

“Kindle Afresh The Gift Of God”

2TI 1:6 And for this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.

1. “And for this reason I remind you” - He had just made reference to “the sincere faith” that was in Timothy. (2 Tim. 1:5).

2. “to kindle afresh the gift of God”

a. “kindle afresh” - “rekindle”

1) The KJV has “stir up the gift of God.”

2) “anazopureo” [ah nah zoh poo reh oh] - “to kindle up a dormant fire, rekindle, kindle, inflame.”

3) Gifts can be buried or neglected or not used fully.

b. “the gift of God”

1) Some believe this has reference to his appointment as an evangelist and minister.

2) Others believe it has reference to a spiritual gift bestowed upon him by Paul - “laying on of my hands.” See 2 Cor. 12:7-10, 28-29; Eph. 4:11.

3) Such a gift could be neglected and despised. (1 Thess. 5:19, 20).

1TH 5:19 Do not quench the Spirit;

1TH 5:20 do not despise prophetic utterances.

4) The text does not give us enough information to be sure about what the gift was.

c. Paul had earlier spoke of a gift that came from the laying on of the hands of the elders. (1 Tim. 4:14).

1TI 4:14 Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery. “Presbytery” is from “presbuterion” [pres boo teh ree ahn] meaning “a body of elders.”

1) This would not be a miraculous gift since only the apostles could impart miraculous gifts. See later notes.

2) There had been “prophetic utterance” that evidently spoke of the future usefulness of Timothy.

3) On the basis of this he was appointed to the ministry by the “presbytery” [body of elders].

3. “which is in you through the laying on of my hands” - This appears to be different from 1 Timothy 4:14 though it is possible Paul had participated in the laying on of hands of the presbytery.

a. Timothy had received “the gift of God.”

- b. It was received “through the laying on” of Paul’s hands - “my hands.”
 - 1) Spiritual gifts were imparted only through the laying on of the apostles hands. (Acts 6:6; 8:17-20; 19:1-6).
 - 2) Appointments and assignments also came through the laying on of hands. (Acts 13:1-3).
- c. It was possible to despise a spiritual gift (1 Tim. 4:14), or to neglect one’s appointment or assignment to perform a task.
 - 1) He was appointed as a helper of Paul and is also called an “evangelist.” His service to Christ was not limited to helping Paul.
 - 2) It was also possible to neglect the inspired message, that is, slow down in proclaiming it.
- d. Such appointments were made by the laying on of hands. (Acts 13:3).

2TI 1:7 For God has not given us a spirit [attitude] of timidity [cowardice], but of power and love and discipline.

- 1. “For God has not given us a spirit of timidity” - God had not given them a spirit of cowardice or fear.
 - a. “deilia” [day lee ah] means “cowardice or timidity.”
 - b. The word “spirit” here refers to a attitude. See Matt. 5:3.
- 2. God had given them “of power and love and discipline”
 - a. “power” - They had “a spirit” of “power” knowing God was with him and for them and empowering them.
 - b. “love” - They had a spirit of love knowing God loved them and loving God meant they were to reach out to others in love and compassion.
 - c. “discipline” - “good sense, self-restraint, self-control, correction” “sophronismos” [soh frah nee **smahs**]
 - d. Paul informs us how God strengthens us. (Eph. 3:16).

EPH 3:16 that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man;

“Do Not Be Ashamed”

2TI 1:8 Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with me in suffering for the gospel according to the power of God,

- 1. “Therefore do not be ashamed of the testimony of our Lord” - This is a reference to the gospel. (Rom. 1:16). NIV “not to be ashamed to testify about our Lord.”
 - a. He should never be afraid to bear witness in regard to the Lord.
 - b. He should never be afraid to proclaim Christ crucified and all the Bible teaches about Him to one or all.
 - c. It is human to have fear, but fear must never keep us from doing what God requires of us.

- d. Jesus warned against being ashamed of Him in times of persecution. (Lk. 12:5-12).
2. “or of me His prisoner” - Paul was once again in prison in Rome.
 - a. His first imprisonment about A.D. 60-62..
 - b. It is now a few years later and he is again in prison at Rome. It was about 64 A.D..
 - c. It could be very dangerous to be associated with Paul.
 3. “but join with me in suffering for the gospel” - He calls upon Timothy to suffer, if necessary, “for the gospel.”
 - a. Likely this faithful servant of the Lord had already suffered for the Lord. It is hard to imagine that this faithful servant of the Lord had never suffered.
 - b. Paul exhorts Timothy **to keep on suffering for Christ**.
 - c. Suffering must not deter or stop him or others from proclaiming the good news of Christ.
 - d. The gospel of Christ is worth suffering for. (Matt. 5:10-12).
 4. “according to the power of God” - This speaks of the power of God to help and back His servants.
 - a. God would give him the power to perform his ministry.
 - b. God would be with him every step of the way.

