

Exegetical Treatment of 2 Timothy 1

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It is for the last time that we meet the great apostle and his beloved assistant Timothy. With the last word in this brief letter they both pass from our sight, except for the mention of Timothy in Heb. 13: 23.

Timothy is in the Asian churches serving as Paul's representative. Paul is in prison in Rome awaiting trial, certain that the verdict will be death. Apparently he wrote at once upon his arrest and begs Timothy to hurry to his side. Timothy complied with the request and remained with Paul and witnessed his execution.

This second letter contains no directions and instructions but is so to say, his last will and testament for Timothy, his great legacy for the rest of Timothy's own life. In the face of death Paul places the work into Timothy's hands that he might carry it forward as his worthy successor in the field where God shall place him.

The letter is personal, tender, yet with the tenderness of a strong heroic heart. It is anything but sentimental. Timothy may have read it and reread it with tears blurring his eyes; but every line braced him with power to make him valiant to contend in the noble contest to receive at his own death the crown laid up also for him. What finally happened to Timothy, we do not know.

The following is a suggested outline for Chapter 1.

An affectionate greeting v. 1-2

A reminder of the Obligations of a pious training v. 3-7

Admonition to steadfastness v. 8-14

The Apostle's Bad and Encouraging experiences v. 15-18

v. 1-2: Translation: Paul an apostle of Christ Jesus by the will of God (according to) in accord with a promise of life in Christ Jesus. To Timothy, beloved child, grace, mercy, peace from God the Father and Christ Jesus our Lord.

There is no particular problem with any form in the Greek so we are not listing any.

COMMENTS: This letter is personal yet not merely as a friend to another. Paul is writing as an apostle of Christ Jesus. Apostle here is to be understood in the eminent sense and is to be confined to the 12 plus Paul. These were called to go on their mission by Christ Jesus Himself, no others were ever called and sent out in the same way. The genitive indicates who commissioned Paul, viz., Christ Jesus. It is not to emphasize his authority; for Timothy never forgot that. It was for the sake of the contents of this letter.

"Through (According to) God's will" enhances what has just been said. Paul's call did not proceed accidentally, or in a temporal and a passing manner. Nor did he grow into the call by a kind of spiritual development on his part. As far as Paul was concerned, he was developing in the very opposite direction, had in fact already reached the state of the most violent antagonism to Christ. What turned him about and changed his entire character and his life was "God's Will." The Will of God through which he became an apostle emanated from the good and gracious will of God, the saving will of His love, which employs the law and the Gospel and by these means

lifts men from death to life, from enmity to devotion and service. In this way Paul was called through (by way of) God's will and received his high commission as "an apostle of Jesus Christ." The whole Will of God, all that He willed when making Paul an apostle, accorded (was in agreement) with the great Gospel promise in which He promised "life in connection with Christ Jesus." God promised life in connection with Christ Jesus who purchased and won it for us; it becomes for us "The Life" (John 14:6) the one source and fount of spiritual, eternal life. How fitting when under the shadow of a martyr's death, to cling to the life in connection with Christ, the life which no temporal death can harm.

He calls Timothy "child beloved" - so beloved of the apostle, his spiritual father, so long in true love associated with him in this father's work. The verbal noun *agapetos* indicates intelligent and purposeful love for Timothy; this binds the two together. The entire letter throbs with the love of a father for a beloved child.

The greeting is the same as in 1 Tim. 1. Grace, mercy and peace and peace from God the Father and the Lord Jesus Christ. While "grace" is the undeserved favor of God, extended to the guilty, relieving him of guilt and of the punishment he deserves; "mercy" is pity, sympathy, for the miserable and distressed, freeing him from his wretchedness. Grace is multiplied for God's children in a constant shower of undeserved gifts and so mercy continues in ever new deliverance out of trouble. "Peace" is the fruit of both, the blessed condition when all is well between me and God. Why does Paul add "mercy" in these two letters? Timothy's position in the Asian field was a trying one. He needed all the gifts of God's grace even apart from all special worries and griefs; also God's peace in which to assure and to rest his soul; but in addition to these two, for all discouraging situations and painful experiences God's mercy to sustain him. Also ordinary pastors, you and I, need God's healing, comforting mercy often in large measure. This word was not added inadvertently. It belongs where it is for Timothy in his trying work, All these are blessings of God the Father and the Lord Jesus Christ.

v 3-5. See Greek text.

