

2 Timothy 1 - Paul Encourages Timothy to be Unafraid, Unashamed, Use His Gifts, and Guard the Gospel

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2 Timothy 1

I. Call to faithful endurance in the ministry (1:1-18)

(1) Salutation (1:1-2)

- (A) Sender: Paul (1:1)

1 Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus,

1 Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus,

1 From: Paul, an apostle of the Messiah Jesus by God's will in keeping with the promise of life that is in the Messiah Jesus.

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

— "...an apostle" — Paul was given the mantle of apostleship by Jesus Himself

— "...by the will of God" — what sustained Paul in all of his years of ministry, enduring persecution, is knowing that he had been called to the task of apostleship to the Gentiles

— A person can put up with a lot in life if they feel like God has called them to what they are doing

— Paul no doubt had the sense that God had decreed him for a monumental task, which is why he pressed on and endured so much persecution throughout his life after his conversion

— Paul is bringing this up to remind Timothy, the pastor at the church of Ephesus, who is becoming unassertive and shrinking back from his calling that it was the will of God for him to fulfill his role, just as Paul had fulfilled his God-given role

— "...promise of life" — another thing that motivated Paul is that God gave him custody over the most important message ever received: the gospel

— The gospel is so important and powerful because it has within it the "promise of life."

The gospel has the information that a person needs in order to experience, not physical, but spiritual, life. Spiritual life is a relationship with the God who made me.

(B) Recipient: Timothy (1:2a)

(C) Benediction (1:2b)

2 To Timothy, **my beloved son**: Grace, **mercy**, and peace **from** God the Father and Christ Jesus our Lord.

2 To Timothy, my beloved son: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord.

2 To Timothy, my dear child. May grace, mercy, and peace from God the Father and the Messiah Jesus our Lord be yours!

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

- "...my beloved son" - Paul wasn't Timothy's biological father, but he was his spiritual father

— Paul did not know if Timothy was going to whither away in his calling or suck it up and endure, but either way, Paul still loved Timothy and considered him as a "son" (Cf. 1 Tim 1:2). Paul loved Timothy unconditionally.

— In the world, we often think that someone in authority over us can only accept us if we do what they want, and we are not accepted by them if we don't do what they want

— We are reared in our society to believe that love only comes with strings attached, but it doesn't work that way with God. Certainly if we disobey we will lose out on blessings, but that doesn't affect God's love for us.

- "...mercy" - Paul's usual greeting typically includes both "grace" and "peace" to his audience, but when he is writing to Timothy, he adds "mercy" (Cf. 1 Tim 1:2)

- "...from" - grace, mercy and peace are three very important traits to possess, and so many people look for these things in all the wrong places. Paul is clear in this verse that these three traits are only available from the Triune God.

(2) Thanksgiving (1:3-5)

(A) Paul's prayers for Timothy (1:3)

3 I thank God, whom I serve with **a clear conscience** the way my forefathers did, as I **constantly remember you in my prayers** night and day,

3 I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day,

3 I constantly thank my God—whom I serve with a clear conscience, as my ancestors did—when I remember you in my prayers night and day,

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

- "...a clear conscience" - it's really something that Paul could look back on his entire life and ministry and state unequivocally that he served God with a clear conscience (Cf. Acts 23:1)

- No regrets is something that only an enduring Christian can have, a person who walked by faith moment by moment and depended on the resources of God, and pressed into the tasks and the gifts that God has given them
- Most Christians, when they get to the end of their life, could not say what Paul said in 4:7-8 but instead says, If I had it to do all over again, I would...".
- "...constantly remember you in my prayers" - Paul prayed that Timothy would get to the end of his life and ministry and would be able to say the same thing: I served with a clear conscience.
- Notice that "prayers" is plural; Paul was persistent in his prayer life, often bringing Timothy and his ministry before the Lord. Paul heeded what he said in 1 Thess 5:17: Pray without ceasing.
- Are we as persistent in prayer for our physical and spiritual children as Paul was with Timothy, praying for him "night and day"? For God to provide for them, for God to open doors for them, for them to grow spiritually?

(B) Paul's longing for Timothy (1:4)

- 4 longing to see you, even as I **recall your tears**, so that I may be filled with joy.
- 4 longing to see you, even as I recall your tears, so that I may be filled with joy.
- 4 recalling your tears and longing to see you so that I can be filled with joy.
- 4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;
- Paul desired to see Timothy again, so that his joy may be complete
- This desire to see Timothy again was a vote of confidence that Timothy would endure. When Paul does see Timothy again, and sees that he did endure, Paul's joy would be complete.
- "...recall your tears" - there's no specific reference in Scripture about Timothy weeping, but it's likely when Paul and Timothy last parted company that Paul is recollecting here

(C) Paul's reminder of Timothy's heritage (1:5)

- 5 For I am mindful of the sincere faith within you, which first dwelled in your grandmother Lois and your mother Eunice, and I am sure that *it is* in you as well.
- 5 For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that *it is* in you as well.
- 5 I am reminded of your sincere faith, which first existed in your grandmother Lois and your mother Eunice, and I am convinced that this faith also exists in you.
- 5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.
- Paul encourages Timothy about his upbringing, raised by his mother and grandmother. Paul will later tell Timothy that from childhood, he has known the holy scriptures (the OT),

which are able to make one wise unto salvation.

— God's design is that spiritual truth should flow from the parents to the children, particularly in their formative years (Cf. Deut 6:4-7). In Timothy's case, his grandmother was also a critical factor in building within Timothy a sincere faith.

