

Date: Wednesday March 24, 2021

Scripture: 2 Timothy 4

Well, throughout history many famous people have been recorded giving their famous last words.

- Frank Sinatra's famous last words were "I'm losing it." And then he died.
- Nostradamus, the French physician and astrologer, said "tomorrow at sunrise. I shall no longer be here." And he was right...he wasn't there.
- Benjamin Franklin, as his daughter was by his bedside, told him he needs to change positions. In his bed, which Benjamin replied, "a dying man can do nothing easy." And then he died.
- Vince Lombardi, gotta throw him out there as a Packer fan, Vince Lombardi turned to his wife Marie and said "Happy anniversary. I love you." And then he died.
- Winston Churchill's famous last words are "I am bored with it all." And then added "the journey has been enjoyable and well worth making once." And then he died.

In our passage that we have before us tonight, we are going to see the last words of Paul. These are the last words that we have of the apostle Paul as Paul finishes his letter to Timothy. And so let's jump into this letter and we're going to break it down into two parts here tonight, two parts.

1. First, we're going to see **Paul's Final Charge** found in verses 1 through 8.
2. And then we're going to see **Paul's Final Conclusion** found in verses 9 through 22.

Paul's Final Charge, and then Paul's Final Conclusion. So let's look at our first point here.

## 1. Paul's Final Charge.

Now if you remember from last week, we've just come off of the most profound passage on the nature of God's Word found in chapter 3, verses 15 through 17.

*All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 2 Tim 3:16*

Right? We memorize that verse. We should know that verse. That is the most comprehensive verse about the nature of God's Word. Not only does do those verses tell us the source of God's Word, but they also tell us about the sufficiency of God's Word as well. And so with that in mind, Paul then launches into this charge for Timothy to preach those very scriptures. The scriptures that I was just telling you about here, Timothy, you are to preach them. That's the charge that he gives to him. Notice what he says here in verse 1, chapter 4, he says,

*I solemnly charge you in the presence of God and of Christ Jesus (2 Tim 4:1)*

Now this word *charge* here is a very forceful word and it carries with it the weight of apostolic authority. That's what Paul is putting in here. He has apostolic authority, and he's giving that apostolic authority weight in this, as he's making this charge to Timothy. Notice the word *solemnly* before the word *charge*. What he's saying here is this is a very serious charge, to which Timothy needs to give serious thought. The Greek word that is used for *solemnly charge*. It's one word in the Greek, *solemnly charge*, one word. It means to exhort with authority in matters of extraordinary importance. This is extremely important for you, Timothy. This is absolutely important. This is not something for you to take lightly. And notice that it is Paul giving the charge as an apostle with Apostolic authority.

But to add to the seriousness of this, he takes Timothy right into the presence of God the Father and Jesus Christ His Son. He takes him into the courtroom where God the Father is there and Jesus Christ the Son is there. It's as if Timothy is now standing before the Father and the Son as Paul gives him this charge. There is no one on Earth that would cause you more fear. And to stand in front of the Father and the Son. That's what Paul does to put the weight on this. The seriousness of this charge for Timothy.

In our court systems we bring people before judges so that they can stand trial and understand the weight of the matter that's being addressed right? As they are there before a judge, a judge of the law of the land.

And in a similar way, Paul is bringing Timothy before The Judge. The ultimate Judge. In fact, look what it says there... talks about Christ as the judge of the living and the dead. He brings him before the ultimate Judge. Specifically referring to Christ here as Christ has been given all authority to judge right? As what Christ said, all authority in heaven and on earth has been given to Me. (Matthew 28:18) I have all authority. And so he comes before the judge. Now, in what way will Christ judge?

In what way is he seen as a judge here? He's seen as a judge of both the living and the dead, and what Paul is talking about here is the Bema seat. Or the Bema seat. Some of you have heard it as that the Bema seat of Christ. We're both the living and the dead believers will be raptured and then rewarded for their works here on Earth (2 Cor 5:10). That's what will happen with us as believers we are raptured and we will stand before the Bema seat of Christ, where we are rewarded for our works here on Earth.

Notice he adds to talking about Christ  
*and by His appearing. (2 Tim 4:1)*

This refers to the time when Christ will appear and rapture His church to be with Him. That's the next event, right? That's the next thing to happen where Christ will appear and rapture us...rapture His church. That's what we're all waiting for. Now this would have impact on this charge to preach the Word, right?

