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**INTRODUCTION 1:1-5**

SALUTATION 1:1,2

**Text 1:1,2**

**1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus, 2 to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.**

**Thought Questions 1:1,2**

1. Show how the will of God related to Paul's apostleship.
2. Who made the promise of life? To whom? When? Why?
3. In what sense was this "life" in Christ Jesus?
4. Show *two differences* in the salutations of I and II Timothy.
5. Is "beloved child" different from "genuine child"? Explain.
6. Define each word: (1) grace; (2) mercy; (3) peace.

**Paraphrase 1:1,2**

1 Paul, an apostle of Jesus Christ by the will of God, on account of publishing the promise of eternal life, which, being made to believers of all nations in the covenant with Abraham, is to be obtained, not by obeying Moses, but Christ Jesus.

2 To Timothy, my beloved son in the faith: May gracious dispositions, merciful deliverance, and inward peace, be yours, from God the Father of Jews and Gentiles, and from Christ Jesus our common Lord.

**Comment 1:1,2**

**Vs. 1.** Perhaps the opening of this letter sounds a bit formal to our western understanding. Besides the difference in letter style, let us not forget that this epistle was to be read, like the first one, by many in the church at Ephesus, and perhaps in some of the other churches of Asia. This is a personal letter, but it contains inspired, apostolic instruction.

In this salutation, Paul speaks of *himself* in the following terms: (1) an apostle of Jesus Christ; (2) called to the office by the will of God; (3) called into the office for the purpose of announcing the promise of life in Christ Jesus. He next speaks of *Timothy* in the following terms: (1) beloved son; (2) he "invokes" on him the threefold blessings of grace, mercy, and peace from God the Father and the Lord Jesus Christ.

Paul is in prison, about to be beheaded, and yet he says his calling and work were according to, and directed by, the will of God. Such complete commitment enabled him to "rejoice always" (Phil. 4:4). As to the meaning and use of the term "apostle," we refer you to our comment on I Timothy 1:1.

Jesus came to give life and life more abundantly (John 10:10). Paul felt his responsibility as an apostle was to tell about this Life. Without Christ we are existing, but not living. God promises life to all those who will accept it in His Son who is The Life (John 14:6).

**Vs. 2.** The greeting here has but little variation from the one found in Paul's first letter. Here Timothy is addressed as "beloved child"; in the first letter, he is called "genuine child." There is a very good reason for this term of endearment: Paul was facing death—as he recalled those with whom he had labored, none were nearer or dearer to him than Timothy. Paul had the same heart-satisfaction as a father with an obedient, faithful son. Paul could not have thought more of Timothy if he had been of his own flesh and blood. Indeed, he was his child in The Faith.

### Fact Questions 1:1,2

1. Explain how such a formal greeting appears in an informal letter.
  2. Was it the will of God that Paul suffer execution at the hand of Nero? Explain.
  3. What is "the life" which is in Christ Jesus?
  4. In what sense was Timothy "beloved" by Paul?
  5. What is "mercy," as here used by Paul?
2. PAUL'S GRATITUDE, 1:3-5

### Text 1:3-5

**3** I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day **4** longing to see thee, remembering thy tears, that I may be filled with joy; **5** having been reminded of the

**unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.**

### **Thought Questions 1:3-5**

7. Who were the "forefathers" of vs. 3?
8. Is Paul discussing his previous life while a persecutor of the church, when he speaks of a "pure conscience"? Be sure and consider this point carefully.
9. For what was Paul thankful?
10. What does Paul say was unceasing, his remembrance, or his prayers?
11. What tears of Timothy were remembered by Paul?
12. How would the presence of Timothy fill Paul with joy?
13. How was Paul reminded of the faith of Timothy? What is "unfeigned faith"?
14. Is Paul saying here that Lois and Eunice became Christians before Timothy? Explain.

### **Paraphrase 1:3-5**

3 I give thanks to God (whom, according to the knowledge received from my forefathers, I serve with a pure conscience, when I preach to all the promise of life through Christ), that I have unceasing remembrance of thee in my prayers, evening and morning, as a faithful minister of Christ.

