Intro: We are first introduced to Timothy at the beginning of Paul’s second great missionary trip (Acts 16:1 “Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek.”). From this time Timothy became a constant companion to the apostle Paul; Acts 16:3 “Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.” Paul has written a previous letter to Timothy and now at the close of his life takes pen in hand and writes again to his younger companion whom he identifies as his “son in the faith.”

I. GREETING

A. 2 Tim. 1:1-2 “Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.”

B. Author of the letter—Paul.

1. His life can be summarized in three stages.
   a. Pre-conversion
      (1) Acts 7:58, 8:1-3 “And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul…. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2And devout men carried Stephen to his burial, and made great lamentation over him. 3As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison”
      (2) Acts 9:1-2 “And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.”
      (3) Acts 22:3-5 “I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. 4And I persecuted this way unto the death, binding and delivering into prisons both men and women. 5As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.”
      (4) Acts 26:9-11 “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.”
   b. Conversion
      (1) Acts 9:3-19
      (2) Acts 22:6-16
      (3) Acts 26:13-18
   c. Post-conversion

2. An Apostle.
   a. Means “one sent.”
b. Used:
   (1) A General way
      (a) One’s sent by the church.
      (b) Barnabas
      (c) Possibly James the Lord’s brother
   (2) A Special way.
      (a) The ones chosen by our Lord as His ambassadors.
      (b) This is the way it is used here.

c. Paul’s apostleship did not come by man, but by Christ.
   (1) He received His message directly from Christ.
   (2) Gal. 1:11-12 “But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”
   (3) His apostleship did not take away his free-moral-agency.
      (a) He had the right to choose to obey God or reject the gospel.
      (b) Jos. 24:15 “And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”
      (c) Acts 2:37-41 “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”
      (d) Paul made the choice to obey God’s call.

d. The purpose of his apostleship.
   (1) Preaching the promise of eternal life.
   (2) Eternal life is found only in Christ.
   (3) We do not presently possess eternal life, but it is something we have hope for or promise of.
      (a) Tit. 1:2 “In hope of eternal life, which God, that cannot lie, promised before the world began;”
      (b) Heb. 6:18-19 “That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;”
      (c) 1 Pet. 1:3-5 “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

C. Recipient of the letter
   1. Timothy.
2. Paul’s dearly beloved.
   a. The adjectival form of agape.
      (1) It can include the emotions.
      (2) It is a decision of the mind to do what is in the best interest of the person loved.
      (3) It is the highest form of love.
   b. Phi. 2:22 “But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.”

3. Wishes grace, mercy, and peace for him.
   a. Grace:
      (1) It is defined as unmerited favor.
      (2) It is God’s love reaching out for man in saving him through the death of Christ—doing what man cannot do for himself to be saved from his sins.
   b. Mercy is that which comes from God’s grace, or the expression of it.
   c. Peace
      (1) It is the end result of God’s grace and mercy.
      (2) It is an inner calm, an heart that is free from trouble because one is in a right relationship with God.
      (a) Rom. 5:1
      (b) As a result:
         i) God is with us; Rom. 8:31-34 “What shall we then say to these things? If God be for us, who can be against us? 32He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33Who shall lay any thing to the charge of God’s elect? It is God that justifieth. 34Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”
         ii) God cares for us; 1 Pet. 5:7 “Casting all your care upon him; for he careth for you.”
         iii) God protects us; 1 Pet. 3:13-14 “And who is he that will harm you, if ye be followers of that which is good? 14But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled;”

II. Thanksgiving

A. 2 Tim. 1:3-5 “I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 4Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 5When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.”