Think about this for Timothy, the next thing for Christ to do as He's going to appear. When is He going to appear? We don't know, right? You don't know, Timothy. But because you don't know when He will arrive. When He does arrive, you want to make sure that you're doing exactly what He's commanded you to do, right? Everything must be in order when He comes, and therefore you must be preaching the Word.

A Roman emperor in this time...Roman emperors would plan a visit to a town. And as they plan to visit to that town, what the town would do is they would put everything in order, until he arrived. They wanted to make sure everything was in order in the town when that emperor arrived, because you wanted to show your best for that emperor.

And that's the same thing with Timothy, Timothy, you gotta give your best because Christ is going to appear. He is going to arrive. That's why you need to preach the Word. But Paul also adds His kingdom. He talks about His kingdom there at the end of verse 1 as well. What does he mean by that?

He means that Christ has a kingdom and because He has a kingdom, therefore He is the King, right? Only a King has a kingdom. Christ is not only the judge in whom you will stand before, but He's also the King, and therefore you must do everything that He commands you to do. He's the King over His kingdom. And realizing that there is a future kingdom where we will live with this King, that ought to motivate us to live for Him now in this temporary world, right? This is temporary for us, but what do we have for us in the future?

An eternity in the kingdom with the King? That's where we're headed. That should motivate us to live for the King here on this Earth, knowing that this is only temporary. And so Paul charges Timothy in the presence of the Father and the Son.

And what are the specifics of this charge here? Well, first of all, he says there in verse 2, *preach the Word*. (2 Tim 4:2) *Preach the Word*. This is the heart of the charge that's given here. It's Paul, what he does here is he sets up four other commands after "preach the Word", so there's a total of five commands here in verse 2, but the heart of this charge is to preach the Word.

The word *preach* the Greek word there is *kerusso*, *kerusso*, which means to make a public declaration or to proclaim aloud. Some of you might think I'm a little too loud. But that's what I'm called to do to preach the Word, to proclaim aloud. This person is a herald-- who comes and gives a message. In Greek society this herald had a unique role. His job was to make announcements for the ruler. For the King, and he was obligated to give the message from the ruler without making any alterations to it. That's what his job was. You give the message of the King and you don't alter it at all. You give exactly what the King has said.

As one commentator says, "When speaking in official matters, the herald had Royal authority. He was accountable to his ruler for the exact representation and reproduction of the given message. There was no room for personal interpretation." That's what pastors are to do. That's what preachers are to do. To preach the Word, not giving their own interpretations of things, but to preach the Word exactly as God has given it to us.

It's exactly what Paul's commanding Timothy to do, to be a herald of the King's message. And what is Timothy specifically supposed to preach? He tells us the Word -- that is the divinely inspired Word of God --the Scriptures that we hold in our hands. That is what he is to preach, and that's what every preacher is supposed to preach. Supposed to preach the Word of God, but sadly, as we'll see in verses 3 and 4, that doesn't always happen, right? Many churches have men standing in pulpits that are not preaching the Word of God. They're preaching their own words.

So the overarching command is to preach, to preach. And then Paul commands *be ready*. (2 Tim 4:2) *Be ready*. That is to fix one's mind upon, or to be attentive. And it often implies suddenness...it's suddenness, there's an urgency, and a readiness that every preacher must have. You got to be ready, Timothy...you got to be ready to preach.

And he used to preach when? When are you to preach? Notice what he says here: *in season and out of season* (2 Tim 4:2). That basically means at all times, right? You're either in season or you're out of season. Be ready in season and out of season, so you're ready to preach all the time. Preach when it's convenient and when it's not convenient. Preach in good times and in hard times. Preach when it's a time of calm and a time of persecution. Preach the Word, Timothy. That's what you're called to do.