V3. *Charin* – acc. sing. – thanks.

I am filled with gratitude

Echo – 1st per. pres.

to theo – dative.

ho - pronoun dat. sing. masc.

Latreuo – pres. 1st pers. - serve. Service and worship of God that is obligatory while *leitourgo* donates the public service of an official like that of a priest.

progono – gen. pl. of *progonos* - ancestor

suneidesei – dat. sing. conscience

adialeipton – acc. sing. fem. - unceasing, constant

mneian – acc. sing. of *mneia* - remembrance, mention *mnesko*

deesesin – dat. pl. from *deomai* - to be in need - prayer, supplication

V4. *epipothon* – nom. sing. pres. part. - to have desire besides; desire earnestly, long for

memnemonos – nom. sing. part. perf. pass. - *mimnesko* - remembering

plerotho – 1st pers. sing. aor. subj. pass. from *pleroo* - make full

charas – gen. of *chars* - joy, gladness

upomnesin – acc. sing. of *upomnesis* - remembrance, excited by some outside factor.

anupokritou – gen. sing. fem. - *anupokritos* - real, sincere, unfeigned, excludes all sham and hypocrisy.

etis – nom. sing. fem. - *ostis*

enokesen - 3 pers. sing. 1 aor. ind. from *enoikeo* - dwell in, inhabit, have my dwelling in.

pepeismai - 1 pers. sing. perf. ind. pass. of *peitho* - to persuade. - I having been fully persuaded.

TRANSLATION: Grateful I am to God whom I serve from forebears in clean conscience as ceaselessly I have remembrance concerning thee in my petitions by night and by day longing to see thee, while remembering thy tears in order that I may be filled with joy; having received a reminder of the unhyprocritical faith in thee, of a kind that dwelt first in thy grandmother Lois and thy mother Eunice and I am persuaded that also in thee.

Paul's Grateful Memories

Paul's first trial has been held. Luke is at his side. The future looks dark. Locked in his dungeon (underground dungeon with a hole in ceiling for light and air) he longs for his faithful Timothy. He hurries to write him and pleads that he come and bring Mark with him. He makes no complaint. His letter is concerned with Timothy. It is parental and inspiring. Paul's life is coming to a close, sweet, blessed memories fill his heart and so he begins with them.

We have here not a stereotyped introduction; it is exceptional; individual, full of emotion, motivated by blessed memories. When Timothy read these lines he no doubt was moved in the same way, Paul is grateful in all his memories of Timothy.

As one who from his forebears (same word as in 1 Tim 5:4) worships God with a clean conscience, Paul writes. In this respect he is like Timothy who also had his faith from his mother and his grandmother. Paul names none of his forebears but does name two of Timothy's, Lois and Eunice, surely because he himself had learned to know them so well in the days long ago when he had won grandmother, mother, and son (3 generations) for the Gospel in far away Lystra. Memory takes him back to the first missionary journey through Galatia. All the old scenes live up once more during these days and nights when he sits in his lone, dim prison cell.

The question is asked how can Paul say that from his forebears he serves God in clean conscience. Acts 24:14-16 is the true parallel to our passage. Neither in Acts 14 nor in our passage does Paul say that from childhood on he has served God "in clean conscience." The true God, whom Paul is NOW serving in clean conscience, he learned to know from his forebears. Regarding Timothy Paul is able to say more.

Paul gives thanks concerning Timothy which refers not merely to his person but to the circumstances surrounding him which cause Paul to beg (desire) God to help Timothy in this and that matter. Some of Paul's prayers were offered at night, some in the day time. We think of the long lonely nights and days spent in the dungeon, especially since only Luke could visit him now and then. God was his refuge and help, the God whom he had known from his forebears.

Paul had been arrested on a capital charge and was confined in a dungeon. His first hearing had gone against him. The charge against him must have been that of spreading an illegal religion, the penalty for which was death. Rome was burnt for which act Nero finally cast the blame on the Christians, hoping thereby to allay the suspicion that he himself was the arsonist. Many Christians were killed in horrible ways, In the eyes of the imperial court

Christianity suddenly became an illegal religion of the worst type. Peter seemingly had been executed and now a year or so later hands were laid on Paul, the leader of this religion.

