

II Timothy - Introduction; - 1:1-7

As noted in I Timothy, these letters were written after Luke finished Acts. Although there has been much speculation and human tradition that cannot be verified. There is only one place to gain knowledge of the events in Paul's life at this time. We must glean it from the letter itself. Here are the points of reference from which to deduce his circumstances.

1:8 Paul is a prisoner, suffering for the gospel

Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God

1:12 He is suffering

For this reason 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 what I have committed to Him until that Day.

1:15 All in Asia have turned away from him (seven churches-Rev 1-3);

This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.

2:9 He is suffering trouble unto chains as an evil doer;

for which I suffer trouble as an evildoer, even to the point of chains; but the word of God is not chained.

4:6 Paul is already being offered; The time of his departure has come.

For I am already being poured out as a drink offering, and the time of my departure is at hand. 7 I have fought the good fight, I have finished the race, I have kept the faith. 8 Finally, there is laid up for me the crown of righteousness,

4:14 Alexander the coppersmith did Paul much harm

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

4:16 No one was standing with him, all had forsaken him.

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

From the above it is clear that this letter is different. He knows that the time of his departure has now come upon him and that this is the last letter he would ever write. The subject matter is very similar to that found in his first letter to Timothy and even that to Titus. The difference lies in the intensity of the message and his references to the dark clouds on the horizon. Timothy is again charged to guard against false teaching and warn God's people about it as well as the continuous need to guard his moral stance against participation in worldly activities and compromise.

There is a prophecy in 3:1-9, 13 that reveals the kind of people who will live in the last days and the types of error that will accompany it. In this respect it is similar to Peter's final words.

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 2 Peter 2:1-3

consider that the longsuffering of our Lord is salvation — as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. 17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. 2 Peter 3:15-18

It is important to consider the significance of these prophecies. The final letters of Peter and Paul contain warnings of false teachers and false doctrine. So much error that those who are truly serving the Lord and following His will we be so far out of what the majority think Christians should be that they will speak evil of it. History bears out these words as we can chart the course of the church regarding the error, but seldom find churches truly holding to the truth and often those seeking to do so are persecuted.

Personal references to Timothy:

1:1 A beloved son

To Timothy, a beloved son:

1: 2-6 His faith and his family

being mindful of your tears, that I may be filled with joy, 5 when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

3:10-11 Reminds him of what he has seen and experienced.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11 persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra — what persecutions I endured.

3:14-15 Reminds him of his upbringing

you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

4:9;13,21 Pleads with him to come soon, to bring a cloak, books and parchments and come before winter.

Be diligent to come to me quickly; ... 13 Bring the cloak that I left with Carpus at Troas when you come — and the books, especially the parchments. ... 21 Do your utmost to come before winter.

1 Paul, an apostle of Jesus Christ by the will of God,

Paul begins in a way similar to that of many of his letters. He establishes his authority. He does not do this in

*Paul, a servant of Jesus Christ, **called** (to be) an **apostle**, separated unto the gospel of God, Rom 1:1*

*Paul, **called** (to be) an **apostle** of Jesus Christ through the will of God, 1 Cor 1:1*

*Paul, an **apostle** of Christ Jesus **through the will of God**, and Timothy our 2 Cor 1:1*

*Paul, an **apostle** (not from men, neither through man, but through Jesus Christ, and God the Father, Gal 1:1*

*Paul, an **apostle** of Christ Jesus **through the will of God**, Eph 1:1*

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: Phil 1:1

*Paul, an **apostle** of Christ Jesus **through the will of God**, Col 1:1*

*Paul, an **apostle** of Christ Jesus **according to the commandment of God our Saviour, and Christ Jesus our hope** 1 Tim 1:1*

These are terms of authority emphasizing the inspired content of a letter. It was God's will Paul become and work as an "apostle." Paul did not seek it, he did not work for it or prepare for it, nor was there any agency of man. He was chosen by God and given the authority that comes with the office.

"apostolos, 1. a delegate, messenger, one sent forth with orders..." (Thayer, p. 68; 652).

Although not used in this manner in the common term of the day, Jesus changed it to a new meaning. They were sent forth with orders, chosen by Jesus to take his word and authority to all the nations. They were told the extent of that authority that they would bind and loose His will on earth as it had already been done in heaven.

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. Mt 28:18-20

Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Mt 18:18

He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. Luke 10:16

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. Matt 10:40

Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. Jn 13:20

Jesus made it very clear to his apostles and his disciples that the apostles formed a vital link in the chain of authority. The weakest link and the one most easily broken, as they were men, but one that Jesus himself strengthened. If we love the Lord and are spiritually minded then we accept all that they have said.

If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. 1 Cor 14:37

Paul wanted it known that he did not put himself forward to take this great role. As Luke made clear in Acts and Paul validated here, God wanted Paul to be an apostle and Jesus was sent to prepare him for that role.

And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. 15 For thou shalt be a witness for him unto all men of what thou hast seen and heard. Acts 22:14-15

But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; 17 delivering thee from the people, and from the Gentiles, unto whom I send thee, 18 to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. 19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: Acts 26:16-23

For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. Gal 1:12

But when it pleased God, who separated me from my mother's womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, Gal 1:15-17

how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), Eph 3:3-5

To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph 3:8-9

Whenever Paul mentions these things, it is to help us appreciate the power of his writings. God enabled him to speak his word and make his writings the commands of the Lord.

But unto us God revealed (them) through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. 12 But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. 13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual (words). 1 Cor 2:10-13

If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. 1 Cor 14:37

It was the will of God that brought this about, and all readers must take this to heart as they read the letter and determine how diligently they will comply with its words.

according to the promise of life

The intent and purpose for God to call Paul to be an apostle was “according to” the promise of life.

“kata,... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of...” (Thayer, p. 328; 2596)

The relationship between Paul's apostleship and the promise of life is one of concord and agreement. The more we understand and accept Paul's apostleship, the greater the degree of certainty the promise of life is to us. God chose Paul to be an apostle and made him a great tool for bringing the promise of life to the world. God made a promise of life to the world and appointed Paul to help bring this into being.

And now I stand and am judged for the hope of the promise made by God to our fathers. 7 To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews. 8 Why should it be thought incredible by you that God raises the dead? Acts 26:6-8

And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. Heb 9:15

Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. 2 Peter 3:13

And this is the promise that He has promised us — eternal life. 1 John 2:25

which is in Christ Jesus,

This promise is in Christ. This is a very important term for all Christians to be familiar with. Our understanding of what is inferred from this prepositional phrase is based upon our understanding of the term “in.”

“*en...a preposition taking the dative after it;... Eng. in, on, at, with, by among. I LOCALLY; 1. of Place proper; a. in **the interior of some whole**; within the limits of some space... 2. with the dative of a person, **in the person, nature, soul, thought of anyone**... 4. with, **among, in the presence of**, ... 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts... c. of that which one either leads or brings with him, or with which he is furnished or equipped; esp after verbs of coming, (*en* of accompaniment), where we often say *with ... d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebr. prep... much more common in the sacred writ. than in the prof... where we say with, *by means of, by(through)...* ... 6. Of that in which any person or thing is inherently fixed, implanted or with which it is intimately connected... b. of a person to whom another is wholly joined and to whose power and influence he is subject, ... **of intimate relationship with God or with Christ...**” (Thayer, p. 209-212; 1722)**

Clearly we must choose between or blend some of the possible meanings of the term.