Remember what Paul said back in chapter 3 and verse 1? What did he tell him there? Difficult times are going to come, right? (2 Tim 3:1). That doesn't give you the authority to stop preaching then though Timothy. Difficult times are going to come, but you've got to preach the Word. You need to be ready to preach the Word at all times. Then Paul continues on with three more commands to reprove, rebuke, and exhort. (2 Tim 4:2)

- Reprove means to refute error, and show disapproval of someone, and correct it with biblical argument. To reprove. Reprove with a biblical argument.
- And he says to rebuke, that is to speak seriously with someone and to warn them. You must be one who warns. It has the idea of bringing that person to repentance. Because that's the goal, right? That's the goal of preaching the Word to bring them to repentance, to warn them of what is to come, and to bring them to repentance.
- And then he says and exhort. And exhort. Which means to strongly urge or appeal, or to encourage. It has the idea, even of encouragement there. It means to come alongside someone. You are to come alongside them as you exhort them, which is what the preacher is to do after they reprove and rebuke. They then come alongside and help them through the issue.

But notice how he has to do it. He says he needs to do it “*with great patience and instruction.*” (2 Tim 4:2). That is, he points them to God's Word and instructs them in the way they need to go. But he does it with great patience. Patience. That's what preachers need to have... patience. Pastors need to have patience.

Why? Why does he need to do this? Why does he need to preach the Word and to be ready and to repent, reprove and rebuke and exhort. Why does he need to do that? Look at what he says in verse 3 “*for the time will come.*” (2 Tim 4:3) *The time will come*, and we can say today the time has come, right? The time has come.

Paul is saying here that there will be those within the Christian church whose faith was not a true saving faith but a nominal faith, and they are not fruit-bearing Christians, but people who identify themselves as Christians and yet who are not saved. And what they will do is they will accumulate for themselves -- these people within the Christian church -- will accumulate for themselves men who will tickle their ears.

They'll grab those people and they'll put them in pulpits so that they don't have to listen to, what? What does he say there? *Sound doctrine* (2 Tim 4:3). So that they don't have to listen to *sound doctrine*. And why would they not want to listen to sound doctrine? Because what does sound doctrine do? It confronts sin, right? That's what it does. That's what the Word of God does. It confronts sin in our lives. They don't like that. Unbelievers don't want to be confronted with their sin, so they put in teachers who will entertain them, and tell them cute stories, instead of confronting them with the Word of God.

Notice he says, “*they will not endure.*” That is, they will not tolerate. They will not put up with sound doctrine. These unbelievers, that are there within these churches, will not tolerate it. The preacher gets up and he preaches sound doctrine and they say, we don't want any of it. Get that man out of there. We're going to put somebody in there who will tickle our ears. There are many churches today who have men in the pulpits that are just tickling ears.

The pastor is called to preach the Word in season and out of season. To preach the Word always, and as he preaches the Word, it confronts sin. But there are men who are there just to tickle the ears of the people. And they do it because that's what the people want. That's what the people want.

One commentator says “Teachers are chosen not because of their faithful adherence to the gospel, but because of their ability to tickle their itching ears.” Another commentator says, “Consequently, the preacher whom they least like to hear, brings the message they need most to hear.” What's the result?

What does he say there? *“They turn away their ears from the truth and will turn aside to myths.”* (2 Tim 4:4) They will want to hear anything other than the truth of God's Word. Timothy is commanded to keep on going in the ministry and not give up. Don't give up, Timothy.

Notice in verse 5 Paul turns his attention now, back to Timothy, and notice what he says there in verse 5, but you *“but you, Timothy, be sober in all things.”* (2 Tim 4:5) Here there are four more commands that are given to Timothy. Four more commands that will culminate at the end with *“fulfill your ministry.”* Four commands that culminate with fulfill your ministry.

1. The first of the four commands, he says to *“be sober in all things.”* Now this word *sober* means to be well-balanced and have self-control. You need to have self-control. The preacher is not to get caught up in the ever-shifting culture and all of the lies that creep into the church. He needs to be fixed upon the never-changing truth of God's Word. The truth of God's Word doesn't change. Culture will change, it will shift, but God's Word never changes. And so what Paul is telling Timothy here is, be sober, be self-controlled. Don't get caught up in all the cultural stuff. Stay focused on the never-changing truth of God's Word. Be committed to the truth that never changes. That's what you're to do.
2. Then he says, *“endure hardship.”* Literally it means to suffer evil. That's what he's telling him here, suffer evil. He's saying ministry will be costly and it will be painful? But the preacher has to keep on going.
3. Then he says, *“do the work of an evangelist.”* It's the third command there, *“do the work of an evangelist.”* Proclaim the gospel of salvation. Now, not that Timothy is given the title of evangelist like Phillip was in Acts 21 verse 8 (Acts 21:8), but that he was to do the *work* of an evangelist and preach the gospel. That's his job, preach the gospel...that is, confront people with their sin and point them to the Savior. It's your job, and that's what every preacher's job is to do... to do the work of an evangelist.
4. And then he wraps it all up with this last command here of *“fulfill your ministry”*, fulfill your ministry, bring your ministry to a completion. Keep going and make sure you complete it. Do it all the way to the end, Timothy. Don't give up, but keep going and continue to preach the Word.