4 Remembering thy tears, I greatly desire to see thee, that I may be filled with joy in conversing with thee, and in giving thee my dying charge and blessing.

5 This desire is increased by my calling to remembrance also, the unfeigned faith in the gospel which is in thee since I instructed thee, which dwelt first in thy grandmother, Lois, and in thy mother, Eunice, and I am persuaded that it dwelleth firmly fixed in thee also, through the instructions of thy pious parents, as well as through my care.

### **Comment 1:3-5**

**Vs. 3.** Students of Paul's letters will see a pattern established in the opening expression of a good many of his epistles. A greeting is given, followed by an expression of thanksgiving or praise. Such is the case here. But we must hasten to say that such a mode of expression was far more than just a custom. Every word of the thanksgiving is sincere and appropriate.

Notice this brief outline of Paul's gratitude: (1) Paul thanks God for his unceasing remembrance of Timothy in prayer; (2)

He has a great desire to see Timothy—especially as he remembers his tears—if he could but see him, his joy would be full; (3) Someone or something reminds Paul of the sincere faith of Timothy. Such faith was first in Lois, then Eunice, and is now in Timothy.

The service of Paul to God was “from” his forefathers. Are we to understand by this expression that there was a constant succession of servants in the family of Paul from Benjamin, the son of Jacob, to Saul of Tarsus? We think not. The word, “from,” could be translated, “after the example of” his forefathers. It could be that he has reference to some of his more immediate ancestors, such as parents and grandparents.

The word, “service,” used by Paul, is just as well translated “worship.” The apostle is not discussing his previous service or worship, but rather, his present efforts as a Christian. Paul’s parents prepared him with a sincere attitude toward his relationship to God, which is now reflected in his apostleship for Christ. Paul served God with a “clean conscience.” What a bulwark of strength for service. No service can either be sustained or strong without a pure conscience.

We are not unaware of the problem of understanding, present in the translation of vs. 3-5, but we do not feel any advantage is gained by discussing it here. We are satisfied with the American Standard translation of the text. If any are interested in pursuing the subject further, *Lenski*, *Hendriksen*, or *Hiebert* would be good authorities to consult.

Why is it that Paul thanks God that he can unceasingly pray both night and day for Timothy? It must have arisen out of the need Timothy had for such supplication. Paul and Timothy knew of the need; we do not, but it must have been a great source of comfort and encouragement to Timothy to know that his particular needs were being held up night and day before the throne of grace by the Apostle Paul!

**Vs. 4.** Please remember that vs. 3-5 are all contained in one sentence; read these verses again as one sentence. In Paul’s prayers there arises not only the needs of Timothy, which frame the content of his supplications, but also a strong desire to see him one more time before he finished the race. This intense desire is prompted by a recollection of the tears of Timothy on behalf of Paul. Just where and when, or why these tears were shed, we do

not know. Was it in Lystra when Timothy and others stood over the bruised and broken body of Paul? We know that God raised Paul up to continue his work, but it would not keep back the tears of those who loved him. Perhaps Paul's remembrance had to do with the tears shed at the parting of Paul and Timothy. The presence of Timothy with Paul would assure the Apostle that his trusted son was safe. No letter can ever take the place of speaking face to face. Paul was at peace with a pure conscience, but he did want the assurance that all was well with Timothy.

**Vs. 5** Something happened in Paul to remind him of the faithfulness of Timothy. Did someone visit Paul to tell him of the early childhood of Timothy? Did something else remind him of the blessing Timothy had in Lois and Eunice? We do not know who or what it was, but the first half of this verse states that he was reminded. Does such a remembrance need outside stimuli?

There was no pretense in the faith of Lois and Eunice. Transparent sincerity is such a blessing—to the possessor and to all who associate with him. The faith of Lois and Eunice, as well as Timothy, was first in the Old Testament Scriptures and the God there revealed. This same attitude was transferred to Jesus Christ when the good news was announced by Paul.