The Call Of God

2TI 1:9 who [God] has saved us, and called us with a holy calling [sacred], not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

1. “who has saved us, and called us with a holy calling,”
 - a. They had been saved “with a holy calling.”
 - b. “holy calling” means they had been called to live a life of holiness and it was “according to His own purpose and grace.”
 - c. Both he and Paul had been obedient to the gospel and continued to live the gospel in their lives.
2. “not according to our works” - Salvation was not earned or merited by works of merit.
 - a. Salvation cannot be earned. (Rom. 6:23; Eph. 2:5,8, 9).
 - b. This does not mean that God does not require obedience from us. (Matt. 7:21; Heb. 5:9).
3. “but according to His own purpose and grace which was granted us in Christ Jesus”
 - a. “according to His own purpose” - Every thing God does is according “to His own purpose.”
 - “Purpose” is from “prothesis” [**prah** theh sis] meaning “a setting forth or before, predetermination, purpose.”

See “purpose” 2 Tim. 3:10.

1) Man has no part in forming God’s plan for himself and for his salvation.

2) The plan has come from God only.

3) Man’s responsibility is not to form or to change the plan, but to obey it.

b. “grace which was granted us in Christ Jesus” - God’s grace is only granted “in Christ Jesus.”

1) Both Paul and Timothy and many others had been recipients of God’s grace.

2) Paul had the blessing of God’s grace though he had been “the chief of sinners.” (1 Tim. 1:16).

1TI 1:16 And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life.

4. “from all eternity” - Lit. “before times eternal”

a. Eph. 1:4, 5. God had planned even before the world that He would save man through Jesus.

EPH 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love

EPH 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

b. We do not know exactly when God first conceived the plan to create man and to save him.

c. It is not likely this plan is literally eternal, but it began before the world and man came into existence.

2TI 1:10 but now has been revealed by the appearing [appearance] of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel,

1. “but now has been revealed by the appearing [appearance] of our Savior Christ Jesus”

a. This is a reference to Jesus’ first coming into the world.

b. He came into the flesh to die for man and by His death and resurrection has made it clear that death is not the end of man.

2. “who abolished death” - Men must die (Eccles. 3:2; 1 Cor. 15:22, 23; Heb. 9:27), but they will not remain dead.

a. Death lost its power by His resurrection.

b. Death comes to all men, but it no longer has a hold over man.

c. Christ is the pledge [the assurance, the guarantee] of our resurrection. (1 Cor. 15:20-23).

1CO 15:20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

1CO 15:21 For since by a man came death, by a man also came the resurrection of the dead.

1CO 15:22 For as in Adam all die, so also in Christ all shall be made alive.

1CO 15:23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

- d. Romans 8:11 confirms that death is not the end of man.
3. “and brought life and immortality to light” - He made these things clearly known.
- a. The Old Testament had some glimpses of life beyond the grave. (Psa. 49:15; Dan. 12:1,2).
 - 1) The patriarchs were looking for a heavenly home. (Heb. 11:10, 13, 14, 16).
 - 2) David anticipated being in the house of the Lord forever. (Psa. 23:6).
 - 3) Solomon spoke of the “eternal home” of man. (Eccles. 12:5).

ECC 12:5 Furthermore, men are afraid of a high place and of terrors on the road; the almond tree blossoms, the grasshopper drags himself along, and the caperberry is ineffective. For man goes to his eternal home while mourners go about in the street.

- 4) Ecclesiastes 12:7 teaches man does not cease to exist at death.
- b. Jesus made it clear “through the gospel”
- 1) The gospel affirms the death, burial and resurrection of Christ, and that those who follow Christ will be raised “on that last day.” (1 Cor. 15:1-4; Jn. 6:39, 40).
 - 2) Jesus offers eternal life with God to all who obey Him. (Jn. 3:16, 36; Heb. 5:9).
 - 3) Jesus declared all will be raised from the dead. (Jn. 5:28, 29). See Acts 24:15.
 - 4) Jesus declared we are not to fear those who can destroy “the body,” but rather fear those who can cause “the soul” to be devoted to destruction [eternal misery]. (Matt. 10:28).

2TI 1:11 for which [gospel] I was appointed a preacher and an apostle and a teacher.

1. “for which [gospel I was appointed a preacher” - He had been made a preacher, apostle and teacher to proclaim the good news of salvation.
 - a. “kerux [**kay** rooks] - “herald, preacher.”
 - b. “apostolos” [ah **pah** stah lahs] - “one sent forth, messenger, apostle.”
 - c. “didaskalos” [dee **dah** skah lahs] - “teacher”
2. These are all teaching positions that have the responsibility to proclaim Christ crucified.
 - a. The heart of Paul’s message was Christ crucified (1 Cor. 2:2), but that was not the only thing he preached.
 - b. He preached all the truth of God, and this is what every teacher, preacher today must do.
 - c. Truth must be preached - not compromised or held back.
3. They have the responsibility of teaching all “that was profitable” and “ the whole purpose of God.” (Acts 20:20, 27).

