

## INTRODUCTION

The Book of 2 Timothy stands as a timeless blueprint for the doctrine, life, and leadership. Paul wrote to Timothy to address ongoing false teaching threats and empower Timothy's leadership in his final charge. This epistle provides authoritative guidance on perseverance, doctrinal fidelity, and passing the baton of faith.

## REVIEW

Last lesson, we saw that Paul begins by establishing his objective authority as an apostle "by the will of God," a direct commission from Christ. His mission aligns perfectly with the "promise of life," reflecting God's plan of salvation as a 100% free gift. By addressing Timothy as his "beloved son," Paul underscores a spiritual lineage based on the transmission of sound doctrine, setting the stage for the transition of responsibility to Timothy, who was to pass this on to others, who, in turn, will pass this on to others.

The core of Paul's reflection is his "clear conscience" (*katharos suneidēsis*), which we define not as a mystical "feeling," but as a cognitive faculty of moral self-awareness. It is a "knowing with oneself" based on an objective evaluation of God's standards. Because Paul has governed his life by this proper evaluation, he is free from the corruption of compromise, even in the face of execution. He identifies this same integrity in Timothy's "unfeigned faith" (*pistis*), the state of being fully persuaded of the truth of the gospel, a conviction fostered by his mother and grandmother.

This cognitive foundation of a clear conscience and pure faith is the essential platform for the charges Paul is about to deliver. Having confirmed that Timothy is convinced of the truth and possesses a mind untainted by compromise, Paul now transitions in verse 6 to the command to "fan into flame," the gift of God. This preparation ensures that Timothy's subsequent service is not driven by fear or human "decision," but by a sound mind that comes from standing unashamed in the truth of God's world.

## VERSE-BY-VERSE OBSERVATIONS

2 Timothy 1:6-7 – In these two verses, there is a standard understanding. In the standard view, the gift is a supernaturally devised ability, a divine endowment that enables Timothy's pastoral ministry to teach doctrine and confront error despite his natural timidity. This charisma, affirmed through Paul's laying on of hands, carries nuances of internal "grace-power" that must be stirred to prevent dimming under pressure, much like embers needing fanning. The gift is not specifically stated, but most believe it to be "pastoral administration or the gift of preaching, needed for the bold proclamation of the gospel." It is then explained that one "stirs up the flames" by "godly discipline, which produces the fruit of God's nature in our lives."

There are two problems with this understanding.

1. A supernatural ability given by grace is not obtained, maintained, increased, or decreased by the behavior of man.
2. Nowhere in Scripture is there a gift of pastoral administration, or of preaching, or of teaching. And how would one stir up a supernaturally bestowed gift? The only answer that is contextual is to “stop being ashamed....”

Let's talk about an alternative perspective. As I demonstrated in 1 Timothy 4, the gift Timothy received is a specific charge or responsibility, the privilege of involvement in God's gospel administration. The power (ability) is the doctrinal truth as seen in Scripture, which was first taught to Timothy by his mother and grandmother, furthered and increased by Paul's instructions.

Here, charisma (gift) is the gift of their administration as foundational teachers and leaders for the new administration of the church.

Stirring, or fanning the flames, would be to remember and renew the commitment Timothy made to Paul and others (1 Timothy 1:18-19, 6:12). This renewed commitment involves applying biblical doctrine amid trials. We will see that this responsibility is to be passed down to others.

2 Timothy 1:8 – The *therefore* (oun) does not mean that Timothy is to fan the flame by not being ashamed, but the stirring up (renewing or reengaging with this responsibility) is connected to verse 8.

Paul's instruction to not be ashamed is not set up as an injunction (stop being ashamed) but as a prohibitive (you should not be ashamed).

The testimony of Jesus and Paul refers to two things. First, their message was the reason for their false allegations and persecution.

We see that validated in the contrast in verse 8, where Paul encourages Timothy to “suffer with him” for the gospel.

Timothy was to put his life on the line for the gospel and the administration of God's church.

2 Timothy 1:9-11 – These verses explain God's grace as the foundation for Timothy's unashamed endurance, showing salvation and calling as eternally purposed acts independent of human merit.

The “holy calling” is not about behavior but an invitation to believe and be set-apart by God for eternal life, but also a calling into God's administration, rooted in His “purpose and grace” given in Christ in eternity past.

Paul clarifies that the Christ, Jesus, has now been revealed through His "appearing," His incarnation and sacrificial atonement nullified death's power and brought to light eternal life that is proclaimed through the gospel.