The heart condition of these two women reminds us of the good and honest heart of Lydia. Wherever such conditions prevail, the seed of the kingdom grows to produce its glorious harvest.

### **Fact Questions 1:3-5**

6. What style-pattern of writing is discovered in the opening section of Paul's letters?
7. For what does Paul thank God? Why?
8. In what sense was Paul's service to God "from" his forefathers?
9. Was Paul's service to God always given from a pure conscience? Remember "the goad" of Acts 9:1-6.
10. Did Paul have specific times for prayer?
11. When were the tears shed that Paul remembered?
12. What caused Paul to remember the unhyphocritical faith of Timothy?
13. What pre-disposition of heart prevailed with Lois and Eunice?

### **PART ONE**

#### **Exhortations 1:6—2:26**

1. DO NOT BE ASHAMED 1:6-18
  - a. Timothy 6-11

**Text 1:6-11**

6 For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

7 For God gave us not a spirit of fearfulness; but of power and love and discipline. 8 Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; 9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, 10 but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel, 11 whereunto I was appointed a preacher, and an apostle, and a teacher.

**Thought Questions 1:6-11**

15. What "cause" does Paul have in mind in vs. 6a?
16. Had Timothy forgotten he had a gift from God? Why the use of the term, "remembrance"?
17. What was "the gift of God" possessed by Timothy?
18. What would Timothy need to do in order to "stir into a flame" the gift of God?
19. When and where did Paul give Timothy this gift? Is there a discrepancy when we compare I Tim. 4:14 with II Tim. 1:6?
20. Was Timothy "fearful," as indicated in vs. 8?
21. In what realm of life is the power of God to be exercised?
22. What is the meaning and application of the word, "discipline"?
23. What is, "the testimony of our Lord"?
24. In what regard would Timothy be tempted to be ashamed of Paul?
25. Paul was a prisoner, but he felt he was not held first by Rome, but by whom?
26. Paul suffered hardship with the gospel according to the power of God. Specify at least two instances of such.
27. In what sense are we to understand the phrase, "who saved us"? Are we saved, or in the process of being saved? Explain.
28. What is the "holy calling" by which we have been called?
29. What "works" are before the mind of the apostle, as in vs. 9b?

30. There is some distinction between "purpose" and "grace"—what is it? In whom do we have our purpose and grace?
31. Explain in context the phrase, "before times eternal" (vs. 9b).
32. What has now been manifested? How?
33. In what sense did Christ abolish death?
34. Give your own explanation as to just how Christ brought "life and immortality to light through the gospel." I thought we were, by nature, immortal beings.
35. To what was Paul appointed as "a preacher, and an apostle, and a teacher"?

### **Paraphrase 1:6-11**

6 Because I believe thy faith to be unfeigned, I put thee in mind to stir up the spiritual gift of God which thou possessest through the imposition of my hands: Improve thy gift, by boldly exercising it in preaching and defending the doctrines of the gospel against all false teachers.

7 For God hath not infused into us a spirit of cowardice which shrinks at danger, but of courage, such as becometh those who possess the gifts of inspiration and miracles, and of benevolence, which disposes us to communicate the Gospel to all mankind, and of self-government, to behave with prudence on every occasion.

8 Wherefore, be not thou, like many in this city, ashamed of testifying the things which concern our Lord Jesus, neither be thou ashamed of me who am a prisoner on his account: But do thou come and jointly suffer evil with me for the gospel which I preach to the Gentiles, according to the power of God bestowed on thee;

9 Who hath resolved to save us, and for that purpose hath called us into his kingdom with an holy calling; a calling whose object is to make us holy; and hath thus called us, not on account of our works as meriting it, but in accomplishment of his own purpose and gift, which was given us through Christ Jesus in the covenant made with mankind at the fall, long before the times of the Mosaic dispensation.

10 And this gift of salvation is now made manifest by the appearing of our Saviour Jesus Christ in the flesh, who, through His own death and resurrection, hath indeed made death ineffectual, and hath made an immortal life after death, and the nature of that life, clear through the gospel, which assures us that we shall live forever in the body, after the resurrection.

