

2 TIMOTHY

1. This is the Apostle Paul's second epistle to Timothy, his "son" in conversion and ordination.
 - A. Paul had begotten Timothy unto his (Paul's) ways in Christ. **ACT 16:1-3 c/w 1CO 4:14-17.**
 - B. Paul had ordained Timothy into the office of the ministry. **2TI 1:6.**
 - C. Paul had charged Timothy with the oversight of the church at Ephesus. **1TI 1:3.**
 - D. This epistle follows up on the fatherly guidance and order of the first epistle relative to ministerial rule in the church. **1TI 3:14-15.**
 - E. This epistle was also Paul's farewell address. **2TI 4:6.**
2. Paul had at some point fought with beasts at Ephesus. **1CO 15:32.**
 - A. These "beasts" may have been wild animals against which Christians were sometimes pitted in mortal combat in the heathen theaters.
 - B. Or, these "beasts" may have been men, per **2PE 2:12.**
 - C. Beasts and men alike may be perilous and cruel. **LAM 4:3 c/w JOB 39:13-17.**
 - D. Gospel work may include wilderness and human perils. **2CO 11:26.**
3. The city of Ephesus had been a stronghold of occult practice. **ACT 19:13-20.**
4. The city of Ephesus was also renowned for idolatry and the worship of Diana. Her temple there was considered one of the seven wonders of the world. **ACT 19:23-41.**
 - A. In general, pagan religions sought by sympathetic magic and ritual to entice the deity(ies) to fructify the earth and otherwise bring prosperity.
 - B. The superstitions of the heathen were conveniently lucrative to the promoters of those superstitions. c/w **ACT 16:16.**
 - C. Diana (loosely) corresponds with Juno, Isis, Astarte, etc.: a pagan concept of a nourishing female principle with an eternal son.
 - (1) Paganized Jews worshipped such a goddess known as the "queen of heaven." **JER 44:16-19.**
 - (2) Much of Catholicism holds that Mary was bodily assumed into heaven and so is the "queen of heaven."
 - (3) Catholics pray to Mary in the rosary ritual in which the "Hail Mary..." is repeated 53 times.
 - (4) **ACT 19:34** describes a similar repetitious invocation for Diana.
 - (5) Christians are not to mimic heathen prayer habits. **MAT 6:7.**
 - (6) "What agreement hath the temple of God with the temple of Diana?"
The Catholic answer must be, "Plenty."
5. Paul had been called of God to minister to the Gentiles "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God..." (**ACT 26:18**). That a gospel church should be built in Ephesus is a testimony to the

transforming power of grace!

- A. The church at Ephesus was not the result of a simple weekend crusade meeting but of much labor. **ACT 19:8-10; 20:31.**
 - B. Even years after the constitution of the church at Ephesus, Paul labored with them from bonds in Rome. **EPH 6:20.**
 - C. Paul was truly a labourer with Christ! **1CO 3:9; 15:10; 2CO 11:28.**
 - D. In this epistle Paul advises Timothy, "The husbandman that *laboureth* must be first partaker of the fruits" (**2TI 2:6**).
 - E. When all was said and done, the temple of Diana had met with serious competition from the temple of God! **EPH 2:19-22.**
 - (1) Diana's temple only upheld myths and lies.
 - (2) God's temple was the pillar and ground of the truth. **1TI 3:15.**
 - (3) The rival temples at Ephesus were therefore a microcosm of the great battle of the universe: God's truth v. Satan's lies!
6. Ephesus demonstrates that there is one gospel to Jew and Gentile alike and that the gospel of grace is the gospel of the kingdom.
ACT 20:21, 24-25; EPH 2:16-17; 3:6; 4:4 c/w ACT 15:8-10.
- A. The Ephesian church was a blend of Jews and Greeks.
ACT 19:8-10, 17-18.
 - B. Timothy was himself a blend of Jew and Greek (**ACT 16:1**) and so was well matched to a church which received some of the clearest information in the New Testament concerning the bringing together of Jews and Greeks under grace. **EPH 2:11-22.**
7. Ephesus shows that churches must ever be on guard for heresies from without and within. **ACT 20:29-30.**
- A. In view of this, Paul told Timothy to emphasize doctrine. **2TI 4:2-4.**
 - B. Also, Timothy was to "charge some that they teach no other doctrine" (**1TI 1:3**) and even rebuke unsound elders as necessary. **1TI 5:19-20.**
 - C. Accordingly, Ephesus was commended for the virtues of discernment and intolerance. **REV 2:2.**
8. Ephesus also shows that a sound, commendable, well-taught church overseen by effective leadership can still fall away from God and lose its identity.
REV 2:4-5.
9. The foregoing is the backdrop of Paul's letters to Timothy.
- A. It is possible that Timothy had moved on from Ephesus by the time that Paul wrote this second epistle to Timothy.
 - (1) Writing from bonds in Rome, Paul here advises Timothy that he has sent Tychicus to Ephesus. **2TI 4:12.**
 - a. Also from Rome, Paul advised the Ephesians that he had sent Tychicus to them. **EPH 6:21-22.**
 - b. If Tychicus was sent by Paul's authority to Ephesus while Timothy was still at Ephesus, why would Paul need to advise

- Timothy that he was sending Tychicus there?
- c. If Timothy was still at Ephesus when Paul wrote them, it seems strange that Paul would not have somewhere greeted his "dearly beloved son..." (**2TI 1:2**) in that epistle.
 - (2) **2TI 4:13** suggests that Timothy was at Troas.
 - (3) At some point, Timothy was expected to not be at Ephesus while Paul was in Rome. **PHIL 2:19**.
- B. Ministerial work includes doing "the work of an evangelist" (**2TI 4:5**) which may mean it is appropriate to establish (render stable or firm) a church, train and ordain someone to take the oversight of that church, and move on as God directs and opens doors. **2TI 2:2; TIT 1:5; ACT 19:9-10, 20:17**.
10. This second epistle to Timothy is not only instructional but touchingly personal.
- A. Timothy was to Paul a "*dearly beloved son*..." (**2TI 1:2**).
 - (1) By contrast, Paul calls Titus (another of Paul's appointees), "...mine own son after the common faith..." (**TIT 1:4**).
 - (2) Paul deemed Timothy peerless in the care of disciples. **PHIL 2:20**.
 - (3) David had many "friends" (**1SAM 30:26**) but one dearly beloved friend. **1SAM 18:1; 2SAM 1:26**.
 - a. Scripture speaks of "familiar friends" (**JOB 19:14**).
 - b. Scripture speaks of "inward friends" (**JOB 19:19**).
 - c. Scripture speaks of "chief friends" (**PRO 16:28**).
 - d. Scripture speaks of "near friends" (**ACT 10:24**).
 - e. Jesus had a special closeness to Peter, James and John. **MAR 5:37; 9:2; 14:33**.
 - (4) It is not wrong to have a special closeness to someone in the church while regarding all members as equals in Christ.
 - B. Paul was mindful of Timothy's tears. **2TI 1:4**.
 - C. Paul longed to see Timothy again and encouraged him to come to Rome quickly. **2TI 1:4; 4:9-13, 21**.
11. This is a pastoral epistle first. But there is benefit here for church members in that:
- A. a pastor is to be an example of the believers. **1TI 4:12; 1PE 5:3**.
 - B. church members are better familiarized with the work for which sake they are to highly esteem their pastor. **1TH 5:12-13; PHIL 2:29**.
12. Consider the circumstances under which Paul wrote this epistle. He was:
- A. facing death. **2TI 4:6**.
 - B. lonely. **2TI 4:9, 11**.
 - C. disappointed. **2TI 4:10**.
 - D. without his cloke or books. **2TI 4:13**.
 - E. persecuted. **2TI 4:14**.
 - F. forsaken of men. **2TI 4:16**.
 - G. nevertheless, as Eleazar of old (**2SAM 23:9-10**) still swinging his sword, giving no ground to heretics and warning of perilous times.

- H. looking past his own troubles and needs and providing help for Timothy and future generations of ministers and members.

Chapter 1

v.1.

