

STUDIES IN THE SECOND EPISTLE OF PAUL TO TIMOTHY

“THE TWELVE STEPS TO A FANTASTIC FINISH”

STUDY #3: 2 Timothy 1:13-18

“Courage: I Am Willing to Pay the Price”

Key verse 2:15 — *“Make every effort to present yourself to God, approved, as a workman who does not need to be ashamed, guiding the word of truth along a straight path.”*

TEXT:

Key verse 1:13

v. 13 Be holding fast the standard of sound words which you heard from me, in faith and love which are in Christ Jesus.

v. 14 Guard the precious deposit which has been entrusted to you through the Holy Spirit who is dwelling in us.

v. 15 You are knowing this, that all who are in Asia turned away from me, among whom are Phygellus and Hermogenes.

v. 16 May the Lord grant mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chain.

v. 17 But when he was in Rome, he eagerly searched for me and found me.

v. 18 May the Lord grant to him to find mercy from the Lord on that day. And what services he rendered in Ephesus you are knowing very well.

INTRODUCTION:**Coffee at Camp on a Winter's Eve**

The cook-fire's gone to coals. Hung on a hook
 Above it steams a battered coffee pot,
 Its blue-and-white enamel edged in black
 Exactly like this late December night
 With snow flakes swirling 'round the deep'ning dark
 And melting in the glow-edged drifting smoke.

We cradle hot tin cups in cold, stiff hands
 And think of home, and don't say very much
 As Coosie stirs the beans and eyes the bread,
 His warbling whistle caught part-way between
 The wind and half-remembered melodies—
 Oh, holy night, silent night, jingle bells—
 And all the while somewhere beyond the clouds
 A single brilliant star calms down the herd.

Andy Wilkinson

(Taken from card titled "Tin Cup" by Duward Campbell, © 1995 Greyhorse)

(Cowboy Poetry by Larry McWhorter)

The Confrontation

A bride and groom of just three days
Were engaged in a newlywed ritual,
She was goin' thru his old batchin' gear
And disposing of each non-essential.

“How can you eat from this nasty stuff?
This skillet's caked over with grease!
It might have been fine for you and your friends
But you'll find I'm harder to please.

We'll throw out your dishes, silver, and cups,
None of them match anyway.
We'll use the new stuff that was given to us
By our friends on our wedding day.

“Take out your sheets and pills to burn
They really are starting to reek.
If I didn't know better I'd swear that you
Hadn't washed them in over a week.”

He started to tell her the weeks had been two,
But he'd just turned the sheets 'for they wed,
But wanting to please the love of his life
Once more he gave her his head.

Piece by piece she did away
With utensils he'd used o'er the years.
Sometimes he'd bow up, but then he'd back down,
Caving in to her newlywed tears.

Then she came to a vessel that sat on the stove.
Looked in it and let out a scream.
“You take this outside and throw it away
Or scrape the insides 'til it's clean!”

His jaw set in stone, his eyes were but slits
His stare hit his bride with a jar.
The time had come to make a stand
For his precious had just gone too far.

“For two hours I’ve listened to you
Complain of my batchin’ days faults.
I give you your way ‘cause you may be right
But here’s where subservience halts.

“Now I got a lot, but I give up some too
When I entered our nuptial task.
So I don’t think a good cup of brew
Is too much for a feller to ask.

“It’s take me years to season it right,
I’m sorry it don’t’ suit your taste,
But the brew that goes through that gadget you use,
To me is industrial waste!

“No I said I do and I meant it for true.
You’re privy to all that I’ve got.
But woman, we’re thru the moment that you
Take a scrub brush to my coffee pot.”
pp. 130-31

(Don’t Dig for Water Under the Outhouse and Other Cowboy Commandments
by Texas Bix Bender)

DON’T LET THE SUN CATCH YOU IN BED.

p. 3

STAND UP STRAIGHT
AND GIVE FOLKS SOMETHING
TO LOOK AT.

p. 47

GOOD MANNERS GO
A LONG WAY TOWARDS
MAKING ANYBODY
MORE ATTRACTIVE.

p. 79

(All Hat & No Cattle: A Guide for New Texans and All the West of Us
by Anne Dingus)

ANGRY

That really ruffles my tail feathers.

I'll fix your wagon.

I'd like to rid the ground of his shadow.

I'd like to put a rattlesnake in his pocket and ask him for a match.

She tore off a strip about it.

He had a conniption fit.

He had a hissy fit.

He looks like somebody stole his clothes wile he was swimming.

Tail up and stinger ready.

pp. 49-63

12 Days of Christmas . . . Texas Style

On the 12th day of Christmas, my true love gave to me . . .

12 bulls-a-snortin',
11 tumbleweeds (weeds-a-tumblin')
10 politicians
9 horned toads
8 Dallas Cowboys
7 buckin' broncos
6 blue bonnets
5 mockinbirds
4 prickly pears
3 oil wells
2 pairs of spurs
and an armadillo in an oak tree

(Received via e-mail from Nesom & Beth Burt, December 6, 2000)

(Over The Hill & On A Roll: Laugh Lines for the Better Half of Life
by Bob Phillips)

Another way to tell if you've gone over the hill is a change of interests. Do you find yourself interested in early-bird specials and doggy bags? Have terms like arthritis, cellulite, crow's-feet, varicose veins, sunspots, and pacemakers entered your vocabulary? Have products like Polygrip, Geritol, Preparation H, Depends, and stewed prunes become household items?

When you begin noticing stretch marks, multiple chins, wrinkles, and folds—and your belt buckle is disappearing—it might be a sign that changes have occurred. A confirmation is when your upper arms hang and shake as you walk and your derriere drags on the ground.

When you put on your makeup with a trowel and your hair turns gray or even blue . . . you've probably gone over the hill. That is the time when you wish you could have some of Dick Clark's cells put into your body.

You can tell if you're over the hill when you put tenderizer in your oatmeal.

You can tell if you're over the hill when you get more get-well cards than junk mail.

You can tell if you're over the hill when your favorite exercise is a good brisk sit.

You can tell if you're over the hill when you begin using words like spry, plasma, salt-free, and fast temporary relief.

You can tell if you're over the hill when it takes a half-hour to wake up your leg.

