

2 TIMOTHY VERSE BY VERSE

Session 2 | 2 Timothy 1:10-18

2 TIMOTHY 1:6-14 | PAUL'S EXHORTATION TO TIMOTHY

- *Note: the outline on session 1 had this section going through v. 12. I have changed to v. 14.*
- Verses 6-9 – *see session 1*
- Verse 10 –
 - What is **now made manifest**?
 - It is the *calling* of the Jewish people which was given **before the world began** (v. 9) but **now is manifest**.
 - The **appearing of our Savior Jesus Christ** accomplished the manifestation of the calling.
 - How do Jews know that their promises will be fulfilled? Because God sent Jesus to confirm.
 - His miracles are the perfect display of Messianic power.
 - Compare 2 Corinthians 1:20.
 - When Jesus came, He not only confirmed the calling, but He also **abolished death** and *shone light through the gospel*.
- Verse 11 –
 - While Paul begins with a very Jewish concept (the calling), he concludes with *his Gospel*.
- Verse 12 –
 - As an apostle, Paul suffers in prison, but he is **not ashamed**.
 - He is not about to renounce his faith and service simply due to hardship. His confidence comes the One in which he has placed his faith.
 - The word **whom** is masculine singular, referring to Jesus Christ, and is an indirect object (receiving the action).
 - The word **believed** is in the perfect tense, thus an action in the past that continues to have effect to the present.
 - Paul is furthermore **persuaded**.
 - This verb is in the passive tense, because *the information* does the persuading. His persuasion was that Jesus was a *safe depository* of **that which I have committed** (namely, his very life).
 - The commitment was **against that day**.
 - I think it would be impossible to build an argument in which **that day** is any other day that *judgment day* at the Second Coming.
 - If that is the case, then Paul is still not directly talking about the Gospel of grace, but seeing Himself as part of the nation of Israel which will be judged on **that day**.
- Verse 13 –
 - **Sound words** are words ὑγιαίνω [hugiano], from which we get *hygiene*, thus *words that are clean/pure*.
 - But the instruction is not to simply *hold to sound words* but to **the form of sound words**.
 - Paul uses the word ὑποτύπωσις [hypotuposis] for **form**.
 - The *hupo* (by/with/under) strengthens the root, *tupos* (type, form, shape, pattern).
 - One wonders how you can do this and also use a “thought for thought” translation.
 - The word *hypotuposis* can be understood as the *pattern by which you must always adhere*. Thus, as in Young’s Literal, *The pattern hold thou of sound words*.

- However, the **sound words** are clarified as the ones **which thou has heard of me**.
 - This is a clear passage teaching that *the Pauline pattern is the one which we are to follow*.
 - Note also 1 Timothy 1:16.
- Following this pattern should be done **in faith and love**.
- Verse 14 –
 - What is this **good thing which was committed** to Timothy? I would harken back to 1 Timothy 6:20, in which Paul also speaks about **that which is committed to thy trust**.
 - I think that which was committed to Timothy is specifically found in 1 Timothy 2:1-3:13, where Timothy is given the pattern for behavior and conduct in the body of Christ.

2 TIMOTHY 1:15-18 | PERSONAL MATTERS

- Verse 15 –
 - When one wonders how the Gospel of Grace was so quickly lost in church history, this verse sheds some light.
 - Even before Paul's death, **all they which are in Asia** seem to have rejected Pauline theology.
 - This would include Ephesus as well as all of the cities on Paul's first missionary journey.
 - We know nothing of **Phygellus and Hermogenes**.
- Verses 16-17 –
 - Paul, who always displays a heart of gold, prays a blessing of **mercy unto the house of Onesiphorus** for past blessings.
 - Paul mentions that this man **sought me out very diligently** when **he was in Rome** (v. 17).
 - There are several occurrences in this epistle where it becomes all-but-obvious that Paul is in prison.
 - This visit of Onesiphorus seems to be his so-called second imprisonment in Rome (so-called because the book of Acts is not as clear as the commentaries).
 - At the time Onesiphorus came for a visit, Paul was in chains. We know nothing more.
 - Perhaps the reason that it was so difficult to find Paul was because this is a reference to Paul's first visit to Rome, in which he was under a very loose house arrest.
 - If Paul was in the Mamertine Prison, as most often taught, then it would not seem so difficult to find him.
- Verse 18 –
 - Onesiphorus served Paul at Ephesus when Paul was there (Acts 18:19ff). Timothy **knowest very well** of this fact, because Timothy was often in Ephesus (1 Tim. 1:3).
 - However, it is almost universally taught that Timothy was the "Pastor at Ephesus" (example: <https://www.gotquestions.org/life-Timothy.html>).
 - Can Paul be right that **all they which are in Asia be turned away from me** (v. 15) if Timothy is a faithful pastor in the Asian city of Ephesus?
 - Furthermore, if Timothy is pastor at Ephesus, why does Paul later say, **Tychicus have I sent to Ephesus** (2 Timothy 4:12)?
 - Yet again we are reminded that evangelicalism and Catholicism are "overtaken by parrots."