

2 Timothy Chapter 4

Verses 1-4: “Preach the word: Preaching is the God-ordained means to prevent defection from the truth. “Teachers” who appeal to “itching ears” tell people what they want to hear, not what they need to hear. Thus, both “shall be turned unto fables” (myths or legends).

2 Timothy 4:1 "I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;"

“I charge thee”: Or better “command.” The Greek has the idea of issuing a forceful order or directive (2:14; 1 Tim. 1:18; 5:21).

Before God and the Lord Jesus Christ”: The Greek construction also allows the translation “in the presence of God, even Christ Jesus,” which is probably the best rendering since He is about to be introduced as the judge (John 5:22). Everyone who ministers the Word of God is under the omniscient scrutiny of Christ (see notes on 2 Cor. 2:17; Heb. 13:17).

“Christ, who shall judge”: The grammatical construction suggests immanency, that Christ is about to judge. Paul is emphasizing the unique accountability that all believers, and especially ministers of the word of God, have Christ as Judge.

Service to Christ is rendered both under His watchful eye and with the knowledge that as Judge He will one day appraise the works of every believer (see notes on 1 Cor. 3:12-15; 4:1-5; 2 Cor. 5:10). That is not a judgment of condemnation, but one of evaluation. Regarding salvation, believers have been judged already and declared righteous, they are no longer subject to the condemnation of sin (Rom. 8:1-4).

“The quick and the dead”: Christ will ultimately judge all men in 3 distinct settings:

- (1) The judgment of believers after the Rapture (1 Cor. 3:12-15; 4:1-5; 2 Cor. 5:10);
- (2) The sheep and the goats’ judgment of the nations, in which believers will be separated from unbelievers (Matt. 25:31-33); for entrance into the millennial kingdom; and
- (3) The Great White Throne judgment of unbelievers only (Rev. 20:11-15).

Here, the apostle is referring to judgment in a general sense, encompassing all those elements.

“His appearing”: The Greek word translated “appearing” literally means “a shining forth” and was used by the ancient Greeks of the supposed appearance to men of a pagan god. Here, Paul is referring generally to Christ’s second coming, when He will judge “the living and the dead” (see previous note). And establish His millennial and eternal kingdom (see note on 1 Tim. 6:14).

The "quick", (in the verse above), are speaking of those who will be alive at the coming of the Lord. These are those who will be changed in the twinkling of an eye. The word "therefore", connects this chapter to the preceding chapter. In the light of all the signs of the last days in the last chapter, this is what you are to do.

Paul says, God and the Lord Jesus Christ are my witness that I am guiding you correctly. At His appearing means when Jesus appears in the sky to call His children out of the great tribulation of this earth.

Notice, His kingdom is separate. That is when he sets up "His kingdom" reign on this earth. This is the 1000 year millennium reign of Jesus Christ upon the earth. Jesus is the Judge of the world. We are judged His, or not His. The sheep (Christians), belong to Jesus. The rest belong to Satan.

2 Timothy 4:2 "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

“The word”: “The entire written Word of God, His complete revealed truth as contained in the Bible (3:15-16; Acts 20:27). Here the form of the verb suggests the complementary ideas of urgency, preparedness, and readiness.

It was used of a soldier prepared to go into battle or a guard who was continually alert for any surprise attack, attitudes which are imperative for a faithful preacher (Jer. 20:9; Acts 21:11-13; Eph. 5:15-16; 1 Pet. 3:15).

“In season, out of season”: The faithful preacher must proclaim the Word when it is popular and/or convenient, and when it is not. When it seems suitable to do so, and when it seems not. The dictates of popular culture, tradition, reputation, acceptance, or esteem in the community (or in the church), must never alter the true preacher’s commitment to proclaim God’s Word.

“Reprove, rebuke”: The negative side of preaching the Word (the “reproof” and “correction”; 3:16). The Greek word for “reprove”, refers to correcting behavior or false doctrine by using careful biblical argument to help a person understand the error of his actions. The Greek word for “rebuke”, deals more with correcting the person’s motives by convicting him of his sin and leading him to repentance.