1. Paul announces himself as "...an apostle of Jesus Christ by the will of God..."
 - A. This emphasizes that his ministry had divine authority. He was not made an apostle by the will of man or of Satan, as certain others.
2CO 11:13; REV 2:2.
 - B. Paul was certainly not made an apostle by his own will. **ACT 26:9-11.**
 - C. There was even a prophetic basis for his apostleship.
ISA 49:6 c/w ACT 13:47; EPH 4:8-11 c/w PSA 68:18
 - D. His gospel was similarly of a divine authority. **GAL 1:11-12.**
2. The office of an apostle was the primary church office. **1CO 12:28.**
3. The qualifications for the apostolate are given in **ACT 1:21-23.**
 - A. Following the death of the Bible apostles, the next appearing of the true Christ would be His second coming that would be witnessed by all.
MAT 24:30; REV 1:7.
 - B. These requirements disqualify the Mormon notion of a modern apostolate.
 - C. The validity of Paul's apostleship is confirmed by the fact that he had seen the resurrected Christ as "one born out of due time." **1CO 9:1; 15:5-8.**
4. Originally there were twelve apostles. **LUK 6:13.**
 - A. These apostles are of a particular class who continued with Christ during His earthly ministry. **LUK 22:28.**
 - (1) These apostles were promised twelve thrones to judge the twelve tribes of Israel. **LUK 22:29-30 c/w MAT 19:28.**
 - (2) The heavenly city's foundations have in them the names of the twelve.
REV 21:14.
 - (3) Judas Iscariot's apostleship was filled by Matthias, whom the Holy Ghost acknowledged as one of the twelve. **ACT 1:15-26; 2:14.**
 - B. Other apostles were noted later.
 - (1) Paul was called as a special apostle unto the Gentiles. **ROM 11:13.**
 - (2) Barnabas is later identified as an apostle in **ACT 14:4, 14.**
 - (3) Silas (Silvanus) and Timothy may also have been apostles.
1TH 1:1 c/w 1TH 2:6.
 - (4) Andronicus and Junia may also have been apostles. **ROM 16:7.**
 - C. Christ is called an apostle in **HEB 3:1.**
 - D. Thus, there are certainly at least sixteen apostles identified for us: the original twelve, Matthias, Paul, Barnabas and Christ. If Silas, Timothy, Andronicus and Junia are allowed, there would be twenty.
5. Paul's apostleship was "...according to the promise of life which is in Christ Jesus."

- A. According to: "In a manner agreeing with, consistent with, or answering to; agreeably to."
- (1) Paul's apostleship was consistent with the promise of life which was in Christ Jesus: a gracious bestowal upon an unworthy recipient. **1TI 1:13-16; 1CO 15:9-10.**
 - (2) Paul preached God's promise of eternal life. **TIT 1:1-3 c/w 1JO 2:25.**
 - (3) Paul preached that eternal life was in Christ Jesus *alone*. **1TI 6:13-16; GAL 3:21-22 c/w 1JO 5:11-12.**
- B. The promise of eternal life is *in* Christ Jesus.
- (1) This promise is *not in* the Scriptures magically. **JOH 5:39.**
 - (2) This promise is *not in* law-keeping / good works. **GAL 3:10; TIT 3:5.**
 - (3) This promise is *not in* Jewishness / pedigree. **LUK 3:8; JOH 1:12-13.**
 - (4) This promise is *not in* fleshly circumcision. **GAL 6:15.**
 - (5) This promise is *not in* the sinner's will. **JOH 1:13; ROM 9:16; 6:20.**
 - (6) This promise is *not in* the sinner's faith. **JOH 10:26-28; 5:24.**
- C. The promise of eternal life is *in* Christ Jesus.
- (1) God promised eternal life unto a people chosen in Christ. **EPH 1:3-4.**
 - (2) Christ promised to lose none that the Father gave Him to save. **JOH 6:37-39; 10:28.**
 - (3) Christ satisfied the demands of the law for the elect and exchanged their sin for His righteousness. **GAL 3:13; 2CO 5:21.**
 - (4) The elect in Christ are appropriately called *the children of promise*. **ROM 9:8; GAL 4:28; 3:29.**
 - (5) Since the promise of life is *in Christ*, it is certain to all the elect. **ROM 11:27-29; 8:33-34; 2CO 1:20.**

v.2.

1. Paul here calls Timothy his dearly beloved son.
 - A. This is obviously a case where something other than the primary, ordinary definition of the word "son" is intended. **ACT 16:1.**
 - B. Paul is not implying that Timothy was his son in an intercessory or regenerative sense. Only God has that honor. **MAT 6:9; 23:9.**
 - C. Timothy was Paul's "son in the faith" (**1TI 1:2**).
 - D. Timothy had served in gospel work under Paul as a "son with the father" (**PHIL 2:19-22**).
 - (1) He had served "as a son *with* the father."
 - (2) He had not served "as a son *independent of* the father."
 - (3) He had not served "as a son *against* the father."
 - (4) Qualifications for ordination demand:
 - a. that a candidate be not self-willed. **TIT 1:7.**
 - b. that a candidate should adhere to faithful fatherly instruction. **2TI 1:13; 2:2; TIT 1:9.**

(5) A wise son will attend prudently to his father's instruction.

PRO 13:1 ct/w ISA 8:1-5.

2. Paul bids Timothy, "Grace, mercy, and peace, from God the Father and Christ Jesus our Lord."
 - A. This formula differs from Paul's other epistles by the addition of *mercy*. This phrase is exclusive to Paul's addresses to ministers. **1TI 1:2; TIT 1:4.**
 - B. *Mercy* is especially needed of ministers who are held to a higher standard than other saints and are of necessity hypocrites since they must as imperfect men preach a perfect order for men. **JAM 3:1; ECC 10:1.**
 - C. Given that the awesome task of the gospel is committed to weak men, ministers are of themselves insufficient for the work. Therefore *grace* must be their sufficiency. **2CO 2:15-16; 3:5-6; 4:7; 1CO 15:10; 2CO 12:9.**
 - D. Where *grace* may be found, *mercy* may also be found. **HEB 4:16.**
 - E. And to offset the warfare of ministry for Christ, the appropriate antidote from Christ is *peace*. **2TI 2:3-4 c/w JOH 14:27; PHIL 4:6-7.**
 - F. This grace, mercy and peace comes "from God the Father and Christ Jesus our Lord."
 - (1) These spiritual blessings come from the Father. **JAM 1:17.**
 - (2) These spiritual blessings come from the Lord Jesus Christ since the Father has blessed believers "with all spiritual blessings in heavenly places in Christ" (**EPH 1:3**).
 - (3) The appeal to the Father contemplates God as the Eternal Spirit Who is the Father of all things, of Jesus Christ, of His children and to Whom we pray, "Our Father which art in heaven..." (**MAT 6:9**).
 - (4) The appeal to Christ Jesus our Lord contemplates God Incarnate as the Mediator Who is "touched with the feeling of our infirmities;in all points tempted like as we are, yet without sin" (**HEB 4:15**) by Whom we may approach God the Father.
JOH 14:6; 1TI 2:5; 1JO 2:1; HEB 10:19-22.
 - (5) That grace, mercy and peace be from God the Father and the Lord Jesus Christ implies that Christ is as the Father.
JOH 10:30; 5:17-27; 15:23 c/w 1JO 2:23.

v.3.

1. Paul thanked God that he had continual remembrance of Timothy in prayers.
 - A. He gave God the glory for his prayer life. **ROM 8:15; PHIL 2:13.**
 - B. Prayer should be a constant priority of ministers. **ACT 6:4; 1SAM 12:23.**
 - (1) Such a priority requires self-sacrifice, a *giving* of oneself to prayer.
 - (2) For such reasons, ministers must be particularly cautious about unscriptural burdens, business, excesses, distractions or entanglements.
2TI 2:4.
 - (3) Saints should also be steadfast in prayer. **1TH 5:17; ACT 12:5.**

- C. It is a cause for thanksgiving that one minister remembers another in prayer.
 - (1) This act reflects the ministry of Jesus Christ to His ministers. **LUK 22:32 c/w JOH 17:9, 11, 15.**
 - (2) Such continual prayer implies that a minister is not a castaway who has sinned unto death and out of prayer. **1JO 5:16 c/w 1TI 1:20.**
 - (3) Paul's remembrance of Timothy in prayer was tied to his remembrance of Timothy's unfeigned faith. **v.5.**
 - (4) As ministers age, it may be noted that it is a cause for thanksgiving that they remember anything.
2. Paul marks that he served God from his forefathers. He continued that service.
 - A. How could this be, given that the traditions of his Pharisee fathers were so patently antiChrist? **GAL 1:13-14.**
 - B. Not all that the Pharisees taught was wrong. **MAT 23:2-3.**
 - (1) The Pharisees taught the doctrine of the resurrection. **ACT 23:6; 24:14-16.**
 - (2) Paul heartily preached the resurrection also. **1CO 15; 2TI 2:16-18.**
 - (3) He thus advanced the historical hope of the twelve tribes of Israel. **ACT 26:6-8.**
 - C. Paul's forefathers went much further back than the Pharisees. **1CO 10:1.**
 - (1) Paul had the same faith as his father Abraham. **ROM 4:1, 16, 20-25.**
 - (2) Paul was looking for the same kind of continuing city as did Abraham and the Hebrew fathers. **HEB 11:8-10, 16; 13:14.**
 - (3) Paul preached Moses' doctrine. **ACT 26:22-23.**
3. Paul served God from his forefathers with a *pure conscience*. c/w **ACT 23:1.**
 - A. Conscience: "I. Inward knowledge; consciousness; inmost thought, mind. II. Consciousness of moral right and wrong; moral sense. The internal acknowledgement or recognition of the moral quality of one's motives and actions; the sense of right and wrong as regards things for which one is responsible; the faculty or principle which pronounces upon the moral quality of one's actions or motives, approving the right and condemning the wrong."
 - B. Conscience is basically the soul's court where guilt or innocence is decided. It is a witness testifying as to the rightness or wrongness of our behavior. **ROM 2:15; 9:1; 2CO 1:12; JOH 8:9.**
 - C. Conscience evaluates our actions according to the standard of right and wrong that we have.
 - (1) The conscience is not infallible and is thus not to be equated with the law of God.
 - (2) Because of ignorance of law or truth, the conscience may fail to accuse us of a sin. **LEV 4:27-28; PSA 19:12.**
 - (3) In ignorance and unbelief, Paul actually was persecuting the saints with a pure conscience. **ACT 26:9.**
 - (4) This shows how desperately our consciences need the standard of the