— Timothy was the beneficiary of a generational transfer of spiritual knowledge. His godly mother and grandmother persevered in raising him correctly, and because of their perseverance spiritual truth was transferred from one generation to the next.

(3) Call to faithfulness in use of gift (1:6)

6 **For this reason** I remind you to **kindle afresh the gift of God** which is in you through **the laying on of my hands**.

6 For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.

6 For this reason, I am reminding you to fan into flames the gift of God that is within you through the laying on of my hands.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

- "For this reason" - the reason is due to the transfer of spiritual knowledge from his mother and grandmother to Timothy. God is interested in the knowledge of spiritual truth being transferred from Timothy to the next generation.

- "...kindle afresh" - this implies that Timothy was aware of this gift, but had shrunk back from it for some reason; he wasn't utilizing this gift in the way the Lord intended. This was likely because Timothy was young, he was sickly, and he faced constant opposition, and Paul, his mentor, was imprisoned in Rome for the second time and close to his death.

— If Timothy continued to shrink back from his gift and calling, this would be detrimental to the spiritual development of the church. God uses His Word to equip His people for every good work (3:16-17). If the Word is not preached, God's people aren't being equipped, and consequently good works are not being done.

— At the point of faith, God gives every believer at least one spiritual gift (most of the time, it's more than one). And God calls us to be stewards (not owners) of these gift(s) (Cf. 1 Cor 4:2). Stewards are called to be trustworthy, which means "faithful" or "consistent."

Stewards aren't ever called to be successful in the use of their gift(s), just trustworthy.

— In the Parable of the 10 Talents, God says to His servant, "Well done good and faithful (not successful) servant." God rewards faithfulness, not necessarily success. Timothy was shrinking backward from his gifting and thus was not being a faithful steward of what God had given him.

- "...the gift of God" - singular, referring to one specific gift (Cf. 1 Tim 4:14); this gift was likely the gift of pastor-teacher (Cf. Eph 4:11-16). At the time of Paul's writing both 1&2

Timothy, he was the pastor of the church at Ephesus.

- "...the laying on of my hands" - apparently Paul was involved in the laying of hands on Timothy, and it was revealed by some prophetic utterance that Timothy had a special gift and calling

(4) Call to courage (1:7)

7 For **God has not given us** a spirit of **timidity**, but of power and love and discipline.

7 For God has not given us a spirit of timidity, but of power and love and discipline.

7 For God did not give us a spirit of timidity but one of power, love, and self-discipline.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

- "...timidity" - *deilia*, fear, cowardice; only usage in the NT. Timothy had numerous reasons to shrink back from his gift and calling: Nero was ruling Rome and the persecution of Christians was at an all-time high; Paul was imprisoned in Rome and about to be executed.
— Timothy was young and often sick, and the people of Ephesus were constantly rising up against him and his message. He probably thought he was in way over his head, given the prominence of Ephesus in the 1st century world.

— Many Christians are like this...we never really arrive at what we're supposed to be doing because fear is constantly standing in our way or distracting us from what God has called us to be doing. We have fear of rejection, fear of being ostracized, or fear of failure. There are any number of insecurities that Satan can use to overwhelm us and cause us to shrink back and not remain faithful to what God has called and gifted us to do.

— Paul is telling Timothy that if you're afraid of failure, afraid of rejection, or afraid of anything else, that fear is not coming from God. The Spirit of God wants to give us power, love, and discipline, not fear. So we know if we're operating in the Spirit if our life displays power, love, and discipline. But we're not operating out of the Spirit if we have fear, because fear does not come from God (Cf. Prov 29:25).

— How serious does God take fear? Look at the Exodus generation when they arrived at Kadesh-Barnea (Num 13-14). They sent out 10 spies on a reconnaissance mission to see what they were up against. Eight of the 10 spies reported that there were giants in the land, and they were afraid to enter in. God had just brought them out of 400 years of slavery in Egypt, parted the Red Sea and drown the pursuing Egyptians, and gave them the Law at Mount Sinai, but yet they were afraid of these giants. So God punished their fear (lack of faith) with wandering in the wilderness for 40 years. He didn't want to work with that faithless generation, but instead worked with Joshua and Caleb and all the Israelites under 20 years old.

— In Rev 21:8, in speaking of unbelievers and the traits of those who will not be included in the New Heaven and New Earth, Jesus lists the "cowardly" first, then the "unbelieving." A

coward is someone who is controlled by fear, who is not trusting God. It is impossible to live in fear and in faith at the same time (Cf. Heb 11:6). If you're walking in faith, your level of fear begins to subside.

— In the Parable of the Talents (Matt 25:14-30), the servant who received one talent did nothing with it because he was "afraid" (Matt 25:25), so he hid his talent in the ground. The master responded, "You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed." And the master took away the talent and gave it to the one who had 10 talents. This parable makes it clear that God will not accept fear as an excuse for unfaithfulness in the stewardship of His gifts and calling.

Num 14:11: And the LORD said to Moses, "How long will this people be disrespectful to Me? And how long will they not believe in Me, despite all the signs that I have performed in their midst?

It has been said and repeated numerous times that "fear not" is stated in the Bible 365x. However, the phrase in the intended context is only used about 80x. It is used in other contexts a number of times, but you wouldn't want them to apply to you. Other word pairings similar to "fear not" (i.e. "do not be afraid," "do not fear," or "be not afraid") are used about 30x. Below is a printable that contains every usage of "fear not" [KJV] in Scripture that applies to us.

