and planning to send Artemas or Tychicus to relieve Titus (Titus 3:12). Evidently he actually sent Artemas because Tychicus went to Ephesus to relieve Timothy (2 Tim 4:12). Titus then came to Nicopolis, but later went north to Dalmatia (2 Tim 4:10). In order to determine the chronology of events, one must consider whether the winter in Nicopolis (Titus 3:12) is the winter Paul alludes to in 2 Tim 4:21. It is possible that Paul was arrested before going to Nicopolis. Titus therefore would have gone to Dalmatia, Paul’s first defense in Rome would have been quick, and Timothy would have been asked to come before winter set in. If there does not seem to be sufficient time for all this to have occurred, then perhaps Paul did winter in Nicopolis. Titus then would have come, and in the spring he would have left for Dalmatia. Paul would have been arrested in Nicopolis or Troas (on his way to Ephesus?) in the spring or summer, and there would have been sufficient time for the letter and Tychicus to get to Ephesus and for Timothy to travel to Rome before the next winter. Given the time required to travel, perhaps the latter scenario is more likely.

**10** Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν, “for Demas deserted me because he loved the present age and has gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia.” Paul begins his list of six people by telling Timothy of three men who have left Rome. γάρ, “for,” shows that v 10 gives the reason for the urgency of v 9. Grammatically the two final clauses are dependent on ἐπορεύθη, “has gone,” but the departure of Crescens and Titus does not occur for negative reasons as does the departure of Demas.

Δημᾶς, “Demas” (BAGD 178; MM, 144; BDF §125[1]), may be a shortened form of Δημήτριος, “Demetrius,” but he is not to be identified with the Christian in 3 John 12 or the Ephesian silversmith (Acts 19:24, 38) of the same name. Demas is Paul’s “fellow worker” mentioned in Col 4:14; Phlm 24 and listed in both places with Luke, as he is here. He is mentioned along with Hermogenes as a hypocritical friend of Paul in the apocryphal *Acts of Paul* (see *Explanation* on 2

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BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ET, ed. W. F. Arndt and F. W. Gingrich; 2d ed. rev. F. W. Gingrich and F. W. Danker (University of Chicago, 1979)

MM J. H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament* (London: Hodder, 1930)

BDF F. Blass, A. Debrunner, and R. W. Funk, *A Greek Grammar of the New Testament* (University of Chicago/University of Cambridge, 1961)

Tim 1:15–18; *Acts of Paul* 1, 4, 12–14, 16) and elsewhere as an apostate (Epiphanius *Haer.* 51.6). The fact that Paul attributes his desertion to the love of this present age suggests that he apostatized from the faith (*contra* Spicq, 2:810–12) rather than the weaker meaning of disassociating himself from Paul along with the Asians (1:15; cf. Fee, 299, citing the use of the words by Polycarp *Phil.* 9.1–2). Paul uses ἐγκαταλείπειν, “to desert” (BAGD 215; 2 Cor 4:9), to describe the abandonment by his friends at his first defense (v 16). It is a strong word; it is the same word Jesus uses to quote from Ps 21:1 (LXX) when he cries out on the cross, “My God, my God, why have you forsaken me?” (Mark 15:34; see *Form/Structure/Setting*). The suggestion is that Demas is a good friend and that his personal desertion is painful for Paul. The use of ἀγαπᾶν, “to love,” contrasts with its use in v 8; a crown awaits those who love Jesus’ return, but because Demas loved this age (ἀγαπήσας, “because he loved,” is a causal participle), he deserted Paul. τὸν νῦν αἰῶνα, “the present age,” is a common idiom (cf. 1 Tim 6:17; Titus 2:12; cf. Rom 12:2; 1 Cor 2:6; 2 Cor 4:4). Bernard (144) suggests that Demas is not a Jew, based on Col 4:11, 14, but rather a Thessalonian and is therefore returning home. In Phlm 24 Demas is listed with Aristarchus, who himself is a Thessalonian (cf. Acts 20:4; 27:2; cf. W. D. Thomas, *ExpTim* 95 [1983] 179–80).

Nothing more is known of Crescens. Tradition says that he went north from Rome into Gaul, founded the churches in Vienne and Mayence near Lyons (*Acta Sanctorum*, June 27; *Menologion*, May 30), and became the bishop of Chalcedon (*Chronicon Pasch.* 2.121). He had not ἐγκατέλειπεν, “deserted,” Paul. Only Demas is the subject of that verb; Crescens and Titus are governed by ἐπορεύθη, “has gone.” Crescens is a Latin name (BAGD 450). There is an interesting textual history (see *Note c* for manuscript evidence); the best reading is Γαλατίαν, “Galatia.” Normally in Paul, Galatia refers to the Roman province in Asia Minor, but this may be because that is where his journeys took him. Galatia can also refer to Gaul, modern-day France and northern Italy (Lightfoot, *Galatians*, 2–3; Spicq, 2:811–12; Kelly, 213), and often a qualifier such as “in Asia” is required to designate the Galatia in Asia Minor. This is suggested by the variant reading Γαλλίαν, which can only mean Gaul. Some of the early church fathers saw Γαλατίαν as Gaul to the north, and this could explain the shift to Γαλλίαν in an attempt to clarify the location (cf. Lock, xxxvii; it could also be due to reading the second alpha as a lambda [*TCGNT*<sup>2</sup>, 581]). If this is the case, then it is perhaps a slight indication that Paul was able to extend his ministry toward the west as he desired (Rom 15:24, 28), assuming Crescens was following Paul’s trail of ministry.

Titus had gone to Dalmatia. Perhaps he wintered in Nicopolis on his return from Crete and then headed north (see discussion on v 9). Dalmatia was the southwestern part of Illyricum on the eastern shore of the Adriatic Sea (modern-day Yugoslavia, currently Croatia, Bosnia, and Herzegovina; cf. Pliny *Hist.* 3.26). Paul had gone as far as Illyricum in his journeys (Rom 15:19), so Titus may have been following up on Paul’s missionary endeavors as he may have done in Crete.

**11a** Λουκᾶς ἐστὶν ὁ μόνος μετ’ ἐμοῦ, “Luke alone is with me.” With Demas, Crescens, Titus (v 10), and Tychicus (v 12) gone, Luke is the only member of Paul’s inner circle left with him. Dibelius-Conzelmann (122) say vv 10–11 depict Paul as “deserted by almost everyone” and therefore see a contradiction with v 21 with its greeting to Timothy from four people and “all the

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*contra* in contrast to

LXX The Septuagint, Greek translation of the OT

brethren.” But when Paul says that “Luke alone is with me,” perhaps he means that Luke is the only person of his inner circle who is with him, or perhaps that Luke is the only person staying with him day to day and the people listed in v 21 are Paul’s friends in the Roman church (see further on v 21). Luke was a gentile physician, Paul’s beloved friend and traveling companion (Col 4:14; Phlm 24; cf. Acts 20:6; 21:15; 24:23; 28:16), traditionally viewed as the author of the Third Gospel and Acts. Because he was the only person with Paul, it is most likely that he was the amanuensis of this epistle (and of 1 Timothy and Titus; cf. *Introduction*, “Historical Reconstruction from the PE”).

**11b** Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν, “Get Mark [and] bring [him] with you, for he is useful to me in service.” On his way from Ephesus to Rome, Timothy is to pick up Mark (ἀναλαμβάνειν, “to get”; BAGD 57; cf. Acts 22:31; ἀναλαβὼν is a participle of antecedent action: “having gotten Mark, bring him”). John Mark was the son of Mary of Jerusalem and the cousin of Barnabas. He accompanied Paul and Barnabas on the first missionary journey as far as Pamphylia but then returned to Jerusalem (Acts 12:12, 25; 13:13). The circumstances were such that Paul did not want to take him on the second missionary journey, so Barnabas and Mark went to Cyprus and Paul took Silas (Acts 15:37, 39). Evidently there was a reconciliation because Mark was with Paul in his first Roman imprisonment and was called Paul’s fellow worker (Col 4:10–11; Phlm 24; cf. 1 Pet 5:13). 2 Tim 4:11 is often seen as an acknowledgment that the reconciliation was complete, although this can be assumed from Paul’s prior use of the title fellow worker. According to tradition, Mark wrote the Second Gospel based on Peter’s teaching (Eusebius *Hist. Eccl.* 3.39.15) and died a martyr’s death (B. H. Throckmorton, Jr., *IDB* 3:277–78). On εὐχρηστος, “useful,” cf. *Comments* on 2 Tim 2:21 and Phlm 11. Paul has used διακονία, “service,” of his ministry (1 Tim 1:12) and of Timothy’s (2 Tim 4:5; on the word, cf. discussion of διάκονος, “deacon,” in *Comment* on 1 Tim 3:8). This suggests that Paul is thinking of Christian ministry in general as is also suggested by the immediate context. Paul’s coworkers have left, and the following δέ, “and” (v 12), ties Mark’s usefulness directly to Tychicus’s departure. Chrysostom sees Paul’s request as a desire for Mark to help fill the ministerial void in Rome when Paul has died (“Homily 10”; *NPNF* 13:513). Paul could also be thinking of personal service to himself analogous to the service rendered by Onesiphorus (1:16–18; cf. 1 Cor 16:15).