- word of God so as to correctly judge our actions. **PSA 119:104.**
- D. Paul *always* strived to have a conscience void of offence. **ACT 24:16.**
- (1) Remember that Paul is our example and pattern. **PHIL 4:9.**
 - (2) Let none therefore put off dealing with issues of conscience.
 - (3) A good conscience is an approving conscience, a consciousness that we have offended neither God nor men (where men should NOT be offended. See **MAT 15:12**).
 - (4) By contrast, a violated conscience is defiled. **1CO 8:7.**
 - (5) God is obviously to be served with a pure conscience. c/w **1TI 1:5.**
 - (6) A good conscience is maintained by obedience to the word of God. **1PE 3:14-16; HEB 13:18.**
 - (7) The mystery of the faith is held in a pure conscience. **1TI 3:9.**
 - (8) If a good conscience is not maintained, one will make shipwreck concerning faith. **1TI 1:19.**
 - a. Bad behavior will breed bad doctrine.
 - b. Transgressors tend to disbelieve the convictions of their consciences in order to silence the voice of conscience.
 - c. Ministers obviously must be especially on guard against this.
 - d. Let all strive to be able to declare **PSA 26:1.**

v.4.

1. Paul greatly desired to see Timothy and the sooner the better. **2TI 4:9, 21.**
2. Face-to-face interaction in fellowship and ministry yields the greatest benefit. **1TH 3:6-10; 2JO 1:12.**
3. Seeing Timothy again would fill Paul with joy.
 - A. There is a fullness of joy that comes via the gospel. **1JO 1:4; ROM 15:13.**
 - B. There is a fullness of joy that comes from being reunited with loved ones. **JOH 16:22; 1TH 4:13-18.**
 - C. How full therefore should be the joy when those of like precious faith are reunited in this world or the next!
 - D. May this kind of companionship be preferred and frequent. **PSA 119:63; MAL 3:16-17.**
4. Paul was mindful of Timothy's tears.
 - A. Tears are part of the ministry. **ACT 20:19, 31; 2CO 2:4.**
 - B. Given the propensity of men to be given to pleasure, a call to weeping was/is appropriate. **ISA 22:12-13.**
 1. This world is addicted to pleasures. **2TI 3:4; TIT 3:3.**
 2. Living in pleasure hardly promotes spirituality. **1TI 5:5-6; LUK 8:14.**
 3. Believers should be grieved over the wickedness around them. **PSA 119:53, 136, 158 c/w EZE 9:4.**
 4. Godly sorrow has its place. **ECC 7:2-4; JAM 4:8-10; 2CO 7:10.**
 - C. God records the tears of His people. **2KI 20:5; ISA 63:9; HEB 4:15.**

- D. God rewards the tears of His people.
LUK 6:21; JOH 16:20-24; PSA 126:5-6; REV 21:4.

v.5.

1. Timothy possessed an *unfeigned* faith.
 - A. Unfeigned: "Not feigned, pretended, or simulated; sincere, genuine, true, real."
 - B. Timothy's faith was not "form only" (c/w **2TI 3:5**), an outward shew of piety with no basis in the heart. c/w **MAR 7:6**.
 - C. Timothy's faith was not devoid of good works. **JAM 2:17 c/w TIT 1:15-16**.
 - D. Timothy's faith was not a sham pretext for gaining influence amongst the saints. **ACT 15:5 c/w GAL 2:4**.
 - E. Timothy's faith was obviously based upon conviction of the word of God. **2TI 3:15 c/w ROM 10:17**.
 - (1) Timothy must have believed that the *copy* of the Scriptures from which he was instructed was not the word of men but the very word of God! c/w **1TH 2:13**.
 - (2) In other words, Timothy was not one who claimed that his faith was based upon the infallible word of God while actually holding that the word of God was only in lost original autographs!
 - (3) God has indeed ordained that His word be preserved in copies. **DEU 17:18-20; JOS 8:32; PRO 25:1**.
 - F. An unfeigned faith is an integral part of the fulfilling of the law. **1TI 1:5**.
2. Timothy's faith dwelt (abode, continued) first in his grandmother and mother.
 - A. This implies that Timothy's Greek father was not a believer. **ACT 16:1**.
 - (1) Timothy's father was likely not even a convert to the religion of the Jews since the Jews "...knew all that his father was a Greek" and he had not seen to Timothy's circumcision. **ACT 16:3**.
 - (2) That his mother should marry a Gentile was contrary to the law of Moses. **DEU 7:3**.
 - (3) Timothy did not let the blots and disadvantages of his upbringing impede him from following Christ and doing right!
 - B. At some point, Timothy's mother had become a believer.
 - (1) Believers in a divided marriage are not at liberty to abandon their unbelieving spouse. **1CO 7:12-13**.
 - (2) Timothy's mother's belief was his father's sanctification and Timothy's holiness. **1CO 7:14**.
 - (3) Since faith cannot properly be distinct from obedience (**JAM 1:22; 2:17**), Timothy's mother would have been responsible to impart the knowledge of God and holy living to Timothy. **PRO 1:8; 31:1**.
 - (4) Timothy's mother started his Bible lessons early. **2TI 3:15**.
 - (5) Let the believing parent of an unequally yoked marriage take note:

the training of children in the nurture and admonition of the Lord defaults to you!

- C. Timothy's mother and grandmother had obviously lived a life of faith that was a good model which Timothy could respect and imitate.

v.6.

1. Paul reminds Timothy to stir up his gift that was in him by the putting on of hands.
 - A. This is the second such encouragement. c/w **1TI 4:14**.
 - B. Elders need other elders' exhortations. **ACT 20:28; 1PE 5:1**.
 - C. To stir up means to "set in motion, to rouse from indifference or sloth." **SON 2:7; PSA 35:23**.
 - D. All believers need reminders to stir them up. **2PE 1:13; 3:1**.
 - E. Failure to stir up a gift is evidence of sloth. **PRO 12:27**.
 - F. Failure to stir up a gift incurs severe judgment. **MAT 25:24-30**.
 - G. **1TI 4:13-16** and **2TI 4:2** teach a minister how to stir up his gift.
2. The laying on of hands is the act of ordaining (appointing) an elder. **TIT 1:5**.
 - A. **1TI 4:14** describes this function as the "laying on of the hands of the presbytery." This does not demand a plurality of elders in ordination.
 - B. Presbytery: "The office of a presbyter; eldership or priesthood."
 - C. One elder can perform this function of the ministry. **TIT 1:5**.
3. The pastoral gift is a gift of God in that God gives certain men the ability to fill it. **EPH 4:8-11; 2CO 3:6**.
4. The gift is given by the laying on of the hands of an elder in that this process puts one whom God has called into that office.

v.7.

1. Having exhorted Timothy to stir up the gift of God, Paul points to the resource of the indwelling Holy Spirit to perform this duty. c/w **v.14**.
2. The spirit of fear generates bondage. **ROM 8:15; HEB 2:15**.
3. The Spirit of God produces power, which is "the ability to do or effect something or anything, or to act upon a person or thing." **ACT 1:8**.
 - A. This power stands in contrast to the spirit of fear.
 - (1) Fear debilitates a man in that it causes faintness and cowardice. **DEU 20:3, 8; PRO 24:10**.
 - (2) Being led by the Spirit of God, Paul did not fear death; he rather courageously fulfilled his ministry. **ACT 20:22-24; PSA 23:4**.
 - (3) Courage is needed in the ministry inasmuch as it involves confrontation with evil. **MIC 3:8; JER 1:17-19**.
 - (4) He who is afraid to speak the truth is not being led by the Spirit of God.
 - (5) It was fear that caused the slothful servant to bury his talent. **MAT 25:25**.
 - (6) NOTE: Expressed fear is sometimes just a mask for slothfulness.

PRO 22:13.

- B. When a man of God is preaching by the Spirit of God, his ministry will be effectual. **1TH 1:5; 2:1, 13; 2CO 2:14-16.**
- 4. The Spirit of God produces love. **ROM 5:5.**
 - A. This love constrains (forces, compels, obliges) a minister. **2CO 5:14.**
 - B. Love is obedience to God. **1JO 5:2-3.**
 - C. Love is in keeping with bold confrontation. It is the opposite of fear. **LEV 19:17.**
 - D. Love casts out fear. **1JO 4:16-18 c/w 2:5.**
- 5. The Spirit of God produces a sound mind.
 - A. When one is delivered from the spirit of the devil and is controlled by the Spirit of God, he is put in his right mind. **MAR 5:15.**
 - B. A sound mind contrasts with fear which causes torment. **1JO 4:18.**
 - C. A sound mind will heed sound doctrine. That which is contrary to sound doctrine is obviously unhealthy. **1TI 1:9-11; 6:3; TIT 2:1-10.**
 - D. Repentance from ungodliness is coming into one's right mind. **LUK 15:17-21; DAN 4:34-36.**
 - E. The truly sound mind is judged insane by the world. **JOH 10:20; ACT 26:24-25.**
 - F. **ISA 26:3** and **PHIL 4:6-8** are God's prescription for maintaining a sound mind.

v.8.