“Exhort ... doctrine”: The positive side of preaching (the “teaching” and “training”; 3:16).

I really like the fact that Paul does not just say preach. He says preach the Word. The Word of God (Bible), is the power of the message.

"Being instant in season and out of season" is just saying stay ready all the time. Preach whenever and wherever you have the opportunity. "Reprove" and "rebuke" mean to tell a fault. When you see a brother in error, tell him.

Matthew 18:15 "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

"Exhort" can mean to pray, comfort, or draw near. This is just saying not to get weary in preaching to those who are afar off. Preach to them, pray for them, in love, tell them of their errors, and then preach to them again. Do not give up, until they draw nigh unto God.

Give them the Truth, and do not get weary in giving the Truth. Have patience with them and they will hear and receive.

2 Timothy 4:3 "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;"

“Not endure”: This refers to holding up under adversity, and can be translated “tolerate.” Paul here warns Timothy that, in the dangerous seasons of this age, many people would become intolerant of the confrontive, demanding preaching of God’s Word (1:13-14; 1 Timothy 1:9-10; 6:3-5).

“Having itching ears”: Professing Christians, nominal believers in the church follow their own desires and flock to preachers who offer them God’s blessings apart from His forgiveness, and His salvation apart from their repentance. They want to be entertained by teachings that will product pleasant sensations and leave them with good feeling about themselves.

Their goal is that men preach “in accordance to their own desires” Under those conditions, people will dictate what men preach, rather than God dictating it by His Word.

We are experiencing this in the church world today. Sound doctrine teaches sacrifice of self. Sound doctrine teaches walking each day in the salvation Christ has provided for you. Sound doctrine teaches living a holy separated life to God. Sound doctrine is the Word of God.

There is a great falling away in the church today, not only in the physical sense, but in the spiritual sense, as well. Many go to church, but want to hear a message of nothing but God's love. They would tell us not to speak against adultery or homosexual activity, because we will hurt some of the member's feelings.

They would have us preach things pleasant to the flesh of man. The sermon that appeals to the flesh of mankind, is preaching to itching ears. I would say the time Paul was speaking of in the verse above is here. Not many want to hear about the blood of Jesus. Not many want to know that Jesus is Judge, as well as Savior.

Not many want to hear that we must take up our cross daily and follow Him. Most want to hear, that when they become a Christian, all of their problems will be gone. Most would like to hear, that when they come to God, they will never be sick again. They want to believe that their money problems are over. The sad thing is that we are not equipping our people to face hardship.

John 16:33 "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

2 Timothy 4:4 "And they shall turn away [their] ears from the truth, and shall be turned unto fables."

“Fables”: This refers to false ideology, viewpoints, and philosophies in various forms that oppose sound doctrine (see notes on 2 Cor. 10:3-5; 1 Tim. 1:4; 4:7; Titus 1:14; 2 Pet. 1:16).

The truth of the matter is, many will turn from the Truth to a good time religion which pleases their flesh. "Fables" are speaking of doctrines that are not Truth.

Titus 1:14 "Not giving heed to Jewish fables, and commandments of men, that turn from the truth."

2 Peter 1:16 "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."

We all need to devote more time to the study of God's Word (Bible). The Word will straighten out our thinking and we will not be so easily swayed with messages that Paul would classify as fables.

Verses 5-8: "Do the work of an evangelist:" Paul commands Timothy to fully discharge his evangelistic ministry by preaching the gospel (Good News), of Jesus Christ. Evangelism is viewed by New Testament writers as an essential task of the New Testament church.

2 Timothy 4:5 "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

"An evangelist": Used only two other times in the New Testament (see notes on Acts 21:8; Eph. 4:11), this word always refers to a specific office of ministry for the purpose of preaching the gospel to non-Christians. Based on (Eph. 4:11), it is very basic to assume that all churches would have both pastor-teachers and evangelists.