You can tell if you're over the hill when you attend seminars on death planning, nutrition education, and grief therapy.

You can tell if you're over the hill when you believe that regularity is more important than popularity.

pp. 6-7

We grow old not so much by living but by losing interest in living.

p. 26

One couple lived together for 60 years without a single argument.

Their secret? They shared the same hearing aid!

p. 71

So you think your day is going bad . . .

This will give you a perspective of enjoying the life we have.

Fire authorities in California found a corpse in a burned out section of forest while assessing the damage done by a forest fire. The deceased male was dressed in a full wet suit, complete with SCUBA tanks on his back, flippers, and face mask.

A postmortem revealed that the person died not from burns, but from massive internal injuries. Dental records provided a positive identification. Investigators then set about to determine how a fully clad diver ended up in the middle of a forest fire. It was revealed that, on the day of the fire, the person went for a diving trip off the coast some 20 miles away from the forest.

The firefighters, seeking to control the fire as quickly as possible, called in a fleet of helicopters with very large dip buckets. Water was dipped from the ocean then flown to the forest fire and emptied. You guessed it. One minute our diver was making like Flipper in the Pacific, the next he was doing the breast stroke in a fire dip bucket 300 feet in the air. Apparently he extinguished exactly 5'-10" of the fire.

Some days it just doesn't pay to get out of bed! This article was taken from the California Examiner, March 20, 1998 **STILL THINK YOU ARE HAVING A BAD DAY?**

A man was working on his motorcycle on his patio and his wife was in the kitchen. The man was racing the engine on the motorcycle when it accidentally slipped into gear. The man, still holding on to the handle bars, was dragged through the glass patio door. The wife ran to the phone and summoned an ambulance.

Because they lived on a fairly large hill, the wife went down the several flights of stairs to the street to escort the paramedics to her husband. After the ambulance arrived and transported the man to the hospital, the wife uprighted the motorcycle and pushed it outside. Seeing that gas was spilled on the floor, the wife got some paper towels, blotted up the gasoline, and threw the towels in the toilet.

The husband was treated and released to come home. Upon arriving at home, he looked at the shattered patio door and the damage done to his motorcycle. He became despondent, went to the bathroom, sat down on the toilet and smoked a cigarette.

After finishing the cigarette, he flipped it between his legs into the toilet bowl while still seated. The wife, who was in the kitchen, heard the loud explosion and her husband screaming. She ran into the bathroom and found her husband lying on the floor. His trousers had been blown away and he was suffering burns on the buttocks, the back of his legs and his groin. The wife again ran to the phone to call the ambulance. The very same paramedic crew was dispatched and the wife met them at the street. The

paramedics loaded the husband on the stretcher and began carrying him to the street.

While they were going down the stairs to the street accompanied by the wife, one of the paramedics asked the wife how the husband had burned himself. She told them and the paramedics started laughing so hard, one of them slipped and tipped the stretcher, dumping the husband out. He fell down the remaining stairs and broke his arm. (Taken from a Florida Newspaper)

Now that is a bad day. Don't you complain about yours . . .

(Received via e-mail from Hal Horton, October 16, 2000)

Things You Need to Know

These are from a book called “Disorder in the Court.” These are things people actually said in court, word for word, taken down and now published by court reporters—who had the torment of staying calm while these exchanges were actually taking place.

Q: What is your date of birth?

A: July fifteenth.

Q: What year?

A: Every year.

Q: What gear were you in at the moment of the impact?

A: Gucci sweats and Reeboks.

Q: What was the first thing your husband said to you when he woke up that morning?

A: He said, “Where am I, Cathy?”

Q: And why did that upset you?

A: My name is Susan.

Q: Sir, what is your IQ?

A: Well, I can see pretty well, I think.

Q: Were you present when your picture was taken?

Q: So the date of conception (of the baby) was August 8th?

A: Yes.

Q: And what were you doing at that time?

Q: She had three children, right?

A: Yes.

Q: How many were boys?

A: None.

Q: Were there any girls?

Q: You say the stairs went down to the basement?

A: Yes.

Q: And these stairs, did they go up also?

Q: All your responses must be oral, OK? What school did you go to?

A: Oral.

Q: Are you qualified to give a urine sample?

Q: Doctor, before you performed the autopsy, did you check for a pulse?

A: No.

Q: Did you check for blood pressure?

A: No.

Q: Did you check for breathing?

A: No.

Q: So, then it is possible that the patient was alive when you began the autopsy?

A: No.

Q: How can you be so sure, Doctor?

A: Because his brain was sitting on my desk in a jar.

Q: But could the patient have still been alive nevertheless?

A: Yes, it is possible that he could have been alive and practicing law somewhere.

(Received via e-mail for PapaZ123@aol.com, July 24, 2000)

(Holy Humor: Inspirational Wit and Cartoons by Cal and Rose Samra)

Moses had a press agent named Sam. When he and his people got to the Red Sea with the Pharaoh's armies in hot pursuit, he called for Sam and asked: "Where are the boats?"

"Oh, I'm sorry, Moses," Sam said. "I was so busy with the press releases, newspapers and bookings, I forgot to order the boats."

"You idiot!" Moses exclaimed. "What do you want me to do — raise my staff and ask God to part the Red Sea?"

"Hey, boss," Sam said, "If you can do that, I could get you two pages in the Old Testament."

—Steve Feldman
Jefferson City, MO

p. 27

HIM NO FOOL

A United States pilot in Hong Kong met a fellow who claimed he had been a kamikaze pilot in World War II. "War all over now," he said. "We be friends—my name Chow Mein."

"But kamikaze flyers were suicide pilots," said the American. "If you really had been one, you'd be dead now."

The former kamikaze smiled wryly, "Me chicken Chow Mein."