Paul touches this defense, the one he is now offering the authorities, because it includes also Timothy and Timothy's Jewish forebears, and because Paul now urges Timothy not be ashamed of this true God, of the testimony that the Lord Jesus has made regarding him and of Paul, the Lord's prisoner, suffering disgrace for this testimony.

This little relative clause at once strikes the heart of the whole situation in which Timothy is also vitally involved. What Paul had feared was coming to pass now—the cause of the Gospel was under the dark cloud of Nero's hostility. Paul's blood was to be the next to be shed.

V 4 The present participle states what accompanies Paul's prayerful gratitude to God as described: "longing to see thee while remembering thy tears, in order that I may be filled with joy." These are not tears mentioned in a letter that Timothy wrote to Paul, but tears that Paul saw Timothy shed when last he parted from Timothy. This does not imply that Timothy was soft or effeminate, or that he was afraid of being left alone among the Asian churches. They were tears flowing from deep affection, most loyal devotion to his spiritual father.

"long to see thee ... in order that I may got to be filled with joy." Paul's memories afford him great joy as he sits in his dismal dungeon, but to see Timothy once more, his beloved Timothy, will fill Paul's cup of joy to the very brim. On these heights moves the soul of Paul in the prospect of death.

V. 5 An aorist participle now follows - Having received a reminder of the unhypocritical faith in thee. The aorist indicates some one special reminder that had come to Paul. Something had occurred in Rome and under Paul's eyes, which very vividly reminded him of Timothy and of Timothy's unhypocritical faith. Paul thanks God for preserving the faith of Timothy to the present time. It was an unmixed faith, a faith resting upon the knowledge and consisting in the acceptance of the salvation in and through Christ. Timothy had been exceptionally fortunate in having received proper instruction in the doctrine of the truth. His grandmother Lois and his mother Eunice, both of whom apparently belonged to the true Israelites that waited for the revelation of the Messiah, had also embraced Christianity. But the same Christian faith which lived in them dwelt also in the heart of the grandson and son. Of that Paul is persuaded.

APPLICATION - the home, an important factor in religious education! We bear in mind that this true God of Paul's ancestors and this true Israelite faith of Timothy's mother and grandmother to which Paul and Timothy both hold with the New Testament Gospel faith were being condemned in Rome as an illegal religion. Paul was facing death on this charge. What would happen to Timothy and to others, to the Christian churches everywhere, if the imperial authorities proceeded consistently along this line? This explains the admonitions that follow in this letter. Paul the expectant martyr is fortifying his child and through him the churches under him in advance.

V6-7 Confer Greek Testament

v.6. *hen* – acc. sing. fem.

anamimnesko – pres. 1st pers. - exhort (remind) with particular reference to the consciousness of a duty in the mind of Timothy.

anazopurein – pres. inf. act. - to revive a fire, to kindle up a dormant fire, to stir up, quicken one's powers. All natural gifts and abilities were to be intensified and applied to the sacred office (as this word indicates to kindle new life).

charisma – free gift, a divinely conferred endowment - not only the ability to teach but also the courage and readiness to perform the work.

epitheseos – gen. sing. from *epithesis* - to put, place on, the act of placing upon - imposition of hands.

V. 7 *edoken* 3 pers. sing. 1 aor. ind. act. from *didomi* – give.

deilias – gen. sing. - fearful, timid cowardly. Such fear leads to a slavery of one person's spirit to another.

sophronismou - a rendering sound-minded – represents activity of *sophronizein*.

TRANSLATION: For which cause I remind thee to fan the flame of the gift of God which is in thee through the laying on of the hands of me. For God gave not to us a spirit of cowardice but of power and of love and self-control.

V. 6 The extraordinary advantages and blessings which he had enjoyed also imposed obligations or responsibilities upon Timothy. Timothy had been instructed in early childhood in the Old Testament Scriptures. His conversion consisted in his turning from the expectation of a coming Messiah to the trust in Him who had been manifested. Since then he had received a rich measure of God's grace, had also the ability to teach and the willingness to teach as special evidences of God's mercy; therefore Paul finds it expedient to remind him of the obligations attending this gift as it had been transmitted to him through the laying on of Paul's hands. Timothy was to rekindle the gift of grace imputed to him. The fire of faith, love and confidence, of courage to speak in joyful proclamation of the Gospel was still in him; but he was in danger of neglecting it; hence the admonition to rekindle it so that the work of the Lord would not suffer or be hampered.