- 1. Because Timothy had the spirit of power and not of fear (v.7), Paul exhorts him "therefore" to not be ashamed of the testimony of the Lord.
 - A. Testimony: "Personal or documentary evidence or attestation in support of a fact or statement; hence, any form of evidence or proof."
 - B. Those who saw Jesus Christ gave the personal evidence of Him and His claims. **ACT 10:37-43; 1CO 15:5-8; 1JO 1:1-4.**
 - C. The Scriptures are the documentary evidence of Jesus Christ. **REV 19:10; 2PE 1:20-21; JOH 16:13-14; 5:39; 20:30-31.**
 - D. The testimony of Christ is so evident that no one need be ashamed of it. **GAL 3:1.**
 - E. It is perfectly in keeping with a sound mind (v.7) to accept the testimony of Jesus Christ. **ACT 26:24-26; 2PE 1:16.**
 - F. This verse shows that being a partaker of the afflictions of the gospel contrasts with being ashamed of the testimony of the Lord.
 - (1) The testimony of the Lord IS the gospel!
 - (2) The gospel sets forth a saving hope (**ROM 8:24**) and "...hope maketh not ashamed" (**ROM 5:5**).
 - (3) Why should we therefore be ashamed of the good news and certain hope of salvation by the power of Jesus Christ? **ROM 1:16.**

- G. Soundness in God's word is antidotal to being ashamed of it or by it.
PSA 119:5-6, 80 c/w 2TI 2:15.
- 2. Timothy was not to be ashamed of Paul even though Paul was a social outcast.
- 3. Paul was the prisoner of Christ.
 - A. It was for Christ's sake that Paul was a prisoner. **2TI 2:8-9; ACT 28:20.**
 - B. The Lord loves HIS prisoners. **PSA 69:33.**
 - C. We should love His prisoners. **HEB 13:3 c/w MAT 25:34-40.**
- 4. Because the world, the flesh, and the devil hate the gospel; there will be afflictions to be endured in being identified with the gospel. **REV 12:17.**
- 5. The power of God is the resource for a bold defense of the gospel.
MAT 28:18-20; COL 1:28-29; 1CO 3:6-7, 9.
 - A. This power is active through the putting on of His armor. **EPH 6:10-17.**
 - B. This power is accessed through prayer. **EPH 6:18-20.**

v.9.

- 1. GOD has done the saving! Salvation is of the LORD. **JON 2:9.**
- 2. God HAS DONE the saving. Scripture declares the eternal salvation of the elect to be a finished work.
 - A. "...we were reconciled to God by the death of his Son..." (**ROM 5:10**).
 - B. "...when he had by himself purged our sins..." (**HEB 1:3**).
 - C. "...having obtained eternal redemption for us" (**HEB 9:12**).
 - D. "...he appeared to put away sin by the sacrifice of himself" (**HEB 9:26**).
 - E. "...he hath perfected forever them that are sanctified" (**HEB 10:14**).
 - F. "...which delivered us from the wrath to come" (**1TH 1:10**).
 - G. "...who hath delivered us from the power of darkness..." (**COL 1:13**).
 - H. "...I have finished the work..." (**JOH 17:4**).
 - I. "...It is finished..." (**JOH 19:30**).
 - J. A false savior is commonly taught who saved nobody at his first advent but only made salvation a possibility by his blood, death and resurrection.
 - (1) Promoters of this savior scorn the doctrine of a limited atonement.
 - (2) Who is really limiting the atoning blood of Christ: those who say that it actually, fully, finally saved all and only all that the Father gave to Christ to save, OR those who say that it actually saved nobody?
- 3. God calls those whom He saves.
 - A. This call is by means of Jesus Christ. **1PE 5:10.**
 - B. This call is effectual. **JOH 5:25.**
 - C. This is a holy calling.
 - (1) God's call is a call to holiness. **1TH 4:7.**
 - (2) The recipients of this call are made holy.
ROM 8:30; TIT 3:5; EPH 4:24.
 - (3) God does not save His people TO sin, but FROM sin. **MAT 1:21.**
- 4. Paul had personal assurance of salvation in that he said God "HATH saved us and

called us..."

- A. Christ loved the church (**EPH 5:25**). That Christ loved ME makes it personal. **GAL 2:20**.
 - B. God has chosen His people (**EPH 1:4**). That God chose Rufus makes election personal. **ROM 16:13**.
 - C. The fact that Christ died is history; the fact that Christ died for me is salvation.
4. God's salvation and calling are not according to (in a manner agreeing with, consistent with, or answering to) man's works.
- A. Sinners have no good works. **ROM 3:10-12**.
 - B. In salvation God does not cooperate with or respond to man's good works.
 - C. Salvation does not agree with man's works; it rather destroys his works. **COL 1:21-22; HEB 9:14**.
5. Salvation is God's response to His OWN purpose. **ROM 8:28-29; EPH 1:5, 11**.
6. Grace was given to God's people in Christ before the world began.
- A. God chose His people IN CHRIST before the world began. **EPH 1:4**.
 - B. Grace was then given to them IN CHRIST, their representative.
 - C. IN CHRIST, the elect received saving grace BEFORE the world began!
7. A sinner is vitally saved when he is regenerated or quickened (**TIT 3:5; EPH 2:5**), but his salvation was PLANNED before the world began.
- A. **PRO 22:3** says, A prudent man foreseeth the evil and hideth himself..."
 - B. Our prudent God foresaw the evil of our sin and hid US in Christ! **COL 3:3**.
8. The gospel is the declaration of God's plans for God's glory. **EPH 1:5-6, 11-12**.
- A. The gospel does NOT magnify the will and ambition of men. **1CO 1:26-31**.
 - B. God does not save sinners because of anything of worth in them; but because of what is in HIMSELF, because of His OWN purpose.
 - C. In the face of perilous times when "men shall be lovers of their own selves (**2TI 3:2**)," Paul recommends a bold defense of the self-abasing gospel.
 - D. The gospel commands self-denial, NOT self-esteem. **MAT 16:24**.
 - E. Satan's gospel magnifies self rather than God. **2CO 11:4; GEN 3:5; EZE 28:17**.
 - F. When one properly perceives God for whom He is, self-esteem is effectively quashed. **ISA 6:1-5**.

v.10.

- 1. At His appearing, Christ executed that which God planned before the world began.
- 2. Jesus Christ is designated Saviour; He is the God Who hath saved us. **ISA 43:11**.
- 3. Jesus Christ HATH abolished death.
 - A. He overcame death Himself; it has no power over Him. **ROM 6:9**.
 - B. He has removed the sting of death. **1CO 15:55-57**.
 - C. He destroyed him that had the power of death (the devil). **HEB 2:14**.
- 4. Immortality is the condition of not being subject to death.

- A. Being raised from the dead, Jesus Christ is no longer subject to death.
ROM 6:9; ACT 13:32-34; REV 1:18.
- B. When the mortal bodies of the saints put on immortality, they shall never be subject to death again. **1CO 15:53-54.**
- 5. Jesus Christ brings life and immortality *to light* by means of the gospel.
 - A. To bring to light means to reveal, to make known, to publish.
 - B. The gospel reveals life and immortality; it does not give it. **ROM 1:16-17.**
 - (1) **v.10** needs to be understood in light of **v.9** which declares that the work of salvation for the elect *has been* accomplished.
 - (2) Those who publish the good news (gospel) are but declaring the fact of eternal life perfected in Jesus Christ. **1JO 1:2.**
 - (3) To Christ's ministers is committed the *word* of reconciliation: the announcement that God *has reconciled* sinners unto Himself in Jesus Christ. **2CO 5:18-19.**
 - (4) Therefore, whatever salvation comes of receiving the gospel must be supplemental to the completed salvation for the elect unto eternal glory which the gospel declares! **2TI 2:10.**
 - C. When the gospel shines *unto* a redeemed soul, it assures that soul of its possession of life and the promise of immortality.
2CO 4:3-4; 1JO 5:13; ROM 8:10-11.
 - (1) Contrarily, when the gospel shines light on the reprobate, it only manifests his enmity and destruction.
JOH 3:19-20; 1CO 1:18; 2CO 2:15-16.
 - (2) The gospel is to eternal salvation as light is to gold veins in a dark cave: it reveals what is already there awaiting discovery.
 - (3) The gospel is to reprobation as light is to roaches: it exposes and repels.
 - D. The working out of salvation that God has worked in the elect is the shining *forth* of eternal life and the gospel in the life of the believer: the gold is mined and brought to the surface where it becomes serviceable.
PHIL 2:12-16.
 - (1) The shining forth of life and immortality's light is not to be kept under a bushel. **MAT 5:14-16.**
 - (2) How blessed are they who shine forth that light now---they shall shine it forth forever. **MAT 13:43; ROM 6:22; 2PE 1:8-11.**

v.11.

- 1. Apostles were preachers and teachers of the gospel.
 - A. Preachers are to be "apt to teach" (**1TI 3:2**). Their fitness for ministry is not measured by their skills as song leaders, social directors, fundraisers, etc., nor by their charisma.
 - B. Preachers should be teachers of THE gospel, not social gospel, false gospels,

lost gospels, gnostic gospels, philosophic gospels, phony science gospels, etc.