(From InfoSearch 3.51)

HOW TO TREAT A WILDCAT

Writing in “Moody Monthly,” Carl Armerding recounted his experience of watching a wildcat in a zoo. “As I stood there,” he said, “an attendant entered the cage through a door on the opposite side. He had nothing in his hands but a broom. Carefully closing the door, he proceeded to sweep the floor of the cage.” He observed that the worker had no weapon to ward off an attack by the beast. In fact, when he got to the corner of the cage where the wildcat was lying, he poked the animal with the broom. The wildcat hissed at him and then lay down in another corner of the enclosure. Armerding remarked to the attendant, “You certainly are a brave man.” “No I ain’t brave,” he replied as he continued to sweep. “Well, then, that cat must be tame.” “No,” came the reply, “he ain’t tame.” “If you aren’t brave and the wildcat isn’t tame, then I can’t understand why he doesn’t attack you.” Armerding said the man chuckled, then replied with an air of confidence, “Mister, he’s old—and he ain’t got no teeth.”

(From InfoSearch 3.51)

THE PRICE OF FREEDOM

On July 4, 1776, the final draft of the Declaration of Independence was adopted by the 13 colonies in the Pennsylvania State House. The representatives who attached their signatures to the document knew that the cost would be high.

In his thrilling book *The Rest of the Story*, Paul Harvey calls the roll of those brave men who said, “And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.” The author tells an amazing account of 56 gallant patriots and the awesome sacrifice they made to fulfill this solemn vow. We should always remember what they did to gain our nation’s freedom lest we take for granted that precious commodity. Liberty never comes cheap!

(From InfoSearch 3.51)

The Lion's Tail

Adrian Rogers tells about the man who bragged that he had cut off the tail of a man-eating lion with his pocket knife. Asked why he hadn't cut off the lion's head, the man replied: "Someone had already done that."

Source unknown

Multiple, 10,000 Sermon Illustrations, (Dallas, Texas: Biblical Studies Press) 2000.

(Logos Library System)

Corporate Manager Survey

A study was recently completed on corporate managers. In it they were asked if they voiced positions that (1) focused on the good of the company, rather than personal benefit; and (2) jeopardized their own careers. Emerging from this study were the four leader-types which are found in all organizations.

- Type #1—courageous. These people expressed ideas to help the company improve, in spite of personal risk of opposition.
 - Type #2—confronting. These people spoke up, but only because of a personal vendetta against the company.
 - Type #3—calloused. These people didn't know, or care, whether they could do anything for the company; they felt helpless and hopeless, so they kept quiet.
 - Type #4—conforming. These people also remained quiet, but only because they loathed confrontation and loved approval.
- The researchers discovered that the courageous managers accomplished the most, reported the highest job satisfaction, and eventually were commended by superiors. Their commitment had certainly improved the quality of their lives.

Courage—You Can Stand Strong in the Face of Fear,
Jon Johnston, 1990, SP Publications,
pp. 138-139

Multiple, 10,000 Sermon Illustrations, (Dallas, Texas: Biblical Studies Press) 2000.

(Logos Library System)

Age

Grow old along with me!
 The best is yet to be,
 The last of life, for which the first was made:
 Our times are in His hand
 Who saith, "A whole I planned,
 Youth shows but half; trust God: see all, nor be afraid!"

Robert Browning (1812-1889), British poet.
Dramatis Personae "Rabbi Ben Ezra" (1864).

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MEN OF COURAGE

Courage is an outgrowth of strong conviction and an evidence
 of good character.

(source unknown)

NATHAN HALE

Where is the noble American breed which once was personified in the legend of Nathan Hale. Here a 21-year-old school teacher volunteered to go behind British lines and collect information for George Washington during the Revolutionary War. When he was caught, he faced death. With a rope hanging around his neck he said:

"I only regret that I have but one life to give for my country."

(source unknown)

PATRICK HENRY

Where are the Patrick Henry's who say, "It is vain, sir, to extenuate the matter. Gentlemen may cry, 'peace, peace', but there is no peace. The war is actually begun. The next gale that sweeps from the north will bring to our ears the clash of resounding arms. Our brethren are already in the field. Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God. I know not what course others may take, but as for me, give me liberty, or give me death."

CONFUCIUS

Confucius said:

"To see what is right and not to do it, is a real want of courage."
(source unknown)

WINSTON CHURCHILL

Winston Churchill wisely said:

"If you will not fight for right when you can easily win without bloodshed, if you will not fight when your victory will be sure and not too costly, you may come to the moment when you may have to fight with all the odds against you and only a precarious chance of survival."
(source unknown)

WILL DURANT

Will Durant said:

"No great nation has ever been overcome until it has destroyed itself."
(source unknown)

Private First Class Butch Strickland wrote a prophetic letter on his own death, before giving his own life in a rescue of a wounded buddy on February 1, 1966:

Dear Folks:

I am writing this letter as my last one. You probably already received word that I am dead and that the government wishes to express its deepest regret. Believe me, I didn't want to die, but I know it was part of my job.

I want my country to live for billions and billions of years to come. I want it to stand as a light to all people oppressed and to guide them to the same freedom we know. If we stand and fight for freedom, then I think we've done the job God sent down for us. It's up to every American to fight for the freedom we hold so dear. We won't be able to look at ourselves in a mirror, much less at our sons and daughters because we have failed our God, our country, and our future generations.

I fought for Sandy, Gale, Nell, Mom and Dad. When her kids get old enough, they'll probably have to fight too. Tell them to go proudly and without fear of death because it is worth keeping the land free.

I remember a story from Mr. William's English classes when I was a Freshman in high school that said, 'The cowards die a thousand times, the brave die but once'.

Don't mourn me, mother, for I am happy. I died fighting my country's enemies and I will live forever in people's minds. I've done what I've always dreamed of. Don't mourn me, for I died a soldier of the United States of America. God bless you all and take care. I'll be seeing you in heaven.

Your loving son and brother,

Butch
(source unknown)

Just recall the battles that were fought for you and me,
The valiant men who fought and died to keep our country free;
The line would circle round the globe if they were on parade
A debt so overwhelming, it ne're can be repaid.
(source unknown)

courage**cour•age** *noun*

quality of being brave: the ability to face danger, difficulty, uncertainty, or pain without being overcome by fear or being deflected from a chosen course of action • *He showed great courage throughout this difficult time.*

WORD KEY: SYNONYMS

courage, bravery, fearlessness, nerve, guts, pluck, mettle

CORE MEANING: personal resoluteness in the face of danger or difficulties
courage; the most general term, indicating fearlessness and determination, whether physical, mental, or moral, against a wide range of difficulties or danger; **bravery;** a slightly narrower term, emphasizing a lack of physical fear; **fearlessness;** a term similar to *bravery*, but less commonly used; **nerve;** coolness and steadiness, sometimes with the suggestion of calculated risk-taking; **guts;** a widely used slang term suggesting boldness or fortitude when faced with a difficult or potentially dangerous situation; . . .