"Saved" and "called" are adverbial participles and are completed before the instruction of "you should not be ashamed" in verse 8. The consistency in the language is unparalleled in Paul's letters. These completed actions believers receive by believing the gospel's truth, not through works, are the basis for positive God-pleasing behavior.

Titus 3:5 echoes, "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy." Grace and mercy are the means for salvation, not works.

Paul's self-reference as appointed herald, apostle, and teacher exemplifies this grace, as a former persecutor (1 Timothy 1:13-16) now responsibly proclaims the message he once opposed.

2 Timothy 1:12-14 – Paul now pivots from God's grace to Paul's life example, urging Timothy to guard the apostolic doctrine as a precious deposit.

Paul's suffering is embraced without shame because his conviction rests in a faithful Savior and God: "I know whom I have believed," emphasizing absolute reliance on God's character over the circumstances of life.

The explanatory *for* (γάρ - gar) – means because and introduces *I know* (οἶδα - oida) - perfect tense for settled, experiential knowledge, emphasizing *whom* (ὃν - hō) - a personal relative pronoun focusing on God or Christ as the object of belief.

*I have believed* πιστεύω (pisteuō) - perfect tense

*Convinced* (περίθω (peithō) - perfect tense

The perfect tense usually indicates an action that happened in the past with abiding results. But here it is stative, expressing a condition or state that has already existed and is perpetually existing in an extreme state.

This indicates that Paul believed in the past, but there is a strong emphasis here on the present, continuing that belief (a deep, settled, and unwavering confidence) that still holds strong even while he is in chains awaiting execution. Paul is modeling for Timothy a confidence that is not fragile or temporary, but enduring.

What is Paul's confidence in? That God *is able* (δυνατός - dynatos) – has the ability, to guard what he has entrusted (committed treasure), a term from Greco-Roman banking for something safely handed over.

"Until that day" - eschatological phrase pointing to the future glory and the judgment seat of Christ (2 Timothy 4:8).

Verse 13 commands holding the "standard of sound words, "the doctrine (teachings) Timothy heard from Paul. Verse 14 intensifies this with "guard the treasure," the same "deposit" now entrusted to Timothy,

The responsibility that Timothy has is to spread, teach, and guard the truth of God. This is the gospel and all the Scripture. This underscores intergenerational passing of truth, the information that the Holy Spirit has provided in the Hebrew Scripture and is being provided in Timothy's day through the apostles (Titus 1:9).

#### 1:15-18 – Examples of Faithfulness and Desertion

- "You know that all who are in Asia turned away from me," a painful reality. Many believers in the province of Asia (modern western Turkey) distanced themselves when Paul was arrested the second time. Two are named: Phygelus and Hermogenes (otherwise unknown).
- In stark contrast stands Onesiphorus ("useful man"). He often refreshed Paul and was not ashamed of Paul's chains. He actively sought Paul out in Rome and provided for Paul in Ephesus as well.
- Paul's prayer: "May the Lord grant him to find mercy from the Lord on that day." Onesiphorus becomes the living illustration of what unashamed, faithful service looks like.

#### THEOLOGICAL IMPACT

For Timothy and the Ephesian believers, verses 6-18 carried profound weight amid ongoing false teachings that emphasized speculative myths and genealogies over God's stewardship (1 Timothy 1:4). This passage urges a renewed commitment to doctrinal truth as the basis for unashamed endurance. Timothy, with his natural timidity (1 Timothy 4:12), received this as personal encouragement to stir his grace-derived responsibility, guarding and proclaiming the gospel, without shame, modeling Paul's confidence in God's eternal purpose. This countered the desertions in Asia, where fear led many to distance themselves from Paul's chains.

For the Ephesians, it reinforced grace as the sole foundation for salvation, and it is the motivation for service, fostering unity and maturity.

Through initial distribution to nearby churches in Asia Minor, as letters often circulated, this equipped a wider group of believers to sustain doctrinal belief amid difficult circumstances, promoting responsible guardianship of truth.

Today, this impacts us by giving us a model of service, reminding us that we have to constantly remind ourselves of the truth of God's promises and renew commitments that we make in service to God and our brethren, sustaining it under cultural pressures, being content as we continually realign with our identity in Christ.

How do we incorporate this?

- Knowing it well (regular Bible intake)
- Proclaim it accurately
- Living it out with integrity (clear conscience)
- Passing it on faithfully to others (2:2)