

~2 Timothy~

Lesson 25 – The Lord Stood with Me

Let's begin by reading our text today- **2 Tim 4:14-18**

Last week we began taking a deep look into the lives of the brethren that Paul mentions in this last section. Many of these people are beloved brethren and friends of the Apostle Paul. And as we take a deeper look into their lives, these people start to come alive to us. They are not just a list of names, but fellow workers of God and brothers and sisters in Christ who said yes to God.

There are 17 names in this list, and we learned about 7 of them last week. And out of these 17 names, 15 are brethren in Christ and two of them are apostates who had abandoned and betrayed the Apostle Paul. These two are Demas and Alexander. Last week we learned of Demas, the one who forsook Paul, and today we will be learning of Paul's arrest and first defense at his second imprisonment and how Alexander played a big part in this arrest and conviction.

So let's start by unpacking verses 14-15:

2 Timothy 4:14-15 ¹⁴†Alexander the coppersmith did me much harm. †May the Lord repay him according to his works. ¹⁵†You also must beware of him, for he has greatly resisted our words.

† ¹⁴ *Alexander the coppersmith...*

- Three times we see the name Alexander mentioned in the Bible, Acts 19:33; 1 Tim 1:20; 2 Tim 4:14. Alexander was a common name in those days, so it is uncertain if these are all the same person. One possible reason the Alexander in 2 Timothy is different than that of 1 Timothy and Acts is because Paul specifically names Alexander as the “coppersmith” in 2 Timothy, which Paul may be doing to set him apart from the other Alexander.
- In Acts 19:33, Alexander is a Jew in Ephesus, and in the Acts 19 account, Demetrius stirs up the crowd against Paul saying that he was taking away their business by preaching against false gods, Acts 19:23-34
 - The Alexander in Acts 19 was a Jew who was “put forward” as a spokesperson by the other non-believing Jews in an effort to disassociate themselves from the Christians and focus the crowd on Paul
 - So the Alexander of Acts 19 was a Jew, but not a believing Jew.
- The Alexander from 1 Timothy was a Christian who fell away and apostasized as Paul says in 1 Tim 1:19-20, *“some having fallen away and have suffered shipwreck, of whom are Hymenaeus and Alexander... whom I have delivered over to Satan, that they may learn not to blaspheme”*.
 - It is possible this could be the same man as Acts 19, but it doesn't have to be
 - Some people say this may be the same man because the Alexander from Acts 19:33 was from Ephesus and Alexander the coppersmith may also be from Ephesus.
 - Also, Alexander is a metal-worker, a “coppersmith” and Demetrius was a silversmith, so there is a likelihood of Demetrius and Alexander knowing each other being in a similar trade.
- However, I think the Alexander of 1 Tim 1:20 and 2 Tim 4:14 are the same person because the Alexander from 1 Tim 1:20 was an apostate and somebody who Paul had to remove from the church.
 - This would give Alexander the coppersmith the motive to “do much harm to Paul”
 - Purging Alexander out of the church was a necessary action to cleanse the church of these false teachers trying to sway other Christians away from the Truth. All through both letters to Timothy, Paul charges Timothy to guard the Truth from false heresy, 1 Tim 1:3-4, 18-20; 4:1-2, 7; 6:3-5, 11-12, 20-21; 2 Tim 1:15; 2:14-26; 3:1-9; 4:1-5.
 - Alexander was probably offended that Paul would forbid him into the church, having been turned

over to his own lustful desires, being turned over to Satan, 1 Tim 1:20. So now it is possible that this man has retaliated against the Apostle Paul to the point of betraying him to the Roman government to be arrested.