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(Sport Shorts Calendar by Jay Carty)

There's no substitute for guts.

Paul "Bear" Bryant, College Football Coach

(January 13)

You've got to believe deep inside yourself that you're
destined to do great things.

Joe Paterno, College Football Coach

(January 19)

(Four Pillars of a Man's Heart: Bringing Strength Into Balance by Stu Weber)

Think of your biblical heroes. Most often one of the things they had in common was a warrior's heart. Check it out.

- With 318 men of his own household, Abraham pursued four kings and *four armies*, divided his forces, struck his enemies by night, thoroughly routed them, and rescued their hostages.
- Joshua led his green troops against walled cities, populated by giants.
- Caleb, eighty-five years young, didn't want to sit around in a deck chair drinking Ensure. He pleaded for the opportunity to drive God's enemies out of a chunk of rough hill country. And then went out and did it.
- Nehemiah sent his men out to rebuild Jerusalem's shattered wall with trowels in one hand and swords in the other.
- Stephen stood toe to toe and all alone against the whole ruling body of Israel, condemning them from their own cherished history, and pointed to the Christ they'd killed, now sitting in glory at His Father's right hand.

p. 149

In our study of 2 Timothy we are pursuing the TITLE:

THE TWELVE STEPS TO A FANTASTIC FINISH.

Thus far we have looked at:

Step #1: INTEGRITY: Getting It All Together (2 Tim. 1:1-7)

Step #2: CONVICTION: Here I Stand, God Help Me (2 Tim. 1:8-12)

That brings us now to:

Step #3: COURAGE: I Am Willing To Pay The Price (2 Tim. 1:13-18)

Our KEY VERSE in this study is going to be the first one, verse 13:

“BE HOLDING FAST THE STANDARD OF SOUND WORDS WHICH YOU HEARD FROM ME, IN FAITH AND LOVE WHICH ARE IN CHRIST JESUS.”

Acts 20:22-24

“And now, behold, bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me. But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.

Deuteronomy 31:8

Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you.”

As Joshua assumes the mantle of Moses’ leadership, he begins his preparations for crossing the Jordan and taking the people into the land. He hears from the Lord the little phrase: “Be strong and courageous” **THREE TIMES** in his message.

The Lord **CONCLUDES** His message to Joshua in:

Joshua 1:9

Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go.”

As David is preparing to die and turn over the reigns of government to his son, Solomon, he says in:

1 Chronicles 28:20

David also said to Solomon his son, “Be strong and courageous, and do the work. Do not be afraid or discouraged, for the Lord God, my God, is with you. He will not fail you or forsake you until all the work for the service of the temple of the Lord is finished.

It was Ranger McNelly who said:

“Courage is a man that just keeps comin’ on.”
(source unknown)

Dr. Bob Pierce has said:

“Don’t quit as long as God is God we must keep on at the
task He has given us.”
(source unknown)

In preparation for the study of these six verses, let us hear now from a few of the commentators with regard to CONTEXT and BACKGROUND for this study.

Wiersbe titles these verses and the says:

Spiritual loyalty (2 Tim. 1:13-18)

Throughout the centuries God’s work has been done by men and women who stand steadfast in their hours of trial. It would have been convenient for them to have compromised, but they stood firm. Paul was such a man, and he encouraged Timothy to follow his example.
p. 125

Kelly says:

In 9-12 Paul has been carried away by his exposition of God's redeeming power. He now resumes the advice he was giving Timothy in 6-8, urging him to base his teaching on his own.

p. 166

Knight says:

In the preceding verses Paul's emphasis was on not being ashamed and on an appeal for Timothy to join with Paul in suffering for the gospel. The reasons given were that God had accomplished a great salvation, which of itself should elicit such service (vv. 8b-12a), and that God was able to guard his suffering servants as he guarded Paul (v. 12).

p. 380

He says further:

This appeal appropriately follows on the preceding statement and uses the key concept "guard the deposit" reciprocally. With his usual skillful way with words, Paul is saying in effect that as God has guarded the deposit of his life (and will guard Timothy's) so also Timothy must guard the deposit of the faithful account of the gospel that God has entrusted to him.

p. 380

Hughes says:

Paul concludes this section with his famous charge to Timothy to keep the faith by living out two parallel commands. First: "What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus" (v. 13). Second: "Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us" (v. 14).

p. 183

v. 13 Be holding fast the standard of sound words which you heard from me, in faith and love which are in Christ Jesus.

This is one of TWO COMMANDS in these first two verses that Paul is giving to Timothy.

This FIRST COMMAND is in the PRESENT TENSE. It is something that Paul needs to be doing all of the time.

This is our KEY VERSE, too:

Step #3: COURAGE: I Am Willing To Pay The Price (2 Tim. 1:13-18)

This is one of the necessary steps that each of us must take in order to make a FANTASTIC FINISH.

Hebrews 2:1-3

For this reason we must pay much closer attention to what we have heard, lest we drift away from it. For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

1 Corinthians 15:58

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.

1 Corinthians 16:13

Be on the alert, stand firm in the faith, act like men, be strong.