B. The Christian’s life is one of thanksgiving.
1. Eph. 5:20 “Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;”
2. Col. 3:17 “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”
3. We should be grateful for all God has done for us.
C. **Paul describes his life.**
   1. **He served God.**
      a. This is from the Greek λατρεύω (latreuo) refers to being a minister or someone who serves.
      b. Rom. 12:1 “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”
   2. **He served with a pure conscience.**
      a. The conscience is that which either accuses man of doing wrong or excuses him for doing what is acceptable based upon the knowledge within himself.
      b. Paul always had a pure conscience.
         (1) Even though he had persecuted Christians.
         (2) Acts 23:1 “And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.”
         (3) Conscience is not a safe guide
      c. If we violate our conscience we sin; Rom. 14:23 “And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.”

D. **Paul thanked God for Timothy.**
   1. **Prayer characterized Paul’s life, as it should ours; 1 Th. 5:15 “Pray without ceasing.”**
   2. **His life of faithfulness.**
   3. **It was common for Paul to offer thanksgiving for faithful Christians.**
      a. Rom. 1:8 “First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.”
      b. 1 Cor. 1:4 “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;”
      c. Phi. 1:3 “I thank my God upon every remembrance of you,”
      d. Col. 1:3 “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,”
      e. 1 The. 1:2 “We give thanks to God always for you all, making mention of you in our prayers;”
   4. **Paul had a great desire to see Timothy.**
      a. Paul was nearing death.
      b. He wanted to see his young companion prior to his death.
   5. **Paul remembered the tears shed by Timothy.**
      a. We do not know when.
      b. Since Paul uses the plural, it must be more than once.
      c. Paul continues to show the close relationship between them.
      d. It is not unmanly to shed tears.
         (1) Psal. 119:136 “Rivers of waters run down mine eyes, because they keep not thy law.”
         (2) Mat. 23:37 “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”
         (3) John 11:35 “Jesus wept.”
         (4) Acts 20:37-38 “And they all wept sore, and fell on Paul’s neck, and kissed him. 38Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.”
(5) Acts 21:13 “Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.”

6. Paul’s joy is associated with his seeing Timothy.

E. Timothy’s faith.

1. The thought of those whom Paul had taught the truth growing and developing in Christ did bring great joy to him; 1 Thess. 2:19-20 “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.”

2. That faith had been in his grandmother, Lois, and mother, Eunice.
   a. Acts 16:1 “Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek.”
   b. Deu. 7:3-4 “Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.”
   c. Paul commends her faith:
      (1) Adam Clarke explains that “she was a Grecian or Hellenist by birth.”
      (2) Others explain it as dealing with her being converted to Christ.

3. Lois and Eunice taught Timothy.
   a. Rom. 10:17 “So then faith cometh by hearing, and hearing by the word of God.”
   b. 2 Tim. 3:15 “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”
      (1) “Child” is from the Greek βρεφός (brephe) which refers to either an unborn child or a newborn child.
      (2) Lois and Eunice taught Timothy God’s Word from the time he was born.
   c. We need to teach our children God’s Word from the earliest of years.
      (1) Pro. 22:6 “Train up a child in the way he should go: and when he is old, he will not depart from it.”
      (2) Eph. 6:4 “And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”
   d. Lois and Eunice stand in contrast to Athaliah, the mother of Ahaziah;
      2 Chr. 22:3 “He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.”

III. EXHORTATIONS

A. 2 Tim. 1:6-14 “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.”
Paul's Care For And Charge To Timothy

2 Tim. 1:1-18

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B. Stir up the gift of God.

1. “Gift” is from the Greek χάρισμα (charisma)
   a. It could mean the normal abilities which God gives us.
   b. Often it carries the meaning of miraculous gifts or miraculous powers.
      (1) Notice these passages where it carries the meaning of miraculous.
      (2) Rom. 1:11 “For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;”
      (3) Rom. 12:6-8 “Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.”
      (4) 1 Cor. 12:4, 28-31 “Now there are diversities of gifts, but the same Spirit.... And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.”
      (5) I believe; 1 Pet. 4:10 “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.”
   c. Here it refers to miraculous gifts.