Genesis 15:1 Genesis 21:17 Genesis 26:24 Genesis 35:17 Genesis 43:23 Genesis 46:3
Genesis 50:19 Genesis 50:21 Exodus 14:13 Exodus 20:20 Numbers 14:9 Numbers
21:34 Deuteronomy 1:21 Deuteronomy 3:2 Deuteronomy 3:22 Deuteronomy 20:1
Deuteronomy 20:3 Deuteronomy 31:6 Deuteronomy 31:8 Joshua 1:9 Joshua 8:1
Joshua 10:8 Joshua 10:25 Joshua 11:6 Judges 6:10 Judges 6:23 Ruth 3:11 I Sam-
uel 4:20 I Samuel 12:20 I Samuel 22:23 I Samuel 23:17 I Samuel 28:13 II Sam-
uel 9:7 II Samuel 13:28 I Kings 17:13 II Kings 1:15 II Kings 6:16 II Kings 19:6 I
Chronicles 28:20 II Chronicles 20:15 II Chronicles 20:17 II Chronicles 32:7 Job 11:15

Psalm 2:4

Psalm 27:3

Psalm 64:4

Proverbs

verbs 31:21 Iso-

iah 8:12 Iso-

Isaiah 35:4

Isaiah 40:9 Iso-

iah 41:13 Isaiah

ah 42:11 Isaiah

43:5 Isaiah

44:8 Isaiah

FEAR NOT

Psalm 27:1

Psalm 56:4

Psalm 118:6

3:25 Prov-

ioh 7:4 Iso-

iah 10:24

Isaiah 37:6

iah 41:10 Iso-

41:14 Jeremi-

43:1 Isaiah

44:2 Isaiah

5:17 Isaiah 54:4

Isaiah 54:14 Jeremiah 1:8 Jeremiah 10:5 Jeremiah 23:4 Jeremiah 30:10 Jere-
miah 46:27 Jeremiah 46:28 Lamentations 3:57 Ezekiel 2:6 Ezekiel 3:9 Daniel
10:12 Daniel 10:19 Joel 2:21 Joel 2:22 Zephaniah 3:16 Habakkuk 2:5 Zechariah
8:13 Zechariah 8:15 Matthew 1:20 Matthew 10:26 Matthew 10:28 Matthew
10:31 Matthew 14:27 Matthew 17:7 Matthew 28:5 Matthew 28:10 Mark 5:36
Mark 6:50 Luke 1:13 Luke 1:30 Luke 2:10 Luke 5:10 Luke 8:50 Luke 12:4 Luke
12:7 Luke 12:32 John 6:20 John 12:15 Acts 18:9 Acts 27:24 II Timothy 1:7 He-
breus 11:23 Hebrews 13:6 Revelation 1:17 Revelation 2:10 RJV hymnart.com

(5) Call to be unashamed (1:8-12)

(A) Unashamed of evangelism (1:8a)

(B) Unashamed of Paul (1:8b)

8 Therefore do not be ashamed of the **testimony of our Lord** or of me His prisoner, but
join with me in suffering for the gospel according to the power of God,

8 Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join
with me in suffering for the gospel according to the power of God,

8 Therefore, never be ashamed of the testimony about our Lord or of me, his prisoner.
Instead, by God's power, join me in suffering for the sake of the gospel.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

- Three things Paul tells Timothy to not be ashamed of:

1. Suffering/Evangelism (v8a)
2. Paul (v8b)
3. The Gospel (v9-14)

- "...the testimony of our Lord" - Jesus was a Man of suffering (Cf. Is 53:3); He suffered throughout His life, culminating in His ultimate suffering on the cross. If a person seeks to serve God, but thinks they are somehow exempt from suffering, they will have a tendency to shy away from part of Christ's message. They will embrace some of it, but shy away from other parts of it out of fear that it would bring suffering.

John 15:20: **Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will persecute you as well; if they followed My word, they will follow yours also.**

— What Timothy likely did not understand the idea that he was called into a life of suffering. Timothy was embarrassed and shied away from that aspect of Christ's message.

— When Timothy met Paul and came to Christ, during Paul's 1st missionary journey through Galatia, Paul said: "Through many tribulations we must enter the kingdom of God" (Acts 14:22). This is the part of Christ's message that Timothy was "ashamed" of.

— It's also possible that "the testimony of our Lord" here refers to evangelism. It's easy to be embarrassed and shy away from basic face-to-face evangelism.

- "...me His prisoner" - the second thing Paul urges Timothy to not be ashamed of is Paul's imprisonment. When Paul wrote 2 Timothy, he was imprisoned in Mamertine Prison in Rome, waiting for execution. When someone was waiting for execution, they were brought to Mamertine Prison.

— He was incarcerated because of his stand for the things of God. Timothy, in Ephesus, no doubt reasoned to himself that my mentor is in prison for being bold for the gospel, and if I get too bold for the gospel, too close to Paul's ministry philosophy, the same thing could happen to me. It was in this sense that Timothy was ashamed of Paul.

— Paul is clear here that if you publicly distance yourself from the suffering inherent in the gospel message (Cf. 3:12), you are altering the message. We are not to gravitate to part of the gospel, maybe the uncontroversial parts, but we're to preach the entire gospel, the inconvenient and controversial parts as well as the non-controversial parts.

- Paul is saying that as Timothy "joins with" him in suffering for the gospel and enter into his calling, he will experience a source of power that will sustain him that he never dreamt was possible

— As we enter into suffering, we discover a reservoir of the *dynamis* power of God that enables us in a miraculous sense to stand up or endure in the midst of suffering. God never

promises to remove suffering from a believer (in fact, He promises just the opposite), but what He promises is that His power is available for God to sustain us during suffering.