ACT 20:20 how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from

house to house,

ACT 20:27 "For I did not shrink from declaring to you the whole purpose of God.

Paul's Commitment

2TI 1:12 For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed [trusted] and I am convinced [persuaded, have no doubt] that He is able to guard what I have entrusted [committed] to Him until that day.

1. "For this reason I also suffer these things"

- a. He was willing to suffer and be imprisoned and even die for the cause of Christ.
- b. Being a gospel preacher, apostle, teacher nearly guaranteed suffering.
- c. This suffering was not limited to these teachers and preachers. (2 Tim. 3:12).

2. "but I am not ashamed" - He was not ashamed of his suffering for Christ.

- a. He was willing to be considered as "filth" as a Christian and preacher of the gospel. (1 Cor. 4:13).

1CO 4:13 when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now.

- b. We must never be ashamed of the gospel and never be afraid to suffer for it.

3. "for I know whom I have believed" - He had given his life totally to Jesus. (Gal. 2:20; Phil. 1:21).

- a. He knew that Christ is God's Son. (Acts 9:1-6; Rom. 1:4; Gal. 4:4). See Matt. 16:16, 17; 3:16, 17; 17:5.
- b. He knew Jesus is the King of kings, and the Savior of those who obey Him. (Rev. 19:16; Heb. 5:9).
- c. He had complete trust in Jesus.

1) He says "I know" expressing his absolute confidence in the Lord.

2) See Romans 8:28; 2 Cor. 5:1; Phil. 3:10; 1 Thess. 4:2; 1 Thess. 5:2.

4. "and I am convinced that He is able to guard what I have entrusted to Him"

- Lit. "the deposit of me"
 - "paratheke" [pah rah **thay** kay] - "deposit, what is entrusted another."
 - "convinced" indicates Paul was fully persuaded of these awesome facts. This word comes from "peitho" [**pay** thoh] meaning "to convince, persuade."
- a. This may refer to the fact he had committed his life and soul to God.
 - b. McCord "for I know whom I have trusted, and I am confident that he can guard the deposit which I have entrusted with him until that day."

c. RSV “until that Day what has been entrusted to me.”

1) This treats this verse as something entrusted to Paul [the gospel] rather than something he had entrusted to God.

2) It is best understood as something Paul had entrusted to God - his life, his soul, his all.

5. “until that day” is a reference to Christ’s second coming at the end of time. (Jn. 14:1-3; Acts 17:30,31; Heb. 9:28; 1 Thess. 4:13-18).

a. Paul had no doubt that Jesus would come again.

b. He had no doubt in any of the promises of the Lord. See Heb. 13:5, 6.

“Standard Of Sound Words”

2TI 1:13 Retain the standard [pattern]of sound [healthy] words which you have heard from me, in the faith and love which are in Christ Jesus.

- “hupotuposis” [hoo pah **too** poh sis] means “a pattern, model, standard.”
- “Retain the standard” is literally “retain [hold to] the pattern.”
- “sound words” - See 1 Tim. 6:3,4. “hugiaino” [hoo gee i noh] - “sound, healthy.”

1TI 1:10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is **contrary to sound teaching**,

1TI 4:6 In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the **sound doctrine** which you have been following.

1TI 6:3 If anyone advocates a different doctrine, and does not agree with **sound words**, those of our Lord Jesus Christ, and **with the doctrine conforming to godliness**,

1TI 6:4 he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,

2TI 4:3 For the time will come when they will not **endure sound doctrine**; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires;

TIT 1:9 holding fast the faithful word which is in accordance with the teaching, that he may be able both to **exhort in sound doctrine** and to refute those who contradict.

TIT 1:13 This testimony is true. For this cause reprove them severely that they may be **sound in the faith**,

TIT 2:1 But as for you, speak the **things which are fitting for sound doctrine**.

1. “Retain the standard of sound words which you have heard from me”

a. “retain the standard of sound words” - “Sound” means “healthy, wholesome.”

b. Paul had imparted “sound words” to Timothy and he was expected to speak and teach those words to others. (2 Tim. 2:2).

c. “The standard [pattern] of sound words” indicates that there was a recognized body of teaching or doctrine that had been delivered and that must be proclaimed and defended by the church.

1) The word “doctrine” refers to the “teachings” of Christ, the apostles, and to other inspired teachers.

2) “Doctrine” and “teaching” has the same meaning.

d. The New Testament sets forth this concept elsewhere. (Jude 3; Eph. 4:3-6; 2 Pet. 2:2; 2 Jn. 9,10).