**12** Τύχικον δὲ ἀπέστειλα εἰς Ἐφεσον, “And I sent Tychicus to Ephesus.” Tychicus is the final member of Paul’s inner circle and has been sent to Ephesus to replace Timothy. If ἀπέστειλα, “sent,” is an epistolary aorist (i.e., “I am sending”), Tychicus could have carried the letter to Timothy (Jeremias, 65), and this verse would be confirming the obvious (but maybe not so obvious to the Ephesian church; cf. vv 14–15), that Tychicus was Timothy’s replacement. It is also possible that someone else carried the letter, and Tychicus was coming but was delayed because of some unknown situation. If ἀπέστειλα is not an epistolary aorist, it may suggest that Timothy has left Ephesus, but this runs counter to the general thrust of the letter and especially to 2:2.

Tychicus was a natural choice for this task. He was Asian and had been with Paul on his trip from Macedonia through Troas and Miletus (where Paul spoke with the Ephesian elders) and presumably on to Jerusalem. He had already carried Paul’s letters to the Ephesian (and

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*IDB* G. A. Buttrick (ed.), *Interpreter’s Dictionary of the Bible* 4 vols. (Nashville: Abingdon, 1962–76)

*NPNF* P. Schaff (ed.) *Nicene and Post-Nicene Fathers*

Colossian) church and remained to tell them how Paul was doing (Acts 20:4; Eph 6:21; Col 4:7; Titus 3:12). Paul calls him a beloved brother, a faithful servant (Eph 6:21), and a fellow slave in the Lord (Col 4:7). Later tradition says that he became the bishop of either Colophon or Chalcedon (*Menologion*, Dec. 9). δέ, “and,” makes Tychicus’s leaving a reason for Timothy to bring Mark (see *Comment* on v 11).

**13** τὸν φαλόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ βιβλία μάλιστα τὰς μεμβράνας, “Bring the cloak that I left in Troas with Carpus when you come, and the books, especially the parchments.” This is a personal comment, uncovering Paul’s humanness, his daily and physical desires. It is assumed that he asks for the cloak because he is cold or in anticipation of the coming winter (v 21). Since there is no way to know the identity of the books and parchments, it is not certain if the concern is legal (e.g., papers showing Roman citizenship), ministry oriented (e.g., blank writing material for further correspondence), or personal and sentimental. The verse is so personal that even many scholars who deny Pauline authorship of the PE assume its authenticity. If this verse was included by a pseudepigrapher, he was clearly attempting to deceive his readership.

This verse helps to reconstruct the specific events behind Paul’s final arrest. Paul earlier told Timothy that he wanted to visit Ephesus (1 Tim 3:14), and the continuing success of the Ephesian heresy, as seen in 2 Timothy, must have only heightened the desire. Perhaps while going through Troas on the way to Ephesus, Paul was arrested and forced to leave some items with Carpus (an otherwise unknown Christian), and was taken to Rome. If Timothy were to follow the usual route, he would travel through Troas, pick up these items and meet John Mark somewhere along the way, proceed through Macedonia on the Egnatian Way, sail across the Adriatic to Brundisium on the eastern coast of Italy, and complete his journey to Rome. Paul frequently visited Troas (Acts 16:8, 11; 20:5, 6; 2 Cor 2:12), but since the PE as a whole do not fit into the framework of Acts (cf. *Introduction*, “Historical Reconstruction from Acts”), this type of scenario may be assumed. It is doubtful that Paul would have left items of such personal value behind during the visits mentioned in Acts and only now ask for them.

φαλόνης, “cloak,” is a Latin loan word (cf. BAGD 851; Ellicott, 159). It was a circular, heavy garment with a hole in the middle for the head that was used for warmth and protection from the elements. Lock (118) says that φαλόνης could also be “a woollen wrap for carrying books safely” (suggested as a possible meaning by Chrysostom [“Homily 10”; NPNF 13:514], who thinks the books were for the Roman church, “who would retain them in place of his own teaching”), although this possibility has generally not been accepted.

βιβλίον, “book,” is the diminutive of βίβλος and is a common word for books, writings, or collections of writings such as in a library (G. Schrenk, *TDNT* 1:617–18). It is used of secular writings, such as the certificate of divorce (Matt 19:7; Mark 10:4), as well as of the writings in the OT (Luke 4:17, 20; Gal 3:10; Heb 9:19; 10:17) and the NT (John 20:30; 21:25; and the twenty-three references in Revelation to the book, the scroll, and the book of life; cf. McGown, *HTR* 34 [1941] 219–50; Skeat, “Early Christian Book Production,” 2:54–79). μεμβράνα is a Latin loan word for “parchment,” a writing material more expensive than papyrus, capable of being reused and more durable, made from the skins of sheep and goats. Kelly (216) argues that

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*TDNT* G. Kittel and G. Friedrich, eds., tr. G. W. Bromiley *Theological Dictionary of the New Testament*, 10 vols., ET (Grand Rapids: Eerdmans, 1964–76)

the word was commonly used of a codex (as opposed to a scroll). *μάλιστα* can mean “especially” (cf. discussion in *Comment* on 1 Tim 4:10), in which case the parchments are in addition to the books. It can also be an identifier, “that is, namely, to be precise,” in which case the books are more closely defined as the parchments (Skeat, *JTS* n.s. 30 [1979] 173–77). Only Paul, Carpus, and perhaps Timothy knew what they contained.

**14** Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ, “Alexander the coppersmith did me much harm; the Lord will repay [him] according to his deeds.” This is the last mention in the epistle of any opposition to Paul. Because so little is known about the historical background, what triggered Paul’s memory of Alexander can only be guessed. While v 15 indicates that the harm he caused was through his opposition to “our words,” it is not clear in what way he opposed Paul and/or the gospel, whether it was in Ephesus, Troas, Rome, or elsewhere, and whether it was general opposition to the gospel message or specific opposition against Paul at his trial as the aorist verbs ἐνεδείξατο, “did” (v 14), and ἀντέστη, “opposed” (v 15), may suggest as well as the immediately following discussion of Paul’s first defense (vv 16–17). A possible historical reconstruction was sketched in the *Comment* on v 9. These verses add the possibility that Paul was arrested in Troas (cf. v 13) and that Alexander was instrumental in the arrest. Perhaps reflection on that time reminds Paul to warn Timothy to be careful when he travels through Troas. Alternatively Paul could be thinking of his first defense in Rome (vv 16–17) and Alexander’s attack on him at that time, and hence warns Timothy to be wary of Alexander when he arrives in Rome. A third option is that Alexander was in Ephesus (especially if he is identified with the Alexander mentioned in 1 Tim 1:20; see below), and Timothy is to be especially careful of him until he leaves for Rome. The only thing that can be known for sure is that Timothy knew Alexander and needs to be careful. Ἀλέξανδρος, “Alexander,” was a common name, and a specific identification here is difficult. Most conclude that he was the same person excommunicated in 1 Tim 1:20. Because Alexander was still actively opposing Paul, it could be concluded that 2 Timothy was written before 1 Timothy. But the overall evidence for 2 Timothy being Paul’s last letter seems overwhelming (cf. *Introduction*, “Historical Reconstruction from the PE”). The Ephesian church may or may not have followed Paul’s (and presumably Timothy’s) instructions to excommunicate Alexander, and an excommunicated person could oppose Paul just as one still in the church, especially if his opposition was a legal attack on Paul resulting in his arrest. It is a plausible scenario that Alexander’s opposition was his personal vendetta against Paul because of the excommunication. There was another Alexander in Ephesus, a Jew who tried to speak to the crowd but was shouted down (Acts 19:33–34), but his relationship to Paul is not clear (cf. discussion at *Comment* on 1 Tim 1:20).