But the related verb "to preach the gospel" and the related noun "gospel" are used through-out the New Testament not only in relation to evangelists, but also to the call for every Christian, especially preachers and teachers, to proclaim the gospel. Paul did not call Timothy to the office of an evangelist, but to "do the work" of one.

The work of the evangelist is to save the lost. This watching in all things means to stay grounded in the Word and be moderate. Paul warns Timothy again, that there are afflictions associated with serving God. The full proof is telling Timothy to not waver in his ministry. He must be fully persuaded, and also give this message without wavering from the Truth.

Verses 6-8: As Paul neared the end of his life, he was able to look back without regret or remorse. In these verses, he examines his life from 3 perspectives: the present reality of the end of his life, for which he was ready (verse 6); the past, when he had been faithful (verse 7); and the future, as he anticipated his heavenly reward (verse 8).

2 Timothy 4:6 "For I am now ready to be offered, and the time of my departure is at hand."

“I am now ready”: Meaning his death was imminent.

“To be offered”: In the Old Testament sacrificial system, this was the final offering that followed the burnt and grain offerings prescribed for the people of Israel (Num. 15:1-16). Paul saw his coming death as his final offering to God in a life that had already been full of sacrifices to Him (see note on Phil. 2:17).

“My departure”: Paul’s death. The Greek word essentially refers to the loosening of something, such as the mooring ropes of a ship or the ropes of a tent; thus, it eventually acquired the secondary meaning of “departure.”

Paul has probably been sentenced to die, when he wrote these words. He wanted Timothy to know that he was ready to die for the gospel. He probably was actually looking forward to being with his Lord and being out of this life of hardship.

2 Timothy 4:7 "I have fought a good fight, I have finished [my] course, I have kept the faith:"

The form of the 3 Greek verbs “good fight, have finished, have kept,” indicates completed action with continuing results. Paul saw his life as complete, he had been able to accomplish through the Lord’s power all that God called him to do. He was a soldier (2:3-4; 2 Cor. 10-3; 1 Tim. 6:12; Philemon 2), an athlete (1 Cor. 9:24-27; Eph. 6:12), and a guardian (1:13-14; 1 Timothy 6:20-21).

“The faith”: The truths and standards of the revealed Word of God.

This is a gross understatement. Many men would have given up long ago. Paul's faith never wavered, regardless of the hardship he was facing. He had ministered to the very end. God has a job for each of us to do in this life. Paul is saying, he has done what the Lord Jesus called him to do.

He believes in Jesus Christ as Savior and Lord just as strongly at the end, as he did when he first met him on the road to Damascus.

2 Timothy 4:8 "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

A crown of righteousness”: The Greek word for “crown” literally means “surrounding,” and it was used of the plaited wreaths or garlands placed on the heads of dignitaries and victorious military officers or athletes. Linguistically, “of righteousness”, can mean either that righteousness is the source of the crown, or that righteousness is the nature of the crown.

Like the “crown of life” (James 1:12), the “crown of exultation” (1 Thess. 2:19), the “imperishable crown” (1 Cor. 9:25), and the “crown of glory” (1 Pet. 5:4), in which life,

rejoicing, imperishability, and glory describe the nature of the crown, the context here seems to indicate the crown represents eternal righteousness.

Believers receive the imputed righteousness of Christ (justification), at salvation (Rom. 4:6, 11). The Holy Spirit works practical righteousness (sanctification), in the believer throughout his lifetime of struggle with sin (Rom. 6:13, 19; 8:4; Eph. 5:9; 1 Pet. 2:24).

But only when the struggle is complete will the Christian receive Christ's righteousness perfected in him (glorification), when he enters heaven (see note on 1:12).

“The righteous judge: (see note on verse 1);

“That day” (see note on 1:12);

“His appearing” (see notes on verse 1; 1 Tim. 6:14).

Now that his work on this earth is done, he is looking forward to standing before the Lord Jesus and hear Him say, well done, thy good and faithful servant. The crown of righteousness is speaking of us being in right standing before God, because the Lord Jesus has clothed us in His righteousness. There will be a crown awaiting those who believe.