1. We are in the midst of some whole. It is a spiritual location that we are within.
2. We are in the thoughts of Jesus because we are in him.
3. We are in the presence of Christ.
4. Christ is the instrument or means by which something is accomplished. “*by means of Christ*”
5. We are intimately connected with Christ. we have a close and special relationship with him.

It may or may not have been the intent of the Holy Spirit for us to see all five of these in each and every use, but as we look at the Scriptures that use the term, it seems evident that all five are a part of the meaning of the phrase.

1. We are in the midst of some whole. It is a spiritual location that we are within.

and raised us up with him, and made us to sit with him in the heavenly (places), in Christ Jesus: Eph 2:6

2. We are in the thoughts of Jesus because we are in him.

whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. Matt 28:20

We are in the presence of Christ.

but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than (that of) Abel. Heb 12:22-24

4. Christ is the instrument or means by which something is accomplished. “*by means of Christ*”

For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them Eph 2:10

Wherefore if any man is in Christ, (he is) a new creature: the old things are passed away; behold, they are become new. 2 Cor 5:17

5. We are intimately connected with Christ. We have a close and special relationship with him.

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. Rom 6:3-4

Jesus is the husband and the church is his bride and they are one(Eph 5:22-33). Jesus is the vine and each Christian is one of the branches(Jn 15:1-8). Jesus is the shepherd and we are the sheep, he is also the door into the sheepfold(Jn 10:1-18). Jesus is the head over all things to the church which is his body(Eph 1:22-23). We are all members of that body(Rom 12:1-8; Eph 4:11-16). He is the king of the kingdom(Jn 18:36). In all these figures the truth is revealed that we have a very close, very intimate relationship with him. He is our life(Col 3:3-4). For this reason, it is of the greatest importance that we learn to see the phrase "in Christ" as the descriptive way of describing our relationship to Jesus after we join with him.

Each Christian is God's workmanship. Each was created in Christ Jesus to do the good works that God afore prepared for us to walk in. Therefore when each person is placed in Christ, he is a new creature. All the old things of his past life are past and everything has become new. Hence all relationships with Jesus begin after one is baptized. Though still wet, the moment one rises out of the water of baptism, he is a vine in the branch, a member in Christ's body, a sheep in Christ's fold, and a part of the bride of Christ.

Yet more than this, notice the variety of uses the Spirit has for the term "in Christ" in the charts on the next page. It is clear from these passages that God expected us to view the term "in Christ" in the same way we do kingdom(Col 1:14), church(Mt 16:16-18) house of God(1 Tim 3:15), or temple(1 Cor 3:16-17; Eph 2:19-21; 1 Pet 2: 4-10). Just as church (*ekklesia*- the called out), describes our relationship to the world of darkness(1 Pet 2:9-10), house(family) of God describes our relationship to God as our father(Rom 8:15-17), and temple describes our relationship to holiness, so "in Christ" describes our close relationship to Jesus.

<u>Rom 8:2</u>	law of the Spirit of life in Christ Jesus	<u>Eph 2:13</u>	in Christ Jesus you ... far off have been brought near
<u>Rom 12:5</u>	one body in Christ ,	<u>Eph 3:6</u>	partakers of His promise in Christ through the gospel,
<u>Rom 16:3</u>	my fellow-workers in Christ Jesus ,	<u>Eph 3:11</u>	eternal purpose which he purposed in Christ Jesus
<u>Rom 16:7</u>	who also were in Christ before me.	<u>Eph 3:21</u>	to him(be) the glory in the church and in Christ Jesus :
<u>1 Cor 3:1</u>	to babes in Christ .	<u>Phil 1:1</u>	To all the saints in Christ Jesus who are in Philippi,
<u>1 Cor 4:15</u>	in Christ Jesus I begot you through the gospel.	<u>Phil 3:14</u>	the prize of the upward call of God in Christ Jesus :
<u>1 Cor 15:18</u>	they also that are fallen asleep in Christ	<u>Phil 4:21</u>	Salute every saint in Christ Jesus .
<u>1 Cor 15:19</u>	If we have only hoped in Christ in this life,	<u>Col 1:2</u>	To the saints and faithful brethren in Christ
<u>1 Cor 15:22</u>	also in Christ shall all be made alive.	<u>Col 1:28</u>	that we may present every man perfect in Christ ;
<u>2 Cor 1:21</u>	he that establisheth us with you in Christ ,	<u>1 Th 2:14</u>	the churches of God which are in Judea in Christ :
<u>2 Cor 5:19</u>	God was in Christ reconciling the world to	<u>Jesus</u> .	
himself		<u>1 Th 4:16</u>	the dead in Christ will rise first.
<u>2 Cor 12:2</u>	I know a man in Christ ,	<u>1 Tim 1:14</u>	with faith and love which is in Christ Jesus .
<u>Gal 1:22</u>	the churches of Judea which were in Christ .	<u>2 Tim 1:13</u>	in faith and love which is in Christ Jesus .
<u>Gal 3:28</u>	for you are all one in Christ Jesus .	<u>2 Tim 3:12</u>	all who desire to live godly in Christ Jesus will
<u>Gal 5:6</u>	in Christ Jesus neither circumcision avails		suffer
anything		<u>Philem 1:23</u>	Epaphras, my fellow-prisoner in Christ Jesus ,
<u>Eph 1:1</u>	saints ... in Ephesus, and faithful in Christ Jesus :	<u>1 Pet 5:10</u>	God of all grace... called ...to his eternal glory in
<u>Eph 1:10</u>	He might gather together in one all things in Christ ,	<u>Christ</u>	
<u>Eph 2:6</u>	raised us and made us to sit with him... in Christ	<u>1Pet 5:14</u>	Peace to you all who are in Christ .
<u>Jesus</u>			
<u>Eph 2:10</u>	created in Christ Jesus for good works,		

every spiritual blessing in the heavenly places Eph. 1:3

<u>Rom 3:24</u>	the redemption that is in Christ Jesus	<u>2 Cor 5:19</u>	God was in Christ reconciling the world
<u>Rom 6:11</u>	alive to God in Christ Jesus	<u>Gal 2:4</u>	our liberty which we have in Christ Jesus
<u>Rom 6:23</u>	eternal life in Christ Jesus	<u>Gal 3:14</u>	the blessing of Abraham in Christ Jesus
<u>Rom 8:1</u>	no condemnation in Christ Jesus	<u>Eph 1:3</u>	every spiritual blessing . . . in Christ
<u>Rom 8:39</u>	the love of God in Christ Jesus	<u>Eph 2:6</u>	raised us up; made us sit together ... in Christ
<u>1 Cor 1:2</u>	sanctified in Christ Jesus	<u>Eph 2:7</u>	his grace and kindness toward us in Christ Jesus

<u>Col 1:28</u>	present every man perfect <u>in Christ</u>	<u>Eph 4:32</u>	God also <u>in Christ</u> also forgave you
<u>1 Cor 1:4</u>	grace of God given you <u>in Christ Jesus</u>	<u>2 Tim 1:1</u>	the promise of life which is <u>in Christ Jesus</u>
<u>1 Cor 15:22</u>	<u>in Christ</u> shall all be made alive	<u>2 Tim 1:9</u>	purpose and grace given us <u>in Christ Jesus</u>
<u>2 Cor 1:21</u>	He that establishes us with you <u>in Christ</u>	<u>2 Tim 2:1</u>	the grace that is <u>in Christ Jesus</u>
<u>2 Cor 2:14</u>	leads us in triumph <u>in Christ</u>	<u>2 Tim 2:10</u>	salvation which is <u>in Christ Jesus</u> with eternal glory
<u>2 Cor 3:14</u>	the veil ... is done away <u>in Christ</u>		
<u>2 Cor 5:17</u>	If any man is <u>in Christ</u> he is a new creature		

As an apostle, and inspired writer, Paul could not leave Christ out of this great promise. Since the promise was purchased with Christ's own blood, He is the key that makes it all possible. This promise is in Him. It is both by means of Him, through Him and within Him.