A χαλκεὺς is a “coppersmith,” but the word came to be used of a blacksmith or a metalworker in general (BAGD 874). The aorist ἐνεδείξατο, “did,” may point to a specific event; v 15 defines it as his opposition (another aorist) to “our words.” Fee (295–96) argues that the specific event was Alexander’s involvement in Paul’s arrest, noting that ἐνδεικνύναι can be a legal term for “to inform against” (cf. Spicq, 2:316–17; LSJ, 558). This would be strengthened if Alexander’s opposition to ἡμετέροις λόγοις, “our words,” in v 15 refers to Paul’s words of defense at his trial (Spicq, 2:817). Chrysostom notes that by avoiding Alexander, Timothy would be leaving vengeance to God (“Homily 10”; NPNF 13:514). The idea of the Lord (Jesus; cf. 4:1, 8)

rendering judgment according to a person's deeds is fully Pauline (cf. Rom 2:6 [same quotation, as in Matt 16:27 and possibly Rev 2:23; cf. Cranfield, *Romans* 1:146]; 2 Cor 5:10; also Rom 14:12; 1 Cor 3:13; Eph 6:8; Col 3:25; Rev 20:12; 22:12), citing Ps 62:12 [61:13 LXX; cf. Ps 28:4; Prov 24:12]). While salvation is by God's grace through faith (1 Tim 1:14), elsewhere and especially in the PE Paul argues that belief and behavior are inextricably bound together so that one's deeds show one's heart (cf. *Introduction*, "The Response to the Heresy"). The text used in the *Translation* has the future ἀποδώσει, "will repay"; the variant ἀποδώη, "may he repay" (optative), makes it an imprecation, a calling for God's judgment (cf. BDF §384; *Note g*). This is a different sentiment from the one expressed for people who deserted Paul at his preliminary hearing (v 16) and are not to be held accountable. Lock suggests that this repaying (ἀποδώσει) makes a "conscious contrast" (118) with v 8, where it is stated that God will give (ἀποδώσει) Paul the crown of righteousness.

**15** ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις, "[against] whom also you should be on your guard, for he vehemently opposed our words." Although Alexander has done considerable harm to Paul, it is doubtful that Paul's primary motive in mentioning him is to call down God's judgment. It seems more likely that Paul's love and concern for Timothy prompt the warning. Plausible historical reconstructions for this verse have been discussed above in *Comment* on v 14. Timothy is to be on his continual guard (φυλλάσσειν) for Alexander, and this becomes an example of why Timothy is to guard the gospel (1:13–14). The emphatic position of λίαν, "exceedingly, vehemently," stresses how aggressively Alexander opposed Paul. Paul earlier used ἀνθιστάναι, "to oppose," of Jannes and Jambres's opposition to Moses as a parallel to the opponents' opposition to the gospel (3:8). λόγοις, "words," could mean the words of Paul's defense at his trial (cf. Spicq, 2:817). This may be suggested by the aorist ἀντέστη, "opposed" (cf. the aorist ἐνεδείξατο, "did," in v 14), and the following two verses as they discuss the trial, as well as the use of the related ἀπολογία in v 16 to describe Paul's preliminary "defense." ἡμετέροις, "our," would have to be an editorial "we." In this case Alexander is in Rome and Paul is warning Timothy before he arrives. λόγοις could also be the gospel message as it frequently is used in the PE (2 Tim 1:13; 2:2, 9, 15; 4:2; Titus 2:5; *Comment* on 1 Tim 4:5), and a straightforward reading of "our" suggests that this is the case. The verse then does not help in historical reconstruction.

**16** Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθῇ, "At my first defense no one came forward for me, but everyone deserted me; may it not be held against them." As Paul reflects on his historical situation, on those who have opposed him, he tells Timothy that at his preliminary hearing no one came forward to support him or to argue his case. Everyone ἐγκατέλιπον, "deserted," him, just as Demas had deserted him (4:10; same verb) and all the Asian Christians had done (1:15). But in a gracious way reminiscent of Jesus (Luke 23:34) and Stephen (Acts 7:60), Paul does not want God to hold them accountable, and he even includes greetings from four leaders (presumably) of the Roman church in v 21. This is a somewhat different response from v 14 where he recognizes God's judgment on Alexander for his evil deeds (v 14; cf. 1 Tim 1:20). From this it may be assumed that the people who did not come forward have not apostatized, but rather want to distance themselves personally from Paul (cf. 1:15; 4:10), or perhaps are not qualified to help, or are unavailable. Paul's willingness to include greetings from four of them (v 21) suggests that the absence is not necessarily significant for all the absent people.



The primary question of the passage is the historical setting of the defense, namely, what was the πρώτη, “first,” defense? (1) Historically it has been viewed as Paul’s first imprisonment (Acts 24–28; Eusebius *Hist. Eccl.* 2.22.2–3; Theodoret 3.695–96; T. Zahn, *Introduction to the New Testament*, 3 vols. [repr. Grand Rapids, MI: Kregel, 1953 (tr. from 3rd German ed., 1909)] 2:7–8; Lock, 119). This interpretation takes οὐδείς, “no one,” in the absolute sense, which solves the apparent contradiction with v 11 that says Luke is currently (i.e., in the second imprisonment) with Paul. It also gives full force to v 17a, which speaks of Paul’s rescue from the mouth of the lion (i.e., a Roman judge), which in turn agrees with the implication that Paul’s imprisonment in Acts 28 would end in release. But there are several difficulties with this view. In Acts 28 there is no hint of a universal abandonment, nor is there the sense of impending death as in 2 Tim 4:6–8. There is the question of why Paul would be telling Timothy about his first imprisonment since Timothy already knew about it and the sense of the passage is that Timothy is being informed. Most important, it is difficult to see why Paul would be reflecting on events several years in the past. Vv 16–17 appear to be in the same time frame as vv 14–15 and v 18, and it is difficult to see how reflections on a past event would apply to Paul and Timothy’s current situation.

(2) Most modern writers see this first defense as the Roman *prima actio*, a public, preliminary hearing designed to gather basic information, which, if necessary, would be followed by a trial (see description by H. C. G. Moule, *The Second Epistle to Timothy: Short Devotional Studies on the Dying Letter of St. Paul* [Philadelphia: Union, 1905] 168–69). Spicq (2:818–19) points out that ἀπολογία, “defense,” is a technical term for the reply of the defendant, requested by the magistrate, to accusations charged against him. This was one of the benefits of the Roman legal system, and the opportunity was frequently used to defend one’s ideas rather than one’s personal innocence. At this hearing Paul made his defense (cf. Acts 25:16; Phil 1:7). Either no friends came forward to encourage Paul as was the custom (Guthrie, 176; perhaps Luke [v 11] had not yet arrived), or Paul is again speaking in somewhat hyperbolic language typical of depression (cf. 1:15), or perhaps by παρεγένετο, “came forward,” Paul is thinking not of friends but of someone making a formal defense for him. In Roman law, the patronus argued in defense of the prisoner; the advocatus gave counsel (Ellicott, 161). Perhaps the initial response to his *prima actio* was positive. Paul sees that there will be sufficient delay for Timothy to arrive (cf. the two-year delay in Acts 24:27; Spicq, 2:818), and for Paul this initial validation of his innocence and the ensuing delay is a rescue from a “lion’s mouth” (v 17b). But this rescue is at best temporary because Paul still expects to die. More likely, v 17b is the recognition that even in death God will rescue him, not from death but by taking him to the heavenly kingdom (v 18). After all, Paul does not regard death as a major event; the only major thing he has ahead is his “crown of righteousness” (4:8). Most important, this interpretation fits the contextual needs of the verse. Paul is alone; Alexander is a serious threat, whom Timothy should avoid; Paul was deserted at his preliminary hearing; Timothy should take heart because God will rescue Paul and bring him to heaven. Alexander’s opposition will have been to no avail.