1 Peter 5:4 "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Verses 9-13: Paul makes three personal requests. He asks Timothy

(1) “To come” soon;

(2) To “bring” along “Mark” because “he is profitable”, which lets us know that the disagreement between Barnabas and Paul over John mark had been rectified (Acts 15:36-41); and

(3) To bring his “cloak.”

Apparently, Paul had been arrested suddenly without a chance to take his personal belongings with him. “Books” and “parchments” probably refer to Paul's personal copies of the Old Testament books and the New Testament manuscripts.

In these closing verses, Paul brings Timothy up to date on the spiritual condition, activities, and whereabouts of certain men and women who either helped or harmed his ministry.

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

“Thy diligence to come shortly unto me”: Paul longed to see his beloved coworker, but it was imperative that Timothy make haste because Paul knew his days were numbered (verse 6).

Paul still wants to see Timothy one more time, before he departs this earth.

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

“Demas”: He had been one of Paul’s closest associates along with Luke and Epaphras (see notes on Col. 4:14; Philemon 24).

Loved this present world” (see notes on James 4:4; 1 John 2:15-17).

“Departed”: This Greek word means “to utterly abandon,” with the idea of leaving someone in a dire situation. Demas was a fair-weather disciple who had never counted the cost of genuine commitment to Christ. His kind are described by our Lord (in Matt. 13:20-21; John 8:31; 1 John 2:1).

“Thessalonica”: Demas may have considered this city a safe haven.

Crescens”: In contrast to Demas, Crescens must have been faithful and dependable, since Paul sent him to Galatia, a Roman province in central Asia Minor, where Paul ministered on each of his 3 missionary journeys.

“Titus”: Paul’s closest friend and coworker next to Timothy (Titus 1:5).

“Dalmatia”: Also known as Illyricum (Rom. 15:19), a Roman province on the east coast of the Adriatic Sea, just north of Macedonia.

In great time of stress, those weak in the faith will leave. It seems from this statement, that Demas feared for his own life and left the work he had been doing with Paul. We must remember that Nero was having many of the Christians killed at this time.

I do not believe that Titus or Crescens left for fear. Titus was probably sent to Dalmatia by Paul to minister. Little is known of Crescens.

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

“Luke”: The author of the Gospel of Luke and Acts, and Paul’s devoted friend and personal physician, who could not carry the burden of ministry in Rome by himself.

“Take Mark, and bring him with thee”: Evidently Mark lived somewhere along the route Timothy would take from Ephesus to Rome. The one who was the author of the Gospel of Mark (sometimes called John), cousin of Barnabas (Col. 4:10), and devoted fellow worker (Philemon 24), had once left Paul and Barnabas in shame (see notes on Acts 13:13; 15:36-39), but had become by this time a valued servant.

Luke (the physician), had been faithful to God and to helping Paul. He had been with Paul on many of his journeys and also, here in Rome. Luke, in the book of Acts, used "we" many times when speaking of Paul.

Mark had settled his differences with Paul and had apparently been ministering with Timothy. We know that Paul had accepted him back in the work, because he said he would be useful to him here.

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

“Tychicus”: Paul had either sent him to Ephesus earlier, or he was sending him there to deliver this second letter to Timothy, just as Tychicus had previously delivered Paul’s letters to the churches at Ephesus (Eph. 6:21), Colossae (Col. 4:7), and possibly to Titus (Titus 3:12; see note on Col. 4:7).

“Ephesus”: (see note on Rev. 2:1).

It seems all of these men had been ministering under the direction of Paul. It seems Tychicus had gone to Ephesus when Paul could not be there himself.

2 Timothy 4:13 "The cloak that I left at Troas with Carpus, when thou comest, bring [with thee], and the books, [but] especially the parchments."

“Cloak”: A large, heavy wool garment that doubled as a coat and blanket in cold weather, which Paul would soon face (verse 21).

“Troas”: A seaport of Phrygia, in Asia Minor.

“Carpus”: An otherwise unknown acquaintance of Paul whose name means “fruit.”