2 To Timothy, a beloved son:

Paul speaks to Timothy in terms of endearment. He used the term "*beloved - esteemed, dear, favorite*" to reveal to Timothy the depth of his feelings for him. He was Paul's esteemed and dear son. Paul had spoken of this before, but his feelings were expressed more stronger probably due to the great emotional stress he was currently under. He wanted Timothy to know how important he was to him. As a spiritual father, as a man who was old enough to be Timothy's father, and as a man who had felt a kindred spirit toward Timothy because of their spiritual likeness in goals and desires, Paul has found Timothy not only to be a son, but a very special son indeed.

But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. 20 For I have no one like-minded, who will sincerely care for your state. 21 For all seek their own, not the things which are of Christ Jesus. 22 But you know his proven character, that as a son with his father he served with me in the gospel. Phil 2:19-23

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

As an apostle, Paul was a spokesman for God and Jesus. These greetings normally came from people greeting one another in common letters. In this case, the letter was written through Paul but truly comes from Jesus and thus from God. They wanted Paul to offer grace mercy, and peace to Timothy and to all who are like Timothy. These terms form the foundation of the wonderful promise of life found in the Bible. They teach us that God's feelings for man's sin and rebellion are tempered by his own "grace." The main definition of this word centered on two things. The first is what is given and the second how the giver feels toward those who are being given this gift. The first is "*kindness which bestows upon one what he has not deserved,*" the second is "*good will, lovingkindness, favor.*" It is "used of the kindness of a master towards his inferiors or servants." Upon these two things the message preached by the gospel(good news) is based upon. For the good news is that sinners who deserved condemnation have been given the gift of salvation by a loving God who feels good will toward those who have sinned and fallen short of his glory.

Added to grace is mercy. Mercy is also "*kindness or good will toward the miserable and afflicted.*" But this time the feelings themselves compel the one who feels sympathy to act so it is "*joined with a desire to relieve them;*" (Thayer, p. 203; 1656). This desire led Jesus to die upon the cross and for the offer of a second chance to be sent into all the world. God pitied the plight of man and wanted to help us out of it. God sought to save all men and give them "peace." What had been a state of war in which we enemies of God destined to lose our soul in eternal punishment is now a state of peace. "*a state of national tranquility; exemption from the rage and havoc of war*" along with "*peace between individuals, i.e. harmony, concord*" leading to "*security, safety, prosperity, felicity...*" (Thayer, p. 182; 1515)

3 I thank God, whom I serve with a pure conscience,

Paul then revealed to Timothy that he had been a very special friend and co-worker to Paul, and he is thankful for him. If we carefully look at his words we see he was actually thanking God for the memories of Timothy and because of them what he is able to pray to God about Timothy.

I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, 4 greatly desiring to see you, being mindful of your tears, that I may be filled with joy, 2 Tim 1:3-4

Why did the Holy Spirit allow Paul to put so much of his own personal feelings here? He is the pattern we should all follow.

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil 3:17

Let him who is taught the word share in all good things with him who teaches. Gal 6:6

Since Paul was so grateful to have known and worked with Timothy, it was right for him to share it with Timothy. He was so thankful for Timothy's character and conduct. This is a wonderful compliment to Timothy, with no flattery or exaggeration. This is really how Paul felt.

For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church. 1 Cor 4:17

And if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do. 11 Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren. 1Cor 16:10-11

But in between, the Holy Spirit wanted us to know a few more things about Paul. First he revealed that he had served God with a pure conscience. This is an unusual word for service that Paul only used seven times. Three in speeches in Acts(24:14; 26:7; 27:23), and four in the epistles. Of these seven four speak of his own service to God. It is used "in the strictest sense *to perform sacred services; to offer gifts, to worship God in the observance of the rites instituted for His worship.*"

Paul had served God in the correct manner, first directed by Moses and then by Christ. He had always done exactly what God asked. Whatever rites, gifts and sacred services God sought for worship, in all good conscience Paul had fulfilled to the letter to the very best of his ability. As he looked back over this service even after all these years and with his growth as a person he still feels pure in his conscience. Here the word means "*free from every admixture of what is false, sincere... genuine blameless, innocent...*" (Thayer, p. 312; 2513). So as Paul allowed the impartial judge of his mind(conscience) to carefully sift his motives knowledge and actions, he was free from any guilt. He had removed himself from that which is false. He is truly sincere, his conscience is genuine, blameless and innocent. He feels no guilt.

as my forefathers did, (from my forbears)

"progonos... born before, older... plur. ancestors... used of a mother, grandparents, and (if such survive) great-grandparents, I Tim. 5:4 [A. V. parents] (of surviving ancestors...)" (Thayer, p. 538; 4270)

After living his life, now facing death, and looking back over his deeds, Paul felt he has served God in his own generation with the same love and devotion as that of Abraham, Moses, Elijah, or any of his forefathers. He feels that His service to Christ, and the manner in which he did so is on par with them.

For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay;Acts 13:36

This should give great hope both to Timothy and to us that if we follow in his footsteps, we will be able to say the same today if we listen to him with the same zeal and sincerity.

as without ceasing I remember you in my prayers night and day,

This is not a one time prayer. It is not something he only did a few times. He thanked God for Timothy without ceasing.

"adialeptos... without intermission, incessantly, assiduously..." (Thayer, p. 11; 89)

This is one of those relative terms that must not be carried too far. In this case it simply means that whenever Paul prayed to God, Timothy was not far from his mind. As he prayed day and night, Timothy was on his mind as he remembered what a blessing he was to Paul. Several times in his life, Paul had spoken of running or laboring in vain(Gal 4:11; Phil 2:15 1Th 3:5). As he looked at many of the brethren he had worked with and saw their shallow commitment to the Lord, he then remembered Timothy. What a compliment to Timothy. Every time and everything that Paul remembered about Timothy brought about thanks to God.

4 greatly desiring to see you,

Paul had a strong “desire” to see Timothy.

“epipotheo... to long for, desire... to pursue with love, to long after...” (Thayer, p. 241).