JUD 1:3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you **contend earnestly for the faith** which was once for all delivered to the saints.

EPH 4:3 being diligent to preserve the unity of the Spirit in the bond of peace.

EPH 4:4 There is one body and one Spirit, just as also you were called in one hope of your calling;

EPH 4:5 one Lord, one faith, one baptism,

EPH 4:6 one God and Father of all who is over all and through all and in all.

2PE 2:2 And many will follow their sensuality, and because of them **the way of the truth will be maligned**;

2JO 1:9 Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.

2JO 1:10 If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; “didache” [dee dah kay] meaning “teaching” [doctrine].

2. “in the faith and love which are in Christ Jesus”

a. These things [faith and love] came through union with “Christ Jesus.”

b. NEB “living by the faith and love which are ours in Christ Jesus.”

2TI 1:14 Guard, through the Holy Spirit who dwells in us, the treasure [deposit] which has been entrusted to you.

• “phulasso” [foo lahs soh] - “guard, keep.” It indicates effort must be made.

• “treasure” is from “paratheke” [pah rah thay kay] - “deposit.”

1. “Guard, through the Holy Spirit who dwells in us” - Acts 2:38; Rom. 8:9, 11; Acts 5:32; 1 Cor. 6:19, 20; Gal. 4:6; Rom. 8:11, 26-27.

a. The Holy Spirit dwells in the Christian.

b. The mode of His indwelling is not defined in scripture, and it is unwise to be dogmatic on mode of the indwelling of the Holy Spirit.

2. “the treasure [deposit] which has been entrusted to you” - The treasure refers to the deposit of truth entrusted to Timothy, but not exclusively to Timothy.

a. This truth has been preserved and is available to all.

b. It is not automatically deposited in our hearts, but it must be studied and received into the heart.

3. “Truth” is the means by which we are saved by the grace of God. (Jn. 8:32; Jas. 1:18).

JOH 8:32 and you shall know the truth, and the truth shall make you free. "

JAM 1:18 In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures.

Phygelus And Hermogenes

1:15

2TI 1:15 You are aware of the fact that all who are in Asia turned away from [abandoned] me, among whom are Phygelus and Hermogenes.

1. “You are aware of the fact that all who are in Asia turned away from me”

- a. “all” is likely a hyperbole meaning “many” or perhaps “most.”
- b. “Asia” denotes “Asia Minor.”
- c. Paul may be referring to this in 2 Timothy 4:16.

2TI 4:16 At my first defense no one supported me, but all deserted me; may it not be counted against them.

2. “among whom are Phygelus and Hermogenes.” - These were the leaders of the apostasy.

- a. They had influenced those in Asia to abandon Paul.
- b. No details are given on what they said or did.
- c. It is possible they abandoned the teachings of Paul - the revelation of Jesus Christ.
- d. Fear was likely the reason for the abandonment.
- e. “Hermogenes” is not the same person as “Hymenaeus” mentioned in his first letter. (1 Tim. 1:19, 20).
- f. “Phygelus” is mentioned only here in the New Testament.

“The House Of Onesiphorus”

1:16-18

2TI 1:16 The Lord grant mercy to the house of Onesiphorus for he often refreshed me, and was not ashamed of my chains;

1. “The Lord grant mercy to the house [family] of Onesiphorus”

- a. We know little about this fine Christian and his family.
- b. All we know about him is found in this text.
- c. It appears that he was from Ephesus. (2 Tim. 1:18).
- d. His name means “benefit bringing, profit bearing.”
- e. He was a man who was a stark contrast to Phygelus And Hermogenes.

2. “for he often refreshed [cheered, revived] me, and was not ashamed of my chains”

- a. He was not ashamed of Paul being a prisoner.

- b. The word “refreshed” comes from “anapsucho” [ah nahp **soo** koh] meaning “to revive, refresh.”

2TI 1:17 but when he was in Rome, he eagerly searched for me, and found me—

1. “but when he was in Rome” - He had left Rome.
2. “he eagerly searched for me, and found me” - He searched until he found Paul.
 - a. He did not give up until he found Paul in prison and ministered to him.
 - b. This was risky, but fear did not keep him from searching out Paul.

2TI 1:18 the Lord grant to him to find mercy from the Lord on that day-- and you know very well what services he rendered at Ephesus.

1. “the Lord grant to him to find mercy from the Lord on that day”
 - a. “on that day” is again a reference to Christ’s second coming.
 - b. He desires that “the Lord” would be merciful to him when He comes again.
2. “and you know very well what services he rendered at Ephesus.”
 - a. KJV has “unto me.”
 - b. The words are omitted in the Greek text, but seems to be the idea being expressed.
 - c. He had been very helpful to Paul and most likely the brethren at Ephesus.
 - c. **Onesiphorus** is another of the virtually unknown servants of Christ who was a great blessing to Paul and to the cause of Christ.

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