2. Paul's ministry was particularly to the Gentiles. **ROM 11:13.**
 - A. By Paul's gospel, the elect amongst the Gentiles (**2TI 2:10**) were provided forgiveness of sins and an inheritance among sanctified believers. **ACT 26:18 c/w EPH 2:13-18.**
 - B. By Paul's gospel, the Gentile believers were delivered from the bondage of service to non-gods. **GAL 4:8-10 c/w 1CO 10:20.**
 - C. By Paul's gospel, the Gentile believers' sacrifices were made acceptable to God. **ROM 15:16.**
3. Other apostles were particularly ministers to the circumcision. **GAL 2:7-9.**
 - A. This is helpful in understanding texts like **2PE 2:1-3, 17.**
 - B. There was only one gospel to Jew and Gentile alike (**EPH 4:5; ACT 15:7-11**) but specialized application of that gospel according to circumstances.
 - (1) Paul's method of preaching to Jews who were familiar with the Scriptures was different from the method he would use in preaching to the heathen. **ACT 17:1-2 c/w ACT 14:11-18.**
 - (2) There were carryovers of the O.T. law which could still apply to N.T. Jewish Christians only. **ACT 18:21; 21:26 c/w COL 2:16-17.**

v.12.

1. Paul suffered for the cause of the gospel.
2. Paul's sufferings did not make him ashamed of the gospel. He set a good example for Timothy in light of the exhortation of **v.8.**
 - A. There is cause for shame owing to ignorance of the gospel when its information is readily available. **ACT 2:37-38; 3:17 c/w 1CO 15:34.**
 - B. There is cause for shame owing to lack of study of the gospel for its defense. **1PE 3:15; 2TI 2:15; HEB 5:12.**
 - C. There is cause for shame when a lack of application of the gospel is manifest in poor discernment. **1CO 6:1-5; REV 3:17-18.**
 - D. There is cause for shame when a believer walks contrary to the gospel. **GAL 2:11-14.**
 - E. There is cause for shame when a believer apostatizes from the gospel. **HEB 10:29.**
 - F. But sufferings for the gospel's sake are not cause for shame. They are cause for rejoicing. **1PE 4:14-16; LUK 6:22-23.**
 - (1) The apostles rejoiced to be counted worthy to suffer for the gospel's sake. **ACT 5:41-42.**
 - (2) The faithful Hebrews joyfully suffered the loss of their goods for the gospel's sake. **HEB 10:33-34.**
 - (3) This kind of rejoicing about sufferings for the gospel's sake speaks of great rewards. **HEB 10:35; 1PE 4:13.**

- (4) There is another kind of rejoicing about sufferings for the gospel's sake that speaks of something else. **JDG 16:25-30; REV 11:10-11.**
3. For the cause of the gospel, Paul suffered "...these things."
- A. These: "Demonstrative adjective. Indicating things or persons present or near (actually, or in thought, esp. as having just been mentioned): plural of THIS."
- B. "These things" would first be relative to his Roman imprisonment. **v.8.**
- (1) He suffered "...trouble as an evil doer, even unto bonds..." (**2TI 2:9**).
- (2) He was chained. **2TI 1:16.**
- (3) He was cold. **2TI 4:13, 21.**
- (4) He was ready to be offered. **2TI 4:7.**
- (5) He was abandoned. **2TI 1:15, 4:10, 16.**
- C. "These things" that he was then suffering were the end of what he had already been suffering for the gospel's sake. **2CO 11:23-33.**
- D. Being thought strange for not celebrating Christmas seems pretty trivial by comparison.
4. The basis for Paul's shameless sufferings for the gospel's sake was: "...for I know whom I have believed..."
- A. Paul knew the God in Whom he believed, unlike the Athenian philosophers on Mars Hill. **ACT 17:23.**
- (1) It is a general tenet of false religion that its god is unknowable or inscrutable or incomprehensible.
- (2) Freemasonry's god is the Unknowable, Concealed of all concealed En Soph.
- (3) "When we consider the incomprehensible nature of the Godhead...." (Charles Hodge, *Systematic Theology*, p.478)
- (4) One system is particularly adept at shrouding its god with shifting and contradictory declarations. **REV 17:7.**
- (5) The true God is knowable, being declared, revealed and manifest (*clearly revealed to the eye, mind, or judgement; open to view or comprehension; obvious*) in and by Jesus Christ. **JOH 1:18; MAT 11:27; 1TI 3:16.**
- (6) The ability to know God is life eternal. **JOH 17:3 c/w 1JO 5:20.**
- (7) Paul shows that it is proper to glory in the fact one knows the true God. c/w **JER 9:24.**
- B. Mind that Paul did not say that he knew OF WHOM he believed, but that he knew WHOM he believed. This speaks of an intimate acquaintance with God.
- (1) Do you have a personal relationship with God as with a friend? **JAM 2:23.**
- a. If we would know Christ as a friend, we would believe in Him as Abraham. **HEB 11:17-19; JOH 8:56.**

- b. If we would know Christ as a friend, we must obey His commandments. **JOH 15:14-15.**
 - (2) Are your prayers an empty form or a conscious speaking to God? **PSA 5:1-3.**
 - (3) Do you read the Bible as though God is speaking to YOU? **HEB 12:5.**
 - (4) Can you say that the Lord has heard you and that the Lord has been with you? **PSA 116:1; 2TI 4:16-17.**
 - (5) Do you walk WITH God? **MIC 6:8; GEN 5:22, 24; 6:9.**
 - C. Paul desired to know Christ at all cost. **PHIL 3:8.**
 - (1) In comparison with Him, we must count all else but dung.
 - (2) If you are not personally acquainted with Christ or if you are not growing in the knowledge of Him, you are counting something dear that you should count as dung.
5. Because Paul knew and trusted God, he was persuaded (*prevailed upon; convinced; having an assured opinion*) that God was faithful and powerful to keep what he had committed unto Him.
- A. Paul's God promises that faithful living has an end of eternal life. **JOH 5:24, 28-29; ROM 2:6-7.**
 - B. Paul's God promises that present sufferings for His sake speak of future glory that far outweighs them. **ROM 8:17-18.**
 - C. Paul's God promises that the death of the body is the entrance to true life. **2CO 5:1, 8 c/w PHIL 1:21-23.**
 - D. Paul's God promises that faithful duty and sacrifice in this life is remembered for the next. **LUK 14:13-14; MAT 25:21.**
 - E. Paul's God proved His power to keep by the resurrection of His Son. **LUK 23:46 c/w ACT 2:23-36.**
 - F. Paul's persuasion of God's power to keep what he had committed unto Him was owing to God's unretractable love. **ROM 8:38-39.**
 - G. Like Abraham, Paul was *fully persuaded* of God's power and promises. c/w **ROM 4:21.**
 - H. Like the patriarchs, Paul was persuaded that God's promises are grounded in heaven, not earth. **HEB 11:13.**
 - I. When one is fully persuaded of some thing or cause, it is much easier to suffer for that cause!
6. What Paul committed unto the Lord to keep is explained in **1PE 4:19.**
- A. Paul committed the keeping of his soul to the Lord in well doing even though he suffered in so doing. **1PE 2:20-23.**
 - B. "Keep" in this passage denotes guarding, defending, preserving and saving. **GEN 28:15; 1CH 4:10; PSA 19:13; 140:4; 2TH 3:3; JUDE 1:24.**
 - C. Remember, God has abundantly proved that He has the best interest of His children at heart. **ROM 8:31-39.**
 - D. The child of God can safely commit himself to the Lord since he is assured of

good in the outcome. **PHIL 1:6; PSA 37:3-11.**

- E. In his sufferings Paul focused with assurance upon the power of God to keep him.
- 7. "That day" is the day of the appearing of Jesus Christ. **2TI 4:1, 8.**
 - A. We should not expect perfect justice until that day.
 - B. We should not expect full compensation for duty until that day.
 - C. We should therefore entrust our affairs, concerns, sacrifices and duties to God in prayer until that day and have peace now. **PHIL 4:6-7.**

v.13.