Paul, with no one standing with him, alone in Roman prison, forsaken by his friends, had many reasons to strongly desire to see this man of like emotions and commitment.

being mindful of your tears,

Paul was mindful(perfect passive) of Timothy’s tears.

mimnesko... to remind: ... to be recalled or to return to one's mind, to remind oneself of, to remember; ... with a passive significance ... to be recalled to mind, to be remembered, had in remembrance: (Thayer 3403)

This may mean all the tears Timothy had shed through the years in sincere love for others and in disappointment over his own need to grow because of his fervent and emotional nature. It may also be that Paul had recently heard of Timothy’s tears as he heard of Paul’s sentence and it had never left Paul’s mind.

that I may be filled with joy,

All the prayers regarding Timothy centered on one theme, “in order that, or for the purpose that” he might be filled with joy. This was the purpose and intent of all his prayers. He longed to see Timothy so he could be filled with joy. Again, to have a great man like Paul feeling that way about him would be a wonderful compliment he would never forget. Clearly it must have made a strong impact on Timothy.

5 when I call to remembrance

In this phrase Paul defines exactly what it was about Timothy that filled him with such respect, longing and led to his unceasing prayers. There was already joy in Paul’s heart just by remembering one specific thing about Timothy. When Paul takes his all his memories out and relives them in his mind. Their idiom differs from ours. They take reminding and memory of events. They obtain them from their mind and live them again.

“lambano,... to take, i.e. 1. To take with the hand, lay hold of... any pers. or thing in order to use it: absol., 3. to take what is one's own, to take to one's self, to make one's own... II to receive(what is given) to gain, get, obtain...” (Thayer, p. 370-371; 2983).

“hupomnesis... a. transitively... a reminding... by putting you in remembrance, 2 Pet 1:13; 3:1... b. intrans. remembrance... II Tim. 1:5 R.V. having been reminded of...)” (Thayer, p. 644)

This is a Greek idiom. Paul took or gained remembrance. He received it from the things he would do and the things that often occurred that would remind him of Timothy. Things that reminded him of Timothy's faith.

the genuine faith that is in you,

“anupokritos... (a - priv. and hupokrinomai), unfeigned, undisguised...” (Thayer, p. 52; 505)

When a word begins with an alpha-privative, it takes the meaning of the noun and then denies it unequivocally. Here it took a word of someone who is a hypocrite, a play actor who pretends and acts but has nothing true or genuine in the heart, and then completely denied it stating exactly the opposite. Timothy's trust in God was genuine, it was not faked, it was undisguised. That which Timothy manifested to Paul and the world was the genuine thing felt in his heart through and through.

which dwelt first in your grandmother Lois and your mother Eunice,

“enoikeo... to dwell in; in the N. T. in one, everywhere metaphorically, to dwell in one and influence him (for good).... in a person's soul, of the Holy Spirit...” (Thayer, p. 217)

Paul now also compliments Timothy’s grandmother and mother. This is for Timothy’s sake as well as Lois and Eunice, but I think primarily for us. Timothy faith had first dwelt inside of his grandmother, and then was deposited into the heart of his mother, and finally it was had been deposited within him. There are examples of this in Scripture where the great faith of the parents are clearly seen in their children. The faith of Moses first dwelt in his parents.

By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command. 24 By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, 25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, 26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. Heb 11:23-26

It appears from the context that Samuel's faith first dwelt in his mother and very probably David's first dwelt in great grandmother and grandmother. his ancestors as well. Both Rahab and Ruth were in his near ancestry.

Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, 6 and Jesse begot David the king. Mt. 1:5-6

By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace. Heb 11:31

There is so much to consider in these statements. We know from Timothy's conversion that he was an uncircumcised man. His father was a Greek and in spite of his mother's piety, her dearest wish to have her son joined to his father Abraham through circumcision was denied. There is a lot to this story that has not been told. Clearly things had not worked out as they might have wished but still Paul through inspiration revealed that no matter what the problems the faith was exactly what it ought to have been.

and I am persuaded is in you also.

Continuing his high compliment of Timothy and basing his reasoning and James words about manifesting our faith to others, Paul expresses his own confidence and persuasion.

"peitho... 1. Active; a. to persuade, i.e. to induce one by words to believe... to cause belief in a thing... b. as in class. Grk... 2. to make friends of, win one's favor, gain one's good-will, ... or to seek to one, strive to please one... c. to persuade unto i.e. to be induced to believe... 2. Passive and Middle... a. to be persuaded, to suffer one's self to be persuaded; to be induced to believe... to be persuaded of a thing concerning a person Heb. 6:9... b. to listen to, obey, yield to, comply with ...to trust, have confidence, be confident..." (Thayer, p. 497-498; 3982).

Even so faith, if it have not works, is dead in itself. 18 Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from (thy) works, and I by my works will show thee (my) faith. James 2:17-18

Paul had been observing Timothy for much of his service to God. Timothy had been with him on the second and third journeys. He had conducted his life in such a way that Paul could express this wonderful compliment to Timothy as well as his mother and grandmother.

6 Therefore I remind you to stir up the gift of God

Paul now moves from compliments to exhortations. Timothy has done well. He has a great foundation. He is now encouraged to build upon it.

anazopureo i. e. a. the remains of a fire, embers; b. that by which the fire is kindled anew or lighted up, a pair of bellows); to kindle anew, rekindle, resuscitate, (Thayer's ; 329)

Like all of us Timothy had a gift.

Having then gifts differing according to the grace that is given to us, let us use them: Rom 12:6

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. 11 If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. 1 Peter 4:10-11

Timothy had a miraculous gift. Although it is not revealed what it was it would have been most profitable for him to have the gift of prophecy. This is such an important exhortation we all ought to take to heart. It is so easy for our labor and our zeal to be lessened though disappointments and sorrows. From time to time we all need stir up and rekindle it. Paul had already spoken of Timothy's gift in the previous letter.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 1 Tim 4:14

There are moments in everyone's life like Elijah. A time when through discouragement and bitterness we

simply stop working as hard as we ought to work. When such a time comes we need to remember Paul's words to Timothy.

which is in you through the laying on of my hands.

While in the first letter Paul said to Timothy it was given *“with”* the hands of the presbytery(elders) here it was *“through”* Paul's hands. While *the* preposition *“with”* describes “association, in the midst of,” *“through”* is a preposition that describes the “means or instrument by which something is accomplished.” Hence the elders hands were there “in the midst of,” while Paul's hands were “the means and instrument” by which the spiritual gift was given.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, 15 who, when they had come down, prayed for them that they might receive the Holy Spirit. 16 For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. 17 Then they laid hands on them, and they received the Holy Spirit. 18 And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, 19 saying, “Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit.” Acts. 8:14-19

Evidently Paul had some concern that the present set of circumstances might affect Timothy.

7 For God has not given us a spirit of fear,

Paul is in prison due to his own zeal and love for his Lord. He uses the preposition *“gar – the reason and cause of a previous statement”* to explain why Timothy ought to stir up the gift that is in him and not allow the present circumstances to slow down his own zeal. No matter what man is doing to God's people, God has not given His people a spirit of fear. Paul was addressing the attitude a Christian of faith ought to have toward aggressive attempts on the part of the enemies of Christ to their own safety and their efforts to serve Jesus.

As a part of the gospel, God not only gave man forgiveness and eternal life, He also gave man a new attitude and outlook. This was given as a gift, and is supplied and furnished through a proper understanding of the gospel. He has supplied us with a spirit, not of fear, but of power, and a sound mind. The term “spirit” is used in many ways in the New Testament. The term is most often used of the Holy Spirit and the eternal spirit within our own heart. But sometimes it is used of *“the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire.”* God has not given us the disposition or influence of fear which fills and governs our soul. He has not given us fear as the efficient source of our emotions. He has given instead power love and a sound mind. The influence of power, love and soundness of mind are what comes from God. If we are influenced by “fear,” we created it ourselves.

