

II Tim 4: 9-13

Intro: An employment (personal director) worker who once told me preachers & teachers make the worst recommendations & evaluations. They find it hard to tell you the truth about people. Yes so Paul

v. 9-

① more definitely expressed in v. 21 - "before winter" (EET)

② Earnestly endeavor (Tendent)

③ He urges Timothy to lose no time in coming to him (Fyrballe)

④ The heart of the Apostle is laid bare. He could stand alone, if need be, & die alone; but he craved companionship, which is no discredit to him. In Psalm 138 our Lord desired his disciples to "watch w/ me." Matt 26: 38, 40
cf 1:4. It is an urgent personal request, repeated in v. 21.

On 1:4: A "human interest" story. when the time came for separation it was too much for Timothy.

This verse reveals ~~something~~ elements in the Apostle's character which ought not to be forgotten in a final estimate of the man. The fiery controversialist who could write the Epistle to the Galatians was a man of tender love. He may have been more "tough" than Timothy, though he was no stranger to ~~tears~~ tears. (Eph 3:18; Act 20:31)

The tears of Timothy may have sustained him in his imprisonment.

A preacher whose intellectual grasp is strong has added power when it is suffused w/ emotional warmth. Cold intellect ~~has~~ does not sway multitudes; hot passion does not give them anything to take away; intellect on fire teaches them, moves them, feeds them w/ the truth of G.

The attitude of the apostle to the tears of Junia is a true expression of Xian behavior. We are not called to a hard stoicism which condemns all emotional experience. There is nothing to be ashamed of in a good ~~and~~ honest cry & if it may have a cathartic effect. It may reveal an intensity of belief or the ~~depth~~ depth of love. In it may be detected the bonds of fellowship & the reality of sympathy.

In the present verse we see Paul the old Xian man, hungry for fellowship. He wanted to see Junia for his own sake. He just cried from his heart: "Try hard; come soon."

That I may be filled w/ joy - the man who knew the secret of joy is "in the lock" (Phil 4:4) knew also that it sometimes comes thru his servants. There is no contradiction.

(Ward)

⑤ A fascinating passage which ~~features~~ follows which contain cameo recognitions of the lions of the early Church.

- Paul has no doubt that Junia will come.

of Paul's
5th Imprisonment

to
second
Imprisonment

Demas had once a run with (Philem. 24). In the small letter he is called a fellow-labourer - in writing to Colossians ~~where~~ ~~he~~ in the Lycaonia valley where Demas lived, a bare mention of his name is made (Col 4:14). And now Demas appears a 3rd time, deserter who was gone recaptured by the pagan society he left.

Demas had found the tug of "the society he lived in" too strong. Perhaps he had follow x on a gust of emotion which

5) Cont'd =

had chilled amid the cold realities of life. Perhaps unpopularity, love of a pagan woman, fear of some deprivation, the restraining influence of wife or parents ... " (Blalock)

6) The old warrior of X turns here from the contemplation of his blissful future to a personal valuation of some ~~men~~ of the brethren who had shared in his ministry

"Do thy diligence to come shortly unto me" (4:9), Paul tells his beloved Timothy, & then at once proceeds w/ the final roll call of the many others who were affecting him in one way or another in the closing days of his life.

7) - a touching evidence of Paul's unshaken confidence in Timothy's fidelity & devotedness. (Wychuck) (Vind)

10) Verse (~~VI~~ VI, 9, 21), Paul urges Timothy to strive diligently to reach w/ the least possible delay. In the face of death, glorious as the future prospect is (cf. v. 8) Paul "beseeches the presence & sympathy of his best beloved friend, others had defected (cf. v. 10 + 1:15), but Timothy's loyalty & devotion comforted Paul.

8) From his unrepentant survey of the past ("I have fought the good fight ...") & his confident anticipation of the future ("... there is laid up for me the crown!"), Paul returns (which we must always do) in thought to the present & his personal predicament ~~of the present~~. For the great Apostle Paul was also a creature of flesh & ~~for~~ blood, a man of like nature & passions w/ ourselves. Although he has finished his course & is awaiting his crown, he is still a frail human being w/ ordinary human needs

① Cont'd
 He describes his plight in prison & ~~expresses~~ expresses in particular his loneliness.
 Several factors contributed to his sense of isolation & these he openly describes. He has been ~~deserted~~ deserted by his friends (9-13); he has been opposed by all under the Captivity (14, 15); & he had been unsupported at his first defence (16-18).