- Paul tells Timothy, “**Alexander the coppersmith did me much harm.**”
 - “did”~ endeiknumi, ἐνδείκνυμι. A better translation would be, “to show” or “to make a public declaration”, Rom 9:17; 2 Cor 8:24; 1 Tim 1:16; “he showed much evil to me”
 - In other Greek literature apart from the Bible, this word is used in a forensic sense meaning “to make a declaration against” as in a court of law.
 - If this is the case, at Paul’s “first defense”, Alexander might have been one of the accusers in the Roman trial.
 - So we could read this as, “Alexander the coppersmith charged me with much evil in his declaration against me at my first trial in the Roman court”.
 - I believe Paul was arrested in Troas, so if Alexander was once a part of the Ephesian church, he may have known of Paul’s dealings with Carpus in Troas, and maybe while Paul was spending his time in Troas, Alexander alerted the Romans to his whereabouts and he was arrested.
 - If this be the case, Alexander may have traveled with the Roman guards back to Rome to act as a witness against the Apostle Paul, where he would have “declared and showed much evil to him (in the court of law)”
 - All through history there has been betrayers in the midst of the brethren. Wolves in sheep’s clothing, Matt 7:15; men who have crept in unnoticed, Jude 4; hidden reefs in your love feasts, Jude 12; betrayers like Judas with Jesus, Jannes and Jambres with Moses, 2 Tim 3:8; and Alexander with Paul.
 - In the 16th century, William Tyndale was being hunted down by the Roman Catholic church for translating the Bible into English, and it was Tyndale’s supposed friend, Henry Phillips, that betrayed him and turned him over to the Romish party which led to Tyndale’s martyrdom.
 - And we are seeing this in our world today in communist and Islamic countries. The government is training kids, family members and friends to betray their loved ones and turn them in. And these “informers” are being praised as heroes while their family members are tortured.
 - But think it not strange, Jesus told us this would happen, **Matt 10:21-22.**

† ¹⁴ *...May the Lord repay him according to his works....* ἀποδώῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ

- The Lord, Jesus Christ, the Righteous Judge, 2 Tim 4:1, 8, “**will repay**”~ apodidomi, ἀποδίδωμι, same word as in 4:8, “the Lord, the Righteous Judge **will give** to me on that Day”. The Righteous Judge will apodidomi, ἀποδίδωμι, will give to everyone according to his works. This goes for believers and unbelievers.
 - To believers, all those who “have loved His appearing”, this will be done at the Bema, βῆμα, Judgement, 1 Cor 3:12-15; 2 Cor 5:10; Rom 13:10.
 - To unbelievers, this Judgement will take place at the Great White Throne Judgement when all unbelievers are cast into the lake of fire, **Rev 20:11-15**. This is the reward for the apostate Alexander in which Paul has full confidence in God’s Righteous Judgment, Rom 2:5-6; 6:23. Therefore Paul does not do anything to take vengeance into his own hands, **Rom 12:19-21.**

† ¹⁵ *You also must beware of him, for he has greatly resisted our words...*

- “**you must beware of him**”~ double emphatic “you”. You Timothy, beware..., phulasso, φυλάσσω, of Alexander. This word is in the imperative mood and the middle voice, meaning this is a command that Timothy personally needs to be watchful for this harmful man.

- “for (because) he has greatly resisted our words”-
 - “resisted”- anthistemi, ἀντίστημι, to stand against (anti-stance) Perfect tense, Alexander has greatly stood against us and the result is continuing to be harmful to me and to you as well.
 - He has taken an anti-stance against “our words”- , τοῖς ἡμετέροις λόγοις, This Greek structure suggests these are not just Paul’s words, but the words of the gospel in general. Alexander has greatly stood against the words of the gospel and our common Christian faith.

2 Timothy 4:16 †At my first defense no one stood with me, but all forsook me. May it not be charged against them.

† 16 At my first defense no one stood with me, but all forsook me. May it not be charged against them.

- “at my first defense”- this is not his first imprisonment. This “first defense” is the *prima actio*, the preliminary investigation in Paul’s present trial.
 - As a Roman citizen, we learn in Acts 22:28-29 and Acts 16:37, Paul had the privilege of having a trial in a Roman court. Roman citizens were not to be beaten without first having been charged, tried, and found guilty.
- Because Paul was a Roman citizen, Paul had the right to a preliminary trial before the verdict. This first defense took place in the great basilica called The Basilica Aemilia in Rome.
 - This was a long rectangular building with a grand hall in the middle and rows of columns on each side leading to the tribunal seat of ivory raised on an elevated platform that the Praefect would sit on. On the sides of the tribune were seats for distinguished people and the prisoner then would stand in front. The prisoner would have his advocate, known as a procurator¹ (attorney) and also his accusers standing in front of the Praefect.
 - In the case of Paul, he was standing alone without a procurator, and his accuser, Alexander the coppersmith, was standing against him. Scripture doesn’t say if Paul stood before Nero himself. I think he may have because Paul was considered the ringleader of the Christian Way, Acts 24:5, and Nero may have wanted to personally judge the Apostle Paul. Also, Paul says he preached the gospel fully by preaching to all the Gentiles. For years, Paul’s heart was set to stand before Caesar and preach the gospel. Not out of his will, but because God told him that was what he was to do, Acts 19:21; 23:11. Scripture says he preached the gospel to all the gentiles to the full, so it is very possible he stood before Nero.
- “no one stood with me”- sumparaginomai, συμπαραγίνομαι.
 - σύν + παρα, γίνομαι - to come forth alongside with.
 - No one came forth to stand alongside with Paul.
- “but all forsook me” ἀλλὰ πάντες με ἐγκατέλιπον
 - “forsook”- egkataleipo, ἐγκαταλείπω, this is the same word used when Demas forsook Paul.
 - This is strong language saying, “no one stood with me, but all forsook me”. But Paul just said in verse 11, “Luke alone is with me”. So is this a contradiction?
 - Paul is specifically speaking of an advocate who would come forth in his first defense.
 - This person would act as a procurator, a defense attorney.
 - There are two reasons Luke didn’t come forth alongside Paul. 1) he may not have arrived in Rome yet. If Paul was arrested in haste, then shipped back to Rome, Luke may not have made it to Rome before the first defense. 2) In early Roman law, friends were able to act as