The Bible Knowledge Commentary says:

From the example of his life, [1:12] Paul turned to the example or **pattern** . . . of his teaching. Timothy was to view what he had **heard from** Paul as the essential outline or sketch of **sound teaching** (lit., “healthy doctrine” . . . Timothy was to hold the truth **with faith and love in Christ Jesus**. To be balanced, a commitment to the truth always requires faith and love, virtues which ultimately come only from being “in Christ” (1 Tim. 1:14).
p. 751

Wiersbe titles these next two verses and then says:

BE LOYAL TO GOD’S WORD (2 TIM. 1:13-14). God had given the deposit of spiritual truth to Paul (1 Tim. 1:11), and he had given it to Timothy (6:20). It was now Timothy’s solemn responsibility to “hold fast” (2 Tim. 1:13) and “guard” (1:14, NIV) the precious deposit of Christian truth, and to pass it along to others (2:2).
p. 125

Barnes says:

There seems to be an allusion to some summary or outline of truth which Paul had given to Timothy, though there is no evidence that it was written. Indeed, there is every presumption that, if it refers to such a summary, it was *not* committed to writing. If it had been, it would have been regarded as inspired, and would have taken its place in the canon of Scripture.
p. 217

Fee says:

The sense seems to go something like this: “Let what you have learned from me serve as your model for sound teaching, but let it do so as you yourself also model faith [or faithfulness] and love.”
p. 233

Lea & Griffin say:

Paul had earlier conveyed to Timothy an outline of doctrinal beliefs that were important. He now wanted Timothy to use them as a model in his own ministry. The term “pattern” (“example,” Williams; “standard,” NASB) is the same word as “example” of 1 Tim 1:16. Paul desired Timothy to be loyal to the Pauline message, but he left him free to express it with his own personality. Paul had not delivered to Timothy a fixed creedal formula but a general outline of teaching which he was to maintain.
p. 195

Gaebelein says:

This is one of the most important exhortations of this Epistle, and of special meaning for all believers who, in these days of departure from the truth, contend earnestly for the faith delivered once for all unto the saints. The expression “the form of sound words” is a strong argument for verbal inspiration. The truth of God is conveyed in the very words of God, and therefore the form in which the truth of God is made known is to be maintained.
pp. 184-5

Milne says:

The emphasis in the Greek is on *the pattern of sound words* which Timothy has heard and received from Paul in his teaching. As Paul faces the prospect of his own imminent death, his whole anxiety is for the transmission of the gospel in the ongoing future.
p. 138

Lenski says:

Christ will use human means, and Paul counts on Timothy as being one of them.
p. 768

Lenski says further:

The sense is evidently that Timothy is not only to cling to the substance of what Paul has taught him but, when he is stating that substance, is also to use the very form of expression which he learned from Paul, not indeed slavishly, in parrot fashion, but using it as a safe model.
p. 769

Barclay says:

The trust that God has particularly reposed in Timothy was the oversight and the edification of the Church. If Timothy was truly to discharge that trust, he had to do certain things.

(i.) He had to hold fast to *the pattern of health-giving words*. That is to say, he had to see to it that Christian belief was maintained in all its purity, that false and misguided and misleading ideas were not allowed to enter in, that the great principles of the faith were preserved inviolate.
p. 176

Calvin says:

For the word **pattern** gives a vivid picture, as if we saw the object before our eyes. Paul knows how liable people are to rebel and fall away from true teaching, and so he carefully warns Timothy not to depart from **the pattern of sound teaching** he had received. He is to make his own teaching follow in the same mold as he has been given; not that we should be over-scrupulous about words, but it is most damaging to corrupt teaching even in the tiniest degree.
pp. 126-7

Guthrie says:

An interesting word is used to denote *the form of sound words* which Timothy is urged to *hold fast*. *Hupotupōsis* means an outline sketch such as an architect might make before getting down to the detailed plans of a building. The importance of this ‘pattern’ (as RV, RSV) cannot be over-emphasized. It means that the apostle claims his own teaching to be no more than a starting point. As White puts it, ‘It happily suggests the power of expansion latent in the simplest and most primitive dogmatic formulas of the Christian faith.’

p. 132

Demarest observes:

Now Paul turns from his sense of ministry to Timothy. The first admonition to his young friend is to constancy with regard to the teaching of the Gospel. There are standards to be maintained. Those standards are the “*sound words*” which we have received through the Scriptures. And the constant struggle throughout Christian history is the maintenance of those standards.

p. 249

Lock says much the same thing:

. . . “hold as outline of sound teachings those teachings which you heard from me.”

p. 89

King says:

Probably we shall be on safe ground if we hold merely that it was an Outline, or Summary, of Christian Doctrine.

p. 32

King says further:

“Sound”, however, in this place means healthy, health-giving—ministering, as these “words” do, to the spiritual well-being of believers.
p. 32

Wilson says:

In resuming his advice to Timothy [vv 6-8], Paul next urges him to remain true to the ‘pattern’ or ‘model’ (rather in the sense of *standard*: Arndt-Gingrich) set by his own teaching. In contrast to the diseased words peddled by false teachers, Timothy’s ministry must be firmly based upon the ‘healthy’ words of the apostle’s doctrine . . . But this must be done in that spirit of faith and love, which is the fruit of living in union with Christ Jesus. For without the enlivening presence of faith and love even the purest teaching is bound to degenerate into a dead orthodoxy.
p. 134

Stott says:

Leaving aside for the moment the second part of verse 12, we come to Paul’s double exhortation to Timothy in the next two verses: ‘Follow the pattern of the sound words which you have heard from me’ (13); ‘Guard the truth that has been entrusted to you’ (14). Here Paul refers to the gospel, the apostolic faith, by two expressions. It is both a pattern of sound words (13) and a precious deposit (14).
p. 43

Stott then says:

‘Sound’ words are ‘healthy’ words, the Greek expression being used in the Gospels of people whom Jesus healed. Previously they had been maimed or diseased; now they were well or ‘whole’. So the Christian faith is ‘the sound teaching’ (4:3), consisting of ‘sound words’, because it is not maimed or diseased but ‘whole’. It is what Paul had previously called ‘the whole counsel of God’ (Acts 20:27).
p. 43

Towner titles these first two verses, verses 13 & 14, and then says:

Summary Charge to Timothy (1:13-14) Paul closes this section as he began, with an exhortation to Timothy. In these two verses the two commands (*keep, guard*), the two objects of concern (*the pattern of sound teaching, the good deposit that was entrusted to you*) and the source from which these things came to Timothy—namely, Paul (implied in v. 14)—are set out in parallel fashion. When they are set together in this way, we can see Paul’s main concerns for Timothy.

p. 166

He says further:

First, Timothy is to preserve and transmit (see 2:2) the apostolic message. The phrase *sound teaching* reflects both its purity and its health-producing elements . . . and makes an implicit reference to the danger of false teachers.

p. 166

Quinn & Wacker paraphrases verses 13 & 14 by saying:

13With that faith and charity which are yours in Christ Jesus, stick to the model of the wholesome words that you heard from me. 14Keep that fine deposit, Timothy, through the Holy Spirit who dwells in us.

p. 606

Parker says:

In the next place, Timothy is to “Hold fast,” grip well, make every finger serve,—“keep” something. What? “That good thing which was committed unto thee.” The action is that of a child who having a very precious toy or treasure is going to rest or is going from home, and says to the strong father or mother or friend, Take this and keep it for me. What has the child done? The child has committed the treasure to the custody of tested strength. Paul says to Timothy, “Hold fast . . . that good thing which was committed unto thee by the Holy Ghost which dwelleth in us,” for if we can commit our souls to God, God can commit his truth to us: what we have to do is to “hold fast.” It would be a poor account to give, if we told the Holy Ghost at the last that we were busy here and there, and some thief came and took the casket with the jewel.

p. 154

Hendriksen says:

Paul has been speaking about himself and his faithful Lord who is going to reward him in the Day of days. Let Timothy, then, copy Paul. Let him fill out the details of the sketch which Paul has outlined.

p. 236

Hendriksen then goes on:

Says Paul: As a pattern of sound words hold on to those which you have heard *from me*, (and do this) in (the spirit of) faith and love (which center) in Christ Jesus.

p. 236

Liefeld says:

The Greek word translated “pattern” in verse 13 can have any one of three meanings: a sketch or outline, a model or pattern, or “a rhetorical figure by which a matter was vividly sketched in words.” Here it probably refers to a detailed model to be followed scrupulously. This accords with all the language, especially in 1 Timothy, pertaining to authoritative commands that Paul gives Timothy.
p. 236

Jamieson, Fausset & Brown say:

The *Greek* for “form” is translated “pattern” in 1 Timothy 1:16, the only other passage where it occurs. Have such a *pattern* drawn from my *sound* words, in opposition to the *unsound* doctrines so current at Ephesus, *vividly impressed* (WAHL translates it “delineation”; the verb implies “to make a *lively and lasting impress*”) on thy mind.
p. 1375

MacArthur says:

A seventh guard against being ashamed of Christ is affirming and holding onto right doctrine. Although our ultimate confidence is in Christ Himself, His truth is also of great importance. It is, in fact, absolutely required for faithful living as well as for certainty of our security.
p. 29

He says further:

The Christian’s **standard** is God’s Word, which encompasses the **sound words which you have heard from me [Paul]**, an apostle of Jesus Christ.
p. 30

MacArthur then says:

Courage in Christian ministry, as well as in Christian living in general, is not possible apart from strong biblical convictions.
p. 30

“BE HOLDING FAST THE STANDARD OF SOUND WORDS WHICH YOU HEARD FROM ME, IN FAITH AND LOVE WHICH ARE IN CHRIST JESUS.”

Quinn & Wacker say:

Here in 2 Tim 1:13 Timothy must keep in “faith and charity which are [his] in Christ Jesus” the . . . [pattern] of the Pauline teaching.
p. 608

Hawthorne & Martin say:

Love represents the ethical outworking of the imputed righteousness bestowed by grace through faith, the outward expression of new life in Christ. There is a necessary correlation, then, between faith in Christ and loving others.
p. 576

Matthew Henry raises the question:

But how must it be held fast? Faith and love must go together; it is not enough to believe the sound words, but we must love them, believe their truth and love their goodness. It must be faith and love fastening upon Jesus Christ.
pp. 1894-5

MacArthur says:

When we defend God's Word in a self-righteous, unloving spirit, the resulting controversy and opposition are not caused wholly by the offense of the truth itself but also by the offensive and unspiritual way in which we proclaim it. We are to defend God's Word **in the faith**, that is, with the right attitude of confidence toward God; and we are to defend it in love, with the right attitude of kindness and compassion toward unbelievers and toward poorly taught and immature believers.

p. 30

1 Corinthians 16:14

Let all that you do be done in love.

Towner says:

The point: the life of the message bearer must reflect a genuine, balanced relationship with Christ.

p. 167

Stott says much the same thing:

So Paul's teaching is to be Timothy's guide or rule. He is not to depart from it. He is to follow it, better to hold it fast (*eche*). And he must do so 'in the faith and love which are in Christ Jesus'. That is, Paul is concerned not just with *what* Timothy is to do, but with *how* he does it. His personal doctrinal convictions and his instruction of others, as he grips hold of Paul's teaching, are to be characterized by faith and love. He is to seek these qualities from Christ, a sincere [faith] . . . and a tender charity.

p. 44

Demarest says:

That's why Paul's admonition to hold the standards "*in faith and love which are in Christ Jesus*" is the key to the whole matter. The history of Christian orthodoxy has all too many evidences of holding the standards at the expense of the "*faith and love which are in Christ Jesus.*" This faith and love is much more than a matter of feelings toward another. It is how we act and relate. To trust and love those with whom we are in doctrinal disagreement has not been one of our hallmarks.
p. 249

Calvin says:

With faith and love. Paul adds this as a sign of sound teaching to show us what this contains and how it may be summarized, and he does this by using the words he often used, **faith and love**. Both of these are found **in Christ Jesus**, since knowledge about Christ largely consists in these two things. Paul declares that the whole of his teaching consists of **faith and love**, which have their source in knowing Christ.
p. 127

Barclay says:

(ii.) He must never slacken in *faith*. Faith here has two ideas at the heart of it. (a) It has the idea of *fidelity* and *loyalty*. The Christian leader must be for ever true and loyal to Jesus Christ. He must never be ashamed to show whose he is and whom he serves. He must never fear to stand by the Master and the Saviour who accepted the Cross for him. Fidelity is the oldest and the most essential virtue in the world. (b) But faith also has in it the idea of *hope*. The Christian must never lose his confidence in God; he must never drift into a weary and resigned pessimism.
p. 177

Barclay continues, commenting on the word “LOVE”:

(iii.) He must never slacken in *love*. To love men is to see men as God sees them. It is to refuse ever to do anything but to seek their highest good. It is to meet bitterness with forgiveness. It is to meet hatred with love. It is to meet indifference with a flaming passion which cannot be blunted or quenched or dulled. The Christian love insistently seeks to love men as God loves them, and to love others as God has first loved us.
p. 177