The Apostle feels himself truly cut off & abandoned from the churches he founded & from the people in them he knows & loves. A more poignant still is the fact that a number of his close ~~companions~~ traveling companions have - for a variety of reasons - left him or become separated from him. It is their fellowship that he misses more than anybody's.

(Stoll)

vs 10

① Demas, the one-time faithful assistant (Col 4:14), had quickly abandoned Paul, the drowned man.

"abandoned me" is poignant; the aorist is content to state the fact & nothing more. It is a closed tense, final.

For "Having loved" - the participle is evidently the opposite of loving the Lord's appearing which is mentioned in v. 8. We are compelled to believe that Demas gave up the love of that coming epiphany for the love of this present world's course. This is what cut into Paul's heart most deeply.

(Jenski)

② Demas = He had greater concern for this present world than for the other world of eternity & glorious immortality. (Wesleyan B.C.)

③ Demas = Phil 24; Col 4:14 "left him in the ~~church~~ lurch, abandoned him." We can readily feel Paul's sigh of pain in those words. In contrast to those who love the lord's appearing (v. 8), Demas became enamoured w/ "this present world," its enjoyments & its exciting activities. Instead of sticking by the Apostle in his time of greatest need, he "departed unto Thessalonica." (Woychuk)

④ A Xian was dazzled by the glitter of this present world & an apostle was deserted. The thought is that Demas fell in love w/ this present world. He may have been working up to it, may have felt the allure; but as Paul expressed it there was a moment of decision. Any resistance came to an end & off he went to Thessalonica. The separation was the outcome of the "falling in love."

He had been caught by the transient & was forgetting the abiding; he had paid more attention to the seen than to the unseen (2 Cor. 4:18)

This present age - the contrast is between "this age" & "the age to come," through preoccupation w/ this present world Demas had deserted Paul. He had forsaken him, left him in the lurch - something which I never do. Demas was not ~~guilty~~ guilty of apostasy but of failure in discipleship. His downward path may be traced or expounded by an arrangement of texts - (1) Phil 24 (2) Col 4:14 (3) II Tim 4:9.

A man is remembered for his failures. (5)

④ Cont'd

the later careers (after Col 4:14) of the two men, Luke & Demas, ~~is~~ invite comparison. Each Xian worker showed such promise. ~~The~~

The fault lay not in going [only] but in doing it when he did. A bigger man would have waited until Paul's case had been settled. The sting lies in the word deserted. It was because of his keen feeling that he had been left in the lurch that Paul so urgently appealed to Timothy to come to me soon. For the fellow worker on whom he relied had failed him. (Ward)

⑤ The request for Timothy's presence is all the more significant in view of the defection of Demas. There is a note of solitariness as well as sadness in the statement - "For Demas", for Paul clearly regards his action as related to him personally & not to the Church at large.

The contrast between those who love X's appearing & Deives who loved this present world (aiōn) is brought out not only by the use of the same verb (agapao, love), but also by the fact that aiōn denotes the world under aspects of time, thus emphasizing the difference between the present & future time sequences. (Lyndale)

⑥ Hath forsaken - the compounded preposition ev denotes a condition or circumstances in which one has been left, as the common phrase left in the lurch.

(Vincent)

(7) Forsook, not merely left. The artist points to a definite past occasion now in Paul's mind. (E6T)

Verse 11

① Luke = nothing could be more natural than that "the beloved physician" & historian should feel that he of all men was in his place beside St. Paul when the end was so nearly approaching.

Mark - Paul was now completely reconciled to John Mark who had, before Act 4:10 was written, vindicated & justified the risk Barnabas had run in giving him a chance of recovering his character (Acts 13:13; 15:38).

It is characteristic of Paul that he should not regard "the ministry" which he received from the Lord Jesus" as "accomplished" so long as he had breath to "testify the gospel of the grace of God" (Acts 20:24).

(E6T)

② Two tributes

Luke = He wrote the Third Gospel & the Acts & was an intimate companion of the apostle. A study of the "we" sections of the Acts is recommended. He was an educated Greek w/ a flair for his own language.

He must be one of the most self-effacing Christians on record. Part of the explanation for his being the beloved physician lies in his self-effacing loyalty.

③ Ant D

Tim 4

(7)

He also is w me. The presence of Timothy would bring added refreshment to Paul; & a third man would relieve heavy times of his duties.