2. “Stir up” means to kindle up or inflame one’s mind.
   a. It is the figure of a fire, which if not given fresh fuel will be extinguished.
      (1) The opposite of 1 The. 5:19 “Quench not the Spirit.”
      (2) We see a little bit of Timothy’s nature.
         (a) He was a shy, timid individual who needed encouraging.
         (b) Paul is urging Timothy to use the miraculous powers which God had given him.
   b. We do not possess miraculous powers today.
      (1) We need to be reminded to use our natural abilities to God’s glory.
      (2) When we fail:
         (a) It will be taken from us
         (b) We will be cast into outer darkness
         (c) Mat. 25:14-30

3. Five reasons for this encouragement.
   a. Timothy was a young man.
      (1) 1 Tim. 4:12 “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”
      (2) 2 Tim. 2:22 “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.”
   b. He was timid
      (1) 1 Cor. 16:10 “Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.”
      (2) 2 Tim. 1:7 “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”
   c. His physical ailments; 1 Tim. 5:23 “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.”
d. Because of false teachers;

1 Tim. 1:3-7, 19-20 “As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.... Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.”

1 Tim. 4:6-7 “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives’ fables, and exercise thyself rather unto godliness.”

1 Tim. 6:3-10 “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

2 Tim. 2:14-18, 23 “Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.... But foolish and unlearned questions avoid, knowing that they do gender strifes.”

e. Possible persecution by the state; 2 Tim. 1:8, 12 “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;.... For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

4. How Timothy received miraculous powers?

2 Tim. 1:6 “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”

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

Some think the elders (presbytery) passed miraculous powers to Timothy.

(a) If they did, can they today?

(b) Notice the prepositions: “by” and “with.”
(2) He received miraculous powers “by” the laying on of Paul’s hands and at the same time (“with”) the elders laid their hands on him.

(a) Only an apostle had the power to impart miraculous powers to others; Acts 8.

(b) Paul, being an apostle, had that power.

(c) Laying on of hands was also used to set aside individuals for a particular work.
   i) Acts 13:3 “And when they had fasted and prayed, and laid their hands on them, they sent them away.”
   ii) 1 Tim. 5:22 “Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure.”

C. The proper attitude.

1. God did not give us the spirit of fear.
   a. Paul uses the Greek δειλία (deilia) and means cowardice or timidity.
      (1) It is not the Greek word φόβος (phobos) which means being scared, dread, or terror.
      (2) Vine says this word “is never used in a good sense.”
   b. Rev. 21:8 “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”
   c. This type of fearfulness results from not having true faith in God.
   d. Timothy’s nature would have made it easy for him to become timid.

2. God has given us the attitude:
   a. Power
      (1) From the Greek δύναμις (dunamis).
      (2) This word is associated with God’s Word.
         (a) Rom. 1:16 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”
         (b) Jam. 1:21 “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”
      (3) We are to preach that power of God with all power.
         (a) 1 Cor. 2:4 “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power”
         (b) Paul preached with boldness.
            i) Acts 4:13 “Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.”
            ii) Acts 13:46 “Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”
            iii) 1 The. 2:2 “But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.”
(c) Eph. 6:19-20 “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20“For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.”

(4) Many today need this admonition.

b. Love
(1) We are to love God first and foremost.
(a) Mat. 6:33 “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”
(b) Mat. 22:37 “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

(2) Cannot love God without loving His Word.
(a) Psa. 119:97, 127 “O how love I thy law! it is my meditation all the day....Therefore I love thy commandments above gold; yea, above fine gold.”
(b) Pro. 23:23 “Buy the truth, and sell it not; also wisdom, and instruction, and understanding.”

(3) Because we love God, we love men and their souls.
(a) Mat. 22:39 “And the second is like unto it, Thou shalt love thy neighbour as thyself.”
(b) This will cause us to try and save them.
   i) God sent Christ to save man; John 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”
   ii) Christ mission; Luke 19:10 “For the Son of man is come to seek and to save that which was lost.”
   iii) This prompts us to fulfill the great commission.
      a) Mat. 28:19-20 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”
      b) Mark 16:15-16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
   iv) We will preach the truth out of love; Eph. 4:15 “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”
(c) Love is the essence of Christianity; John 13:34-35 “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35“By this shall all men know that ye are my disciples, if ye have love one to another.”