- 1. Paul commands Timothy to hold fast (firmly) the *sound* words that *he had* heard.
 - A. Here a second-generation minister is being charged to stick to the apostolic doctrine.
 - (1) This hardly supports the idea of continuing and novel prophecy.
 - (2) This opposes the introduction of extra-biblical knowledge, *ex cathedra* utterances, philosophies or "...oppositions of science falsely so called" (**1TI 6:20**).
 - (3) "...the SAME commit thou to faithful men" (**2TI 2:2**).
 - (4) Embellishments, alterations and corruptions of Paul's gospel (even if by Paul himself) would merit a curse. **GAL 1:8-9.**
 - B. As an apostle, Paul received these words directly from Jesus Christ by revelation. **GAL 1:11-12; EPH 3:1-5; 1CO 2:12-13.**
 - C. Timothy and ministers of future generations receive these words from Paul.
 - D. No new words are to be sought in respect of a completed revelation. **REV 22:18-19.**
- 2. Sound: "In full accordance with fact, reason, or good sense; founded on true or well-established grounds; free from error, fallacy or logical defect."
 - A. The Christian religion is not idiotic, mythical, fabulous; it is not in contradiction with genuine science or history nor is it self-contradictory.
 - (1) It reasons from the only valid premise (there is a Creator God) to the only valid conclusion: Jesus Christ is Lord and God with Whom men have to do. **HEB 4:13-14.**
 - (2) According to the definition, *sound* doctrine will be free from logical defect. A certain mark of heresy is that it condemns itself by illogical arguments and inconsistency. **TIT 3:10-11.**
 - (3) Of all the writers of Scripture, Paul sets forth the most logical presentations of doctrine.
 - (4) It is very appropriate for gospel ministers (like Timothy) to hold fast the form of Paul's sound words.
 - (5) Pauline logic derived from the revelation of Jesus Christ is the setting

- forth of truth and soberness to a lunatic world. **ACT 26:24-25.**
- B. Consider how often Paul affirms the importance of sound words.
1TI 1:10; TIT 1:9, 13; 2:1-2, 8.
 - C. Sound words were emphasized to Timothy against the time when men would not endure sound doctrine. **2TI 4:3.**
 - D. Sound words must not only be heard; they must be held fast.
PSA 119:31; PRO 4:4-5, 13, 20-22; 6:20-22; 7:1-2; 1CO 15:2; HEB 2:1.
3. Timothy was to hold fast the *form* (shape, arrangement of parts) of the sound words.
- A. Ministers must hold fast to the arrangement of the words of Scripture, for it is in the grammar (syntax) of words that the soundness (logic) is presented and preserved.
 - B. Christ argued from the grammar of **EXO 3:6** to counter the Sadducees' error.
MAT 22:23, 29-32.
 - C. Christ contended for the minute jots and tittles of the Law. **MAT 5:18.**
 - D. The punctuation marks of Scripture are importantly arranged parts of the language of Scripture which establish consistent truth and doctrine.
 - (1) The syntax and punctuation of **EXO 12:40** is critical to a proper reconciliation of O.T. chronology. c/w **GAL 3:17.**
 - (2) The apostrophe in "Christ's" in **GAL 3:29** is the difference between pagan Gnosticism and grace!
 - E. For a minister to abandon or denigrate the form of sound words is *bad form*.
4. The form of sound words must be held fast in faith. They are to be constantly believed without wavering. **JAM 1:6 c/w HEB 10:23.**
5. These words must be held fast in love (**PSA 119:97, 113, 163, 167**); one will not hold tightly to that which he does not love. **2TH 2:10.**
6. Faith and love are located in Christ Jesus; one cannot have genuine faith and love outside of Christ.
7. By grace within and the faithful, loving reception of the form of sound words from without comes a sound mind. **2TI 1:7.**

v.14.

- 1. This charge to keep connects to the previous charge to hold fast.
- 2. Timothy was charged to keep the good thing that was committed unto him.
 - A. Paul's first epistle to Timothy was a charge committed to him; it entrusted a responsibility or commission to Timothy. **1TI 1:18; 6:20.**
 - B. This good thing committed unto Timothy was the ministry of the gospel with all the responsibilities attendant upon it. **1TI 1:11; 2CO 5:19 c/w 2CO 1:1.**
 - C. God is faithful to keep that which ministers commit unto him (v.12); ministers should be faithful to keep that which God has committed to them.
 - D. "Well done, thou good and faithful servant..." (**MAT 25:21**) is what ministers

who have kept that which was committed unto them may hear in the day of Christ.

3. Timothy is to keep this good thing BY the indwelling Holy Ghost.
 - A. The Holy Ghost indwells the believer. **ROM 8:9; 1CO 6:19.**
 - B. The Holy Ghost enables reception of the doctrine. **1CO 2:14.**
 - C. The Holy Ghost is needed to keep the doctrine.
 - D. The grieving of the Holy Ghost (**EPH 4:30**) is a certain means to departing from the doctrine. **1TI 4:1.**
4. The power of the indwelling Holy Ghost is utilized by the following steps.
 - A. The Spirit's power is experienced IN obedience to His word.
GAL 5:16 c/w REV 19:10; PSA 119:1-3
 - B. However, believers must trust in God's power, not in their own performance.
1JO 5:4.
 - (1) A conquering Israel trusted God in their military campaigns; they were but His instruments by which He conquered Canaan.
PSA 44:1-7 c/w HEB 11:30; PRO 21:31.
 - (2) Paul labored in the gospel but his trust was in the Lord and not in his labors. **2CO 3:4-5; 12:9.**
 - (3) Peter could only succeed in obeying Christ's command to walk on the water when his faith was fixed on the Lord. **MAT 14:28-31.**
 - C. Believers must pray for divine enablement.
ROM 10:13; EPH 3:16; MAT 26:41.

vs.15-18.

1. The close of this first chapter is a call to faithfulness in relationships.
 - A. As a good minister, Paul deserved better treatment than abandonment in a time of tribulation by those to whom he had ministered.
 - B. Onesiphorus stood apart from others and set a good example of fidelity.
 - C. What applied here in a relation to a minister would also apply in a general sense in everyday relationships.
2. All those in Asia who had once identified with Paul had turned away from him.
 - A. Paul had labored diligently and faithfully to the people of that area.
ACT 19:8-10; 20:17-21.
 - B. Therefore, this was a particularly hurtful “thank you.” Paul was elsewhere witness to the fact that the greatness of his love for brethren was not reciprocal. **2CO 12:15.**
 - C. The reason for their turning away was that, unlike Onesiphorus, they were apparently ashamed of Paul's chain (his bonds). They were ashamed of the prisoner of the Lord. **ct/w v.8.**
 - D. Theirs was not exactly a remembering of someone in bonds. **HEB 13:2.**

- E. There is a tendency to distance ourselves from even close acquaintances when they are unpopular or when troubles come upon them lest their grief rub off onto ourselves. **PSA 38:11 c/w JOB 6:21.**
- (1) Job's closest acquaintances became strangers in his affliction. **JOB 19:13-19.**
 - (2) Christ witnessed many disciples' desertion even before His betrayal. **JOH 6:66.**
 - (3) At His arrest, the eleven abandoned Him. **MAT 26:56.**
 - (4) Peter then denied Him thrice. **MAT 26:69-75.**
 - (5) Under the guilt of our sin, even the Father turned away from Christ. **MAT 27:46.**
 - (6) When Paul first answered the charges against him, he was very alone. **2TI 4:16.**
 - (7) The godly should take note. There will be times when principles or tribulation will leave them very alone with nobody but God for comfort. **2TI 4:17; PSA 27:10; 1SAM 30:6.**
- F. Paul specifically mentioned Phygellus and Hermogenes as deserters.
- (1) It is not an unbiblical thing to warn against specific individuals or groups by name. **MAT 16:6; 2TI 2:17; 4:10, 14; TIT 1:12; 3JO 1:9-10; REV 2:6.**
 - (2) Warnings against wrong must be specific as well as general and such specific warnings are NOT hate speech.
 - (3) This passage is the only place where Phygellus or Hermogenes is mentioned in Scripture.
 - a. This is their epitaph by which men remember them to this day!
 - b. Contrast this epitaph with the singularly mentioned people in **ROM 16:5-15** or that of Onesiphorus.
 - c. If we may only leave one thing to the world, let it be a good name. **PRO 22:1.**
3. In contrast to the Asians, Phygellus and Hermogenes, Onesiphorus did not shrink from identifying with Paul even in his chain. **vs.16-18.**
- A. Onesiphorus' kindness to Paul was not a one-time effort to satisfy the form or letter of charity's demands and soothe his own conscience.
- (1) He OFT refreshed Paul in MANY things.
 - (2) Christian duty is more than what one must do, it extends to zeal and forwardness in doing good. **2CO 8:1-5.**
- B. Onesiphorus may well have been putting himself under Roman scrutiny for being so attached to Paul, or even subjecting himself to similar tribulation.
- (1) There is a time for discretion when under an ungodly regime. **JDG 6:11-12; 1KI 18:2-4.**
 - (2) But there are also times for open frankness even with risk. **1KI 18:11-16; EST 4:15-16.**