11 For proclaiming which good news I am appointed an herald, and an apostle, and furnished with spiritual gifts to make me a successful teacher of the Gentiles.

### Comment 1:6-11

**Vs. 6.** Paul says, in essence: "Because of your unhypocritical faith, you should be able to stir unto a flame the gift of God within you." This gift was supernatural in nature. It was given by the instrumentality of Paul's hands.

We believe Timothy was the possessor of two gifts: (1) The gift given by the hands of the elders, i.e., the office of the evangelist (Cf. I Tim. 4:14); (2) The gift of supernatural ability given by Paul, as stated in this verse. Both gifts could have been bestowed at the same time. In such a case, Paul would have been present at Timothy's ordination to grant, along with the gift of the office of evangelist by the elders, the divine equipment for the office.

The exercise of such supernatural ability was not without the faith and surrender of the possessor. Peter and John healed a lame man by the power of God, but it was not without the exercise of faith on their part (Cf. Acts 3:16). There were many factors present in Ephesus to quench the faith of Timothy. In the face of such difficulties, Timothy is to reassert his confidence in the power of God. Evidently there were conditions present that would cause Timothy to actually question the outcome. Paul's request was to believe in God's power for every problem.

**Vs. 7.** Verse seven is a description of the results of exercising the gift of God. When we are strengthened by His Spirit in the inward man, we are able to face all the changing circumstances of life without fear, full of power and love. Such inward assistance creates a mastery of self.

Whereas we do not have the supernatural powers from the hands of the Apostle, yet the disposition just described as relating to Timothy and the Apostles does also apply to us. "Greater is He who is in us than he who is in the world." God has given to us the same attitude toward life.

**Vs. 8.** A word concerning the mode of expression in the phrase, "stir up"; it needs to be said here, as the same thought relates to "be not ashamed." The words of Homer Kent are very helpful just here: "This present infinitive emphasizes the continual stir-

ring up into a flame which is necessary . . . There is no intimation here that Timothy has been failing. Rather, he is told to continue doing what he has been doing . . ." (*Ibid*, p. 258). Once again, on the present phrase, "The mode of expression in the phrase, 'be not ashamed' (Aorist Subjunctive), offers clear evidence that Timothy was not at fault along this line" (*Ibid*. p. 259).

Timothy had not been ashamed, and he was encouraged not to start it.

In July of 64 A.D., Nero set Rome on fire! By October of the same year he had succeeded in transferring the blame to the Christians. A most terrible persecution began against all followers of The Way. Christianity became an illegal religion. Under such conditions, there would be some temptations to be quiet about the testimony of the Lord, or any relationship to one of the Apostles of this illegal faith.

"The testimony of (or for) *our* Lord" has reference to the good news as outlined by Paul in I Cor. 15:1-4. What a beautiful play on words and circumstances to say that he was not a prisoner of Nero, but rather, of Christ. Nero could not imprison Paul's spirit, but Jesus could and did. Paul had been apprehended by Christ and now was His willing prisoner.

When the time and occasion comes—as it most assuredly will—take your share of the persecution for your preaching of the good tidings. You will not be able to stand up to such persecution by your own strength. You will be enabled by Him who is able. Indeed, "He is able to do far abundantly above anything that we ask or think according to the power that worketh in us."

**Vs. 9.** Someone has called verses 9 through 11, Paul's "beautiful digression"; we feel this is very apt. Verse 8 ends with the word, "God"; thus introducing a description of God. Note please:

I. He saved us and called us.

1. This salvation and calling was not according to our works.
2. This salvation and calling was according to His own purpose and grace.
  - a. This purpose and grace was given us in Christ Jesus before times eternal.
  - b. This purpose and grace hath now been manifested by the appearing of our Saviour, Christ Jesus.
    - 1) Christ Jesus abolished death.