— How do you know that this power is available if you never go through suffering? You don't. You show me a Christian who never goes through any form of suffering and I'll show you a Christian who only has an intellectual knowledge of the power of God. We don't experience the supernatural *dynamis* power of God until we go through suffering.

— God wants to push us away from this intellectual knowledge of His power into an experiential knowledge of His power. God loves Timothy (and us) so much that He wants us to experience His *dynamis* power in the midst of suffering. Until we accept the calling of God on our life to suffer, we will be left with a very shallow understanding of the power of God.

— We look at suffering as the greatest evil that can happen to us, but God says it's our friend, it's a blessing. It enables us to access a dimension and a quality of spiritual life that we otherwise would not be able to access.

— A Christian who does not suffer is used to relying on themselves, their talent, their money, or whatever other things they may have going for them in the flesh, to get through tough times. Until those things are kicked out from under us, until we have no one to rely upon but God Himself, only then is this reservoir of *dynamis* power available to us.

(C) Unashamed of the gospel (1:9-12)

- (a) Because of its saving power (1:9a)
- (b) Because of its grace (1:9b)
- (c) Because of its eternality (1:9c)

9 who **saved us** and **called us** with a holy calling, **not according to our works**, but **according to His own purpose and grace**, which was granted to us in Christ Jesus **from all eternity**,

9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

9 He saved us and called us with a holy calling, not according to our own accomplishments, but according to his own purpose and the grace that was given to us in the Messiah Jesus before time began.

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

- The third thing Paul urges Timothy to not be ashamed of is the gospel (v9-14). Paul gives three reasons to not be ashamed of the gospel:

1. Because the gospel has four benefits (v9-10):

- a. Saving power (v9a)
- b. It is a manifestation of God's grace (v9b)
- c. It is eternal (v9c)
- d. It conquers death (v10)

2. Paul's connection to the gospel (v11-12)
3. The gospel should be guarded (v13-14)

- "...saved us" - the gospel has saving power; this is why Jesus is called our "Savior"
 - Most people think the gospel is something you believe in and escape hell, but that's only part of the message. There is a past tense (justification), and present tense (sanctification), and a future tense (glorification) of deliverance or salvation through the gospel.
 - "...called us" - we have been "called" into this gospel. There are many things that God has done for us before we ever believed in Him (Cf. Rom 8:29-30). We come to God as a response to His calling in our lives. We did not initiate the search, we do not find God...He finds us.
 - There are two kinds of callings in Scripture. This is sometimes referred to as "effectual calling":
 1. External/General Call - this is the general proclamation of the gospel, where people are invited to repent of sin and turn to Jesus to be saved. Jesus gave this call (Matt 11:28; John 7:37).
 - This call is open to all, but left to themselves, people do not come. Because we are prideful and rebellious, we prefer our own ways to God's ways.
 - This call is a true and gracious call, but people remain spiritually dead and will not come unless God draws them specifically.
 2. Internal/Effectual Call - this call does more than invite people to come...it gives the ability or willingness to respond
 - Jesus gave us an example of this call when He raised Lazarus, who had been dead four days (John 11:25-26,38-44). In the tomb, Lazarus was a picture of us spiritually: dead, with no desire or ability to respond. Jesus called out specifically to Lazarus, who supernaturally heard Jesus' call and was supernaturally able to obey.
 - God originally called creation out of nothing; with the same effective power, He now calls life out of death
 - God's "calling" is the point at which the things God determined in eternity past pass over into time ("fore" knowledge, "pre" destination). His "call" is the point where what God has decreed before time about His loved ones becomes fact in our time-bound lives.
 - "...not according to our works" - we are first saved, then called, not according to anything we have done or could do

- Our sin nature recoils in the face of God's grace. Our sin nature, driven by pride, always seeks to earn something from God and somehow enthrone ourselves. This is why Paul calls the gospel a "stumbling block" or "offense" in Gal 5:11 (Cf. Rom 11:6).
- But today, a mixed gospel of grace and works is popular because it maintains belief that salvation comes by faith alone in Christ alone, but they adds on works that one has to do on the backend in order to either prove they are "truly" saved or to maintain their salvation.
- This mixed gospel is popular because it satisfies the need to remain true to God's Word in justification (faith alone in Christ alone), while also catering to our sin nature that we need to do something to pitch in. God buys lunch, but we leave the tip. But that's not the salvation that Paul (or Jesus) preached.
- "...according to His own purpose and grace" - this explains why God called us: because it fit with His purpose. He wanted to because He is a gracious God, who loves to bestow upon His subjects His unmerited favor.
- "...from all eternity" - from before time began; before the foundation of the world. The gospel is the eternal outworking of God's purposes. It was planned in the mind of God before Creation (Cf. Rom 1:2).
- The gospel did not begin with Paul. It did not even begin with the earthly ministry of Jesus Christ. It began in the mind of God before Gen 1, before God created a single thing or a single person.
- Paul's point to Timothy is that he needed to be aggressive about this gospel because it was not his own idea or his own thinking. It was not Timothy's plan, or even Paul's plan, but part of the eternal purpose of God.
- Multiple eons of time have passed since the gospel first entered the mind of God, and the gospel was in Paul's hands at that time, but Paul was passing the gospel baton over to Timothy now for him to run with. Paul didn't want Timothy to reinvent ministry, but rather to just take this precious truth, this commodity as he understood it, and simply pass it on.
- This was not the time for Timothy to become timid, but to be assertive in passing on the message of the gospel

(d) Because it conquers death (1:10)

10 but has now been **revealed** by the appearing of **our Savior** Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