V. 7 This supports what Paul has just said, The spirit that lives in a Christian and should especially encourage pastors is not one of discouragement, cowardice, or fear. Such fear leads to a slavery of one's person's spirit to another. That is the spirit which produces hirelings, men that cater to the itching ears of their hearers; it is the spirit that finally leads to hypocrisy and denial of the faith. The Christian pastor must exhibit a sound mindedness which will keep him from losing his balance in the midst of the surge of hostile opinions and a lack of cooperation on the part of his own people.

The spirit of power and strength (*dynamis*) of an energy rooted in the omnipotence of God keeps the spirit keen and alert, so that the enemies do not even get an opportunity to use their tricks. Ps. 46:2; 2 Cor.12:9; Phil. 4:13; Is 40:31.

A Christian pastor will exhibit a spirit of love which enables one not only to offer work freely but also to make sacrifices for the Lord's cause. Love with its power faces and conquers the world's hostility. It burns on and on. It sees all the sin and woe and its one purpose is that of Jesus, to seek and to save. The spirit of sound (sane) mindedness (*Besonnenheit*) that enables the Christian pastor to use sound common sense under all circumstances to employ that tact and diplomacy which chooses the best Method in all situations is most needed in dangerous times. This is a gift of grace through the Holy Spirit and should therefore be found in all pastors as well as in all Christians who recognize their duty of placing their talents into the service of the Lord. It is a gift we all need to pray for every day.

APPLICATION: There is a constant need for rekindling the right enthusiasm for the ministry and its privileges. This is especially the case in our materialistic age.

Paul Admonishes Timothy to Steadfastness V. 8-14

V.8-14 Cf. Greek NT.

V8. *epaischunthes* - 3 pers. sing. 1 aor. subj. pass. - *epaischunamai* - to be ashamed of.
marturion - matter of solemn declaration - testimony. *martus* – witness.
sugkakopetheson – 2 pers. sing. 1 aor. imp. - to suffer evils along with anyone. Share tribulations and crosses.

V.9. *sosantos* – gen. sing. masc. part. 1 aor. act. - save, rescue.
kalesantos – gen. sing. masc. part. 1 aor. act. - to call into one's presence.
prothesin – acc. sing. *prothesis* – purpose, predetermination.
dotheisan – acc. sing. fem. part. 1 aor. pass. - *didomi* - give, bestow, present.

V 10. *phanerotheisan* – acc. sing. fem. part. 1 aor. pass. *phaneroo* – reveal.
katargesantos – gen. sing. masc. part. 1 aor. act. - render useless, make empty.
photisantos – gen. sing. masc. part. 1 aor. act. - *photizo* – *phos* - bring to light, reveal.

V. 11. *etethen* – 1 pers. sing. aor. ind. pass. - *tithemi* - to act with design in a certain arrangement or position.

v.12. *pascho* – to suffer, endure evil – 1 pers. pres.
epaischunomai - to be ashamed of – 1 aor.
oida - to know
pepisteuka - 1 pers. sing. perf. ind. – *pisteuo*.
pepeismai - 1 pers. sing. perf. ind. pass. - *peitho* – persuade.
paratheken – acc. sing. *paratithemi* - a deposit, a thing committed to one's charge
phulaxai – 1 aor. inf. act. - *phulasso* - guard, defend, preserve.

v. 13. *upotuposin* – acc. sing. - a form, sample, pattern.
ugaiainonton – gen. pl. masc. part. pres. - to be sound (healthy) in faith and doctrine.
hekousas - 2 pers. sing. 1 aor. ind. act. *akouo* - to hear, heed, listen.

V.14. *phulaxon* – 2 pers. sing. 1 aor. imp. act. - guard, defend, preserve.
enoikountos – gen. sing. neut. pres. part. - to dwell in, inhabit, to be infixed mentally.