- 2) Christ Jesus brought life and immortality to light through the Gospel.
  - a) Unto the Gospel, Paul was appointed a preacher, and an apostle, and a teacher.

Please notice the structure of these verses: We are saved and called, this is modified with two thoughts. The second of these thoughts is modified with two thoughts. The second of these thoughts is modified with two thoughts, etc.

Who is saved and called? We take this to refer to Timothy, Paul and all Christians. In what sense, "saved"? God has provided the salvation through His Son. It is up to man to appropriate what God has so graciously provided. In this context, it is looking back to the time when Paul, Timothy, and the saints in Ephesus had appropriated such salvation. Is the "calling" subsequent to salvation? If so, then we would connect this with Paul's call to service on the road to Damascus; in Paul's case, his salvation and calling were almost simultaneous.

The thought that we did not merit or earn such salvation and calling is typically Pauline. He emphasizes this point again and again (Cf. Eph. 2:8,9).

It is glorious to know God has a purpose in His grace, and indeed, grace in His purpose.

God's whole purpose for man is to bring man to His Son. When once we are in Christ Jesus, we are complete—"He is our life." "In Him we are full." "In Him are all the treasures of wisdom and knowledge hidden." God has no other purpose; to look elsewhere is vain. This has been God's purpose from eternity to eternity!

**Vs. 10.** Something of the completeness of God's purpose in Christ can be seen in what Christ provides for man. Death is abolished! Life and immortality are brought to light! This is all accomplished when the good news is preached and believed.

The word "abolished," does not mean to make nonexistent, but rather, to render ineffective or impotent. By Christ's death and resurrection, He has removed the sting from death. Death becomes but a gateway to life. Oh, glorious victory! Let us *not* imagine that life and immortality were *created* by Christ's death and resurrection. One cannot bring into the light that which did not already exist.

Christ brought life eternal and the incorruptable body out into the full view of man. This He did by His own resurrection.

Man's eternal life and immortal body are now visible to all. Before Christ came, eternal life and the incorruptible body were present, but they were hidden by the shadows of man's understanding. Now they are distinctly seen and understood.

This glorious knowledge is made known when we announce it through the good news. What a priceless privilege — to be a preacher!

**Vs. 11.** Paul has but *one* task, and that is, to preach The Word. But in this task, or office, he thinks of himself in relation to his message and he says, "*I am a herald*"—one who announces, as a king's messenger, the king's message. He thinks of himself in relation to his preparation for the office and he says, "*I am one sent*. I am doing this because Christ has commissioned me." Finally, he thinks of himself in relation to those with whom he must work and he says, "*I am a teacher*. The persons with whom I labor do not know; they must be informed, and it is my blessed privilege to instruct them."

### Fact Questions 1:6-11

14. What is "the cause" of vs. 6?
15. Please explain just how the gift of God can be stirred up.
16. What was the gift of God given to Timothy?
17. Compare 1:6 with I Tim. 4:14 and explain.
18. How is the word, "spirit," used in vs. 7? Explain this word in relationship to the "gift of God."
19. Why would Timothy be tempted to be ashamed?
20. How does the power of God enable us to suffer hardships?
21. Show the connection of vss. 9-11 with vss. 6-8.
22. Who is the "us" of vs. 9?
23. What is meant by "a holy calling"?
24. What is God's purpose and grace?
25. When and where did God manifest His purpose and grace?
26. What is the meaning of the expression, "abolished death"?
27. In what sense are we to understand that Christ brought life and immortality to light?
28. Give your own exegesis of vs. 11.

b. Paul 12-14

### **Text 1:12-14**

**12** For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. **13** Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. **14** That good thing which was committed unto thee, guard through the Holy Spirit which dwelleth in us.