(c) Sound Mind
(1) This is from the Greek σωφρονισμός (sophronismos).
(a) Strong’s says that this is an admonition, “to moderation and self-control.”
(b) TDNT says that “in context denotes a regulated life.”
(c) The ASV translates this word “discipline.”
Adam Clarke says that “a sound mind implies much more; it means a clear understanding, a sound judgment, a rectified will, holy passions, heavenly tempers; in a word, the whole soul harmonized in all its powers and faculties; and completely regulated and influenced so as to think, speak, and act aright in all things.”

2. We are to lean to bring our body and our thoughts under control.

(a) Paul did; 1 Cor. 9:27 “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”

(b) Luke 9:23-24 “And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.”

3. Be not ashamed:

a. Of God’s Word.

(1) Considering Timothy’s nature of timidity, this admonition would be important.

(2) Those in the world will try to make the Christian afraid.

(a) They will oppose and humiliate those who teach the truth.

(b) The Jews constantly opposed Paul’s preaching of the gospel.

   i) They opposed, lied about, ridiculed, persecuted and anything else to stop Paul’s preaching.

   ii) They will do this to Timothy and to us today when we preach the truth.

(3) Do not shirk your responsibility to boldly preach the Word of God.

(4) Rom. 1:14-16 “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 16For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

   a) The NIV and NRSV give this a Pentecostal flavor.

      i) NIV has: “So do not be ashamed to testify about our Lord.”

      ii) NRSV has: “Do not be ashamed, then, of the testimony about our Lord.”

   b) It literally is the testimony of the Lord referring to the written Word of God (the testimony which our Lord gave), thus the preaching the gospel.

   c) NIV and NRSV makes it the testimony we give about the Lord which is Pentecostal testifying.

b. Of Paul.

(1) He was a prisoner for the cause of Christ.

(a) Eph. 3:1 “For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,“

(b) Phi. 1:13-14 “So that my bonds in Christ are manifest in all the palace, and in all other places; 14And many of the brethren in the Lord,
waxing confident by my bonds, are much more bold to speak the word without fear."

(c) Col. 4:3 “Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:”

(d) Paul was a prisoner for preaching the gospel.

(2) The purpose of prison was to punish the evildoer.

(a) Rom. 13:3-4 “For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: ‘For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.”

(b) 1 Pet. 2:13-14 “Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; 14Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.”

(c) Prison was to cause shame in the person.

i) Association with a prisoner might cause shame to the person also.

ii) Association with someone the government has classified as a criminal would place one at risk himself.

(d) Paul was not in prison for doing evil.

(c) Share with Paul in the sufferings.

(1) Those who boldly proclaim the gospel will suffer.

(2) Suffering would be good for Timothy.

(a) Adam Clarke points out: “No parent could love a child better than Paul loved Timothy; and, behold! he who could wish him nothing but what was great, honourable, and good, wishes him to be a partaker of the afflictions of the Gospel! Because, to suffer for Christ, and suffer with Christ, was the highest glory to which any human being in this state could arrive. The royal way to the crown of glory, is by the cross of Christ.”