Mark - must have been under religious influence from comparatively early days - a prayer meeting took place in his home (Acts 12:12; Cf. 1 Tim. 1:5; 3:15). He may have been the young man in the linen cloth. (Mark 14:51). He joined Barnabas & Paul (Acts 12:25) & went w/ them on Paul's first missionary journey (Acts 13:5) either to make himself generally useful or a sort of "junior churchman" & "minister of the word" (Lk 10:2). He left them before the journey had been completed (Acts 13:13) & returned to Jerusalem to his mother's home. In the eyes of Paul he was accordingly in disgrace, & when Paul prepared to take the second work of his presence on the second journey, he went off w/out Barnabas (Acts 15:36-41). Reconciliation followed: Paul told the Colossians to receive him (Col 4:10). He also called him his fellow worker Philem 24. His association w/ Barnabas is well known: they were cousins. It is not so often remembered, that Mark & Luke were associated.

Paul's words imply a tribute for Luke for loyalty & to Mark (a repentant Demas) for being useful in serving me. The assumption that Mark would be willing to accompany will have been a tribute to his courage. He was called "my son" by Peter (1 Peter 1:13). Timothy must first pick up Mark & then bring him w/ you. (Word)

④ The aorist participle having taken up Mark is the Greek idiom. It is we have a most interesting glimpse of Mark. The participle "having taken up Mark" implies Mark is assisting Timothy in supervising the churches.

in the great Asian field

① cont'd

②

⑧ Luke... probably remains w/ Paul to minister to his weakness. The word only in the NA suggests an emphasis which is absent from the Greek - "Luke is the only one w/ me" (Moffatt)

Mark appears as a member of the Pauline circle, & in striking contrast w/ the ~~dis~~ disreputation he created by his early association w/ Paul (Acts 15:37-38), he is now commended for his usefulness (sewiceable, not profitable) for ministry (diaboula; a quite general term expressing any form of service). Scott suggests the meaning "he can turn his hand to anything."

⑨ Mark - "There is hope of a tree, if it be cut down, that it will sprout again, & that the tender branch thereof will not cease (Job 14:7). Paul felt that he had ~~at~~ reason for the cutting down, but rejoiced in the fresh sprouting of the tender branch. (Vine)

⑩ Luke is not a conspicuous ~~one~~ figure but a useful one. By reason of his training he could render professional service to Paul, who suffered a ~~severe~~ constitutional malady (Gal 4:13 & # 12:7-12). - Constitutional = the makeup of a ~~person's~~ person's body or mind.

(Wesley & C)

⑪ Why did Luke stay w/ him to the end? Perhaps it was because the ~~aged~~ aged, ailing Apostle needed the services of the beloved physician in his closing years & because Luke's deep personal devotion to Paul would lead him to stay right w/ him.

① would

It Tim ②

Mark had a ~~short~~ checked career... He is a ~~very~~ vivid example of a young man who failed in his first attempt, but finally made good. (EBC) alex anderson

⑫ Luke - He was a great historian. He accompanied Paul on his first trip to Rome & described the adventure on the grain ship brilliantly. In trace a little of his seq. effacing, see Luke the "we-passages" in Acts Col 4:12; Phil 24 & II Cor 8:18, where Luke is probably the man ~~described~~ described so warmly.

Mark - Perhaps his uncle Barnabas (Col 4:10), or perhaps his mother Mary (Acts 12:12) pushed him into missionary work when he was intended to write a Gospel. He caused a split between Paul & Barnabas (Acts 15:36-40). Failure is not ~~final~~ final, & here is Mark back in favor. (Blacklock)

⑬ Verse 13

offense has been taken that Paul should ~~not~~ mention such articles, especially the cloak. Some also ~~ask~~ ask whether inspiration is needed for a verse like this. The answer to the latter is this, if inspiration is able to watch over what he deems as the great utterances, is able to watch over why should it not guide also in what some of us certainly deem the minor ones? (Only minor if you've never been in a cold prison).

Perhaps my mere attempt to ask for really emphasis less the ~~inspiration~~ ~~super~~ ~~sanct~~

It is not a healthy spirituality that forgets a saint's physical needs. The thought of Paul's faraway cloak has a bit of comfort to bestro on poor fellow ~~suffers~~ suffers. The apostle must live in similar dungeons for the gospel's sake.

① could.

Jesus, too, had not where to lay his head.

Your comfortable ~~the~~ circumstances & mine
have not been those of all other believers.
Paul's missing cloak is material for a sermon,
(Lenki)