### **Thought Questions 1:12-14**

36. For what cause did Paul suffer? Specify some of his sufferings.
37. There must have been a genuine danger of being ashamed, or it would not have been mentioned so often. Please offer some particular possibilities for being ashamed.
38. Because he knew Christ, Paul was not embarrassed or confused. Explain how such a knowledge relates to being ashamed or embarrassed.
39. In what particular sense would you say Paul "knew" Christ?
40. What was it Paul committed to Christ?
41. What was it Christ committed to Paul?
42. How will Christ guard the deposit? Please be specific and personal.
43. What is "the day" against which the commitment is made?
44. How is the word, "pattern," used in vs. 13?
45. For whom, and against whom, was the pattern of sound words to be held?
46. Is Paul asking Timothy to hold to the healthy words in the spirit of faith and love, or because of his faith and love?
47. What was "the deposit" committed to Timothy?
48. Explain in your own words, with your present knowledge, just how the Holy Spirit would aid in guarding the deposit.
49. In what sense does the Holy Spirit dwell in us?

### **Paraphrase 1:12-14**

12 For publishing the promise of eternal life through Jesus Christ to the Gentiles, I suffer even such things as have now befallen me. Nevertheless, I am not ashamed either of my doctrine or of my sufferings. For I know in whom I have believed, that he is the Son of God; and I am persuaded He is able to guard the doctrine of the Gospel which is committed in trust to me, against infidels and false teachers, till the end of the world.

13 The form of wholesome words in which thou hast heard from me the doctrines of the Gospel, hold fast with that fidelity to Christ, and that love to those who err, which become a minister of Christ.

14 Also, the good deposit of the Gospel doctrine itself, guard by the assistance of the Holy Ghost, who dwelleth in us.

### Comment 1:12-14

**Vs. 12.** "Because I am a preacher, apostle and teacher, I am suffering." Paul's sufferings are minimized by the use of the phrase, "these things," but Timothy knew well to what Paul alluded. In immediate context, they refer to all he is suffering in Rome. For a larger reference, we should read his account in II Cor. 11:23-28. The thought of Job's friends is back of all references to being ashamed, i.e., "if you are doing God's will, why are you suffering?" Paul's answer is the same as Job's. It is found in a person, not in a dogma. I know Christ and Christ knows me; I am perfectly willing to commit my case to Him. I do not understand or enjoy this chain, but I am not embarrassed or discouraged by it. My life is under the direction of my Lord. He is able to work something good out of every circumstance.

There is no small discussion among commentators as to what is committed to whom. Has Paul committed something to God, or has God committed something to Paul? In either case, the emphasis is upon Paul's dependence upon Christ.

If Paul has committed something to God, what is it? His soul, his work, or what? Are not all of these true?

If God has committed something to Paul (and we know from other references that He has), we know what it is—his Apostleship and the Gospel.

We much prefer the thought that God is guarding that which He has committed to Paul. This interpretation fits the context. Paul is suffering now, but the work will yet be carried on. What Paul has kept will be passed on to others and to yet others. How good to know we have living proof of God's power to guard and keep, in the Gospel which we proclaim. When Paul is called upon to give an account of his stewardship, he will be able to show a grand profit for the owner. Will we be able to say as much?

**Vs. 13.** What is the meaning of the word, "pattern," as here used? The word means "outline" or "sketch." Paul has given the outline; Timothy is to fill it in. Let us not minimize the

force of this expression. To go beyond the pattern would be to produce another Gospel, and suffer the condemnation of God (Cf. Gal. 1:7-9). Timothy knew what Paul taught, and what he did not teach, on the matters that pertained to salvation and edification. Such teaching from the words of Paul was healthy and life-giving. Any deviation from such teaching was diseased and deadly.

The attitude in holding the faith is almost as important as the thing held. However orthodox we might be, our orthodoxy will be odious to God and man if not held in faith and love. Please read again I Corinthians, chapter thirteen, to keep the balance between sound doctrine and the essential element. This faith and love for man and God is held "in Christ Jesus"; i.e., it is the outworking of Christ in us.

**Vs. 14.** We have no hesitancy in saying that the deposit Timothy is to guard is the Gospel committed to him. It is easy to detect the concern of Paul for the continuance of the work after his death. How true this has been for every sincere preacher since his day.