παραγίνεσθαι means “to be present, come to the aid of” (BAGD 613) and can be a technical term for a witness coming forward for a prisoner (Kelly, 218). λογίζεσθαι means to “to reckon, take into account; consider, ponder” (BAGD 475–76), emphasizing the intellectual process. It can be “a technical term in commercial language for calculations, cost, debts, etc.” (Cranfield, *Romans* 1:143 n. 4; used nineteen times in Romans; cf. also 2 Cor 5:19; H. W. Heidland, *TDNT*

4:284–92; J. Eichler, NIDNTT 3:824–26). μή, “not,” with the optative expresses a negative wish (BDF §427[4]).

**17a** ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι’ ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, “But the Lord stood by me and strengthened me, in order that through me the proclamation might be fulfilled, namely, all the Gentiles might hear.” Even though Paul was deserted at his hearing (v 16), he was not alone for the Lord Jesus was by his side. Paul’s ministry has come full circle. According to the account in Acts, Jesus told his disciples that they would be witnesses “to the ends of the earth” (Acts 1:8). After Paul was blinded on the Damascus road, Acts reports that the risen Jesus told Ananias that Paul “is a chosen vessel for me, to bear my name before the Gentiles and kings, and the sons of Israel” (Acts 9:15). Paul testifies that God considered him to be faithful as evidenced by appointing him to service (1 Tim 1:12) as a herald to the Gentiles (1 Tim 2:7; 2 Tim 1:11; Titus 1:3; cf. Rom 1:5; 16:25–26). Acts relates that the risen Jesus had already told Paul that he would keep him safe until he preached the gospel in Rome (Acts 23:11), and Paul confirms that he believed that God would keep him safe, to the point of being willing to suffer for the gospel (2 Tim 1:12). Paul now stands at the end of his life and ministry, having seen God’s faithfulness to his promise and remained faithful to his call (1 Tim 1:12). Although friends and enemies alike have deserted him, he is not alone. God is faithful. His ministry of proclaiming the gospel to all Gentiles is now complete. (One is reminded of Jesus’ promise that his followers would be brought to trial as a testimony to kings and the Gentiles, but that the Spirit of their Father would speak through them [Matt 10:17–20].) As Ellicott observes, “The κήρυγμα . . . was indeed *fully performed*, when in the capital of the world, at the highest earthly tribunal, possibly in the Roman forum . . . and certainly before a Roman multitude, Paul the prisoner of the Lord spoke for himself, and for the Gospel” (162). All that awaits for Paul is a visit from Timothy, the eternal kingdom (v 18), and his crown of righteousness (v 8). (If the “first defense” [v 16] is Paul’s first Roman imprisonment, then the verse says that Paul was released [after Acts 28] and continued his ministry westward, thus proclaiming the gospel to all people.)

δέ, “but,” contrasts human desertions (v 16) with the divine faithfulness (v 17). ὁ κύριος, “the Lord,” is Jesus (cf. 4:1, 8). παριστάναι means “to be present, come to the aid of” (cf. Rom 16:2) and can be a technical term, “to bring before (a judge)” (BAGD 628 [1e]; cf. 1 Cor 8:8; 2 Cor 4:14). Paul is always aware of God’s presence and provision (cf. Acts 23:11; Phil 4:13). Just as Timothy is called to draw daily empowerment from the grace that is in Christ Jesus (ἐνδυναμοῦν, “to strengthen”; cf. 2 Tim 2:1), so also God empowers Paul at the beginning (1 Tim 1:12) and the end (2 Tim 4:17) of his ministry. The Lord is present with Paul, empowering Paul, and the end is the completion of Paul’s ministry. δι’ ἐμοῦ, “through me,” is emphatic in placement and form, perhaps recalling Paul’s wonder that God would use one such as he (1 Tim 1:12–17; note that both this passage and 1 Tim 1:12–17 have strong similarities, both closing in a doxology proclaiming the wonder of God’s grace). At his first defense (2 Tim 4:16) Paul proclaimed the gospel (cf. Acts 24:1–21 and 26:1–32 for his speeches at his former defense). The emphasis of κήρυγμα, “proclamation,” is on the act of proclamation (cf. Titus 1:3; discussion of cognate in *Comment* on 1 Tim 2:7), and in the *NT* it is usually the gospel that is being proclaimed (cf. 1 Cor 1:21; 2:4; 15:14; Titus 1:3). Earlier Paul called Timothy to complete his ministry, to

persevere; he uses the same verb (πληροφορεῖν, “to fulfill”) here to show that he too brought his ministry to its fulfillment, its completion. It is possible that ἵνα, “in order that,” has two objects: the proclamation being completed and the Gentiles hearing the gospel. καί could also be exegetical, i.e., “namely,” so that the second phrase more precisely identifies the first. This makes good sense because Paul’s mission (the first phrase) is to proclaim the gospel to the Gentiles (the second phrase).

There is a question concerning the phrase “all the Gentiles.” Paul obviously has not preached to every single person in the non-Jewish world. It may have been that Paul sees his proclamation to the Roman court, at the center of the world’s dominant empire, as being in essence a proclamation to all the Gentiles (Bernard; Spicq, 2:820–21). However, the phrase “all the nations/Gentiles” can mean “all groups of people,” Jew and Gentile alike (translating ἔθνη as “nations,” not “Gentiles”; Gal 3:8; cf. Matt 28:19; possibly Rom 1:5). This is presumably what Guthrie (177) and others (e.g., Kelly, 219) mean in speaking of the “cosmopolitan character of the audience.” By proclaiming the gospel to the authorities in Rome, Paul has now preached to all groups and all types of Gentiles and therefore has fulfilled his ministry.

**17b** καὶ ἐρρύσθην ἐκ στόματος λέοντος, “and I was rescued from the mouth of a lion.” Not only did the Lord stand by Paul; he also rescued him. In the discussion of v 16 above, the possible historical scenarios behind this verse were covered. The conclusion was that Paul made his defense at a preliminary hearing and instead of being condemned to immediate death was given a temporary reprieve, allowing sufficient time for Timothy to travel to Rome. It was also a victory in that Paul proclaimed the gospel in the Roman courts and received a somewhat positive hearing. It is this event that Paul terms a rescue from a lion’s mouth. This does not mean that Paul believes he will be freed. He knows he is going to die (vv 6–8), and the temporary rescue (ἐρρύσθην, “was rescued”) enjoyed now looks forward to the rescue (ῥύσεται, “will rescue” [v 18]) that will take him into God’s heavenly kingdom. Paul does not envisage a rescue to freedom and extended earthly ministry.

ῥύεσθαι, “to rescue” (cf. 1 Tim 2:15; 2 Tim 3:11), denotes more an escape from danger than a salvation from sin. Ellicott says that the word means Paul “shall be removed from the sphere of evil in every form” (163). The lion was commonly used metaphorically of strength (Rev 5:5; cf. Gen 49:9) and danger (Pss 7:2; 22:21; 35:17; 1 Macc 2:60; Heb 11:33; 1 Pet 5:8; and the imagery in Rev 4:7; 9:8, 17; 10:3 [cf. Isa 31:4; Hosea 11:10; Amos 3:8]; cf. W. Michaelis, *TDNT* 4:252–53, especially 2:253 nn. 20, 21). The story of Daniel and the lion’s den (Dan 6:19–23) would have encouraged the proverbial use of this imagery to denote rescue from any serious danger as Paul is doing here. Many have attempted to identify the lion specifically even though much subjectivity is required and the construction is anarthrous, λέοντος, “a lion,” not “the lion.” It is doubtful that Paul was literally saved from being thrown to the lions in the amphitheater (cf. the cry *Christianos ad leonem*, “Christians to the lion”; Bernard, 148). Knight (471) cites Robertson’s assertion (*Word Pictures* 4:633) that this would not be a possible fate for a Roman citizen. Some identify the lion as Satan (cf. 1 Pet 5:8), the rescue being Paul’s faithfulness and refusal to deny Christ (cf. 2 Tim 2:11–13) before the judge. The early Greek fathers identified the lion as the emperor (Chrysostom says it is Nero; “Homily 10”; NPNF 13:514). Herod Agrippa was told of Tiberius’s death with the statement “The lion is dead” (Josephus *Ant.* 18.6.10 §228; cf. Prov 19:12; Ezek 19:1, 9). Several writers compare 2 Tim 4:17 to Ps 22:1, a

psalm understood to be prophetic of Christ's death (especially vv 14, 16). There too the psalmist speaks of being deserted (v 1), but believers will be delivered by God (vv 4–5) as they cry out to be saved from the mouth of the lion (v 21; cf. *Form/Structure/Setting*). In the psalm it is rescue from death, which Fee (298) says is the meaning of “lion” in 2 Tim 4:17. But while Paul was delivered from immediate death, it was only a temporary stay of execution. It is preferable to see Paul speaking metaphorically of his rescue from immediate death, recognizing that while he will die in this imprisonment, God will rescue him from any serious danger and bring him safely to heaven (v 18).