(b) 1 Pet. 4:12-13 “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”

(c) Jam. 1:2-4 “My brethren, count it all joy when ye fall into divers temptations; 2Knowing this, that the trying of your faith worketh patience. 3But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

(d) Rom. 5:3-5 “And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4And patience, experience; and experience, hope: 5And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”
d. Share in Christ’s sufferings according to the power of God.
   (1) “According to” as defined by Thayer’s is “a preposition denoting motion or diffusion or direction from the higher to the lower.”
   (2) “Power of God” in this context is the gospel.
      (a) It has come down from God through inspired men to us.
      (b) Rom. 1:16 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”
      (c) 1 Cor. 1:18 “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”
   (3) Paul assures Timothy that he could endure the sufferings which come by means of the Gospel.
      (a) Psa. 119:92 “Unless thy law had been my delights, I should then have perished in mine affliction.”
      (b) The Word of God will help one in overcoming sin and affliction.
         i) Mat. 4:1-11
         ii) 1 Cor. 10:13 “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”
   (4) God’s power is manifested through providence.
      (a) Rom. 8:28 “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”
      (b) No one knows all that God is doing for us today in His providential workings
      (c) God would be working for Timothy to aid him in overcoming the sufferings which would come his way.

D. Salvation

1. Comes from God.
   a. God saves us.
   b. John 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

2. God called man with a holy calling.
   a. That calling
      (1) That calling is not by:
         (a) A still small voice.
         (b) Some better felt than told experience.
      (2) He calls us by the gospel; 2 The. 2:14 “Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”
   b. It is a holy calling
      (1) Because God is holy.
         (a) Isa. 6:3 “And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”
         (b) 1 Pet. 1:15-16 “But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.”
(2) It calls us to be holy.
(a) 1 Pet. 1:15-16 “But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.”
(b) 2 Cor. 6:17-7:1 “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

(3) Those who obey this holy call will be saved; Heb. 5:8-9 “Though he were a Son, yet learned he obedience by the things which he suffered; 9And being made perfect, he became the author of eternal salvation unto all them that obey him;”

(4) Those who do not obey will be lost; 2 Th. 1:6-9 “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;”

3. Man cannot earn his salvation (meritorious works).
   a. Rom. 4:2-4 “For if Abraham were justified by works, he hath whereof to glory; but not before God. 3For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4Now to him that worketh is the reward not reckoned of grace, but of debt.”
   b. Eph. 2:8-9 “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9Not of works, lest any man should boast.”
   c. If we are saved it will be because of God’s grace.

4. Man cannot be saved by the works of the Law of Moses; Rom. 3:20 “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin”

5. Salvation is according to God’s purpose.
   a. God had a plan from before the creation to save sinful mankind by the death of Christ.
   b. Rev. 13:8 “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”
      (1) Slain is in the perfect tense which “describes an action which is viewed as having been completed in the past, once and for all, not needing to be repeated.”
      (2) Thus, Christ had already been slain before the foundation of the world.
   c. Though time God worked out that plan.
      (1) Gal. 4:4-5 “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5To redeem them that were under the law, that we might receive the adoption of sons.”
      (2) At the perfect time God sent His Son to reveal His grace and be our Savior.
   d. We are now redeemed through Christ; 1 Pet 1:19-20 “But with the precious blood of Christ, as of a lamb without blemish and without spot: 20Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,”
e. Prior to Christ coming, that purpose was concealed
   (1) 1 Pe 1:10-12 “Of which salvation the prophets have enquired and searched
diligently, who prophesied of the grace that should come unto you: 11Searching
what, or what manner of time the Spirit of Christ which was in them did signify,
when it testified beforehand the sufferings of Christ, and the glory that should
follow. 12Unto whom it was revealed, that not unto themselves, but unto us they
did minister the things, which are now reported unto you by them that have
preached the gospel unto you with the Holy Ghost sent down from heaven; which
things the angels desire to look into.”
   (2) Jesus revealed God’s grace and His plan of salvation of all men in
Himself.