Paul had "kept the faith," so he wanted Timothy to keep intact the sacred message committed unto him. Timothy was to see to it that no change by way of addition, substitution or subtraction, should occur. Such a task is too great for man by himself. Satan is too clever—evil is too near—temptation too strong. We *must* have supernatural aid. This we have through the Holy Spirit which indwells each Christian (Cf. Rom. 8:11). This is a subjective matter which almost defies explanation. Perhaps we are to claim the power without asking for an explanation of His method of operation. I am sure we are.

### **Fact Questions 1:12-14**

29. How did Paul minimize his sufferings?
30. How does Paul's answer to the problem of suffering compare with the answer of Job?
31. Why is the thought that God is guarding what He has committed to Paul, preferred above the other view?
32. In what sense did Paul deliver "a sketch" to Timothy?
33. In what way is the attitude in holding the faith important?
34. How can we detect Paul's concern for the continuance of the Gospel, even after his death?
35. In what particulars was Timothy to guard the Gospel?
36. Explain how the Holy Spirit helps us to guard the deposit.

c. Onesiphorus 15-18

**Text 1:15-18**

15 This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. 16 The Lord grant 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 diligently, and found me, 18 (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

**Thought Questions 1:15-18**

50. Why would it be true that Timothy would know of conditions in Asia?
51. Why did so many turn away from Paul? Why name two of them?
52. Why mention "the house" of Onesiphorus? Why not just mention the man?
53. Give your explanation as to just how Onesiphorus refreshed Paul.
54. Why would it be difficult to find Paul?
55. Is there a play on the word, "find," in vss. 17 and 18?
56. Timothy knew very well what Onesiphorus did in Ephesus, but we do not. Try to imagine two or three of the things he did.

**Paraphrase 1:15-18**

15 To guard the good deposit among the Ephesians is the more necessary, because thou knowest this, that all the Judaizing teachers who are in Asia have turned me off, denying that I am an apostle; of whom are Phygellus and Hermogenes.

16 May the Lord grant mercy to the family of Onesiphorus. For he continued his attachment to me, and often comforted me in my imprisonment, by his visits and friendly offices, and was not ashamed of me, though chained as a malefactor;

17 But being come to Rome, he searched for me with great diligence among the different prisons in the city, and at last found me.

18 For that good man himself I pray, may the Lord reward him for his kindness to me, and grant to him to find pardon from the Lord Jesus in the day of judgment. Besides, how many things he supplied to me while I abode in Ephesus, thou, being a witness thereof, knewest well.

**Comment 1:15-18**

**Vs. 15.** In what manner had those in the district of Asia turned away from Paul? The answer perhaps can be found in noticing the way at least one turned toward Paul. Onesiphorus came to Rome to visit Paul. We cannot believe it was only for a visit. He came to testify in defense of the Apostle. When others in Asia were asked to appear in Rome on Paul's behalf, they turned away. Two prominent members are mentioned—Phygelus and Hermogenes. It was common knowledge to Timothy and the saints of Ephesus, and indeed, throughout the seven churches of Asia, that Paul could find many who talked of their love for him and the Gospel, but when it cost them money, time, and standing in the community, and even their own lives, they turned aside to serve themselves. Paul was not having an easy time. No wonder the thought of "being ashamed" reoccurs so often.

**Vs. 16.** But there are encouraging and refreshing times. Against the dark background stands the bright form of Onesiphorus. The name of this one would immediately remind Timothy of where he lived and of the family left behind. It was not easy for Onesiphorus to leave Ephesus and travel all the way to Rome; not when Rome was on fire with hatred against all Christians. Would the loved ones of Onesiphorus ever see him again? If they didn't, they could find comfort in knowing his mission was accomplished. He did arrive in Rome; he did find Paul; he did live up to his name, *Onesiphorus*, which means "profit-bringer."

Just how this one "oft refreshed" Paul, we cannot say. There are several possibilities: just his presence would help; news of the blessing of God upon the works begun by Paul; in bringing with him personal messages of concern from those who loved God; perhaps in some literature brought to the Apostle. It is good to know, that even under the most trying of conditions, one can be refreshed.