**18a** ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον, “The Lord will rescue me from every evil deed and will save [me] into his heavenly kingdom.” Having reflected on three past events—the evil done by Alexander (vv 14–15), the desertions at his hearing (v 16), and the rescue from a lion's mouth (v 17)—Paul looks to the future (cf. Rom 5:9–10; cf. 2 Cor 1:10; 2 Tim 4:8) and draws out a general theological truth. ὁ κύριος, “the Lord” (i.e., Jesus; cf. 4:1, 8, 14, 17), ῥύσεται, “will rescue” (cf. *Comments* on 1 Tim 2:15; 2 Tim 3:11), him, not from death (4:6–8), not from a lion, but from any danger that would destroy Paul or his faith (interpreting ἔργου πονηροῦ, “evil deed,” as spiritual, not physical). Stated positively this means that Jesus will save him and transport him out of the earthly realm of sin and Rome to the heavenly kingdom of God. Paul is absolutely confident (cf. 2 Cor 5:8; Phil 1:23; 1 Thess 4:17) that God is able to keep what Paul has entrusted to him (cf. 2 Tim 1:12). To some writers, ἔργου πονηροῦ, “evil deed,” is reminiscent of the Lord's Prayer, “but deliver [ῥῦσαι] us from evil [ἀπὸ τοῦ πονηροῦ]” (Matt 6:13; e.g., Lock). But the inclusion of ἔργου, “deed,” argues against this, especially as it seems to refer back to Alexander and God's judgment according to his ἔργα, “deeds” (v 14). There have been many evil deeds against Paul; Alexander will be judged on the basis of his deeds, and Paul will continue to be rescued from each and every (παντός) evil deed, or “attack” (NIV). Paul holds to his eschatological view of reality to the very end, looking through death to God's βασιλεία, “kingdom” (cf. 2 Tim 4:1), and his crown of righteousness (v 8). This is the only appearance of ἐπουράνιος βασιλεία, “heavenly kingdom,” although ἐπουράνιος, “heavenly” (cf. 1 Cor 15:40 [2x], 48, 49; Eph 1:3, 20; 2:6; 3:10; 6:12; Phil 2:10), is Pauline as is the future aspect of God's kingdom (cf. 1 Cor 6:9–10; 15:50; Gal 5:21; Eph 5:5; 1 Thess 2:12; 2 Thess 1:5). Perhaps it is intended to contrast with the earthly kingdom whose rulers will soon have Paul executed. The emperor, a “lion,” has his kingdom and is soon to condemn Paul; God will save Paul for the true heavenly kingdom. The implicit comparison of both kings and kingdoms seems intentional.

**18b** ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν, “to whom [be] glory forever, Amen.” Reflection on God typically drives Paul to ascribe glory to him in a doxology (cf. *Form/Structure/Setting* on 1 Tim 1:12–17 for a discussion of doxologies in the PE [1 Tim 1:17; 6:15–16] and in Paul in general [cf. especially Gal 1:5, which is exactly the same as this passage]). While most doxologies are addressed to God the Father, this doxology is addressed to Jesus (the antecedent of ᾧ, “to whom,” is αὐτοῦ, “his,” which goes back to ὁ κύριος, “the Lord,” who is Jesus), God the Son, as is attested elsewhere (Matt 21:9; Rev 5:12; cf. Matt 23:39 [Mark 11:9; Luke 19:38]; cf. also doxologies to God that are offered “through Jesus Christ” [Rom 16:27; Heb 13:21; Jude 25] and “in Christ” [Eph 1:3; 3:21]). Perhaps this is a witness to a christological development in Paul's theology, possibly found in Rom 9:5 (“Christ, who is God

over all, forever praised” [NIV]). See 1 Tim 1:17 for a discussion of δόξα, “glory,” the idiom εἰς τοὺς αἰῶνας τῶν αἰώνων, “into the ages of ages,” and ἀμήν, “Amen.” Paul is calling for God’s glory, glory that is his own, to be eternally seen and given back to him through the praise of those who agree with the communal “Amen.”

**19** ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον, “Greet Prisca and Aquila and the household of Onesiphorus.” Paul usually ends his letters by greeting friends. See *Form/Structure/Setting* on Titus 3:12–15 for a general discussion, and *Form/Structure/Setting* above for why vv 19–22 are not viewed as a separate section. In v 21b Paul will send greetings from a group of believers. The imperative ἄσπασαι (cf. Titus 3:15) means “give greetings to”; the verb occurs forty times in Paul (twenty-one times in Rom 16), always at the end of a letter. Πρίσκιλλα, “Priscilla” (Acts 18:2, 18, 26, and as a *v.l.* in Rom 16:3 and 1 Cor 16:19), is the diminutive form of Πρίσκα, “Prisca” (Rom 16:3; 1 Cor 16:19). Aquila was a Jew from Pontus (northeast modern-day Turkey on the Black Sea). He and his wife, Priscilla, were expelled from Rome along with the rest of the Jews by Claudius, and they settled in Corinth (Acts 18:2). They were tentmakers, and Paul lived with them during his second missionary journey (Acts 18:3). They traveled with Paul to Ephesus and remained there when Paul continued on (Acts 18:18–19). Later they instructed Apollos (Acts 18:26). Eventually they returned to Rome, started a house church, and Paul calls them his “fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks” (Rom 16:3–4). Evidently they returned to Ephesus, perhaps to help Timothy (2 Tim 4:19). In four of the six times they are mentioned, always together, Priscilla is listed first. From this, writers have suggested that she was more active in Christian ministry (Fee, 300), had a higher social standing (cf. BAGD 701), was more important (Harnack, *ZNW* 1 [1900] 16), had a more forceful personality (Kelly, 221), and was more active in Christian hospitality toward Paul; or the order of names reflects Christian courtesy (Knight, 475). The fact of the matter is that it is not clear why she is listed first four times, and no theory should be based on the order. For a discussion of Onesiphorus and the historical background, cf. 2 Tim 1:16–18. Some suggest Onesiphorus died after leaving Paul, and therefore he could not be greeted directly.

**20** Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα, “Erastus remained in Corinth, and I left Trophimus behind in Miletus because he was sick.” Perhaps it is the mention of Prisca and Aquila, two of Paul’s associates and possibly friends of Timothy (who twice had been in Ephesus), that prompts Paul now to tell Timothy about two of his other friends, Erastus and Trophimus, not only to relay information but as in vv 10–12 to show Timothy the urgency of coming quickly to Rome. Only Luke among Paul’s inner circle is with him. The verbs ἔμεινεν, “remained,” and ἀπέλιπον, “left behind” (cf. 2 Tim 4:13; Titus 1:3), may suggest that these two men have been accompanying Paul but have stopped along the way. It is not clear if this happened before or after Paul’s arrest. For a discussion of the various historical scenarios, see *Comment* on v 9 and below.

Although Erastus, Corinth, Trophimus, and Miletus are all mentioned in Acts, it is doubtful that the events in v 20 refer to the time period of Acts since too much time had passed. For example, if Trophimus became sick during the events in Acts 20, the last time Paul is reported to have visited Miletus, then Paul is telling Timothy about an event that occurred at least three years earlier. It also appears that Timothy did not know of Trophimus’s illness, and yet Miletus was only thirty-five miles south of Ephesus. It requires little imagination to see historical scenarios that would account for Paul’s travels (after Acts 28) in this area with his close friends. Ephesus (vv 12, 19), Miletus (v 20), and Troas (v 13) were close to each other and were on a main travel

route on the western coast of Asia Minor. Timothy's ongoing work in Ephesus could have been the reason for Paul's desire to visit Ephesus again (cf. 1 Tim 3:14). Trophimus was an Ephesian (Acts 21:29), and it would be natural for him to have been included in another visit to that location.