“deilia... timidity, fearfulness, cowardice...” (Thayer, p. 127)

Christians should not be timid or fearful when it comes to presenting the gospel plan of salvation or their faith in the Lord. This are not the things that bring fear to the heart of a true believer. His confidence is placed in God. God has the power to deal with all the things man can do.

So we may boldly say: “The Lord is my helper; I will not fear. What can man do to me?” (Heb. 13:6).

but of power

There is a contrast between the fear man can create and the “power” God has actually given us and it is the very unfeigned faith Paul just spoke of that keeps this clearly in our minds.

“dunamis...strength, ability, power; a. univ. inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth...” (Thayer, p. 159; 1411)

Through the gospel and our faith in God, Christians have access to strength, ability, and power. When man created a substance with power within itself, they called it this Greek term: “dynamite.” Just as there is power in dynamite to explode, there is power in the Christian to withstand the onslaught of persecutions, trials, anguish and even death. Put a true servant of God into such situations and you will always see him rise above it. Paul told the Thessalonians it was God's word working in them.

And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, (even the word) of God, ye accepted (it) not (as) the word of men, but, as it is in truth, the word of God, which

also worketh in you that believe. 1Th 2:13

and of love

agape-love always helps calm the mind in times of persecutions and trials. When seeking to be a blessing to others and to act in their best interests, we can set aside our own fears and concerns and focus entirely upon what others need. Our love for the lost will often compel us to forsake personal safety in order to help.

and of a sound mind.

A sober minded state is often necessary to keep one thinking clearly and sensibly in times of trial. It helps one focus on the true spiritual realities, upon things that really matter. It is not worth risking the soul to save the body, but only one who is thinking in their senses will see this clearly and does not allow their minds to be clouded by fear.

“sophron ...a. of sound mind, sane, in one's senses, ...b. curbing one's desires and impulses, self-controlled, temperate...”(Thayer, p 613: 4998)

8 Therefore do not be ashamed of the testimony of our Lord,

Paul now drew a conclusion.

“oun... a conj. indicating that something follows from another necessarily; ... it is used in drawing a conclusion and in connecting sentences together logically, then, therefore, accordingly, consequently, these things being so...” (Thayer, p. 463; 3767)

There is something that follows necessarily from the above. Since all Christians have not been given a spirit of fear, but of power, love, and a sound mind, Timothy should clearly see that he should not be ashamed of Paul who has simply preached and lived the gospel of Jesus Christ to the point of imprisonment and now death. It would be a terrible example of unsound thinking for someone to be ashamed of Paul, or of the things Paul was preaching that had led to that end. The testimony of the Lord refers to the fact that all the apostles were eyewitness to what they saw.

“marturia... 1. a testifying: the office committed to the prophets of testifying concerning future event... 2. what one testifies, testimony... in a legal sense, of testimony before a judge...” (Thayer, p. 391; 3141)

The testimony concerning Jesus refers to all the facts which they have witnessed are true. No one should be ashamed of this testimony even though wicked men did reject it and killed the messengers who brought it to them.

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

nor of me His prisoner,

Paul was a prisoner sitting in a Roman jail awaiting execution. He considered himself to be a prisoner of Jesus. It was for the testimony concerning Jesus that he was in prison. He had not done anything to violate the laws of Rome. He had simply preached the truth about Jesus.

“desmios... bound, in bonds, a captive, a prisoner,...” (Thayer, p. 129; 1198)

He was bound, in bonds and a captive. A very ignoble end for an apostle of the Lord Jesus, but not unexpected:

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! 11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. 12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. 1 Cor. 4:9-13

“For I will show him how many things he must suffer for My name's sake.” Acts. 9:16

Timothy knew these things, but the times were getting perilous, and Paul had already lost some of his close friends to this temptation. He wants Timothy insulated from it.

but share with me in the sufferings for the gospel

Instead of being afraid or ashamed, Paul wants Timothy to choose to share the sufferings with Paul.

“sugkakopatheo... `to suffer hardships with one... “ (Thayer, p. 592)

Hardship is often the reward for the zealous preaching of the gospel. Those who receive hardship should not be forsaken by those who love the Lord. Even if they are not being attacked and personally reviled in their own stand for the Lord, they should not shrink back from those who are.

according to the power of God,

Suffering is not a sign of weakness for the Christian. From the time of Abel on, it has been a sign of power. When the righteous will not compromise or succumb to the pressure of persecution and tribulation, they will suffer. But this suffering is “according to” the power of God.

“kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of...” (Thayer, p. 328; 2596)

This term is perfectly illustrated by the balancing scales used to weigh things. When one places a weight on one side and an equal amount of product on the other, the scales balance. There is then proportion and agreement. Thus with the power of God on one side and a fearless Christian on the other there is harmony, concord and agreement. Even though wicked men may do their utmost to thwart and destroy God's plan and His people, they will fail. When comparing the sufferings with Paul and those like him to the power of God, they pale to insignificance.

Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. Luke 12:3-4

9 who has saved us

Paul now begins a long discussion of God's plan and purpose of salvation and our part in it. The suffering we receive in this present life plays such a small part in the over all plan, and Paul felt it necessary to make this clear as such suffering will continue throughout time. God saved us! He took the initiative to intervene in the affairs of mankind and at great cost to himself offered man a second opportunity to live eternally. The Spirit of God wants it understood that it was the love, compassion, and mercy of God that led to the gospel. God saved us with the gospel. It was not given with the purpose of making life miserable for people, it was given to save man.

and called us with a holy calling,

God's initiative is also manifested in the manner of the gospel's presentation. He sent men throughout the entire world to call men back to Him. He called us with a “holy” calling.

“hagios,... (fr. To hagos religious awe, reverence;...) 1. properly, reverend, worthy of veneration...a. of things which on account of some connection with God possess a certain distinction and claim to reverence as places sacred to God which are not to be profaned,... b. of persons whose services God employs; as for example, apostles... 2. set apart for God, to be as it were exclusively His... 3. of sacrifices and offerings; prepared for God with solemn rite, pure, clean... 4. in a moral sense, pure, sinless, upright, holy... “ (Thayer, p. 6-7)

“kaleo... to call... a. to call aloud, utter in a loud voice... with gen of place, I. q. to call out, call forth from metaph. to cause to pass from one state into another... b. to invite... (... everywhere in the N. T. Epp. only those who are spoken of as called by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christ...” (Thayer, p. 321-322; 2564)

God has invited us to be set apart for Him, exclusively His, and has offered us purity, and sinlessness through the gospel. This too gives us reason to be fearless.

not according to our works,

Again, Paul uses the concept of the balancing scales(*kata*) leading to proportion and equal measure. God did not call us because our works equaled this invitation. He did not call us from a worthy and good life to be his servants. There was nothing in our works that led God to have any use for us. The gospel call of salvation is a gift of grace and mercy. Any trouble or tribulation that come as a result has no real bearing on the overall plan. For the sufferings on one side of the scale are not worthy(*axios*) to be compared with the glory that is coming to us for our service to him.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. Rom 8:18

but according to His own purpose and grace

This time the balance(*kata*) places his call into equity with his purpose and grace. God's eternal purpose was to take sinful man and using the church, bring about their salvation. This was done because of the great love and gracious mercy that he feels toward us. Though this leads to persecution and hatred on the part of those who hate the light, that hatred is not a part of the purpose and plan, but only a hindrance to it.

which was given to us in Christ Jesus

All of the above was given to us "in Christ Jesus." Once again, as noted above in the chart God's plans for saving man were designed to be activated and given power due to our relationship to Jesus Christ. By entering into Christ(the church) we receive all the benefits of this purpose and grace of God. Hence though the gospel brings persecution, it also brings and precious and exceedingly great gift.

before time began,

Many statements in the Scriptures emphasize that the plan of salvation and all the details thereof were already designed and determined prior to the beginning of time and the creation of the heavens and the earth.