Lenski says:

Timothy’s faith is to be centered in them, never forsake them; Timothy’s love (intelligent and purposeful) is ever to use them in all his loving work of teaching and guiding others. True love will never offer anything unhealthy. Can it be love when it does?
p. 771

Milne says:

He recognises that faith and love are the essential traits of the gospel everywhere. *Faith* brings people into a vital relationship with Jesus Christ, *love* is the new attitude of selfless giving that faith in Christ awakens. But both faith and love come with Jesus Christ who is the object of faith and the author of love. Truly Christ is all and in all (Col. 3:11).
p. 139

Lea & Griffin say:

The words “with faith and love” describe how Timothy was to hold the teaching Paul had given. How Timothy maintained orthodoxy was as important as the content of orthodoxy itself.
p. 195

Barnes says:

Hold these truths with sincere faith in the Lord Jesus, and with that love which is the best evidence of attachment to him.
p. 218

Kelly says:

Further, in modelling his teaching on his master's, Timothy must do so **in faith and love in Christ Jesus**. For all their proximity to the verb **you have heard**, these words yield an intolerably weak sense if taken with it. It is much more satisfactory, and syntactically possible, to link them with **Take as your model** and to understand them as defining the spirit which should characterize Timothy's orthodoxy. In expounding it to others he must himself display 'the faith and love which are ours in Christ Jesus' (NEB).
pp. 166-7

Hughes says:

But Paul was especially concerned about how it was done—about Timothy's attitude—that it be "with faith and love in Christ Jesus." The attitude with which Timothy maintained his orthodoxy was almost as important as the orthodoxy itself.
p. 183

Knight says:

. . . faith and love form "the atmosphere in which the 'sound words' are to be preserved"). The construction virtually repeats the phrase used in 1 Tim. 1:14 . . .
p. 381

Knight says further:

Timothy is to keep the standard while trusting God . . . with the trust that is found only in relationship to Christ since it is found in Christ . . . Timothy is also to keep the standard while he lives a life of love . . . , especially love to others, a love that is found only in relationship to Christ because it is found in Christ . . .

p. 381

He says finally:

Paul is saying very plainly that the attitudes and actions of “faith” and “love” found in Christ are essential to one who is to preserve the apostolic standard.

p. 381

Paul has challenged Timothy to:

1. “stir up the flame of the gift of God” and
2. “not be ashamed.”

Now he is saying:

“BE HOLDING FAST THE STANDARD OF SOUND WORDS.”

Timothy, it is going to cost you something, BUT “BE HOLDING FAST.” Don’t give up and quit! Have the courage to stay by the stuff!

Step #3: **COURAGE: I Am Willing To Pay The Price**

COURAGE OF ONE'S CONVICTIONS.

Acts 4:31

And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit, and began to speak the word of God with boldness.

FORTIFIED WITH FORTITUDE.

Philippians 1:21

For to me, to live is Christ, and to die is gain.

Job 13:15

Though he slay me, yet will I hope in him; I will surely defend my ways to his face.

Job 19:25-27

I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes—I, and not another. How my heart yearns within me!

2 Chronicles 32:7, 8

“Be strong and courageous. Do not be afraid or discouraged because of the king of Assyria and the vast army with him, for there is a greater power with us than with him. With him is only the arm of flesh, but with us is the Lord our God to help us and to fight our battles.” And the people gained confidence from what Hezekiah the king of Judah said.

Joshua 1:9

Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go.”

1 Samuel 17:45-47

David said to the Philistine, “You come against me with sword and spear and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied. This day the Lord will hand you over to me, and I’ll strike you down and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and the whole world will know that there is a God in Israel. All those gathered here will know that it is not by sword or spear that the Lord saves; for the battle is the Lord’s, and he will give all of you into our hands.”

COURAGE OF ONE’S CONVICTIONS IN THE CONFLICT.

Nehemiah 6:10-13

One day I went to the house of Shemaiah son of Delaiah, the son of Mehetabel, who was shut in at his home. He said, “Let us meet in the house of God, inside the temple, and let us close the temple doors, because men are coming to kill you—by night they are coming to kill you.” But I said, “Should a man like me run away? Or should one like me go into the temple to save his life? I will not go!” I realized that God had not sent him, but that he had prophesied against me because Tobiah and Sanballat had hired him. He had been hired to intimidate me so that I would commit a sin by doing this, and then they would give me a bad name to discredit me.

Esther 4:12-16

When Esther's words were reported to Mordecai, he sent back this answer: "Do not think that because you are in the king's house you alone of all the Jews will escape. For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to royal position for such a time as this?" Then Esther sent this reply to Mordecai: "Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish."

"Steady, boys, steady; we'll fight and we'll conquer again and again."

—David Garrick

(source unknown)

"Fortune favors the bold."

—Virgil

(source unknown)

"Let your courage rise with danger, and strength to strengthen you."

(source unknown)

Courage is the mastery of fear, not the absence of fear.

—Mark Twain

(From InfoSearch 3.51)

Courage is rightly esteemed the first of human qualities because it is the quality which guarantees all others.

—Winston Churchill

(From InfoSearch 3.51)

HELP WANTED

Perhaps one of the most effective advertisements ever written appeared in a London newspaper earlier in this century. It read: “Men wanted for hazardous journey. Small wages, bitter cold, long months of complete darkness, constant danger. Safe return doubtful.” The ad was placed by Sir Ernest Shackleton, the famous South Pole explorer. Commenting on the overwhelming response he received, Shackleton said, “It seemed as though all the men in Great Britain were determined to accompany us.” They were evidently men of great courage, willing to undergo extreme sacrifice for a worthy cause.

Shackleton’s advertisement reminds me of the words of Christ in Matthew 16:24, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow me.” He also is looking for men who will go with Him on a hazardous journey—the way of the cross.

