

Abounding Grace Christian Church

A Study of Paul's Second Letter to Timothy – Part 4

I. Exposition of Chapter One (Continued).

A. Verses 11-12 – “to which I was appointed a preacher, an apostle, and a teacher of the Gentiles. For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.”

1. The word “**appointed**” means; “**to set, fix, establish, to set forth, ordain**”¹
2. “**...a preacher...**” – “**God’s ambassador, and the herald or proclaimer of the divine word**”²
3. “**...an apostle...**” – “**to send a message, one who is sent with a message**”³ This is one of the “**Five-fold**” ministry gifts mentioned in **Ephesians 4:11**. Every apostle should be a preacher but not every preacher is an apostle.
4. “**...a teacher...**” – The word “**teacher**” means; “**to hold discourse with others in order to instruct them**”⁴ This includes the expounding of the Scriptures in order to make strong followers of Jesus Christ. Dr. Bob Utley adds:

“This is listed as a spiritual gift in **Acts 13:1; Rom. 12:6–7; 1 Cor. 12:28; and James 3**. It is combined with the gift of pastor in **Eph. 4:11 and 1 Tim. 3:2; 2 Tim. 2:24**. When used as a separate gift, it may refer to the training of new converts, but when linked to pastor it may refer to the training of believers in doctrine (cf. **2 Tim. 2:15; 3:16–17**).”⁵

5. “**...of the Gentiles.**” – This is not in all the ancient manuscripts so you may not see it in your translation. The word “**Gentiles**” means; “**an extended meaning of ‘nation,’; those who do not belong to the Jewish or Christian faith—‘heathen, pagans’**”⁶ We know that Paul’s primary calling was to preach the Gospel to the Gentiles (cf. **Acts 13:46-47; Galatians 1:16; 2:8-9; Ephesians 3:8**).
6. “**For this reason I also suffer these things; nevertheless I am not ashamed...**” – After telling Timothy to not be ashamed of the Gospel, nor of Paul himself (**verse 8**), Paul makes it clear that he isn’t asking Timothy to do anything that he, himself is not doing. (also see **verse 16**). Again, the word “**ashamed**” means; “**to experience or feel shame or disgrace because of some particular event or activity**”⁷
7. “**...for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.**”
 - a. “**...for I know whom I have believed...**” – Paul wasn’t ashamed because he knew Who he believed in. According to Kenneth Wuest, the word “**know**” means; “**absolute, beyond a peradventure of a doubt knowledge,...The knowledge here is not personal knowledge gained by experience, such as fellowship with God, but a knowledge of what God is in Himself which makes Him absolutely dependable in any circumstances.**”⁸
 - b. “**...and am persuaded...**” – “**to trust, have confidence, be confident**”⁹
 - c. “**...that He is able to keep what I have committed to Him...**” – The word “**keep**” means; “**to guard a person (or thing) that he may remain safe**”¹⁰ The word “**committed**” means; “**that which has been entrusted to the care of someone**”¹¹
 - d. “**...until that Day.**” – Referring to the “**Day**” of His return and the final judgment.

“Paul had deposited his soul in the care and keeping of the Saviour, and Paul was sure that Jesus Christ would faithfully guard that deposit. What difference did it make to Paul what happened on any certain day? What really mattered is what will happen on ‘that day’ when Jesus Christ rewards His servants (see **2 Tim. 1:18; 4:8**).”¹²

¹ Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (New York: Harper & Brothers., 1889), 623.

² Ibid., 346.

³ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 409.

⁴ Thayer, 144.

⁵ Robert James Utley, *Paul’s Fourth Missionary Journey: I Timothy, Titus, II Timothy*, vol. Volume 9, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2000), 142.

⁶ Louw and Nida, 126.

⁷ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 309.

⁸ Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 8 (Grand Rapids: Eerdmans, 1997), 123.

⁹ Thayer, 497.

¹⁰ Ibid., 659.

¹¹ Louw and Nida, 463.

¹² Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 243.