10 but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

10 Now, however, that grace has been revealed through the coming of our Savior the Messiah Jesus, who has destroyed death and through the gospel has brought life and release from death into full view.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

- "...revealed" - the gospel has been personified to its fullest extent in Jesus Christ
- "...our Savior" - Jesus Christ was both Paul's and Timothy's Savior. The title of "Savior" is one of the great designations of Christ.
- Jesus is referred to as "Savior" because He came "to seek and to save that which was lost" (Luke 19:10). But what are we being "saved" from? If we don't understand what Christ came to save us from, the gospel is nonsensical to us. Dwight Moody said, "You have to get a man lost before you get him saved."
- "...abolished death" - death is the first thing that Jesus Christ saves us from. Death in the Bible means separation from God, not non-existence. The wages of sin is death (Cf. Gen 2:17; Ezek 18:20; Rom 6:23; James 1:14-15).
- There are three kinds of death that Jesus saves us from:
 - Physical death (Gen 3:19): separation of our physical body from our soul
 - Spiritual death (Is 59:1-2; Eph 2:1): in an unsaved state, we have no presence of God (Holy Spirit) within us; we are separated from Him at a spiritual level
 - Eternal death (Rev 2:11; 20:14): the separation of a person from the presence of God for eternity
- This is why Timothy cannot shrink back in fear...if the spokesmen of God who have the answer of the gospel shrink back in fear, what hope does the world have? If he did, the message of the gospel, the only thing that can help fallen man, simply cannot spread.

- (e) Because of Paul's connection to the gospel (1:11-12)
 - (i) Paul's role in disseminating the gospel (1:11a-c)
 - (a) Paul as a herald of the gospel (1:11a)
 - (b) Paul as an apostle of the gospel (1:11b)
 - (c) Paul as a teacher of the gospel (1:11c)

11 for which I was appointed a **preacher, an apostle, and a teacher**.

11 for which I was appointed a preacher and an apostle and a teacher.

11 For the sake of this gospel I was appointed to be a preacher, an apostle, and a teacher of the gentiles.

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

- Paul now outlines God's calling on his life as it pertains to the gospel, and explains why the gospel was so central to his life and ministry
- "...a preacher" - *kēryx*, a "heralder" or "proclaimer"; it means to teach openly and with clarity
- There is an idea in the church today that we don't change the message (of the gospel), but we can change the method (of how it's delivered). As long as the message is intact, the

method used to disperse it is up to you. But this idea is not found anywhere in the Bible. Paul certainly didn't think that way.

— The Bible is not neutral on either the subject of the gospel, or the method by which it is dispensed. The God-ordained method for dispensing the gospel is by preaching (heralding or proclaiming).

— People can receive the gospel in many different ways...one-on-one conversation, reading literature, etc. There are many different ways people can hear the gospel, but God's *primary* means for dispensing the gospel is through preaching.

- "...an apostle" - Paul was an apostle, but he was not the only one. God built the church, after setting the cornerstone, which is Jesus Christ, on the foundation of the "apostles and prophets" (Eph 2:20). They are the ones that God built the structure of the church on.

- "...a teacher" - Paul was a teacher, or explainer, of the gospel. A teacher dispenses knowledge to students and clarifies things that people would not otherwise have clarity on other than through a teacher.

— The church has been "preached" to death, but there is a severe lack of teaching. The Word of God must be taught to the people of God in order for the gospel to move forward and people to come to know Christ. The knowledge of the Bible has suffered a severe decline from the last generation to this generation.

(ii) Paul's confidence in the gospel (1:12)

12 For this reason I also suffer these things; but I am not **ashamed**, for I know whom I have believed, and I am convinced that He is able to protect **what I have entrusted to Him** until that day.

12 For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

12 That is why I suffer as I do. However, I am not ashamed, for I know the one in whom I have put my trust, and I'm convinced that he is able to protect what he has entrusted to me until the day that he comes.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

- The gospel was so significant to Paul that if it meant that he had to suffer to get it to others, he was more than willing to do so

— Most Christians are willing to serve the Lord up to a certain point of discomfort, then we're out. Unless we are strongly compelled from the outside to do so, we rarely will go beyond our comfort level.

— But what you discover with Paul is that he went far beyond his comfort level because he had first-hand experience of the power of the gospel. He knew what the gospel preached could do in the lives of others. To understand what Paul suffered to preach the gospel, read 2 Cor 11:23-33.

— Paul isn't asking Timothy to do anything that he hasn't already done, and succeeded at. He's asking Timothy to follow in his footsteps of suffering, and that through it, he would see God's glory and power in a whole new way (Cf. notes on v8).

- "...ashamed" - the reason why Paul was not ashamed of the gospel is because it is the power of God unto salvation (Cf. Rom 1:16). Later in this book, Paul will instruct Timothy to not be ashamed by unpreparedness for his work, but to "rightly divide" (accurately handle) the word of truth (2:15).

— Why are Christians ashamed of the gospel? One reason may be the gospel is a "stumbling block" or "an offense" to unsaved man. The gospel is the greatest assault that could ever be waged on the pride of the natural man. That's how God designed it (Cf. Gal 5:11).

— God designed the gospel in such a way that when you hear the gospel, you are naturally offended because the gospel says that we can't fix ourselves. The Bible says that we are so far gone in our trespasses and sins that we have no ability to fix ourselves. No amount of good works could erase our sin depraved state.

— That natural man does not want to hear any of this. What they want to hear is a list of things they can do, then check the box. You do A, B, then C, and you'll be ok. That's what man wants to hear. After doing A, B, and C, God will be pleased with you, you have earned His favor. Natural man wants to hear that the fixing of themselves rests on their shoulders.