“The books”, but especially the parchments”: “Books” refers to papyrus scrolls, possibly Old Testament books. “Parchments” were vellum sheets made of treated animal hides, thus they were extremely expensive.

They may have been copies of letters he had written or blank sheets for writing other letters. That Paul did not have these already in his possession leads to the possible conclusion that he was arrested in Troas and had no opportunity to retrieve them.

Paul, being in prison, possibly needed the cloak for warmth. It seems that Paul had left these things, before he came back to Rome. It would be pure speculation to try to decide what these important parchments were.

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

“Alexander the coppersmith”: Probably not the same man whom Paul delivered to Satan along with Hymenaeus (1 Tim. 1:20), since Paul singles him out as the one who was a “coppersmith.” This Alexander, however, may have been an idol maker (Acts 19:24).

“Did me much evil”: Alexander opposed Paul’s teaching and likely spread his own false doctrine. He may have been instrumental in Paul’s arrest and may even have borne false witness against him (Acts 19:23).

The Lord reward him according to his works”: Paul left vengeance in God’s hands (Deut. 32:35; Rom. 12:19).

Paul was letting the Lord take vengeance on Alexander. Paul was truly following the Scripture. Vengeance is mine, saith the Lord.

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

It appears this Alexander was an enemy of the gospel. This is just a warning to Timothy to be aware of his evil.

Verses 16-18: “No man stood with me, but all men forsook me” does not mean that no one cared for the apostle, but that in his final hours he realized that only “the Lord” stood with him. Despite his impending execution, Paul was convinced that the “Lord ... will preserve me unto his heavenly kingdom.”

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

“First answer” or defense: The Greek word for “defense” give us the English words “apology” and “apologetics.” It referred to a verbal defense used in a court of law. In the Roman legal system, an accused person received two hearings: the prima action, much like a contemporary arraignment, established the charge and determined if there was a need for a trial.

The secunda actio then established the accused’s guilt or innocence. The defense Paul referred to was the prima actio.

“That it may not be laid to their charge”: Like Stephen (Acts 7:60), and the Lord Himself (Luke 23:34).

Fear does strange things to very strong men. We learned about that when Peter denied Jesus. It seemed when Paul was accused, that no one stood up for him. Paul is saying, he did not hold that against them and hoped God would not charge them sorely for their fear, as well.

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

“The Lord stood with me”: The Lord fulfills His promise never to “leave or forsake” His children (Deut. 31:6, 8; Josh. 1:5; Heb. 13:5).

“Preaching ... fully known”: As he had done in the past (Acts 26:2-29), Paul was able to proclaim the gospel before a Roman tribunal.

“All the Gentiles might hear”: By proclaiming the gospel to such a cosmopolitan, pagan audience, Paul could say that he had reached all the Gentiles with the gospel. This was a fulfillment of his commission (Acts. 9:15-16; 26:15-18).

“Mouth of the lion” (Dan. 6:26-27). A common figure for mortal danger (Psalms 22:21; 35:17), and a common occurrence for Paul (Acts 14:19; 2 Cor. 4:8-12; 6:4-10; 11:23-27). Peter pictured Satan as a lion (in 1 Peter 5:8).

When we have Jesus, we are never completely alone. The world may abandon us, but He will never leave us, or forsake us. Paul knew the presence of the Lord was with him.

Philippians 4:13 "I can do all things through Christ which strengtheneth me."

The Spirit of the living God within Paul strengthened him. Paul knew that his preaching had brought salvation to the Gentile.

He was not sorry he had served the Lord. He had been delivered over and over from the power of Satan. That old devil walks through the earth seeking for those he can devour. He could not devour Paul.

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

“Shall deliver me from every evil work”: On the basis of the Lord’s present work, strengthening Paul and standing with him (verse 17), Paul had hope for the Lord’s future work. He knew God would deliver him from all temptations and plots against him (2 Cor. 1:8-10).

“Preserve me unto his heavenly kingdom”: Paul knew the completion of his own salvation was nearer than when he first believed (Rom. 13:11; 2 Cor. 5:8; Phil. 1:21).