¹ Conybeare, W. J., & Howson, J. S. (1893). *The life and epistles of St. Paul* (New ed., Vol. 2, p. 578). New York: Charles Scribner’s Sons.

procurators to the prisoners, especially in Greece, but as time moved on, Rome began requiring these procurators to be elected Roman officials. This could have been the case with Paul and Luke and they would not allow Luke to act as Paul's advocate.

- Therefore, “no one”, contextually, means either no one authorized by the Roman court was willing to stick their neck out in Paul's defense, or Luke hadn't arrived yet and there were no other companions that were willing to come alongside Paul in his need.

- In either case, no one was willing to help Paul and they abandoned him in the courts

- “may it not be charged against them”

- Paul is speaking of those who didn't defend him in the Roman court. But this is the opposite of what Paul said concerning Alexander. He said of Alexander that he will be repaid according to his works. So what is the difference?
- These people didn't oppose Paul and the gospel, they just didn't come forward to defend Paul. Probably because they were scared of identifying with a criminal and they knew they could possibly be convicted as well.
- Paul says may it not be charged against them, much like Stephen when he was being stoned said, “*Lord, do not charge them with this sin*”, Acts 7:60.

2 Timothy 4:17 †But the Lord stood with me and strengthened me, †so that the message might be preached fully through me, and that all the Gentiles might hear. †Also I was delivered out of the mouth of the lion.

† *17 But the Lord stood with me and strengthened me...*

- “the Lord stood with me”- paristemi, παρίστημι, stand alongside
 - Deuteronomy 31:6 “*Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He is the One who goes with you. He will not leave you nor forsake you.*”
 - Heb 13:5- “*He Himself has said, ‘I will never leave you nor forsake you’*”
 - Prov 18:24- “*there is a friend that sticks closer than a brother*”
 - Matt 28:20- “*...I am with you always, even to the end of the age, Amen.*”
- The Lord stood alongside me and “strengthened me”- endunamáo, ἐνδυναμώω, to strengthen within, to empower, to pour strength within
 - Phil 4:13- “*I can do all things through Christ who strengthens me*”
 - Eph 6:10- “*...be strong in the Lord and in the power of His might*”
 - 2 Tim 2:1- “*be strong in the grace that is in Christ Jesus*”
 - 1 Tim 1:12- “*I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry.*”

So Paul went before the Roman court with his own defense, but not alone, with the Lord by his side. Paul didn't have a Roman advocate, he had “The Advocate”, Jesus Christ acting as his procurator, but not in a defense of Paul's freedom, but in a defense of the Gospel, in which he was able to preach fully to all the gentiles in the basilica.

Notice this; the Lord didn't strengthen Paul to be released, but rather to preach the gospel.

† *17 ...so that the message might be preached fully through me, and that all the Gentiles might hear...*

- “might be preached fully through me”- Paul was a useful vessel to the Master so that the proclamation might be fulfilled- *ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ* - passive voice- God was working through Paul
 - He empowers us to perform the good works that He has prepared for us, **Acts 9:15**.
 - Once Paul got in front of the Praefect, possibly Nero himself, Paul preached the gospel.
 - It's too bad we don't have record of this speech, but even so, I know what he said:

- He preached Christ and Him crucified, 1 Cor 1:23; 2:2;
- This isn't the first time he has stood in defense of the gospel before a king, Acts 26:19-23, 28-29.
- The fulness of the gospel proclaimed was that all the Gentiles in that basilica would hear the gospel.
 - The basilica was as long as a football field and could hold thousands of people and every one of these people heard the gospel preached that day including the king himself.