Now, why is Timothy to do all of this? Will look at verse 6. Look what Paul says there. He says

*For I am already being poured out as a drink offering (2 Tim 4:6)*

He gives a reason, right here in verse 6 where he says, *“For I,”* because Paul's ministry is coming to an end, that's what he's saying, you must do this, Timothy, because my ministry is coming to an end, and someone else needs to take the baton and run with it. It's your job, Timothy. You take it and you run with it.

Notice what Paul says. He was *“already being poured out as a drink offering.”* What is this drink offering? This drink offering is usually wine, and it was the final act in the sacrifice. If you were to look at Numbers 15, (Numbers 15:5-7, Numbers 15:10, Numbers 15:24) God spoke to Moses and said that the Israelites were to offer a bull offering, followed by a grain offering, and then concluded with a drink offering. A drink offering to pour out the wine. It was the completion of the sacrifice that was given. It's the final offering.

And that's where Paul's at in his life. He's giving his all. He's coming to the end...to the last part of the offering of his life. And notice, he says, I'm not just ready to die. But I'm living as a sacrifice to God. Even though he knows he's coming to the end, he still doesn't give up and just say, well, I'm going to die soon

anyways. But what does he say? "...already being poured out..." But I'm continually doing, I'm moving, I'm living as a sacrifice to God, even though the end is near. He doesn't give up. He continues on.

And that's why he's able to say there, *"I have fought the good fight. I have finished the course. I have kept the faith."* (2 Tim 4:7) This is the whole of the Christian life and ministry. If you want to know what the whole of the Christian life is, here it is. In this one verse right here.

1. First, it's a fight. The Christian life is a fight. The Greek word was commonly used of the athletic games, the Olympics. It's a constant battle. It has to do with continuing on and persevering in the competition, in the battle, in the fight. *"I have fought the good fight."* It's a spiritual battle. Ephesians 6:12 *"For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."* right? It's a spiritual battle. It's also a battle against the flesh. Against our own flesh and the temptation of our flesh we must battle it. That's what Paul talks about in Romans 7, right? There's this battle. There's this struggle that's going on with him in his life. Christian life is a fight. It's a battle. It's a spiritual battle. It's a battle against the flesh and it's a battle for the truth. (Rom 7:14-25) We must battle for the truth. Paul tells Timothy, in 1 Timothy 6:12, *"fight the good fight of faith."* Or of the faith. That is, we are to battle for the truth. Timothy, that's what you're called to do. And so the Christian life is a fight.
2. Second, it's a race, he says. *"I finished the course."* The word course is the idea of running a race. All of us are running a race, right? That's what Hebrews 12 tells us. *"Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,"* (Heb 12:1) That's what we're called to do. All of us. Everyone of us in this room are in a race right now. We've got to run that race, fixing our eyes on Christ. That's what we do.
3. Third, the whole of the Christian life. The Christian life is a confession. It's a confession. The Christian life is one that continually confesses Christ. That's why Paul says *"I have kept the faith."* That is, I've continually confessed Christ before men. That's what I've done. The word *I have kept* in the Greek has a sense of holding on to something in the sense of following after it, and that's what Paul has done in his life. He has battled, he has run, and he has confessed. And he's done it all for the sake of Christ. And therefore he knows that in the end there awaits him, a crown of righteousness, (2 Tim 4:8) which the righteous judge will award to him on that day. When he goes to be with Christ. And Christ will award Timothy as well. And that's what he's telling Timothy here. You will be rewarded as well if you continue to do this. Because He rewards all of those who long for His appearing. And who are those who longed for his appearing? Believers, right? Us, the church, we long for the appearing of Christ because we trust in Him.

Let's move on to point #2.

## 2. Point #2. Paul's Final Conclusion.

We'll break this up into four subsections:

1. Paul's longing for Timothy
2. Paul's warning to Timothy
3. Paul's encouragement to Timothy, and then finally --
4. Paul's closing greeting.