   a. Jamieson, Fausset, and Brown wrote “The Greek article before ‘death’
implies that Christ abolished death, not only in some particular instance, but
in its very essence, being, and idea, as well as in all its aspects and
consequences.”
   b. By being raised, Jesus made death of none effect.
      (1) Heb. 2:14-15 “Forasmuch then as the children are partakers of flesh and blood,
he also himself likewise took part of the same; that through death he might
destroy him that had the power of death, that is, the devil; 15And deliver them who
through fear of death were all their lifetime subject to bondage.”
      (2) The Christian is victorious over death; 1 Cor. 15:54-57 “So when this
corruptible shall have put on incorruption, and this mortal shall have put on
immortality, then shall be brought to pass the saying that is written, Death is
swallowed up in victory. 55O death, where is thy sting? O grave, where is thy
victory? 56The sting of death is sin; and the strength of sin is the law. 57But thanks
be to God, which giveth us the victory through our Lord Jesus Christ.”
   c. The effect of what Jesus did will not be fully realized till the second coming
of Christ; 1 Cor. 15:25-26 “For he must reign, till he hath put all enemies under his
feet. 26The last enemy that shall be destroyed is death.”

7. He brought life and immortality to light.
   a. Jesus is the light of the world.
      (1) John 8:12 “Then spake Jesus again unto them, saying, I am the light of the
world: he that followeth me shall not walk in darkness, but shall have the light of
life.”
      (2) He shed light upon what was true life.
      (3) John 10:10 “The thief cometh not, but for to steal, and to kill, and to destroy:
I am come that they might have life, and that they might have it more
abundantly.”
         (a) The best life in the here and now.
         (b) Eternal life through Him.
      (4) He is the perfect example of how we should live.
         (a) Gal. 4:19 “My little children, of whom I travail in birth again until
Christ be formed in you,”
         (b) 1 Pet. 2:21 “For even hereunto were ye called: because Christ also
suffered for us, leaving us an example, that ye should follow his steps:”
   b. Immortality.
      (1) By His death and resurrection to die no more, He gave us an
understanding of immortality.
      (2) Through Him we can have eternal life with God.
   c. We come to know these things through the Bible.
8. **Paul**

a. **A preacher**
   (1) This is from the Greek χήρξ (kerux).
   (2) Strong’s says it means “a herald or 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 NT God’s ambassador, and the herald or proclaimer of the divine word.”

b. **An apostle**
   (1) An apostle is one who is sent by the authority or orders of another.
   (2) Paul was an apostle of Christ.
      (a) 2 Tim. 1:1
      (b) As such he had the power to work miracles and also to pass on the ability to work miracles to others.
         i) 2 Ti 1:6 “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”
         ii) 1 Cor. 9:1-2 “Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.”
         iii) 2 Cor. 12:12 “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.”

c. **A Teacher of the Gentiles**
   (1) Acts 9:15 “Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.”
   (2) Acts 26:17-18 “Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

d. **Because of these Paul is now suffering.**
   (1) All who preach the gospel will suffer; 2 Tim. 1:8 “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;”
   (2) Paul was now in prison.
      (a) He was about to be poured out as a drink offering for his apostleship and preaching; 2 Tim. 4:6 “For I am now ready to be offered, and the time of my departure is at hand.”
      (b) He had suffered since becoming a Christian; 2 Cor. 11:23-33 “Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the
churches. 29 Who is weak, and I am not weak? who is offended, and I burn not? 30 If I must needs glory, I will glory of the things which concern mine infirmities. 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: 33 And through a window in a basket was I let down by the wall, and escaped his hands.”

(3) Paul is not ashamed.
(a) He had encouraged Timothy not to be ashamed.
(b) Paul knew whom He had believed.
   i) He knew the Father and the Son.
   ii) Which Paul means of if he means both is immaterial.
      a) Mat. 11:27 “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”
      b) John 14:9 “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”
(c) Paul knows God’s nature or character.
   i) God is trustworthy.
   ii) 2 Tim. 2:13 “If we believe not, yet he abideth faithful: he cannot deny himself.”
   iii) 1 Cor. 1:9 “God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord”

(4) God will keep what we commit to Him.
(a) Paul is persuaded.
   i) “Persuaded” is to be completely certain without doubt.
   ii) In the Greek perfect tense meaning action completed in the past and not needing to be repeated, so he had been persuaded and remains that way.
(b) “Keep” is to guard, protect, or to keep watch over.
(c) God is able to keep that which we give into His care.
   i) John 10:28-29 “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”
   ii) 1 John 4:4 “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.”
(d) Paul had total trust in God that if he lived faithfully, God would save him.
(e) 1 Pet. 4:19 “Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”

(5) God will keep them in trust till the second coming of Christ.
(a) When Christ comes, He will judge the world; Acts 17:31 “Because he hath appointed a day, in the which he will judge the world
in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.”