- (3) Paul's chain was owing to the hope of Israel, which was/is the resurrection. **ACT 28:20; 26:6-8.**
 - a. Onesiphorus obviously shared in this hope by faith.
 - b. The hope of the resurrection has power to loose the fear of death. **HEB 2:14-15.**
 - c. Therefore, Paul's chain was nothing for him to be ashamed of.
- C. Onesiphorus did not abandon his family or his necessary duties elsewhere to go and spend all his time with Paul.
 - (1) "But when he was in Rome, he sought [Paul] out very diligently..."
 - (2) He had previously exercised himself thus for Paul at Ephesus. **v.18.**
 - (3) As he had opportunity, he did good and did so with diligent zeal. **GAL 6:10.**
 - (4) I am blessed to have had the faithful comfort and support of brethren like Onesiphorus who have stuck by me and refreshed me when many had turned away.
- D. Onesiphorus *diligently* (with care and persistency) sought Paul and found him. Men will accomplish a diligent search for that which means much to them. **PSA 64:6.**
 - (1) Comforting Paul meant enough to Onesiphorus that he would expend considerable effort to find him.
 - a. This is a proof of one's love for another. Charity endures, suffers and bears things for the welfare of that which it seeks. **1CO 13:4-7.**
 - b. Of what validity is a professed love for someone who is not worth any more effort finding than the dime you dropped?
 - c. One of the reasons that we love the Lord Jesus Christ is because He diligently sought us and bought us.
 - (2) Some spirit didn't mysteriously guide Onesiphorus to Paul so as to excuse him from having to make an effort.
 - (3) Nor do we read that because he wasn't in the first place Onesiphorus looked that he concluded it was not God's will for him to find Paul.
 - (4) Faithful men will be diligent to not allow obstacles to forbid good duty. **MAR 2:3-5.**
 - (5) God is a rewarder of them that *diligently* seek Him. **HEB 11:6.**
 - a. Precious stones require digging, mining, sifting. How much moreso the word of God? **PSA 119:72, 127; PRO 2:3-5.**
 - b. By desire, searching and studying one finds the reward of the knowledge of God. **1PE 2:2; ACT 17:11-12; 2TI 2:15.**
 - c. The depth of the believer's grace and knowledge is according to the depth of his digging in and through the word of grace and knowledge. **2PE 1:2.**
- E. Paul requited Onesiphorus' kindness by praying for mercy for him and his

household. c/w **2CO 9:12-14.**

- (1) One not only does well to himself when he is faithful, he does well for his household also. **HEB 11:7; 1CO 7:14.**
 - a. The household of Christ is blessed because of HIS faithfulness. **ROM 3:21-22; HEB 3:1-6.**
 - b. By contrast, consider the houses of Eli and Judas. **1SAM 3:13-14; PSA 109:8-13.**
 - (2) This is a prayer that is sure to be answered since it was guaranteed by Christ. **MAT 10:41-42 c/w HEB 6:10.**
 - (3) Ebedmelech realized a temporal mercy for similar kindness to a man of God. **JER 38:7; 39:15-18.**
 - (4) Those who show mercy to the Lord's brethren will receive mercy *in that day*, the day of Christ's appearing. **2TI 4:1, 8 c/w MAT 5:7; 25:31-46.**
 - a. Their deeds of kindness are not meritorious of everlasting life; they are the evidence of it. **HEB 6:9-10.**
 - b. Even this good man would need mercy in that day. **JUDE 1:21.**
- F. The Holy Spirit's commendation of Onesiphorus reminds us that it is scriptural to commend specific persons and groups by name. **ROM 16:1-15; 2CO 8:1-2; 9:1-2.**
- G. Paul's words about Onesiphorus' diligent constancy in coming to him would be a powerful stimulus for Timothy to diligently come to Paul! **2TI 4:9, 21.**

Chapter 2

v.1.

1. Timothy is here commanded to be strong in a particular manner, "...in the grace that is in Christ Jesus."
 - A. This is not an order for a rigid physical discipline so as to enable Timothy to be a better Christian and minister. **1TI 4:7-8.**
 - (1) Physical strength without God's blessing avails little. **JDG 16:20.**
 - (2) Physical strength does not impress God (**PSA 147:10**) but neither does foolish or wilful neglect of the body, albeit under pretext of a higher spiritual purpose. **1CO 9:25; COL 2:21-23.**
 - (3) There is a need for reasonable balance in all things. **PHIL 4:5.**
 - B. Neither is this an order for political strength or personal accomplishment as if Timothy should build a ministry so large and secure that none could ever challenge its "success." c/w **2CH 26:15-16.**
 - C. Strength in grace is actually facilitated by personal weakness. **2CO 12:9-10.**
 - D. Gospel ministry is a burden requiring strength in grace.

- (1) The word of God entrusted to His ministers is a burden.
ZEC 9:1; 12:1; MAL 1:1 c/w 1CO 9:16.
 - (2) The care of a church is a burden upon a minister. **2CO 11:28.**
 - (3) God's ministers are likened to oxen which are beasts of burden and toil which profit by strength. **1CO 9:9; 1TI 5:18 c/w PRO 14:4.**
2. Mark that this verse and exhortation is introduced by a conjunctive adverb, "therefore."
 - A. This "*form* of sound words" (**2TI 1:13**) connects the previous thoughts with what follows and makes them the basis for what follows.
 - B. Paul knew that Timothy was burdened unto tears. **2TI 1:4.**
 - C. Paul had just reminded Timothy of his own sufferings and bonds as an example of faithful duty and bearing by grace. **2TI 1:12, 15-16.**
 - D. Paul had also encouraged Timothy about the power of God for the believer. **2TI 1:7-8.**
 - E. In view of all that, Paul exhorts Timothy to *therefore* be strong in the grace that is in Christ Jesus.
3. Believers are in general commanded to be strong. **1CO 16:13.**
4. This epistle shows that Christian life and ministry involve afflictions (**2TI 3:12**) and the Christian must *therefore* be strong! **PRO 24:10 c/w JER 12:5.**
5. Here then is a command to utilize the strength that is available from the presence of God with the believer. **JOS 1:9; HAG 2:4; 2TI 4:17; EPH 3:20; 6:10.**
 - A. Paul had just pointed Timothy to the resource of God's power. **2TI 1:7-8, 12, 14.**
 - B. *Therefore* Timothy should be strong based upon the power of God.
6. Timothy was to be "...strong in the grace that is in Christ Jesus."
 - A. Grace is "favour, favourable or benignant regard or its manifestation..." See **RUTH 2:8-10.**
 - B. This grace is IN Christ Jesus. **JOH 1:14, 16.**
 - C. This grace or favour is a source of strength that enables believers to withstand afflictions and do their duty. **2CO 12:9; 9:8; 1CO 15:10.**
 - D. Without this grace, the believer could not endure or obey and we therefore should exercise ourselves to not do "...despite [outrage, injury] to the Spirit of grace" (**HEB 10:29**). c/w **EPH 4:29-32.**
 - E. Without this grace, there would not even be believers to endure or obey! **ACT 18:27.**
7. The following steps show how a believer may tap additional supplies of grace that will enable him to obey the command to be strong.
 - A. He must pray. **HEB 4:16; JAM 4:2.**
 - B. He must have faith. **ROM 5:2; HEB 11:6.**
 - C. He must take in the word of God.
 - (1) Growth in GRACE and peace is by the word of God. **2PE 1:2; 1PE 2:2-3.**

- (2) Growth in GRACE and knowledge is by the word of God. **2PE 3:18.**
- (3) God abounds toward His people IN grace by revealing His word.
EPH 1:8-9; 3:1-8.
- (4) Those who have the word of God abiding in them are accordingly strong. **1JO 2:14.**
- D. He must be humble, that is, he must submit to God.
JAM 4:6-10.
 - (1) This humility involves submission to God's commandments.
 - (2) It involves confession of sin and repentance.
 - (3) It involves soberness and gravity.
 - (4) It involves submission to God's will even though He wills sufferings and afflictions.
1PE 4:19; 2SA 15:24-26; JOB 1:20-21; 2CO 12:9.
 - (5) Without this submission, all of the intake of God's word may only condemn one as a hypocrite. **ROM 2:17-23.**
 - (6) Until one experiences sufferings and submits to the justice of God in allowing them, all of the intake of God's word is so much theory.

v.2.

- 1. Paul commands Timothy, a pastor, to train other men for the ministry.
- 2. God's order is for men to be trained for the ministry by men who are themselves in the ministry.
 - A. The ministry of the pastorate is a church office. **1CO 12:28; EPH 4:11-12.**
 - B. This is a directive for ministerial training in a church context by a pastor, not by manufactured and substituted ministerial academies.
 - C. Neither is this training for ministry meant to be understood as a justification of pseudo-ministries by which or for which someone is trained.
 - D. "Pastor" derives from the Latin *pastor-em* which means a "shepherd, lit. a feeder, giver of pasture..." and so biblically is "a shepherd of souls; one who has the spiritual oversight over a company or body of Christians, etc.; *spec.* the minister in charge of a church or congregation, with particular reference to the spiritual care of his 'flock'." See **1PE 5:1-3 c/w ACT 20:28.**
- 3. Paul taught Timothy who was to teach faithful men who were to teach others.
 - A. This establishes a succession of ministers.
 - B. Jesus promised to be with the gospel ministry until the end of the world.
MAT 28:18-20.
 - C. This demands
 - (1) that there would be a perpetuity of Christ's churches and ministers ordained in such churches throughout history.
 - (2) that a ministry is only valid if obtained from a validly ordained minister

of a preserved true church of Jesus Christ, which annuls any ministries derived from Romanism or those which “sprang up” like so many new gods, per **DEU 32:17**.

4. Timothy was to commit to faithful men THE SAME THINGS, not some of the things, or a version of the things, or less than the things, but “the same” that he had heard of Paul.
5. These things had been heard among MANY witnesses. These were not occult mysteries transmitted only to the initiated in secret places removed from church observation and scrutiny.
6. Only men are to be trained for the ministry who are faithful AND able to teach.
 - A. God gives a man the aptitude to teach. **2CO 3:6; EPH 4:8, 11.**
 - B. A pastor discerns whether one has that aptitude or not by proving him. **1TI 3:1-7, 10 c/w PHIL 2:22.**

vs.3-6.