Although the ordering of events is a mystery, it is conceivable that Paul was traveling to Ephesus and was arrested perhaps in Troas. Trophimus became ill before or after the arrest and stayed behind at Miletus, and Erastus accompanied the arrested Paul as far as Corinth. Most likely not much time had elapsed between Trophimus's illness and the writing of the Second Epistle to Timothy. Timothy and Trophimus were at least associates and perhaps friends, Timothy was in obvious need of support, Miletus was only thirty-five miles from Ephesus, and yet it appears from v 20 that Timothy did not know of Trophimus's illness. This suggests that the illness and Paul's arrest happened in close proximity; Paul was quickly taken to Rome (as would be expected of the leader of the Christian mission to the Gentiles) and given a preliminary hearing. Paul then wrote, asking Timothy to come quickly before winter and informing him of the whereabouts of these two friends.

There is an Erastus mentioned in Rom 16:23 as the οἰκονόμος τῆς πόλεως, "treasurer of the city," presumably of Corinth. There is an inscription found in Corinth with the words "Erastus, commissioner of public works, bore the expense of this pavement" (in H. J. Cadbury, *JBL* 50 [1931] 43; W. Miller, *BSac* 88 [1931] 345), although Cadbury concludes that he cannot be identified with any biblical characters with any probability. There also was another Erastus who worked with Paul (Acts 19:22), but this name was common (cf. Cadbury, *JBL* 50 [1931] 43–45; MM, 252) and there is no way to know if they were the same person, although the fact that Erastus remained in Corinth (v 20) may suggest that he too was a Corinthian. On Paul's third missionary journey after his two years in Ephesus, Paul decided to go through Macedonia and Achaia (Acts 19:21). He sent Timothy and Erastus ahead (Acts 19:22). Paul followed shortly thereafter and went to Greece (Acts 20:1–2). Timothy and Trophimus (an Asian [Acts 20:4] from Ephesus [Acts 21:29]) accompanied Paul through Macedonia and then went on ahead and waited for him in Troas (Acts 20:1–6). At least Trophimus continued with Paul to Jerusalem since the temple riot was caused by Jews accusing Paul of bringing the Gentile Trophimus into the temple (Acts 21:29). Knight (477) points out that while Paul could heal diseases (cf. Acts 14:9–10; 19:11–12; 20:10; 28:8–9), he evidently could not exercise the gift whenever he chose and hence was not able to heal Trophimus.

**21a** Σπούδασον πρὸ χειμῶνος ἐλθεῖν, "Do your best to come before winter." Paul repeats the essence of v 9 (see there for discussion) but specifies that by "quickly" (v 9) he means "before winter," when travel on the Adriatic was suspended (cf. Acts 27:20; Matt 24:20; Fee cites F. Braudel, *The Mediterranean and the Mediterranean World in the Age of Philip II* [New York: Harper & Row, 1972] 248–56). The urgency may also be related to Paul's need for his cloak (v 13) and the timing of the trial. See *Comment* on v 9 for a historical reconstruction.

**21b** ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες, "Eubulus greets you and Pudens and Linus and Claudia and all the brethren." Paul often sends greetings to the letter's recipient from those with him (cf. Titus 3:15). These four people are not mentioned elsewhere in the *NT*. The last three names are Latin, possibly suggesting Rome as the place of the letter's origin, and the fourth name is that of a woman. Most likely they were leaders in the Roman church and were known by Timothy. They were not part of Paul's inner circle and did not come forward at his preliminary hearing (vv 11, 16a). By including them here in a friendly manner, Paul puts feet to his request that God not hold their desertion against them (v

16). Tradition says that Linus became the first bishop of Rome (Irenaeus *Adv. Haer.* 3.3.3; cf. Eusebius *Hist. Eccl.* 3.2 [3.4.9]) and served for twelve years (Bernard, 151). A later tradition says that he was the son of Pudens and Claudia (*Apost. Const.* 7.46), and further “ingenuity” (Bernard, 151) traces them to the beginning of British Christianity. Paul concludes by sending greetings from all the Roman Christians (ἀδελφοί, “brethren,” here refers to men and women; cf. 1 Tim 4:6; 1 Cor 16:20; 1 Thess 5:26, 27).

**22** ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ’ ὑμῶν, “The Lord [be] with your spirit. Grace [be] with you all.” As Chrysostom comments, “There can be no better prayer than this. Grieve not for my departure. The Lord will be with thee” (“Homily 10”; NPNF 13:516). It is fitting that a personal epistle of encouragement end on the note of God’s grace. The different subscriptions (see *Note s*) identify Timothy as the recipient and Paul as the author, specify the document as the second letter, and identify Rome as the place of writing.

Paul ends his letter to Timothy in a slightly different form from elsewhere. His final greeting is often “the grace of our Lord Jesus Christ be with you” (cf. *Comment* on 1 Tim 6:21). Here Paul may split the benediction into two parts. The first is addressed specifically to Timothy; σοῦ, “your,” is singular. μετὰ τοῦ πνεύματός σου, “with your spirit” (Phil 4:23; Phlm 25; ὁ πνεῦμα, “spirit,” cf. *Comment* on 2 Tim 1:7), has roughly the same meaning as the plural μεθ’ ὑμῶν, “with you” (cf. Rom 16:20; 1 Cor 16:23; 2 Cor 13:13; Gal 6:18; 1 Thess 5:28; 2 Thess 3:18; 1 Tim 6:21; Titus 3:15). The second part may be addressed to the Ephesian church; ὑμῶν, “you,” is plural, hence “you all” (cf. *Comment* on 1 Tim 6:21, which also uses the plural, and the simplified benedictions in Titus 3:15; Eph 6:24; Col 4:18). Yet Paul ends his personal letter to Philemon with a plural ὑμῶν, “you” (25), so perhaps too much should not be made of the plural in 2 Timothy. Unlike the first epistle, Paul is not here addressing the church as a whole. The plural “you” may address Timothy’s associates in Ephesus such as Priscilla, Aquila, and the household of Onesiphorus (v 19).

If the traditional historical reconstruction of the PE is correct, then these are the final recorded words written by Paul, apostle to the Gentiles. God’s grace overflowed in his life with the faith and love that were in Christ Jesus (1 Tim 1:14). He lived a life characterized by the grace of God calling sinful men and women to Christ by faith. And he ends his ministry having fulfilled his calling (2 Tim 4:6–7) with χάρις, “grace,” on his lips. Sometime that fall Timothy may have made the trip to Rome to see Paul one last time on earth. Paul lost his life most likely that winter. According to the Ostian Way tradition, Paul was beheaded at Aquae Salviae near the third milestone on the Ostian Way (F. F. Bruce, *Paul, Apostle of the Heart Set Free* [Grand Rapids, MI: Eerdmans, 1977] 450–51). Paul looked forward to his crown of righteousness (2 Tim 4:8), to being with the Lord (Phil 1:21, 23), to seeing him face to face, and to knowing God just as he is known (1 Cor 13:12). His wish was that Timothy and all who long for Christ’s appearing be found as faithful.

### **Explanation**

Paul was at the end of his life. The trial had begun and his ministry was somewhat validated, but Paul knew this would end in death, and he wanted to see his good friend Timothy one more time this side of heaven. Paul was lonely. He had been deserted by one good friend, Demas, and by most everyone else. The rest of his inner circle had left on their respective ministries; only Luke remained. As he came to Rome, Timothy was to get John Mark and Paul’s cloak and his parchments. He was also to be careful of Alexander; he was a dangerous person, but vengeance was the Lord’s.

In a remarkable but expected attitude of trust, Paul expresses his assuredness that the Lord is with him and will rescue him from any real harm by bringing him into heaven. His ministry was complete, he had faithfully proclaimed the gospel to all the nations, and his next stop would be heaven.

Paul concludes by greeting some of Timothy's friends in Ephesus, reporting on the whereabouts of Erastus and Trophimus. Once again he urges Timothy to come quickly. Little time was left, and Paul would not be alive in the spring. He concludes by sending greetings from four members of the Roman church. Although Paul could not be with Timothy any longer, the Lord would be, and his grace would be with Timothy.