Paul is not speaking of being saved from physical death here. He is saying that God will be with him and not let him fall. He is looking forward to his heavenly rewards. He knows he will live in the kingdom of God. When he begins to think of the wonders of heaven, he burst out into praise. To God be the glory forever and ever.

2 Timothy 4:19 "Salute Prisca and Aquila, and the household of Onesiphorus."

“Prisca and Aquila”: Paul first met these two faithful friends in Corinth after they fled Italy (see note on Acts 18:2). They ministered for some time in Ephesus (Acts 18:18-19), later returned to Rome for a period of time (Rom. 16:3), and had returned to Ephesus.

“The household of Onesiphorus” (see note on 1:16).

Priscilla is intended by Prisca here. Priscilla and Aquila had been faithful to the Lord's work. Paul had lived with them when they were all tentmakers together. Undoubtedly, Onesiphorus had been martyred here. His household indicates that he is no longer alive.

2 Timothy 4:20 "Erastus abode at Corinth: but Trophimus have I left at Miletus sick."

“Erastus”: Probably the city treasurer of Corinth, who sent greetings through Paul to the church at Rome (see note on Rom. 16:23).

“Corinth”: The leading city in Greece (see note on Acts 18:1).

“Trophimus”: A native of Asia, specifically Ephesus, who had accompanied Paul from Greece to Troas (see note on Acts 20:4).

“Miletus”: A city and seaport in the province of Lycia, located 30 miles south of Ephesus.

Paul is telling Timothy where all of the fellow workers are, as if Timothy will be overseeing them after Paul's death. Notice, that the ministers of the Word, even in that day, were sometimes sick in their bodies.

2 Timothy 4:21 "Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren."

“Before winter”: In view of the coming season and the cold Roman jail cell, Paul needed the cloak for warmth. He would also have less opportunity to use the book and parchments as the duration of light grew shorter in winter.

“Eubulus ... Pudens ... Linus ... Claudia”: The first 3 names are Latin, which could indicate they were from Italy and had been members in the church at Rome. “Claudia” was a believer and close friend of whom nothing else is known.

Paul undoubtedly was unaware of when the execution would take place. Winter storms would make it difficult to travel to Rome. Paul had experienced that on his first trip to Rome. These mentioned here, were Christians in Rome. They could have been also, workers in the church there, since they are mentioned separate from the brethren.

2 Timothy 4:22 "The Lord Jesus Christ [be] with thy spirit. Grace [be] with you. Amen."

“Grace be with you”: This is the same benediction as in Paul's previous letter to Timothy (see note on 1 Tim. 6:21). The “you” is plural, which means it extended to the entire Ephesian congregation.

Even in the final words of this letter, we can see the love that Paul had for Timothy. Paul did not want Timothy to get down in his spirit. His prayer was for the strength for Timothy. Amen “so be it”.

2 Timothy Chapter 4 Questions

1. Who shall judge the quick and the dead?
2. When shall they be judged?
3. Who are the "quick"?
4. What does the word "therefore" show us about this Scripture?
5. What is "His kingdom"?
6. What did he tell Timothy to preach?
7. What other things did Paul tell Timothy to do pertaining to the ministry?
8. What is meant by "being instant in season and out of season"?
9. The time will come when they will not endure _____.
10. They will heap to themselves teachers, having _____.
11. What are some of the things sound doctrine teaches?
12. What is the message most church goers want to hear?
13. What are some of the things people tell you not to preach about, so you will not offend the members of the church?
14. The sermon of itching ears appeals to the _____ of _____.
15. What are some of the things not many want to hear?
16. What do most church-goers want to hear?
17. They shall turn away their ears from the _____.
18. What is it saying when it says "fables"?
19. In verse 5, Paul tells Timothy to do the work of an _____.
20. What is laid up for Paul in heaven?
21. What is Jesus called in verse 8?
22. Why did Demas forsake Paul?

23. Only _____ is with me.
24. Who was the coppersmith that had done much evil to Paul?
25. Who stood with Paul?
26. Who is Prisca in verse 19?