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began 26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith-- Rom. 16:25-26

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, Eph. 1:3-4

knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; 19 but with precious blood, as of a lamb without spot, (even the blood) of Christ: 20 who was foreknown indeed before the foundation of the world, but was manifested at the end of times for your sake, 1 Pet 1:18-20

in hope of eternal life which God, who cannot lie, promised before time began, 3 but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior; Titus. 1:2-3

God planned for the death of His Son upon the cross, He planned for the saving of men prior to the beginning of time. That which we fight for is what God planned for us to fight for. We are involved in a great conflict, but we our victory is assured.

And we know that to them that love God all things work together for good, (even) to them that are called according to (his) purpose. 29 For whom he foreknew, he also foreordained (to be) conformed to the image of his Son, that he might be the firstborn among many brethren: 30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What then shall we say to these things? If God (is) for us, who (is) against us? Rom 8:28-31

10 but has now been revealed

Paul was suffering because he was an apostle called to reveal God's plans to man. They had been hidden through times eternal. Now(in Paul's day) they were being revealed.

“phaneroo... to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way... to make known by teaching... b. with an acc of the person, to expose to view, make manifest, show one ... Pass. to become known, to be plainly recognized, thoroughly understood...” (Thayer, p. 648; 5319)

Sadly, the harder Paul worked to help men see these things the more persecution and tribulation he received.

by the appearing of our Savior Jesus Christ, who has abolished death

This was the means God chose to reveal all his plans. When the word became flesh and dwelt among us, Jesus appeared and so began the revelation of all God’s plans. As Jesus completed his work, not only did man understand God’s plans, but he also saw that Jesus “abolished” death.

“katargeo... 1. to render idle, unemployed, inactive, inoperative: ...to deprive of its strength, make barren... to cause a person or thing to have no further efficiency; to deprive of force, influence, power, [A.V. bring to nought, make of none effect]... 2. to cause to cease, put an end to, do away with, annul, abolish... Pass. to cease, pass away be done away: of things...; of persons, foll. by APO tinos to be severed from, separated from discharged from, loosed from, any one; to terminate all intercourse with one...” (Thayer, p. 336; 2673)

Jesus brought it to nothing, put an end to it, did away with it, annulled and abolished it. It simply doesn't exist for the Christian any longer.

Verily, verily, I say unto you, If a man keep my word, he shall never see death. John 8:51

Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; 26 and whosoever liveth and believeth on me shall never die. Believest thou this? John 11:25-26

When Jesus died, and three days later was resurrected, he proved the validity of these words. Death is now only a journey from this world and into to the next and a time of waiting where it is very far better.

For to me to live is Christ, and to die is gain. 22 But if to live in the flesh,-- (if) this shall bring fruit from my work, then what I shall choose I know not. 23 But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: 24 yet to abide in the flesh is more needful for your sake. Phil 1:21-24

And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. Luke 16:22

These things help put things in the proper perspective as far as Paul is concerned.

and brought life and immortality to light through the gospel,

At the same time that Jesus abolished death, he also brought two things to light. The term “brought to light” is defined:

“photizo... 1. intransitive to give light, to shine,... 2. transitive a. properly to enlighten, light up, illumine... b. to bring to light, render evident... c. by a use only biblical and ecclesiastical to enlighten spiritually, imbue with saving knowledge...” (Thayer,, p. 663; 5461).

Though the Old Testament hinted and revealed a few things about it, life and immortality were not “given light” and “illuminated” until Jesus came. Both the teachings of Jesus and the example he gave through the resurrection gave man an insight into life and immortality that simply was not known prior to that event. When the apostles began writing, they further elaborated on this topic. With the teachings of the gospel, no Christian needs to be greatly concerned about the losses that come due to the obedience of the gospel. Once life and immortality are factored in, they are insignificant.

11 to which I was appointed a preacher, an apostle,

It was “into these things(*eis*) that Paul was appointed a preacher and apostle. They are the entire reason he is suffering as an evil doer. The context now becomes clear. Paul was an apostle and was suffering because he was making known God’s great truths. Those who did not appreciate the gospel were persecuting Paul for revealing it. There is no shame. Paul is God’s herald and ambassador. Proclaiming all that God wants revealed about truth and conduct.

“kerux... a herald, a messenger vested with public authority, who conveyed the official messages of kings,

magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties... In the N. T. *God's ambassador, and the herald or proclaimer of the divine word...* (Thayer, p. 346; 2783)

"apostolos... 1. a delegate, messenger, one sent forth with orders... 2. Specially applied to the twelve disciples whom Christ selected, out of the multitudes of his adherents to be his constant companions and the heralds to proclaim to men the kingdom of God... 3. In a broader sense the name is transferred to other eminent Christian teachers." (Thayer, p. 68; 652).

Paul was made God's ambassador and messenger vested with authority. Those who rejected him were rejecting both Jesus and God for they had been given the authority to bind and loose. There is nothing to be ashamed of

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.
Lk 10:16 See also Mt 10:40; Jn 13:20

Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Mt 18:18

and a teacher of the Gentiles.

Paul had been sent out to teach the Gentiles. It was from the Gentiles that he was not being persecuted. As the Jews before them, the Gentiles used the "kill the messenger" mentality to deal with the truths they did not like. This was not the first time Timothy had seen this, though it was the most severe.

For ye, brethren, became imitators of the churches of God which are in Judaea in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; 15 who both killed the Lord Jesus and the prophets, and drove out us, and pleased not God, and are contrary to all men; 16 forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost. 1Thes 2:14-16

12 For this reason I also suffer these things; nevertheless I am not ashamed,

It was through all the above(*dia*) that the "cause" of all Paul's suffering is understood.

"aitios... that in which the cause of anything resides, causative, causing. hence 1. the author... 2. cause..."
(Thayer, p. 18)

This is the cause, this is the reason for Paul's suffering. Is there anything in the above of which to be ashamed? Paul did not think so! He had not shame because he had very honorable reasons for all his troubles.

for I know whom I have believed

With the term "for" Paul gives the "reason and cause" for his lack of shame. Paul "knows" who he believes in.

"oida,... 1. like the Lat. NOVI it has the signification of a present to know, understand; and in the plpf. the signif. of an impf. 1. to know,... 2. to know l. e. get knowledge of, understand, perceive; a. any fact... b. the force and meaning of something that has definite meaning:... c. as in class. Grk., foll. by an inf. in the sense of to know how(Lat. calleo, to be skilled in ...Phil 4:12)..." (Thayer, p. 174).