The fact that Paul was a prisoner did not hinder Onesiphorus in his encouraging ministry. Please note that Onesiphorus did this often; he did not come to call on the prisoner in a perfunctory manner and leave having "done his duty."

**Vs. 17.** When Onesiphorus arrived in Rome, it had been largely destroyed by fire. Christians were scattered and were living in constant fear of being arrested and taken to the Arena. When

he inquired concerning the whereabouts of Paul, he had the greatest difficulty in finding those who would identify themselves as friends of a condemned criminal. Such comments are only imaginative. We do not know why he had difficulty in finding Paul. The conditions described could very well have been present.

Can we detect a note of suppressed joy in the little expression, "and found me"? We believe we can.

**Vs. 18.** There is a beautiful play on words in this verse—what I *found*, may the house of Onesiphorus *find*. I was brought comfort and strength in my hour of need; may the household of this good man find such comfort and strength in the day of judgment.

There is quite an effort made by some to show that Onesiphorus was dead, and that Paul was praying for the dead when he said, "The Lord grant unto him to find mercy of the Lord in that day." Someone must be desperate for Scriptural proofs for a presupposition, to so misuse a text. Is it possible to desire God's blessing upon a man at the judgment before the man dies? Who would say that it isn't?

Reference is made to the mention of Paul's commendation of the "house of Onesiphorus" with no reference to him. We simply ask, "Where was Onesiphorus when this letter was written?" If he was in Rome, and Paul was writing from Rome to Ephesus, how could Paul greet someone who wasn't there? Does this prove he was dead? How ridiculous!

Timothy would appreciate Paul's approval of Onesiphorus, inasmuch as Timothy had observed the good works of this one in Ephesus.

### **Fact Questions 1:15-18**

37. Why couldn't Onesiphorus find Paul? Give your own explanation.
38. Where is the note of "suppressed joy"?
39. Point out the play on words in vs. 18.
40. How do some persons use vs. 18 as a proof text for praying for the dead? How do you answer such a charge?

### **EXEGETICAL EXAMINATION OVER CHAPTER ONE OF II TIMOTHY**

1. Give the time and place, as well as purpose, of the letter.
2. Give from memory your own outline of Chapter One.
3. Discuss two things that Paul remembered about Timothy that were a blessed memory to Paul.

4. What is meant by "unfeigned faith"? How is it obtained? How is it sustained? Who had it?
  5. Discuss two ways Timothy was to avoid being ashamed of the testimony of Christ.
  6. What was the "gift of God" within Timothy? How was it to be stirred up?
  7. Explain two reasons for Paul not being ashamed.
  8. Give your own exegesis of vs. 10.
  9. What good thing had Onesiphorus done for Paul?
  10. Give your own exegesis of vs. 12.
2. BE STRONG IN THE SERVICE OF CHRIST 2:1-26
- a. As a child 1, 2.

### **Text 2:1,2**

**1** Thou, therefore, my child, be strengthened in the grace that is in Christ Jesus. **2** And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

### **Thought Questions 2:1,2**

57. What is the connective in chapter one with what is stated here in chapter two? Notice the word, "therefore."
58. Why use the word, "child," in this particular place?
59. Is Paul asking Timothy to be strong, or to receive strength?
60. Specify just how are we strengthened by the grace that is in Jesus Christ.
61. Do we know some of the "things" Timothy heard from Paul? Name three.
62. Give the meaning of the expression, "among many witnesses."
63. Thinking of the circumstances under which this letter was received, who do you imagine were "the faithful men" of vs. 2?
64. Is there some type of apostolic succession in vs. 2b? What is it?

### **Paraphrase 2:1,2**

1 Because there has been such a general defection among the teachers in Asia, my son, be strong in preaching the grace which is bestowed on mankind through Christ Jesus.

2 And what things thou hast heard from me concerning Christ, confirmed by many witnesses who saw and conversed with Him both before and after His Resurrection, these commit in trust to