TRANSLATION v. 8-14: Therefore be thou not ashamed of the testimony for our Lord nor of me the prisoner of him, but suffer ill for the Gospel, according to the power of God (in accord with God's power), of the one who saved us and having called (us) with a holy calling not according to the works of us but according to (his) own purpose and grace, that given to us in Christ Jesus before times eternal but manifested now the epiphany of our Savior Christ Jesus abrogating on the one hand death bringing to light on the other (hand) life and incorruption through the Gospel for which I was appointed an herald and an apostle, a teacher. For which cause also these things I suffer but I am not ashamed for I know whom I have believed and I have been persuaded that he is able to guard the deposit of me to that day. Have thou a pattern of

(being) healthy words which thou heardest from (of) me in faith and love in Christ Jesus. Guard good deposit through the Holy Spirit (him who dwells) dwelling in us.

COMMENTS: V. 8 The main thought of the chapter is: Be not ashamed - I am not ashamed, Onesiphorus was not ashamed. This is based on v.3-5 and v6-7 rests on that and the reminder concerning Timothy's gifts and the spirit which he and Paul have received; and on this is placed the specific call not to be ashamed no matter what the suffering, just as Paul in prison is not shamed, neither was Onesiphorus.

Timothy should not dread nor fear the dishonor and disgrace which his confessing of Christ was sure to bring upon him; he should not flee from the lot which is inevitable to the followers of Christ. Rom.1:16; Mk. 8:38 8; Heb. 11:26. Paul calls the preaching of New Testament the testimony of Christ because Christ is the center of the entire doctrine of salvation; that message must be proclaimed from every Christian pulpit. The message of the Gospel is that of eternal life, because it testifies of Christ. John 5:39; 1 Cor. 2:1; 2 Thess. 1:10. Just because every person that publicly professed allegiance to the so-called illegal religion had to expect persecution therefore Timothy was not to be ashamed of his faith and confession. Timothy, however, might be inclined to withdraw from Paul in his unfortunate position. Instead he should acknowledge these fetters as a badge of honor, should not be ashamed of Jesus nor of Paul His apostle (captive of Christ) bound for His sake and join him in his suffering for the Gospel. If the same fate come upon him he should be ready to bear the yoke of his Lord. For that God would grant him the measure of strength which he (and every believer) needs to bear up under the afflictions associated with the Christian station.

V.9 This strength is gained through the truth revealed in the Gospel and granted by His grace. The apostle now uses the strongest argument at his disposal to impress upon Timothy and every Christian the necessity of remaining steadfast in the confession of Christ unto the end. It is God that saved us, that is our Savior; salvation is complete, ready before the eyes and hearts of all people. The manner in which this objective fact of salvation is applied to men is explained in the exegetical phrases. *Hemas* refers to all those persons who were included in God's election, whom he selected without any regard for any specific quality of worthiness in them. This call was not immediate but issued in and through the Gospel which pleads with men to accept the proffered grace. Rom.8:30; 9:28; 1 Cor.1:9; Gal.1:6.15. It is a holy calling because of its mediator - the Holy Ghost. At the same time, however, He did issue an absolute call simply on the basis of the majesty of His divine will. He called men according to His own purpose and grace. Purpose and grace placed side by side for the vocation which is effective, is an expression of the grace of God. Rom. 8:28; 9:11; Eph. 1:11; 3:11. Before the foundations of the world were laid His gracious counsel of love was formulated which resulted in our invitation by virtue of which we should be His own and live with Him eternally. We have here in v. 8-9 described the way of salvation according to the Pastoral letters.

V. 10 *Phanerotheisan* implies a visible revelation that can be noted by the senses of man, John 1:14; Gal. 4:4. The grace of God in Christ Jesus was thus present and ready from eternity. Then in the fullness of time God made known His grace to mankind. In Jesus the election of grace is personified as *epiphaneia* shows. It was made manifest not by mere teaching or preaching but by a bodily manifestation which could be conceived of by the sense, John 1:14. Through the entire life, suffering and death of Christ the grace of God has been made manifest and brought to the attention of man in bodily, visible form who was their brother according to the flesh. The climax of the Savior's work is indicated in the *katargesantos* - make ineffective

and futile, paralyze, destroy rendering death helpless, making it a mere figurehead, 1 Cor. 15:55-57. Death can no longer conquer us who are in Christ Jesus. Instead life and immortality are our lot through the work of our Savior. We have reentered the fellowship of life with God, which shows itself in immortality, in incorruption. *Aphtharsia* (incorruption) indicates that life which we now possess reaches its full fruition and power in a condition which completely excludes corruption and thus partakes of divine immortality. All these are gifts through the Gospel, as the means by which these blessings are actually transmitted. Such is the blessed glory of the Gospel, as the apostle has briefly summarized it here for Timothy as well as for all Christians of all times.