“I am suffering now because I tell the Good News [for this reason], but I am not ashamed, because I know the One in whom I have believed [put my trust/faith]. And I am sure [convinced; confident] he is able to protect [guard; keep safe] what he has trusted me with [or I have entrusted with him; my deposit/entrustment] until that day [the final day of judgment and reward].” - II Timothy 1:12 – The Expanded Bible

B. Verse 13 – “Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.” – Paul encourages Timothy to **“hold fast” (or, hold onto)** the message of the Gospel. The word **“pattern”** means; **“model of behavior as an example to be imitated”**¹³ It seems Paul is exhorting Timothy to follow his example in the midst of opposition, hold on to the Gospel – don’t stop preaching it. Then Paul tells Timothy to do this **“...in faith and love...”** – Concerning this, Dr. Robert Uteley asserts: **“This refers to the manner in which leaders are to retain, pass on, and defend the truth of the gospel”**¹⁴ It takes **“faith”** to hold on and it takes **“love”** for God and others to motivate us to keep going when the going gets tough.

C. Verse 14 - “That good thing which was committed to you, keep by the Holy Spirit who dwells in us.” – The words, **“good thing”** means; **“excellence, goodness, usefulness, as to be pleasing; beautiful, precious...”**¹⁵ The New American Standard Bible translates this word as **“treasure.”** The word **“committed”** is the same Greek word as found in **verse 12**, which means; **“that which has been entrusted to the care of someone”**¹⁶ Deborah Gill writes:

“The other imperative, paralleling verse 12, is Paul’s charge that Timothy ‘guard the good deposit that was entrusted [to him]’ The sound teaching of the gospel entrusted by God to Paul, and now by Paul to Timothy, will someday be entrusted to other faithful persons, who will be able to teach it to others also (2:2). Timothy must protect the message he has received against any doctrinal contamination by the false teachers.”¹⁷

a. **“...keep by the Holy Spirit who dwells in us.”** – The word **“keep”** here is the same as we saw in **verse 12**. So, Paul is telling Timothy that he is not alone in **“guarding”** or **“protecting”** that the **“good thing”**, or, **“treasure”** but he has the Holy Spirit to help. Donald Stamps writes:

“Guarding the deposit of faith (i.e. the message of salvation through faith in Christ) must be done with the help of the Holy Spirit. It is He who inspired the unfailing and eternal truths of God’s Word, and it is He who is the great guide and defender of the truth (John 16:13). Defending the original message and foundation of ‘faith that was once for all delivered to the saints’ (Jude3) means standing faithfully alongside the Holy Spirit.”¹⁸

D. Verse 15 – “This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.” – When referring to **“Asia”** here, it’s referring to, **“the Roman province of Asia, primarily the western part of present- day Turkey”**¹⁹ This would have included Ephesus where Timothy was. Most scholars seem to agree that Paul is using hyperbole (exaggeration) when saying **“...all those in Asia have turned away from me...”**. It’s possible that those who **“turned away”** from Paul, didn’t turn away from the faith overall but were amongst those **“ashamed”** of Paul’s imprisonment. Nothing more is known about Phygellus and Hermogenes but some believe they were probably two of the leaders of the churches of Asia and a disappointing surprise to Paul.

E. Verses 16-18 – “The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; but when he arrived in Rome, he sought me out very zealously and found me. The Lord grant to him that he may find mercy from the Lord in that Day—and you know very well how many ways he ministered to me at Ephesus.” – In contrast to the men previously mentioned, Paul mentions a faithful man – Onesiphorus. This man went to see Paul in prison and was not ashamed of Paul but actually sought him out to find him. When he did find him in prison, Paul states he **“often refreshed”** him. **“Refreshed”** is defined as: **to cause someone to recover a state of cheer or encouragement after a time of anxiety and trouble—to encourage, to cheer up.**²⁰ Nothing else is known about this man. He is mentioned again in **4:19**. Many scholars speculate that because Paul mentions the **“household of Onesiphorus”** both times and not the man individually, that he may have died, possibly by the hand of the Romans.

¹³ Louw and Nida, 591.

¹⁴ Robert James Uteley, *Paul’s Fourth Missionary Journey: I Timothy, Titus, II Timothy*, vol. Volume 9, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2000), 143.

¹⁵ Thayer, 322.

¹⁶ Louw and Nida, 463.

¹⁷ *Full Life Bible Commentary to the New Testament*, French L. Arrington and Roger Stronstad, ed. (Zondervan Publishing House, Grand Rapids, 1999), 1262.

¹⁸ *Fire Bible: English Standard Version*, Donald C. Stamps, Gen. Ed. (Springfield, MO: Life Publishers Int’l, 2011), 2111.

¹⁹ Louw and Nida, 833.

²⁰ *Ibid.*, 305.