Paul has the knowledge of experience, the "know how" knowledge, the "skilled in" knowledge. He knew whom he had believed in, and God had never failed or forsaken him and never would.

and am persuaded that He is able to keep what I have committed to Him

Paul was also "persuaded" that God would keep what he had committed to him.

peitho... 1. Active; a. to persuade, i.e. to induce one by words to believe... to cause belief in a thing... c. to persuade unto i.e. to be induced to believe... 2 Passive and Middle... a. to be persuaded, to suffer one's self to be persuaded; to be induced to believe... to be persuaded of a thing concerning a person ... b. to listen to, obey, yield to, comply with ...to trust, have confidence, be confident..." (Thayer, p. 497; 3982).

He was convinced by longstanding experience. God had never let him down and he was absolutely convinced and persuaded that God would never do so. God is "able" to keep what man was then trying to

wrest from him.

“dunamai... to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful...” (Thayer, p. 158-159; 1410)

The term “commit” describes a deposit or trust. Paul had deposited his life into God's trust.

“paratheke... a deposit, a trust or a thing consigned to one's faithful keeping...” (Thayer, p. 482)

Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator. 1 Pet 4:19

Though he was being persecuted and his life was about to be taken from him, he was fully convinced that he would lose nothing! God was “guarding” it all.

“phulasso... 1. Active to guard a. to watch, to keep watch... b. to guard or watch, have an eye upon... c. to guard a person (or thing) that he may remain safe, i. e. lest he suffer violence, be despoiled, etc., i.q. to protect...” (Thayer, p. 659-660; 5442)

God would guard and protect all that Paul had entrusted to him right up to the day when it would all return.

until that Day.

The day Paul refers to is the second coming of Jesus.

For after all it is {only} just for God to repay with affliction those who afflict you, 7 and {to give} relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, 8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. 9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, 10 when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed-- for our testimony to you was believed. 11 To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power, 12 so that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and {the} Lord Jesus Christ. II Th 1:6-12

II Tim 1:13-18

As Paul moves from his personal greeting to Timothy into the topics of the letter, he again emphasizes the need for doctrinal purity. From the warnings and statements of events that have transpired in this letter, it is clear that this issue has become a serious threat to the integrity of the churches.

- ◆ All in Asia turned away(1:15)
- ◆ In last days grievous times will come(3:1)
- ◆ Not endure sound doctrine; heap up teachers after their own lusts(4:3)
- ◆ Words of false teachers are eating as gangrene(2:16-18)
- ◆ Evil men and imposters shall wax worse and worse (3:13)
- ◆ Turn away from truth to fables(4:4)

Man's tendency to change God's law to suit his own desires must be continually warned against. To combat this problem, Timothy is told:

- ◆ That he must hold fast to the truth himself(1:13-14)
- ◆ Suffer Hardship as a good soldier of Jesus Christ(2:3)
- ◆ Give diligence, present yourself approved to God handle aright the word(2:15)
- ◆ Foolish and ignorant questions refuse(2:23)
- ◆ Preach the word, be urgent in season and out of season(4:2)
- ◆ Be sober, suffer hardship do the work of an evangelist. 4:5)
- ◆ Commit these things to other faithful men (2:1-2)
- ◆ Charge not to strive about words to no profit(2:14)
- ◆ Shun profane and vain babblings (2:16)
- ◆ Abide in the things you have learned (3:14)
- ◆ Reprove rebuke exhort with all longsuffering(4:2)

From all the above, it is clear that the primary role of an evangelist is to keep himself doctrinally pure and to urge others to do the same. His first duty is to hold fast to the pattern of sound words.

13 Hold fast the pattern of sound words

This is the foundation that all evangelists must build upon. Without this view of the Scriptures, grave harm will always follow. This has always been the definitive factor in the success or failure of God's people. The key term here is “pattern.”

"Hupotuposis... (hupotupoo, to delineate, outline); a. an outline, sketch, brief and summary exposition, ... b. an example, pattern... the pattern placed before one to be held fast and copied, model ..." (Thayer, p. 645; 5296)

The words Timothy had heard from Paul were inspired (I Cor 2:9-13; I Cor 14:37). They were to be viewed by all evangelists as an example or pattern. What they teach about doctrine and morality are the blueprints upon which Christians are to build our lives. One of the most important tasks for an evangelist is to determine the pattern, and then copy it exactly and hold fast to it. This is very similar to what God told Moses to do in building the tabernacle.

9 According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it. . . . 40 And see that thou make them after their pattern, which hath been showed thee in the mount. Exod 25:9-40

God wants his people to follow his instructions exactly as he has given them. God gave us the Scriptures so we would follow them. They are "sound."

"hugiaino... to be sound, to be well, to be in good health prop ..." (Thayer, p. 634; 5198)

They are healthy words that bring soundness and wellness to all who hold to them and use them as the pattern. Any attempt to modify these words brings spiritual illness (gangrene) and death.

which you have heard from me,

This is the source Timothy is to look to for health and soundness. The words spoken by Paul (and all the apostles and prophets) are the only words we can trust to be sound. They were inspired by the Holy Spirit and are thus trustworthy and reliable.

in faith and love which are in Christ Jesus.

This phrase modifies how Timothy is to hold these sound words heard from Paul as a pattern. He is to hold them in faith and he is to hold them in love. He is to put his full trust in them. He is to use his own *agape-love* (attitude that causes one to always act in the best interests of those who are loved) toward God, Jesus and his fellow man to guide him in the use of these words. No one will twist and modify these words if they love God and those brethren they are serving. Both of these are "in Christ Jesus" that spiritual realm of existence that we begin dwelling in after baptism where we are alive as a new creation and have every spiritual blessing in the heavenly places.

14 That good thing which was committed to you,

Though Timothy is not an apostle, and played no role in the initial giving of the Scriptures, he still has been given a deposit. All Christians have been given the same wonderful blessing as the apostles. As Paul pointed out to the Ephesians, once the Scriptures have been revealed, they can be read by all and receive the same understanding as those who revealed them.

how that by revelation was made known unto me the mystery, as I wrote before in few words, 4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ; Eph 3:3-4

This is a sacred deposit and trust given to all who know the truth:

"paratheke... a deposit, a trust or a thing consigned to one's faithful keeping..." (Thayer, p. 482)

keep by the Holy Spirit who dwells in us.

All evangelists and Christians must "keep" that good thing.

"phulasso... 1. Active to guard a. to watch, to keep watch... b. to guard or watch, have an eye upon... c. to guard a person (or thing) that he may remain safe, i. e. lest he suffer violence, be despoiled, etc., l. q. to protect..." (Thayer, p. 659-660; 5442)

It is something to be guarded and an eye kept upon. We must protect and take careful care of it. Every person must view his knowledge of the truth, and his understanding of the Scriptures as a sacred trust deposited to us. We must see the purity of the Scriptures as something to guard and protect.

The Holy Spirit is the means Timothy is to use to guard this. It is "by" him that he will be successful.

“dia.. .A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of... 3. with the gen of a thing DIA is used to denote the manner in which a thing is done, or the formal cause...” (Thayer p 132-135)

The Holy Spirit will be the means or the instrument through which this guarding can be affected. It will be “with the help of” the Holy Spirit that this will be accomplished. As always, when this subject comes up, the first matter of consideration is whether Paul speaks of the miraculous gifts which the Spirit gave only in the first century, or the permanent role the Holy Spirit plays as our “other comforter.” Though Timothy’s gift may have been of use, it is pure speculation. Thus it is safer to conclude that Paul is telling Timothy that the Spirit’s “indwelling”(non-miraculous) can also be used to help.