It is difficult, if not impossible, to end this discussion of the PE following more than ten years of writing without breaking into praise of the God who in his love and mercy saves sinners, even sinners like Paul, and uses them for his purposes. May we be found as faithful as Paul when we meet our final hour. *The Lord be with your spirit. Grace be with you all. Amen.*

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<sup>24</sup>Mounce, William D.: *Word Biblical Commentary : Pastoral Epistles*. Dallas : Word, Incorporated, 2002 (Word Biblical Commentary 46), S. 584



# SERMON PREPARATION WORKSHEET

Scripture Text: independently shared or as part of the introduction

Sermon Title: independently shared or as part of the introduction

Introduction:-Illustrative material

*Now: Contemporary situation, illustration or lived experience*

*Then: The Biblical text*

*Always: The thesis statement.*

Big Idea (Robinson), Function and Focus Statement (Craddock); Thesis Statement: The sermon in a sentence

Sermon Body

*Movement 1:*

Explanation: Text: Then

Application: People: Now

Illustration: Lived Experience: Always

Celebration -minor: Movement is closing. Packet is complete. (Commercial)

Transitional Statement: Reiterates the movement and reinforces the flow of the movements.

## Conclusion:

*Connecting to the Kerygma – How does this sermon connect to the salvific work of Jesus?*

*Celebration -major*

– Henry Mitchell in his book “The Recovery of Preaching” says that preaching without celebration is a de facto denial of the good news of the gospel in any culture.

It serves as reinforcement for retention and availability.

It is fulfillment and affirmation of personhood and identity by means of free expression.

It draws people into community, it is best done in a group setting.

It defines a habitable living space – the establishment of a celebrative island of consciousness in a vast sea of deprivation and oppression

Finally, it is a fitting climax to a balanced proclamation, one that has had exegesis, exposition, explanation, application and meaningful illustration.

# ILLUSTRATIONS

## SOURCES OF ILLUSTRATIONS

- 1) **Personal stories**—the congregation wants to be in touch with your own humanity, your strengths and weaknesses.
  - i) Don't always be the hero or always look good.
  - ii) Don't let your personal stories grow into something bigger than they really are.
  - iii) Limit details to the pertinent information.
- 2) **Biography, autobiography and historical**—use both sacred and secular.
- 3) **Sciences**—draw from the studies of biology, chemistry, etc.
- 4) **Periodical literature** - research regularly *National Geographic*, *The Smithsonian*, and other weekly and monthly magazines.
- 5) ***The Reader's Guide Index to Periodical Literature***—an excellent source indexing all the popular and technical magazines published in the English language.
- 6) **The congregation**—a wonderful resource for illustrative material, but must be used with discretion
- 7) **Sites on the internet:**
  - i) <http://www.sermoncentral.com/>
  - ii) <http://www.sermonillustrations.com/>
  - iii) <http://bible.org/illustrations>
  - iv) <http://www.moreillustrations.com/>
  - v) <http://www.google.com/>
  - vi) <http://www.wikipedia.org/>
  - vii) <http://www.preachingtoday.com/findillustrations/>
  - viii) <http://www.sermonillustrator.org/>
  - ix) <http://www.theafricanamericanlectionary.org/sermon.asp>

## TYPES OF ILLUSTRATIONS

### Historical Illustrations:

**Theodore Roosevelt's wife and mother die *Feb 14, 1884*:** On this day in 1884, future President Theodore Roosevelt's wife and mother die, only hours apart.

Roosevelt was at work in the New York state legislature attempting to get a government reform bill passed when he was summoned home by his family. He returned home to find his mother, Mittie, had succumbed to typhoid fever. On the same day, his wife of four years, Alice Lee, died of Bright's disease, a severe kidney ailment. Only two days before her death, Alice Lee had given birth to the couple's daughter, Alice.

The double tragedy devastated Roosevelt. He ordered those around him not to mention his wife's name. Burdened by grief, he abandoned politics, left the infant Alice with his sister Bamie, and, at the end of 1884, struck out for the Dakota territories, where he lived as a rancher and worked as a sheriff for two years. When not engrossed in raising cattle or acting as the local lawman, Roosevelt found time to indulge his passion for reading and writing history. After a blizzard wiped out his prized herd of cattle in 1885, Roosevelt decided to return to eastern society. Once back in New York in 1886, he again took up politics and took over raising his precocious daughter, Alice, who later became a national celebrity.

**King Victor Emmanuel III** - During World War I, King Victor Emmanuel III of Italy had gone with his troops into battle. In the midst of shell fire, a lieutenant who had fallen, mortally wounded, called a soldier, gave him a few keepsakes to convey to his family, and then ordered him to fly. But the soldier tried to carry the lieutenant to a place of safety. Some gunners called to him through the infernal fire: "Save yourself! Save yourself!" But still he remained. In the distance a motor horn could be heard, and the whisper went around that the king had left the field. The soldier still struggled with the officer's body, but the lieutenant died in his

arms. Flinging himself on the corpse, the young fellow exclaimed with tears: "Even the King has gone away!" Then a hand touched his shoulder. He shook himself, rose, and stood at attention. "My dear boy," said the King, "the car has gone; but the King is still with you." And, there he remained till the end of the day.

## **Oseola McCarty, a Washerwoman Who Gave All She Had to Help Others, Dies at 91**

**By RICK BRAGG**

Published: September 28, 1999

**HATTIESBURG, Miss., Sept. 27.**

Oseola McCarty, who gave away a life savings of \$150,000 to help complete strangers get a college education at the University of Southern Mississippi here in her hometown, died late Sunday afternoon in the frame house where she took in laundry and ironing and made her small fortune a dollar or two at a time.

Miss McCarty was told that she had liver cancer three weeks ago, about a year after she underwent surgery for colon cancer. She wanted her last days to be spent in the little house where she spent most of her life. She was 91.

"I don't want to close my eyes because I don't know if I'll open them again," the tiny, frail woman told a visitor recently. "But I am not afraid."

In anticipation of her death, she decided in the summer of 1995 to give away most of her life savings, saying there was nothing in particular she wanted to buy and no place in particular she wanted to go. An only child who had outlived her relatives, she lived a solitary existence, surrounded by rows of clothes she made pretty for people who knew her only as the washerwoman.

"I'm giving it away so that the children won't have to work so hard, like I did," she said in July 1995.

She did not want any monuments, any proclamations, said people who knew her. But the selflessness of her gift would bring her worldwide attention. The woman who had gone out only for some preaching at the Friendship Baptist Church in Hattiesburg and to buy groceries would be honored by the United Nations, would

shake hands with President Clinton and would receive more than 300 awards. People all over the world knew who she was and what she did.

The woman who acted in anticipation of death found a life she could have never imagined. She flew on a plane for the first time in her life and laughed out loud when the food did not fall off the tray as the plane rumbled through the sky. She stayed in a hotel for the first time in her life, and before she checked out, she made the bed.

"People treated her like a monument," said Jewel Tucker, the secretary to the president of the university and Miss McCarty's traveling companion in those almost giddy years after the gift. "But she was really a movement. It will keep moving."

Contributions from more than 600 donors have added some \$330,000 to the original scholarship fund of \$150,000. After hearing of Miss McCarty's gift, Ted Turner, a multibillionaire, gave away a billion dollars.

"He said, 'If that little woman can give away everything she has, then I can give a billion,' " Ms. Tucker said.

If anyone can say they felt adoration in their life, Ms. Tucker said, Miss McCarty could. People would see her in airports and flock to her. Some people just wanted to touch her, as though she was good luck.

Along with all the plaques and trophies or other honors -- she received the Presidential Citizen's Medal, the nation's second-highest civilian award, and an honorary doctorate from Harvard University -- she was awarded other things that were pure fun.

In 1996, she carried the Olympic torch through part of Mississippi. Later that year, hers was the hand on the switch that dropped the ball in Times Square in New York's New Year's Eve celebration. In fact, she said at the time, it was the first time she had stayed up past midnight.

Miss McCarty will lie in state in the rotunda of the university's main building on Saturday.

Friends like Aubrey K. Lucas, president emeritus of the University of Southern Mississippi, said it warmed him and others that came into contact with her to



know that a lifetime of loneliness had been pushed aside by all the positive attention that her gift brought.