† 17 ... *Also I was delivered out of the mouth of the lion...*

- “*delivered*”- rhuomai, ῥύομαι, rescued, dragged out of danger- passive voice
 - God strengthened Paul, fulfilled his proclamation to the Gentiles, and rescued him out of the mouth of the lion.
 - This word is always used as being delivered or rescued out from evil. Paul used this in 2 Tim 3:11- “*and out of them all (all the persecutions) the Lord delivered me*”
- “*the mouth of the lion*”- can refer to several things.
 - Paul might be referring to the actual lions used to devour Christians in Nero's circus. But this is unlikely because Paul was a Roman citizen and so Paul would be given a more civilized death, beheading. But there could have been an exception made. The assault on Christianity was very hostile and even though Paul was Roman, this could have been overturned by Nero.
 - The lion could also be referring to Nero himself, because Josephus refers to Emperor Tiberius as a lion figuratively.
 - Paul could also be referring to Satan as the lion,
 - Peter describes Satan as a “*roaring lion, seeking whom he may devour*”, 1 Peter 5:8.
 - And also we see Satan and his demons referred to in Psalm 22:21- “*save me from the mouth of the lion and from the horns of the wild oxen...*”
 - I think any of these speculations are good possibilities of what Paul is meaning.

2 Timothy 4:18 †And the Lord will deliver me from every evil work †and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!

† 18 *And the Lord will deliver me from every evil work...* καὶ ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ

- “*will deliver*”- rhuomai, ῥύομαι, same word as v.17, will rescue, now future tense.
 - Paul is now looking to the everlasting kingdom, laying hold on eternal life.
 - This is very similar wording from Jesus in the Lord's Prayer...
 - Matthew 6:13-“*And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.*”
 - How can Paul say he is going to be delivered from every evil deed knowing he is going to his death soon? Here in this verse, Paul is not looking at physical deliverance, he has his eyes fixed on eternal life with Jesus. His departure, analusis, ἀνάλυσις, his being loosed from this life is exactly what is delivering him into the eternal kingdom. Paul is praising God for being delivered from everlasting destruction.

† 18 ...*and preserve me for His heavenly kingdom....* καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον

- “*preserve*”- sozo, σώζω, future indicative, “I will be saved”- this is going to happen. This is salvation. Preserved isn't a good translation.
 - We have been saved, we are being saved, and we will be saved into His everlasting heavenly kingdom.
 - Paul says, “heavenly kingdom” specifically making a distinction from this world, Col 1:13-14.
- Paul can't help himself and breaks into a heart of praise and adoration to the Lord saying...

Jesus is my Savior, He is the captain of my salvation, He is the One leading me into His eternal kingdom.

To Him be glory forever and ever, Amen!

¹⁴ Alexander the coppersmith charged me with much evil in his declaration against me [at my first trial in the Roman court]. May the Lord, [Jesus Christ, the Righteous Judge, who will render to each one according to his deeds] repay him according to his works. ¹⁵ You Timothy must also beware of him, for he has greatly opposed and taken a stance against the words of the gospel and our common Christian faith [of which he did at my first defense and now the result is continuing to be harmful to me and to you as well]. ¹⁶ At my first defense [in my present trial] no one has come forth alongside with me [to defend me], but all [those who were approved by the Roman court] forsook and abandoned me [leaving me alone to defend myself], may it not be accounted against them. ¹⁷ [But even though I did not have a Roman advocate], the Lord, [the great Advocate of our faith] stood alongside me and strengthened me by pouring His power into me, so that the proclamation [of the gospel] might be fulfilled through me, and that all the Gentiles might hear [of Jesus Christ and Him crucified]. Also, I was rescued out from the mouth of the lion, ¹⁸ and [not only was I rescued from physical death, as He has done countless times before], the Lord will also deliver me away from every evil work [and even eternal destruction itself], saving me unto His heavenly kingdom [having rescued us from the power of darkness and has transferred and changed our position unto the kingdom of His dear Son].

[Jesus, you are my Savior, the captain of my salvation, the One who leads me into Your eternal heavenly kingdom.]

To Him be glory forever and ever, Amen!