(b) Then, Paul would receive a reward; 2 Tim. 4:8 “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

E. **Hold fast the form of sound words.**

1. “Hold fast” indicates we are to keep or preserve and comes from a word meaning “to have or hold.”

2. “Form”

   a. It is translated (and means) pattern; 1 Tim. 1:16 “Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.”

   b. It is a blueprint given with the intention of one conforming to it.

   c. Some say there is not pattern to follow today, but Paul says there is a pattern of sound words to follow.

   (1) “Sound” means healthy as opposed to sick, deadly, and perverted.

   (2) God has always given man a pattern or blueprint to follow.

      a) God gave a pattern for the Old Testament temple.

         i) Exo. 25:9, 40 “According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it....40And look that thou make them after their pattern, which was shewed thee in the mount.”

         ii) 1 Chr. 28:11-12, 18-19 “Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:....18And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD. 19All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.”

   (b) If God was concerned with the pattern under the inferior system, then under the superior Covenant we must give consideration to His pattern.

3. A pattern of sound words.

   a. God has given us His Word.

      (1) 1 Cor. 2:11-13 “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 13Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 14Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

      (2) 2 Tim. 3:16-17 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17That the man of God may be perfect, throughly furnished unto all good works.”
b. Many no longer hold to that Word.
   (1) Many teach all kinds of doctrines of man; Mat. 15:9 “But in vain they do worship me, teaching for doctrines the commandments of men.”
   (2) We must not add to or take anything from God’s Word.
      (a) Gal. 1:6-9 “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”
      (b) 2 John 9 “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”
      (c) Rev. 22:18-19 “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”
   c. We must be careful how we express ourselves.
      (1) Make certain we use God’s words and not the language of Ashdod;
         Neh. 13:24 “And their children spake half in the speech of Ashdod, and could not speak in the Jews’ language, but according to the language of each people.”
      (2) Some examples:
         (a) Calling the Lord’s church a denomination.
         (b) Speaking of witnessing for Christ or giving one’s testimony.
         (c) Salvation by grace alone or an umbrella of grace.
         (d) The miracle of baptism or the miracle of anything.
         (e) Being led or strengthened directly by the Holy Spirit or praying for an infusion of the Spirit.
         (f) Speaking of the preacher as “pastor.”
      (3) 1 Pet. 4:11 “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”
   d. Timothy had a responsibility to teach those sound words to others.
      (1) 2 Tim. 2:2 “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”
      (2) We also have the same obligation.

4. The proper attitude in holding to sound words.
   a. In faith and love which is in Christ
   b. Faith and love should characterize our lives.
      (1) 1 Tim. 4:12 “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”
      (2) 1 Tim. 6:11 “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”
   c. Eph. 4:15 “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:”
F. Keep that which is committed to him.

1. God is able to keep what is committed to Him.
   a. 2 Tim. 1:12 “For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”
   b. “Keep” and “committed” are the same words in both places.
   c. Paul has committed himself to God who was able to keep or guard it.

2. Paul is placing in Timothy’s hands that “good thing.”
   b. That “good thing” is God’s Word.
      (1) Timothy is to hold it fast; 2 Tim. 1:13 “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”
      (2) The same word God had placed in Paul’s hands and to which he had been faithful.
         (a) 2 Tim. 2:2 “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”
         (b) 1 Tim. 6:20-21 “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21Which some professing have erred concerning the faith. Grace be with thee. Amen.”
      (3) Timothy was to guard God’s Word against false doctrines and communicate it to others who will be faithful.