— Pride in the human heart is so strong that being told that we're so bad that there's nothing we can do to save ourselves or improve ourselves is offensive to us. That is why Paul calls the gospel "an offense."

— The gospel is such an offense to the natural man that Christians tend to tweak the gospel slightly in order to make it more palatable, easier to digest, not so "offensive," and somewhat less embarrassing. But when you alter the gospel, even ever-so-slightly, it is no longer the gospel and it is no longer the "power of God unto salvation."

- "...what I have entrusted to Him" - what did Paul entrust to Christ? The safekeeping of his soul. Paul entrusted God with his eternal security.

— Paul did not believe in the *perseverance* of the saints, but rather he believed in the *preservation* of the saints. Paul didn't believe it was up to him to persevere in good works in order to maintain his salvation; he was "convinced" that God would protect his salvation under every circumstance (Cf. John 10:27-29; Rom 8:38-39; Phil 1:26; 1 Peter 1:4-5).

— Paul had no doubts as to his salvation because he's not looking at himself, but rather trusting in God and His immutable, holy character, who cannot lie, to preserve him until the

end.

— This is the doctrine of assurance of salvation. It's the idea that you don't have to wander through your entire life hoping that maybe I'll make it to heaven, maybe I won't. This is not the way salvation is supposed to work. Jesus said that once we believe, we already have (own) eternal life (Cf. John 5:24).

(6) Call to faithfulness in guarding the gospel (1:13-14)

13 **Hold on** to the example of **sound words** which **you have heard from me**, in *the* faith and love which are in Christ Jesus.

13 Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus.

13 Hold on to the pattern of healthy teachings that you have heard from me, along with the faith and love that are in the Messiah Jesus.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

- After Paul lays out the benefits of the gospel in v9-10, he now exhorts Timothy to "guard the gospel" in v13-14

— In the waning hours before his death, Paul was completely confident in the gospel because he understood that the gospel was not about him and his performance, but was about God and His faithfulness to His promises.

- "Hold on" - *echō*, retain, hold fast, cling to. Paul foresees a time when there will be a climate where "sound words" and "sound doctrine" (Cf. 4:3-4) will no longer be things people want to hear.

— Timothy will be tempted to compromise the standard, so Paul urges him to "retain" or "hold on to" that standard and not give in to compromise on the gospel message because Timothy's own spiritual stability, and the stability of his pastoral leadership is dependent upon this.

- "...sound" - *hygianō*, often used to describe health, healing, or vitality (Cf. Luke 5:31). In this context, it describes the type of words that Paul transferred to Timothy..."healthy words" or words that are necessary for one's spiritual health and well-being (Cf. 1 Tim 6:3; Titus 1:9,13; 2:1-2).

— Paul is telling Timothy (and us!) that the gospel contains "healthy words" or teaching that leads to one's spiritual well being. If these words are not part of your diet, a person cannot mature spiritual as God wants us to mature.

— What the world wants is not "healthy words" that lead to spiritual life and maturity, but rather "jelly donuts." And later in this epistle, Paul will tell Timothy that there will be a time in the future when the church will demand "jelly donuts" and not "not tolerate sound ('healthy') doctrine" (4:3-4).

- "...words" - *logos*, most of the time *logos* is used in Scripture it is referring to the written Word of God
- "...you have heard from me" - there was a transfer of spiritual knowledge from Paul to Timothy. How that spiritual knowledge was transferred to Timothy is described in the following three prepositional phrases:
 - "...in *the* faith" - NASB95 does not italicize the definite article "the" here, which is correct. There is a definite article present in the Greek to denote that it wasn't just any faith, but "the" faith.
 - Paul is telling Timothy that God has deposited into Timothy the gospel, which is "the treasure" (v14), not a man's opinion. It is truth from God Himself.
 - We need to understand that today, every believer is a custodian of the gospel, which is a treasure and a gift from God, a "treasure" (v14) given to us from God.
 - "...[in] love" - the "treasure" of the gospel was transferred to Timothy "in love." Paul said earlier in v5 that the goal of his instruction was love.
 - "...in Christ Jesus" - the only access anyone has to truth or love is through Christ Jesus. Truth and love do not exist outside of Jesus Christ (1 John 4:8).

14 Protect, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.

14 Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.

14 With the help of the Holy Spirit who lives in us, protect the good treasure that has been entrusted to you.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

- This verse is an example of synonymous Hebrew parallelism...Paul repeats the same idea from v13 in v14 using different words. Paul does this in order to convey greater visual imagery of what he is saying.

- "Protect" - *phylassō*, to keep watch; to guard; it's in the imperative mood, meaning it's a command not a suggestion. The same Greek word is used in 2 Peter 2:5 to describe how God "protected" or "preserved" (*phylassō*) Noah and seven others from the Flood.

— Why do God, and Paul, want the gospel/God's Word protected? Because it is Satan's goal to thwart, distort, diminish, and destroy the gospel. Satan, more than anyone else, understands the power of the gospel (v9-10; Cf. Rom 1:16) so he will do whatever he can to hinder or distort it in any way possible.

- "...through the Holy Spirit who dwells in us" - in case Timothy (and I) thought that guarding/protecting the gospel was all on me, Paul inserts this parenthetical statement into his command.