V. 11 The next section in itself a proud assertion, also states why Timothy should not be ashamed of him and his bonds. *Etethen* takes away all uncertainty, making the ministry of the apostle a permanent office, with specific functions. Every word used by the apostle brings out a certain phase of his work. He is a herald with a glorious proclamation, announcing the truth and calling men to the Savior. Christians should also grow in knowledge of their Lord Jesus Christ by the same method. He is an apostle a representative and ambassador, belongs to those who for all times were to be the teachers of the New Testament Church. And finally Paul was a teacher constantly in office, continuously expounding the facts of salvation to men, his special field being that of the Gentiles. Rom. 10:17; John 17:20; 8:47; Lk. 10:16.

How could Timothy under these circumstances feel ashamed of his teacher? These truths might well be applied to the work of the ministry today.

V. 12 The hardships and sufferings of his imprisonment were the necessary result and consequence of his call and ministry. He on his part did not feel ashamed of the situation. To suffer for the sake of Christ is not a dishonor, but an honor. For this reason the apostle is able to write in the joyful confidence of faith - for I know in whom my faith rests. *Pepisteuka* gives the source and foundation of his joyful trust. His faith has reached its completion; it rests in the certainty which he has gained. "I am persuaded that He is able to keep that which I have entrusted to Him until that day." Every word is an expression of firm trust in God. I am persuaded *kai pepeismai* doubly emphasizes the confidence of faith; and *paratheke* (accumulated goods which are to be used - 1 Tim. 6:20) is the certainty of the salvation through Christ. The apostle has entrusted the salvation of his soul to the heavenly Father who is competent for guarding - *dynatos*. Salvation is His gift in the possession of a believer, a treasure to be used and applied, while at the same time He also watches over this treasure so that it remains safe till his own *parousia* (arrival). We are kept by the power of God through faith unto salvation, 1. Pet. 1:5.

V. 13 The admonition now follows as a matter of course: the example of wholesome words hold fast which thou hast heard from me in faith as well as in love which is in Christ Jesus. *Hypotuposis*, example, copy-head, very likely a summary or outline of the truth which Paul had received from the Lord and now passed on to his disciple, 1 Cor. 3:2; Heb. 5:12-14. This summary of doctrine Timothy was to use in faith and love in Christ Jesus. *Pistis* and *agape* indicate the manner of accepting and using the truth received from the apostle in the instruction given by him. A pastor who studies the truth of the Gospel, is to do so with full acceptance of faith and with a love toward God and the neighbor motivating and determining his studies and their application in life, Col. 1:4; I John 4:9, 16.

v. 14 We come to the climax of the apostle's admonition. The excellent deposit guard through the Holy Spirit that dwells in us. The *paratheke* in both the objective and subjective sense. The treasure of the Word of God as received by the apostle's instruction, and the

assurance of salvation therewith conveyed, are to be guarded by Timothy and that through *dia* ... is full of encouragement and strength, Not by our own reason or strength but by the Holy Ghost that dwells in us, Acts 18:5; 1 Cor. 2:4; 1 John 5:6. This truth must be guarded against all contamination. In his own power, by his own strength, it is true that no pastor is able to defend and guard the doctrine of Christ against the various attacks that are made against it. The precious blessing of this evangelical truth can be kept safe only through the work of the Holy Ghost. Even in Baptism this Spirit has made His abode in us, and He will continue to use our hearts as His shrine as long as we continue in the words of our Savior. What comfort for the simple, faithful minister of the Word.