1. In these verses Paul likens the ministry to soldiering, athletic competition and husbandry (care, cultivation and breeding of crops and animals).
 - A. These three comparisons underscore three facts about ministry and Christian life in general:
 - (1) There are *fight*s to be fought.
 - (2) There are *rules* that must be kept.
 - (3) There is *labour* that must be done.
 - B. As much as our flesh would like to avoid these, they are part and parcel of genuine Christianity. **MAT 7:13-14; ACT 14:22.**
2. Soldiering speaks of authority, discipline, arms and engagement.
 - A. A good soldier must both wield and yield to authority. c/w **MAT 8:9-10.**
 - B. A good soldier must be disciplined in study and under discipline to the word of God. **1TI 4:13-16; 2TI 2:15; JOH 8:31-32.**
 - C. A good soldier must be armed defensively and offensively. **EPH 6:11-17.**
 - D. A good soldier will not run from nor yield prematurely in a necessary battle. **JOH 10:12-13 c/w 2SAM 23:10.**
3. The most of the verses which speak of Christian warfare apply to the ministry. **1TI 1:18; PHIL 2:25; PHM 1:2 c/w COL 4:17.**
 - A. Ministers are warriors.
 - (1) The marginal note of **NUM 4:23** offers “war the warfare” as an alternative to “perform the service.”
 - (2) Godly prophets were deemed Israel's military power. **2KI 2:12; 13:14.**
 - (3) Ministers of Jesus Christ advance His ideas against an antiChrist world and those ideas have consequences.
 - (4) Secular powers know this very well. The British often referred to the

American clergy as *The Black Regiment* during the Revolutionary Era.

- B. There is defensive warfare where the minister defends the church and the doctrine against corruption. **PHIL 1:17; GAL 2:4-5; TIT 1:9-11**
- C. There is offensive warfare where the minister strives to win souls to the truth. **2TI 2:14; 2CO 10:3-5.**
- D. The weapons of this warfare are spiritual. **2CO 10:3-4.**
 - (1) The field of this battle is in the minds and souls of men.
 - (2) The “compelling” of men (per **LUK 14:25**) is by the force of argument, not the point of the sword or power of the state. **TIT 1:9.**
 - (3) It is a bankrupt and desperate theology that resorts to carnal or secular force to silence its opponents.
- E. Christians in general are as soldiers in warfare. **EPH 6:10-17; 1PE 2:11.**
- 4. Paul's exhortation to *endure hardness* is introduced by the conjunctive adverb, “therefore.”
 - A. As noted in the comments on **2TI 2:1**, this grammatical form links the command to endure hardness with the thoughts of the previous verse.
 - (1) Conjunctive adverbs are transition words that define the relationship between independent clauses.
(*English—Master the Basics*, by Jean Yates, p. 186)
 - (2) Conjunctive adverbs like *consequently*, *therefore* and *thus* indicate the consequence of a statement. (Ibid, p.188)
 - (3) Based upon the command to commit Paul's gospel to faithful men who shall be able to teach others also, Timothy should expect hardness that he is to endure.
 - (4) Endure: “To last; to suffer continuously. intr. To last, continue in existence. Also, to persist, 'hold out' in any action, etc.. Formerly also, to continue in a certain state or condition, remain in a certain place (with complement expressing the state or place).”
 - (5) Hardness: “The quality or condition of being hard; difficulty of penetration, solution, apprehension, performance, endurance; inflexibility, rigidity, stiffness, harshness; rigour, severity, cruelty; obduracy, obstinacy; hardness, etc.”
 - B. One of the great challenges of ministry is getting through to the people under one's care so as to get their thinking and conduct straightened out.
 - (1) Human nature being what it is, the minister will have to *endure hardness* of heart amongst his listeners. **MAR 3:5; 16:14.**
 - (2) “Dullness of hearing” makes some doctrine “hard to be uttered...” (**HEB 5:11**).
 - a. Remember that hardness is *difficulty of penetration or apprehension*.
 - b. “Is any of this getting through to you?”
 - c. A minister must expect and endure the hardness of getting

through to people whose minds are on their work, their family or their play or who are sleeping through the sermon.

- (3) In committing Paul's gospel to others, it should be noted that his gospel has "...some things hard to be understood, which they that are unlearned and unstable wrest....to their own destruction" (**2PE 3:16**).
- (4) Even faithful men who are able to teach others can have their lapses when the word is committed unto them. **MAR 16:14-15**.
- C. One of the ways that God manifests men as approved is by allowing heresies to challenge the church and its pastor. **DEU 33:8-10 c/w 1CO 11:19**.
 - (1) A pastor may have to endure the hardness of agenda-driven members or their hard speeches (**JUDE 1:15**) against the truth or his person to "separate the men from the boys."
 - (2) Enduring such hardness can show a potential minister what the work can really be like and how a faithful minister must not waver from the doctrine even though it means great pressure or loss. It also provides an opportunity to show God's forwardness to stand with the right. **ISA 54:17; JER 1:8, 17-19**.
- D. In the context of perpetuating the ministry (**v.2**) a minister may have to endure the hardness that comes from having a trainee go stinko after ordination. **ACT 20:29-30**.
- E. The warfare of ministry will give the man of God plenty of opportunities to *endure* hardness (**2CO 7:5**).
 - (1) What he must be cautious of is not to allow those things to make him *become* hardness.
 - (2) God's people are worth enduring hardness for. **2TI 2:10**.
- 5. The soldier minister is to avoid entangling himself with the affairs of this life. **v.4**.
 - A. Entangle: "To involve, impede, cause to stick fast in coils, network or anything 'tangled' or interlaced. Hence, in wider sense: To involve in surroundings that impede movement, or from which extrication is difficult."
 - B. Affair: "What one has to do or has ado with; what has to be done; business, operation."
 - C. This verse does not prohibit a minister from ALL dealing with the affairs of life.
 - (1) A minister may marry, have children or pursue hobbies. **1CO 9:4-6**.
 - (2) A minister may work another job if necessary. **ACT 20:34**.
 - (3) This verse prohibits a minister from being ENTANGLED with the affairs of this life to where he is impeded from doing God's work.
 - D. If possible, he should not have to minister at his own charges. **1CO 9:6-14**.
 - E. Mind how this verse likens ministry to being drafted into military service. Woe unto draft evaders! **1CO 9:16**.
- 6. The soldier minister should concentrate on fighting the battles of His Captain's choosing, not those concocted by men or his own fancies.

- A. He need not preoccupy himself with self-willed engagements where God has not directed. c/w **2CH 35:20-24**.
 - B. Neither should he waste his energies on Quixotic missions against phantom enemies. **1TI 1:4; 2TI 2:23; TIT 3:9**.
 - C. God will suffer Satan to provide plenty of real enemies and battles that **MUST** be fought!
7. What applies here primarily to the ministry applies secondarily to believers in general.
- A. Believers must also endure hardness. **2TI 3:11-12; PHIL 1:29-30**.
 - B. Believers must also guard against entanglement with the affairs of this life. **LUK 8:14; 21:34; 1CO 7:29-32**.
8. The ministry is likened to victory as in an athletic contest. **v.5**.
- A. Mastery: “The state or condition of being master, controller or ruler; authority, sway, dominion; an instance of this. 2. Superiority or ascendancy in competition or strife; 'upper-hand'; victory...”
 - B. God has ordained the minister as the ruler (under Christ) of the church. **HEB 13:7, 17; 1TH 5:12-13**.
 - (1) This is a crown which must be achieved lawfully.
 - (2) Achieving such preeminence by carnal means invites judgment. **ACT 8:18-20**.
 - (3) Grasping for offices unlawfully is the gainsaying of Korah. **NUM 16:1-3**.
 - (4) Having the high podium also means one is the easiest target. **JAM 3:1**.
 - C. The minister strives to win souls. **1CO 9:19-27 c/w PRO 11:30**.
 - (1) Converted souls are a crown to be achieved. **1TH 2:19; PHIL 4:1**.
 - (2) This demands that the minister gain the mastery of himself. **1CO 9:25**.
 - a. Temperate: “Of persons, their conduct, practices, etc.: Keeping due measure, self-restrained, moderate....”
 - b. “Thou therefore which teachest another, teachest thou not thyself...” (**ROM 2:21**)?
 - (3) For a minister to truly achieve the objective he **MUST** strive according to the rules, i.e., lawfully. **1TH 2:3-4**.
 - (4) Souls are not to be gained by compromising the law of God!
 - (5) Such instruction may also apply to any Christian who is striving to be an effective witness for Christ. **PHIL 2:15-16; 1PE 3:15-16**.
9. The ministry is likened to husbandry. **v.6**.
- A. He who LABOURS has the first right to the fruit of such labours.
 - B. A minister should not expect fruit without labour. **PRO 13:4**.
 - C. A minister must labour patiently for the fruit; he should not count on instant results. **JAM 5:7; MAR 4:26-29**.
 - D. This instruction applies generally to Christians who must also labour patiently in sowing righteousness. **HEB 6:10-12; GAL 6:7-9; HEB 12:1**.