3. God’s Word is a “good thing.”
   a. “Good thing” is from the Greek καλός (kalos).
      (1) Vine says “denotes that which is intrinsically good.”
      (2) The nature of God’s Word is good.
      (3) When sown in good and honest hearts will produce good in their lives and ultimately eternal salvation.
   b. When that “good thing” is changed or altered, it can no longer produce good in man and will only lead to destruction.

4. Timothy must put forth his effort but can also call upon the Holy Spirit, even as Paul had been able to.
   a. Paul is dealing with miraculous power of the Holy Spirit.
      (1) Paul possessed it by direct action of God in being an apostle.
      (2) Timothy possessed it by the laying on of Paul’s hands; 2 Tim. 1:6 “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”
   b. “Us” (v. 14) is referring only to Paul and Timothy, not all Christians.
   c. Paul is encouraging Timothy to guard the gospel.
      (1) One of the nine miraculous gifts was discerning of spirits; 1 Cor. 12:8-10 “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:”
      (2) The Spirit was not an overpowering influence, the person controlled the miraculous powers within his life; 1 Cor. 14:30 “If any thing be revealed to another that sitteth by, let the first hold his peace.”
IV. EXAMPLES

A. 2 Tim. 1:15-18 “This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. 16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.”

B. Those in Asia had turned away from Paul.
1. They were ashamed of Paul’s chains; 2 Tim. 1:16 “The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:”
   a. Paul was in a time of need: in prison.
   b. Instead of giving him aid and support, they rejected him.
   c. God does not tolerate the rejection or mistreatment of His people.
      (1) Jud. 5:23 “Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty”
      (2) Acts 9:4 “And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?”
   d. By turning away from Paul, they were turning away from God.
2. Phygellus and Hermogenes
   a. These two are mentioned specifically.
      (1) Possibly they were the most unexpected defections.
      (2) They might have been the leaders of the people.
   b. Nothing else is known of them.
   c. Timothy knew them and the situation.

C. Onesiphorus refreshed Paul.
1. Only other time he is mentioned; 2 Tim. 4:19 “Salute Prisca and Aquila, and the household of Onesiphorus.”
   a. His name means “bringing profit.”
   b. He brought profit (refreshed) Paul frequently.
2. “Refreshed”
   a. It means “to make cool, to make fresh again.”
   b. Carries the idea of giving strength to a person.
3. He knew Paul was not in prison for being an evildoer but for the cause of Christ.
   a. We do not know all the ways this might have been demonstrated.
   b. It would include visiting Paul encouraging him and bringing him those things of which he had need.
4. Paul requests mercy Onesiphorus’ house.
   a. “Mercy” is showing good will and acts of kindness to others.
   b. Could refer to God’s care and protection in this life and eternal life.
5. When Paul was in Rome.
   a. Onesiphorus sought out Paul when he was in prison.
   b. There was some effort he had to exert.
   c. Possibly involved some danger.
   d. There was a determination on his part to find him and refresh him.
6. Paul also request mercy for Onesiphorus.
   a. “That day” is the day of judgment.
b. Jam. 2:13 “For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.”

7. When Paul was in Ephesus.
   a. Onesiphorus ministered to him.
      (1) “Ministered” means to serve.
      (2) He served him many ways both in Ephesus and Rome.
      (3) Timothy knew what he had done for Paul.
   b. We need to be a serving people.
      (1) Gal. 5:13 “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”
      (2) Judgment is based upon our service and mercy to others; Mat. 25:31-46 “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 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 an hungred, and ye gave me meat: 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. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.”

Conclusion: What a great pep talk Paul has given Timothy. He encourages him to remain faithful in spite of afflictions, hold fast to God’s Word even though false teachers. This is based on his faith, his background, and the wonderful gift of salvation in Christ and knowledge that God will be faithful to us.