- Paul didn't want Timothy (or us) to think that the job of guarding the gospel was all on his (our) shoulders, that we have to work harder and demand more from my flesh in order to do this.
- But Paul is clear that we are to guard the gospel through the Holy Spirit who indwells us. Paul wants Timothy to tap into the resources of God, which were his for the taking, in order to guard/protect the gospel.
- "...treasure" - *kalos*, "a good deposit"; Paul says that God has made a "good deposit" into my life, and I have transferred that into your life so you now hav the "good deposit"
- What Paul had and what he transferred to Timothy has value. Why is it valuable? First, because it comes from God and everything God gives is good (Cf. James 1:17).
- Second, it has value because of what these "healthy words" produce. These healthy words are "profitable" for many things (Cf. 3:16), they are beneficial. The Scripture brings a "profit" or a "benefit" into someone's life.
- So if you combine what Paul says in 3:17 ("so that the man of God may be adequate, equipped for every good work") with what Paul says here (v13-14), then a person, if he gives himself to these things, his life will be properly equipped for everything God wants to do in their life.
- This is a very high statement about the sufficiency of Scripture. All throughout the Bible we are told and promised about the good things that will happen as we avail ourselves to God's Word:
 - Is 55:10-11:
 - 10 "For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it produce and sprout, And providing seed to the sower and bread to the eater;
 - 11 So will My word be which goes out of My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding *in the purpose* for which I sent it.
 - Jer 23:29: "Is My word not like fire?" declares the LORD, "and like a hammer *which* shatters a rock?
- When God's Word is read, understood, and obeyed, it is something that dismantles a person's life. But fortunately it doesn't leave your life dismantled, but God reconstructs it. That's why Paul here calls God's Word a "treasure" and a "good deposit."
- "...which has been entrusted to *you*" - *parathēkē*, a deposit; a trust or thing consigned to one's faithful keeping. It is used of the correct knowledge and pure doctrine of the gospel, to be held firmly and faithfully, and to be conscientiously delivered to others.
- God and Paul entrusted to Timothy the "good deposit," the "healthy words," and "the treasure" of the gospel. Timothy was to "guard" or "protect" this deposit just as God is a guard over Timothy's soul.

— Another word for "entrusted" is stewardship. We don't own this "deposit" or these "healthy words" but God has entrusted them to us so that we would "steward" them on His behalf (Cf. 1 Cor 4:2). So in many ways, we are stewards of God's Word. We are also stewards of other things God has given us: our time, our talents, and our treasure.

Recognizing a False Gospel

- False gospels place the spotlight on what man does rather than on what Christ did
- False gospels emphasize a process rather than a Person, Jesus Christ
 - Christianity is not an elaborate process of do's and dont's that a person must adhere to. Christianity is about a Person, Jesus Christ.
 - Jesus is the source of our spiritual life and our fruitfulness. Our fruitfulness is not based on our ability to wake up early and seize the day.
 - Christianity is simply a relationship with Jesus Christ. And how so many people get so confused by this, thinking it's some sort of merit system or some kind of system of performance.
- False gospels deny one or more of the Five *Solas*
 - *Solas Christus* - Christ alone
 - John 14:6; Acts 4:12
 - *Sola Fide* - faith alone
 - Faith is the only thing we can give to God that is not a work
 - *Sola Gratia* - grace alone
 - Our relationship with God is not based on merit (thankfully); it's based on grace.
 - Grace is the character trait of God that He has chosen to base salvation on rather than justice, holiness, or merit.
 - God didn't do 90% of salvation, and I need to kick in the last 10%.
 - Salvation is God did 100% and all I do is believe/trust in what He did, by faith
 - *Sola Scriptura* - Scripture alone
 - The base of authority for what we believe is the Bible. Period.
 - It's not what you hear from a church, a denomination, a pastor or teacher on the radio, YouTube, or the internet.
 - A pastor, a teacher, or a ministry has value to you only if that pastor/teacher/ministry is teaching and explaining what God's Word says. But the pastor/teacher/ministry is not the authority.
 - *Soli Deo Gloria* - to the glory of God alone

(7) Negative examples of faithfulness (1:15a-c)

(A) Province of Asia (1:15a)

(B) Phygelus (1:15b)

(C) Hermogenes (1:15c)

15 You are aware of the fact that **all who are in Asia turned away from me**, among whom are Phygelus and Hermogenes.

15 You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.

15 You know that everyone in Asia has abandoned me, including Phygelus and Hermogenes.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygelus and Hermogenes.

– "...all who are in Asia" - just over 10 years earlier, Paul had a thriving ministry in Asia (modern day western Turkey) (Cf. Acts 19:9-10). This was during Paul's third missionary journey, which was his most prolific journey for evangelism. Paul now says that "all" of those whom I reached during my third missionary journey had deserted him.

— Paul brings up Asia because that was where Timothy was located, as pastor at the church in Ephesus

— One of the biggest problems during that time was that Nero was emperor of Rome and began the first wave of persecution against the church. He made Christianity illegal and burned Christians to light his garden parties.

— The church had experienced persecution in the past, but only from unbelieving Jews. This was the first time Rome was involved in widespread persecution of the church.

— In a matter of about 10 years, it was no longer "cool" to be a Christian. If you were a Christian during this time and stood out for any reason, you likely would be the recipient of persecution.

– "...turned away from me" - when persecution began, they shrunk back. Does this mean these people, who didn't persevere in the faith to the end, lost their salvation (Arminianism)? No. Does it mean that because they deserted Paul that they were never truly saved to begin with? No.

— The idea that all Christians, if they are truly saved, will persevere in good works until the day they die is a nice philosophy, a nice theology, but it is something the Bible does not support.