Horace Fleming, the university's president, said he sometimes wondered if all the attention that came her way was really welcome. But he believes now that it was.

Her traveling companion, Ms. Tucker, knows that Miss McCarty did enjoy it.

Although she never asked for it, "She loved every minute of it," Ms. Tucker said.

In time, people came to see her almost like an oracle and listened closely for pearls of wisdom at the little woman's knee.

But her friends know that Miss McCarty's wisdom was really a mix of common decency and common sense.

"There's a lot of talk about self-esteem these days," she once said. "It seems pretty basic to me. If you want to feel proud of yourself, you've got to do things you can be proud of. Feelings follow actions."

The university's president said that a New York reporter once asked him out of earshot of Miss McCarty to tell him the true story of her gift.

"How did it really happen?" the reporter asked him.

The president told the reporter that it happened just as Miss McCarty said, that she had wanted to do something good with the money she had made. It is not any more complicated than that, Mr. Fleming said.

In a world in which people are suspicious of things too good to be true, he said, Miss McCarty really was good and true.

## Sports:

**Tyson vs. Spinks:** 1988-06-27: Mike Tyson 218¼lbs beat Michael Spinks 212¼lbs by KO in round 1 of 12

- Attendance: 21, 785 (Paid attendance) this does not count the pay per view event numbers.
- Date: June 27, 1988

Location: Convention Hall, Atlantic City, New Jersey, USA

Referee: Frank Cappuccino

Judge: Eva Shain

Judge: John Stewart

Judge: Rocky Castellani

- World Boxing Council Heavyweight Title (Tyson defending)
- World Boxing Association Heavyweight Title (Tyson defending)
- International Boxing Federation Heavyweight Title (Tyson defending)
- Time: 1:31
- Weights: Spinks 212.25 lbs., Tyson 218.25 lbs.

### Comments

- 1988 - Ring Magazine Round of the Year.
  - This was the fight in which Tyson, three days short of his 22nd birthday, produced what is widely regarded as the most dominant performance of his career. Many experts agree that Tyson would have been a match for any heavyweight in history on this night.
  - Spinks, who didn't hold a belt but was regarded as the linear champion after twice beating Larry Holmes, had a perfect 31-0 record. Tyson had won 34 bouts in a row, with 30 KOs, including seven world title wins in 16 months.
  - The fight, at the Convention Hall in Atlantic City, New Jersey, attracted

enormous worldwide interest and was billed "Once and for all", meaning the winner would be recognized beyond dispute as the real heavyweight champion.

- Tyson came out in his usual aggressive style, immediately putting Spinks on the back foot. With just over a minute gone, Tyson dropped Spinks with a right hand to the body - the second time for the former light-heavyweight champion had been down in his career (first time was against Dwight Muhammad Qawi in 1983).

- Spinks got up but was caught with another big right, this time on the chin, and counted out after one minute 31 seconds of the first round. Earned USD 13 million

- Tyson earned a record USD 22 million for the fight, the biggest purse ever paid to a boxer at that time.

### **Malice at the Palace:**

The **Pacers–Pistons brawl** (colloquially known as **The Malice at the Palace**)<sup>[1]</sup> was an altercation that occurred in a National Basketball Association game between the Detroit Pistons and Indiana Pacers on November 19, 2004 at The Palace of Auburn Hills in Auburn Hills, Michigan.

With less than a minute left in the game, a fight broke out between players on the court. As the fight was being broken up, a drink was thrown from the stands at then Pacers player Ron Artest (now Metta World Peace), while he was lying on the scorer's table. Artest then entered the crowd and sparked a massive brawl between players and fans.

The repercussions led to nine players being suspended without pay for a total of 146 games, which led to \$11 million in salary being lost by the players. Five players were also charged with assault, and all five of them were eventually sentenced to a year on probation and community service. Five fans also faced criminal charges and were banned from attending Pistons home games for life.

The fight also led the NBA to increase security presence between players and fans, and to limit the sale of alcohol.

The brawl began with 45.9 seconds remaining in the game, when Indiana led the game 97–82. Piston center/forward Ben Wallace was fouled from behind by Pacer forward Ron Artest during a lay-up attempt. Wallace responded by shoving Artest in the chest, which led to a physical confrontation between several players from both teams.<sup>[6]</sup> During the argument, Artest lay down on the scorer's table while putting on a headset to speak with radio broadcaster Mark Boyle (who was hurt later in the altercation). He also taunted Wallace which led Wallace to throw an armband at him. A spectator, John Green, then threw a cup of Diet Coke<sup>[7]</sup> at Artest while he was lying on the table, which hit Artest in the chest.<sup>[6]</sup>

Artest responded by running into the stands and attacking a man who he mistakenly believed was responsible. In retaliation of the cup thrown at Artest,<sup>[8]</sup> teammate Stephen Jackson also ran into the stands shortly after and threw punches at fans, and eventually players from both teams entered the stands while many fans spilled out on to the court to escape the altercation.<sup>[6]</sup> Another melee started when Artest was confronted on the court by two fans, Alvin "A.J." Shackleford and Charlie Haddad. Artest punched Shackleford and knocked over Haddad in the process. Jermaine O'Neal intervened by punching Haddad in the jaw after a running start. The scene became chaotic and outnumbered arena security struggled to reestablish order.<sup>[6]</sup>

The remaining seconds of the game were called off and the Pacers were awarded the 97–82 win.<sup>[4]</sup> More beverages and debris were thrown at Pacer players and other personnel as they were escorted from the court, including a folding chair that was thrown across the crowd that had assembled on the court. No players from either team spoke to the media before leaving the arena. Nine spectators were injured, and two were taken to the hospital.<sup>[9]</sup> No players reported injuries due to the incident

## Periodicals

### **New York Daily News: Christ the King Does It Again:**

7 In Row This Crown's the Best of All, Royals Claim

BY NUNYO DEMASIO

Sunday, March 24, 1996

GLENS FALLS They have had a storied team over the last several years. The Christ the King Royals had won six consecutive New York State Federation Championships. So, another one in their stuffed trophy case might seem routine.

But after Christ the King defeated Bishop Maginn of Albany, 65-44, to win its seventh straight state championship at the Civic Center yesterday, several Royals players said it was their most satisfying crown.

## Science

**Geese:** When a flock of geese flies, they fly as a team. They fly as a unit. They fly with one goal: to get from Point A to Point B. If you notice, the formation of a flock of geese is always in the shape of a “V,” and there is one goose that is at the point of that “V.” That is by design. The goose at the point of the “V,” the lead goose, is creating a pocket of air current that makes flying for the rest of the flock much easier. The lead goose is hitting the headwinds straight on. The lead goose is being buffeted by the crosswinds, the down winds, and the wind shears. The lead goose is taking the punishment so that the other geese behind him or her can have an easier path through which to fly. They all are on the same team. They all have the same goal. They all fly with the same purpose: to get from Point A to Point B.

When the lead goose has been beat up too much, has been beaten down too much, or gets too tired to stay on the point and be buffeted any longer, it gives a signal and whoosh—a teammate, an ally, another goose, shifts position with it to take the point and give the leader some rest. But they do not stop flying. They are all on the same team. They all have the same goal. They are all flying with the same purpose: to get from Point A to Point B.

If a goose gets sick, if a goose gets tired, if a goose gets hurt, or if a goose gets wounded, they don’t let that goose go down to the ground all by itself. Two other geese at a minimum, sometimes three, sometimes four, go down with the tired goose or the wounded goose, and they stay with the one who had to drop out until that one is strong enough to get back up and resume flying again. Or they will stay with the goose until it dies so that it will not have to die alone. Geese got more sense than people!

Whenever you hear all of that infernal noise coming from a flock of geese, moreover, it is not just background noise. It is not just needless noise. The geese in the back of the “V” formation are honking their encouragement to the goose that is up on the point. They are saying, “Honk! Go ahead. Honk! You are doing a

good job. Honk, honk! We got your back. Honk, honk! Let us know when you need some help, or you need some rest.”

Another benefit to the V formation is that it is easy to keep track of every bird in the group. Flying in formation may assist with the communication and coordination within the group. Fighter pilots often use this formation for the same reason.

Another benefit is that they take advantage of the collective memory of the group.