1. Look what he says in verse 9. *"make every effort to come to me soon."* (2 Tim 4:9) Paul loved Timothy and he wanted to see him. He wanted to see him, and in this expression there's this urgency, as Paul knows that he is coming to the end. He wants to see Timothy, and Paul has such a longing to see Timothy that he not only says it here in verse 9 but look down at verse 21. Look what he says there:

*"make every effort to come to me before winter"*. (2 Tim 4:21)

He's gotta say it again, right? Come to me, I want to see you, Timothy. Why does Paul want to see him so bad? Well, not only because he loved Timothy but also because everyone had deserted Paul at this point. Paul is in prison...in Rome...about to die. And his closest companions have all deserted him. While Paul had finished the race to the end, some men did not. Look at verse 10 *"...for Demas, having loved this present world, has deserted me and gone to Thessalonica."* (2 Tim 4:10)

That was possibly where he was from...from the church in Thessalonica or from the city of Thessalonica, and he went there because he knew he could find comfort from persecution. That is, he could find comfort in life, instead of face the persecution. Because what did Demas do? Well, he left Paul because *"he loved this present world."*

Now we don't know if Paul is saying that Demas is an apostate here. We don't know if he's saying he's turned his back on Christ, but we do know that it's never good to be known as one who loves the world, right? 1 John 2:15 *"Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him."*

Now, when Paul's earlier letters in the church to Colossae in Colossians and Philemon, Demas is praised as a fellow worker of Paul. These are earlier letters that Paul wrote. But now he's known as a deserter of Paul. Why? Because you wanted to go after the pleasures of the world instead of enduring persecution for Christ.

That's not how you want your name to be remembered in the Bible, right? Not good, Demas, you were praised before, but now you're not, because you've gone after the world. And he continues on in verse 10. *"Crescens has gone to Galatia, Titus to Dalmatia."* Crescens and Titus, they leave...now Paul doesn't fault them for that. Notice that-- Paul doesn't fault them for this, which tells us that Paul probably sent these men to Galatia and Dalmatia, and only Luke is now left here with Paul.

And he's not saying that Luke was unhelpful, that Luke is an unhelpful man, because Luke was very helpful. He was a true companion of Paul's who traveled with him hundreds, possibly thousands of miles on his missionary journeys. Definitely in his second and third missionary journey, Luke was there with him, and he went through all of these things with Paul. He was a true companion of Paul.

Notice he says, *"pick up Mark."* (2 Tim 4:11) Hey Timothy, when you come and visit, pick up Mark. Now remember back in Acts chapter 15 before (Acts 15:36-39), when Paul was to leave on his second missionary journey? Barnabas wants to take who with them? Mark. What does Paul say? No, he's not coming. Why? Because he deserted us on our first missionary journey. He's not fit. He's not ready to come. But look what Paul says here to Timothy. Hey, grab Mark and bring him with you. Why? He learned his lesson. He's become useful, helpful. He's no

longer a deserter. He's redeemed himself, and so he says *"pick up Mark and bring him with you."* Obviously, Paul and Mark have been reconciled at this point.

Paul sent Tychicus to Ephesus, which is where Timothy is, right? (2 Tim 4:12) That's where Timothy's at. He sends Tychicus to Ephesus, and it's most likely that Tychicus was the one who delivered this letter to Timothy, and then relieved him so that Timothy could then go and visit Paul. He brings this letter to Timothy. Timothy grabs it, *"alright, that's what Paul wants me to do...I'm out of here."* And Tychicus stays and takes care of the believers that are there in Ephesus. And then he says, *"When you come bring the cloak which I left at Troas with Carpus,"* (2 Tim 4:13) Paul needed warmth for the winter that was coming. That's why he says that. Simply, hey, bring a jacket for me. That's what he's saying there. This was wool clothing that would have kept him warm in the winter time as he's there in a Roman prison. You think the Romans cared how cold Paul was? They didn't care. Let him freeze to death. So he says, Timothy, when you come, bring this cloak, bring my cloak which I left at Troas with Carpus.

And then he says, *"and the books."* He wanted his books. These most likely would be scrolls made up of a cheaper material, made from papyrus plants. Possibly copies of the Old Testament Scriptures that he would have had written down. And he says *"and especially the parchments"*, these would have been more expensive scrolls, made of animal skins. He wants his books. He wants the parchments. Paul, even while he's there in prison, knowing he's about to die, wants to do what? To learn, to study, to be in God's Word. So bring them. I need more.