— We have a number of examples in the Bible who were obviously saved, but they did not persevere in good works until the end of their life:

- Noah (Gen 9:21; Heb 11:7)
- Lot (2 Peter 2:7-8)
- Moses
- Samson (Judges 16; Heb 11:32)
- Saul (1 Sam 28; 31)
- Solomon (1 Kings 11:3-4)

- Ananias & Sapphira (Acts 5:5,10)
- Some Corinthian believers (1 Cor 11:30)
- If every single Christian automatically persevered in good works until the end of their life, then Paul had no reason to write this epistle to Timothy. The purpose of this epistle was to urge and exhort Timothy to continue in good works because Paul was worried that he would shrink away like all of those who were in Asia.
- You get to this belief system by not understanding the grace of God. God's grace toward us is not based on anything we did before we were saved, or anything we have done after we were saved. It's completely God's unmerited (undeserved) favor toward us.
- But many people can't overcome the need for merit on our side, because that's what we're under growing up (if I do good, my parents thank me; but if I do bad, I am punished), and all of our lives at work (if I work hard and do a good job, I get ahead).
- Then we transfer this works-based concept to God: God likes me when I do good works, and He's mad at me when I don't do good works. The reality is that good works do have eternal significance, but they do not relate to our standing before God.
- We didn't get our current standing before God through good works, and we can't lose our standing before God by not doing good works. Christians do good works *from* God's grace and love toward us, not *for* God's grace and love toward us. We serve God because of what He has already done for us, not so that He will do something good for us.

(8) Positive example of faithfulness: Onesiphorus (1:16-18)

- (A) Onesiphorus refreshed Paul (1:16a)
- (B) Onesiphorus was not ashamed of Paul (1:16b)

16 The Lord grant mercy to the **household** of **Onesiphorus**, for he often **refreshed** me and was not **ashamed** of my chains;

16 The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains;

16 May the Lord grant mercy to the family of Onesiphorus, for he often took care of me and was not ashamed that I was a prisoner.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

— "...household" - it was not just Onesiphorus who refreshed Paul, but his entire family/household

— Typically when a husband/father, the head of the household, moves in the right direction (in this case, in his hospitality to Paul), his entire household will follow in his footsteps

— This explains Acts 16:30-31, where the Philippian jailer asked Paul what he must do to be saved. Paul answered, Believe on the Lord Jesus Christ and you will be saved, *and your household*.

- The Philippian jailers' belief would not automatically transfer to his family (God doesn't have grandchildren), but Paul understood that if the husband/father was placed their belief in Christ, it wouldn't be long before his wife and family did as well.
- But the opposite is not always true: if a wife is saved first and the husband remains unsaved, it's often like pulling teeth for the husband to come to Christ, if he ever does. This is why the Bible has special instructions for believing wives with unsaved husbands (1 Cor 7:10-16; 1 Peter 3:1-6).
- But interestingly, there is not much instruction in Scripture to a husband with an unsaved wife as it is assumed that if the husband is saved, the wife will come along fairly quickly and be saved as well.
- "...Onesiphorus" - name means "help bringer." We don't get much information on Onesiphorus from the Bible, but in the Apocryphal books of the acts of Paul, he is spoken of as a convert of Paul who gave him hospitality on his first visit to Iconium.
- "...refreshed" - *anapsychō*, to cause someone to recover a state of cheer and encouragement after a time of anxiety or trouble
- Paul needed encouragement and refreshment? Wouldn't you if you were under constant persecution and struggle, then you watched your life's work go up in smoke as everyone in Asia whom he ministered to deserted you just 10 years later?
- "...ashamed" - *epaischynomai*, same verb used in v8 to show that Timothy was "ashamed" of Paul. Timothy thought that if he got too close to Paul, that he might suffer in the same way Paul was suffering (Paul was current in Mamertine Prison in Rome, awaiting execution).
- So Paul holds out to Timothy the way Onesiphorus treated him, as he was not ashamed of his chains (the fact that Paul was persecuted and imprisoned) the way Timothy was (v8).
- The church today, overall, is "ashamed" of the doctrine of suffering, yet the doctrine of suffering is as real and relevant to the church today as any other doctrine in Scripture. We view suffering today as unAmerican.

(C) Onesiphorus searched for Paul in Rome (1:17)

17 but when he was in Rome, he eagerly searched for me and found me—
 17 but when he was in Rome, he eagerly searched for me and found me—
 17 Instead, when he arrived in Rome he searched diligently for me and found me.
 17 But, when he was in Rome, he sought me out very diligently, and found me.
 - Even more than 10 years later, after Onesiphorus had provided hospitality and refreshment to Paul during his missionary journey, he "eagerly" searched for Paul in Rome, and found him.

— We know that a person diligently searched for something when they find it. If you don't find something you're looking for, it's likely because you weren't diligent in your search.

- (D) Onesiphorus earned his reward (1:18a)
- (E) Onesiphorus helped Paul in Ephesus (1:18b)

18 the Lord grant to him to find mercy from the Lord **on that day**—and you know very well what services he rendered at Ephesus.

18 the Lord grant to him to find mercy from the Lord on that day—and you know very well what services he rendered at Ephesus.

18 May the Lord grant that he finds mercy on the day he comes again. You know very well how much he assisted me in Ephesus.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

— "...on that day" – a prepositional phrase used often by Paul to indicate a future time where believers will be with Christ (v12; 4:7). It is used by Paul to speak eschatologically about the glorious future where he will be presented before Jesus Christ.

— Here specifically, Paul is referring to the Judgment (Bema) Seat of Christ, and praying that the Lord would grant Onesiphorus mercy when he will stand before the Lord and his works are judged

— This is the first mention of the doctrine of rewards in this epistle. Notice how Paul uses the doctrine of rewards at the Judgment Seat of Christ as a motivational tool for Timothy.