Paul's Sorrowful and Cheerful (Encouraging) Experiences V. 15

- V. 15 *Oidas* - 2 pers. sing. of *oida* - you know.
apestraphesan - 3 pers. pl. 2 aor. ind. pass. – *apostropho* – turn away, desert.
- V. 16 *doe* – 3 pers. sing. 2 aor. opt. act. - *didomi* – give.
eleos – mercy, pity.
oiko – dat. sing. of *oikos* - household dwelling.
pollakis – adv. often, many times.
anepeuxen – 3 pers. sing. 1 aor. ind. *anapsucho* – refresh, cheer (recreate by fresh air).
alusin – acc. sing. – chain.
epaischunthe - 3 pers. sing. 1 aor. subj. pass. – *epaischunomai* - to be ashamed.
- V. 17 *genomenos* – nom. sing. masc. part. 2 aor. - *ginomai* – come.
ezetesen - 3 pers. sing. 1 aor. ind. act. *Zeteo* - seek, search after.
heuren - 3 pers. sing. 2 aor. ind. act. - *heurisko* – find.
- V. 18 *heurein* – 2 aor. inf. act. *eurisko*.
diekonesin - 3 pers. sing. 1 aor. ind. act. - *diakonew* - serve, wait upon, convey.
beltion – neut. sing. used adverbially - (better) very well.
ginoskeis - 2 pers. sing. pres. ind. act. *ginosko* - to know, perceive.

TRANSLATION: V. 15. You know this that all the ones in Asia turned away from me, of whom is Phygelus and Hermogenes. V.16. May the Lord give mercy unto the household of Onesiphorus because often he refreshed me and was not ashamed of my chain. V.17. But coming to be in Rome he diligently sought and found me. V.18. May the Lord give to him to find mercy from the Lord in that day and what things he served (me) in Ephesus you very well know.

COMMENTS: V. 15. These historical references are closely connected with the foregoing section in which Paul had emphasized the thought that Christians will gladly suffer persecution for the sake of Christ. His first statement is a complaint of the treatment accorded him by some that formerly professed friendship for him.

Apestraphesan - this turning aside or away from the apostle may have been an act of dread or fear in view of the danger involved in taking his part, but it may also have included an element of denial of the truth. *Pantes* seems to imply that the apostle had sent word to certain influential Christians of Asia Minor, specifically some from Ephesus and neighborhood, to serve

as witnesses in his behalf, but that these men had dreaded the ordeal of appearing in the imperial court and feared evil results for themselves. In the case of two men whose names he mentions, it seems that this conduct had struck the apostle with special force, and a final denial of the Gospel seemed to be only a matter of time. They had been ashamed of his bonds and might be expected soon to be ashamed of his Lord.

Phygelus and Hermogenes are otherwise not known in the Scripture. The underlying thought no doubt is that Timothy on his part should not join such as were ashamed of the apostle.

V. 16 In striking contrast to this selfish behavior the apostle calls attention to the conduct of one other member of the Asian church. "May the Lord grant mercy to the house of Onesiphorus, because often he refreshed me and was not ashamed of my chain but coming to Rome he quickly sought me out and found me." Onesiphorus whose name is here mentioned as a shining example to Christians of all times, very likely had passed away in the meantime, but his kindness is to be rewarded in the blessings of God upon his household, Prov. 14:26; Ps 37:25; Prov. 20:7. This man had provided refreshment and comfort, both for the body and for the soul of Paul. *Anapsychein* may refer to both physical and spiritual refreshment. This man, as a true Christian friend, did not regard the chains of the apostle as a mark of disgrace and dishonor. He did not, because of the danger involved, desert the cause of his teacher.

V. 17 It seems that even the Christians in Rome did not know just where the prison of Paul was located. *Genomenos* may indicate that Onesiphorus came to Rome on business, although the thought of his having come for the express purpose of looking up the apostle in his prison is just as plausible. *Spudaios* - eagerly, zealously. He did not permit himself to be discouraged in his search, but persevered until he had determined the whereabouts of the apostle, in order to offer to him the services which he so sorely needed at this time.

V. 18 This is considered by some as a parenthetical remark but is not to be construed as a prayer for the dead. Paul, as it were, is in spirit standing before the judgment throne of God, is appealing to the judge and offering proof of the faith which lived in this Christian brother. *Eleos* here in the wider sense of grace plus the warm-heartedness which takes a direct interest in all the misery of human beings. Not only this particular good deed of Onesiphorus, but also his previous conduct is evidence sufficient to show that he was in truth a believer in the Savior.

Finally the apostle appeals to Timothy's own knowledge of the case: "and in how many ways he served me in Ephesus thou knowest best." Timothy was familiar with the good works of this Christian brother, had had even more occasion to appreciate the kindness and brotherliness of Onesiphorus than Paul. Timothy himself had been in Ephesus as a witness of some of the deeds of kindness, and was therefore able to judge for himself even better than Paul whose opinion therefore need not influence him.

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