So that's Paul's longing for Timothy.

2. Next, we see **Paul's Warning to Timothy** look at verse 14, *"Alexander the coppersmith did me much harm"*, (2 Tim 4:14) and we don't know much about Alexander. But obviously Timothy knew who he was, as he writes to him, he's probably an idol manufacturer, as were many coppersmiths. And that's probably why he harmed Paul, because Paul confronted him on his idols, but he says, *"the Lord will repay"* Alexander for what he did to me. And for the way that he opposed my teaching. Which is why Paul gives this warning to Timothy, because he's telling him, hey, Alexander is going to oppose you too. Just be ready. Be warned.
3. Next, we see **Paul's encouragement to Timothy** found in verses 16 through 18. (2 Tim 4:16-18) *"At my first defense no one supported me, but all deserted me."* Life was difficult for Paul. And many people had deserted him. But notice he doesn't hold bitterness towards them. He doesn't hold any bitterness, he says, *"may it not be counted against them,"* at the end of verse 16. In fact, their desertion made Paul even more aware of how God was taking care of him. Notice that. All of these men have deserted me. They all left.
  - a. But you know who was with me? God was with me. He cared for me. And their desertion made it even more aware in Paul's life that God had rescued him, time and time again, and was with him, and will ultimately bring him safely home to heaven, which is why Paul breaks out then into this doxology of praise. *"To Him be glory forever and ever. Amen."*
4. **(Paul's closing greeting)**. And in verse 19 he says, *"Greet Prisca and Aquila, and the household of Onesiphorus."* He wants Timothy to greet his old friends Prisca and Aquila... This is Pricilla (*Prisca*) and *Aquila* that Paul had met and ministered with in Corinth. His old friends. And then he says, *Onesiphorus*, which he mentions back in chapter 1 in verse 16. (2 Tim 1:16) He talks



about him there, where he says, “for he often refreshed me and was not ashamed of my chains;” Greet him, Timothy.

- a. And then he talks about Erastus. Timothy ministered with Erastus in Macedonia. We see this in Acts 19:22. And so this was a fellow companion of Timothy's, and Paul wants him to know his whereabouts. That is, Erastus is at Corinth. Your fellow minister. He's there.
- b. And then he says. *Trophimus*. Now notice what he says with Trophimus. What does he say about him? I left him where? I left him “sick at Miletus.” I left him sick. Now, what does this tell us about the sign gifts? Specifically, the gift of healing. Does Paul have it anymore? He doesn't. He doesn't have the gift of healing anymore. He left him there sick. Why didn't you heal him, Paul? If you have the gift of healing? Because the gift of healing and the sign gifts are coming to an end. They are coming to an end. Specifically, the gift of healing, and the gift of tongues (or the gift of languages), they're coming to an end because it's no longer needed because the Word of God is getting out there. It's being completed. The Canon of Scripture is being completed, and so they have the Word of God. You don't need the sign gifts anymore because you have the all-sufficient Word of God. That's what those sign gifts were for...to point them to the Word of God. To say look, this is the truth. This is the Word of God. It gave testimony to the Word of God. We don't need the sign gifts anymore, and therefore today the sign gifts had ceased. They are no longer in operation because we have the Word of God, the written Word of God.
- c. Then he says in verse 21 “make every effort to come before winter” (2 Tim 4:21) that is before it gets cold, bring my jacket, bring my cloak. And then Paul mentions four final people that we really don't know much about. Although they are Latin names, which means they're probably believers in the church of Rome. And then Paul closes with the final prayer there in verse 22 “the Lord be with your Spirit, Grace be with you.” (2 Tim 4:22) Paul prays for two groups of people.
  - i. Is Timothy himself. “The Lord be with your spirit”, Timothy.
  - ii. and the second one is the people in Ephesus. “Grace be with you”. That word *you* in the Greek, is plural. That is “you all”, grace be with all of you in the church of Ephesus. He prays for them, because he loves them, and cares for them, and desires to see Timothy.

Well, that's the end of 2 Timothy. As Paul commands Timothy, to charge with this charge to preach the Word, and then his final conclusion there in verses 9 through 22.