“enoikeo... to dwell in; in the N. T. in one, everywhere metaphorically, to dwell in one and influence him (for good)....” (Thayer, p. 217)

The Holy Spirit was sent by Jesus, to guide us into all truth. He is the author of the Scriptures and any use we make of them is using the Holy Spirit in the manner described above. The sword of the Spirit is the word of God.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Eph 6:17

By listening to his guidance through the word, we can guard what has been deposited to us and never have it taken away.

15 This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.

Timothy has information about Paul’s circumstances and Paul is aware that Timothy has heard it. Because of this, Paul does not elaborate upon them. This has led to great speculation, but no firm conclusions. All in Asia(the seven churches and others) have turned away from Paul. What kind of “turning away” was it?

“apostrepho... 1. to turn away... to remove anything from any one... simply to turn him away from allegiance to anyone, tempt to defection... 2. to turn back, return, bring back... 3. intrans. to turn one's self away, turn back, return... 4. mid., ... to turn one's self away from... Titus 1:14; in the sense of deserting...” (Thayer, p. 68; 654)

This term means that those in Asia have *turned back from* and *no longer have an allegiance* to Paul. They have *deserted* him! We must keep in mind that Paul was imprisoned in Rome with the death sentence passed upon him. The terrible persecutions of Christians is just beginning. These are the facts we know. What then did those in Asia actually do? By their renouncing Paul had they done what the Galatians did and gone into apostasy?

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; 7 which is not another (gospel) only there are some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. Gal 1:6-8

It may be that this is what Paul is referring to, but love demands we put the best and kindest possible interpretation on these words. It could also be that Paul is only saying that through their fear of consequences, they have deserted Paul to his fate. They are still faithful to Jesus, but do not have the strength of character and faith in God to stand with Paul at this time of severe trial. The context will allow for either as Paul urged Timothy not to be ashamed of Paul in his present circumstances in II Tim 1:7-12 and urged Timothy not to move from doctrinal purity in II Tim 1:12-14. Either or both may be the correct answer, but we can only guess.

16 The Lord grant mercy to the household of Onesiphorus,

Here is another event that we know nothing more about than what is set forth here. Yet thought Timothy knew more than we do about all these events, the main object is clear. While others in Ephesus were not good examples for Timothy to follow Onesiphorus was! By beginning his discussion of the house of Onesiphorus in this manner, some have deduced that Onesiphorus might be dead. There is nothing clear enough though to draw this conclusion. All that can safely be concluded is that he was willing to put himself at risk to seek for and find Paul and help him in his affliction. Because of all this, Paul offers this prayer. He asks God to “grant-give, bestow, supply” mercy to his household.

“eleos... mercy; kindness or good will toward the miserable and afflicted, joined with a desire to relieve them; (Thayer, p. 203; 1656)

Mercy is God’s kindness and goodwill joined with his desire to relieve us of our difficulties and problems. Mercy is sympathy, empathy and pity joined to God’s power and might. Sometimes people can feel pity and sympathy, but those do not have the power to do anything about it. Other times people with power to do something feel no pity or compassion so there is no mercy. God has both the power and the compassion. Yet there are things we can do to enhance them.

Blessed are the merciful: for they shall obtain mercy. Mt 5:7

For judgment (is) without mercy to him that hath showed no mercy: mercy glorieth against judgment. James 2:13

By showing mercy, we gain greater mercy. When we show mercy to our brethren, we are revealing our character to God. When we withhold that mercy, God is angered and may withdraw it from us as well.

Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. Mt 18:32-34

From all of this, it would seem that Paul is simply praying for what had happened. Onesiphorus and his house had shown mercy to Paul and now Paul was begging God to also show mercy to his house.

for he often refreshed me,

By using the preposition “for *hoti*—the reason why anything is said to be or to be done, *because, since, for that, for*, it is added to a speaker’s words to show what ground he gives for his opinion” Paul gives the reason for this prayer. Onesiphorus had “often” refreshed him.

“polus,... much used a. of multitude, number, many numerous, great... abundant, plenteous... b. with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, much l. q. great, strong, intense, large... c. of time much, long...” (Thayer, p. 529; 4183)

The things he had done to refresh Paul had led him to believe that there was both intensity and strength to it. He had gone above and beyond in his desire to “refresh” him.

“anapsucho... to cool again, to cool off, recover from the effects of heat... trop. to refresh: TINA., one’s spirit, be fellowship, consolation, kindnesses,... (intrans. to recover breath, take the air, cool off, revive, refresh one’s self,...” (Thayer, p. 43; 404)

He had fulfilled the words of the Lord in a way that had deeply impressed Paul.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, (even) these least, ye did it unto me. Matt 25:34-36; 40

and was not ashamed of my chain;

Added to this, there was no shame in the fact that Paul was “chained.”

“alutis... (fr. a priv. and luo, because a chain is alutosa i.e. not to be loosed... a chain, bond, by which the body or any part of it (the hands, feet), is bound... spec. used of a manacle or hand-cuff, the chain by which the hands are bound together...” (Thayer, p. 29; 254)

This may be literal, or only an allusion to the fact that he was in prison. From other things he says in the epistle it appears to be more literal. There is not the gentleness offered to him on his previous imprisonment.

And he abode two whole years in his own hired dwelling, and received all that went in unto him, 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him. Acts 28:30-31

17 but when he arrived in Rome, he sought me out very zealously and found me.

There was no shame, no looking the other way or not having time to find Paul. Far from this, when he arrived in Rome, no matter what obstacles were in the way, he proved himself to have sought and searched for Paul with diligence.

“spoudazo, spoude, spoudaios,... spoude “haste,” “zeal,” ... 1. Spoudazo... “to be zealous, active, concerned about

something.” ... to push on with something quickly, assiduously, zealously,”... *spoudaios*... is used of people in the sense of “speedy,” “diligent,” ... *spoude* ... it means “haste” with which something must be done... “zealously, expeditiously,” ... “earnestly,”... express the “zeal” or “dedication” with which something is done...” (Kittel Vol 7 p. 559-561)

This was Paul’s proof of his mercy and kindness. While others were turning away, and Paul felt the need to even encourage Timothy not to be ashamed, this man was seeking and searching with zeal and haste.

18 The Lord grant to him that he may find mercy from the Lord in that Day--

As he closes this section, he again pleads for him. This time it is Onesiphorus himself and not just his household. It is hard not to think that something bad might have happened to him for doing this, but there just isn’t enough information to conclude it with confidence.

and you know very well how many ways he ministered to me at Ephesus.

Paul wants to remind Timothy that this did not begin with these events. Onesiphorus had also done some wonderful things for Paul while he was in Ephesus. Even Timothy knew of these “ministrations.”

“diakoneo... to be a servant, attendant, domestic; to serve, wait upon; ... 1. univ. ... to minister to one; render ministering offices to... Pass. to be served, ministered unto... 2. to wait at table and offer food and drink to the guests... 3. to minister I. e. to supply food and the necessaries of life:... 4. with the acc. to minister I. e. attend to, anything, that may serve another’s interests... to serve as deacons... to minister a thing unto one, to serve one with or by supplying any thing...” (Thayer, p. 137; 1247)