(From InfoSearch 3.51)

Moffatt quotes a saying of A. S. Peake:

“The courage to abandon work on which one’s heart is set, and accept inaction cheerfully as the will of God, is of the rarest and highest kind, and can be created and sustained only by the clearest spiritual vision.” When our fighting instincts say: “Go on,” it takes a big and a brave man to wait . . .”
p. 179 (source unknown)

Harold Sherman quite awhile ago, wrote a book entitled *How To Turn Failure Into Success*. In it he gives a “Code of Persistence.” If you give up too easily, write this down and read it daily.

1. I will never give up so long as I know I am right.
2. I will believe that all things will work out for me if I hang on until the end.
3. I will be courageous and undismayed in the face of odds.
4. I will not permit anyone to intimidate me or deter me from my goals.
5. I will fight to overcome all physical handicaps and setbacks.
6. I will try again and again and yet again to accomplish what I desire.
7. I will take new faith and resolution from the knowledge that all successful men and women had to fight defeat and adversity.
8. I will never surrender to discouragement or despair no matter what seeming obstacles may confront me.

(From *Parson’s Technology*)

The editor of *Parade* magazine, Walter Anderson, has written a book called *Courage Is a Three Letter Word*. His message is clear and simple. Real courage means saying “yes” to life instead of backing down when we face adversity. He says that courage is acting with fear, not without it. Furthermore, in a recent interview in the *Grand Rapids Press*, he said, “Of all the successful people I’ve known and written about in the book, it’s not just that they’ve learned to live with anxiety or to cope with anxiety, they’ve learned to live better because of anxiety.” Then he described a public figure he felt had shown great character and courage because he had said “yes” to life after being humiliated and embarrassed before the entire country.

(From *Parson’s Technology*)

Submit to pressure from peers and you move down to their level.
 Speak up for your own beliefs and you invite them up to your level.
 If you move with the crowd, you’ll get no further than the crowd.
 When 40 million people believe in a dumb idea, it’s still a dumb idea.
 Simply swimming with the tide leaves you nowhere.
 So if you believe in something that’s good, honest and bright—stand up for it. Maybe your peers will get smart and drift your way.

(From *Parson’s Technology*)

Courage

Never in the field of human conflict was so much owed by so many to so few.

Winston Churchill (1874-1965), English statesman and writer.
Referring to the pilots who took part in the Battle of Britain.
Speech to the British Parliament (August 20, 1940).

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Courage

If the world should break and fall on him, its ruins would strike him unafraid.

Horace (65-8 BC), Roman poet.
Referring to the “just and tenacious man.”
Odes (23? BC).

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Courage

Had we lived, I should have had a tale to tell of the hardihood, endurance, and courage of my companions which would have stirred the heart of every Englishman. These rough notes and our dead bodies must tell the tale.

Robert Falcon Scott (1868-1912), British explorer, 1912.

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Courage

'Tisn't life that matters! 'Tis the courage you bring to it.

Hugh Walpole (1884-1941), New Zealand-born British novelist.
Opening sentence of the book. *Fortitude* (1913).

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Boldness

If the creator had a purpose in equipping us with a neck, he surely meant us to stick it out.

Arthur Koestler (1905-1983), Hungarian-born British writer and journalist.
Encounter (May 1970).

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'Tis nothing for a man to hold up his head in a calm; but to maintain his post when all others have quitted their ground and there to stand upright when other men are beaten down is divine.

—LUCIUS ANNAEUS SENECA (C. 4 B.C.-A.D. 65)

A great deal of talent is lost in this world for want of a little courage.

—SYDNEY SMITH (1771-1845)

A man without courage is a knife without an edge.

—BENJAMIN FRANKLIN (1706-1790)

And having thus chosen our course, let us renew our trust in God and go forward without fear and with manly hearts.

—ABRAHAM LINCOLN (1809-1865)

(From Quick Verse 6.0)

Courage is fear that has said its prayers.

—DOROTHY BERNARD

Courage is resistance to fear, mastery of fear, not absence of fear.

—MARK TWAIN (1835-1910)

Do not ask the Lord for a life free from grief, instead ask for courage that endures.

Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much because they live in the gray twilight that knows not victory nor defeat.

—THEODORE ROOSEVELT (1858-1919)

Fear can keep a man out of danger; but courage can support him in it.

—SIR THOMAS FULLER (1608-1661)

Have plenty of courage. God is stronger than the devil. We are on the winning side.

—JOHN JAY CHAPMAN (1862-1933)

Here I stand; I can do no other. God help me. Amen!

—Speech at the Diet of Worms, April 18, 1521
MARTIN LUTHER (1483-1546)

I am only one, but I am one.
I can't do everything, but
I can do something
And what I can do, I ought to do.
And what I ought to do, by the
Grace of God, I shall do.

—EDWARD EVERETT HALE (1822-1909)

(From Quick Verse 6.0)

I do not ask to walk smooth paths
 Nor bear an easy load,
 I pray for strength and fortitude
 To climb the rock-strewn road.
 Give me such courage I can scale
 The hardest peaks alone,
 And transform every stumbling block
 Into a stepping-stone.

—GAIL BROOK BURKET

It takes guts to leave the ruts.

—ROBERT HAROLD SCHULLER (1926-)

Never undertake anything for which you wouldn't have the courage to ask
 the blessings of heaven.

—GEORG CHRISTOPH LICHTENBERG (1742-1799)

No man can answer for his courage who has never been in danger.

—FRANÇOIS, DUC DE LA ROCHEFOUCAULD (1813-1913)

Noah was a brave man to sail in a wooden boat with two termites.

One man with courage makes a majority.

—ANDREW JACKSON (1767-1845)

Renew the courage that prevails,
 The steady faith that never fails,
 And makes us stand in every fight,
 Firm as a fortress to defend the right.

—HENRY VAN DYKE (1852-1933)

Some have been thought brave because they were afraid to run away.

—SIR THOMAS FULLER (1608-1661)

(From Quick Verse 6.0)

Take courage. We walk in the wilderness today and in the Promised Land tomorrow.

—DWIGHT LYMAN MOODY (1837-1899)

The Bible is a first-hand story of goose-bump courage in very ordinary people who were invaded by the living God.

—TIM HANSEL

The coward seeks release from pressure. The courageous pray for strength.

—FRANCES J. ROBERTS

The test of courage comes when we are in the minority; the test of tolerance when we are in the majority.

—RALPH WASHINGTON SOCKMAN (1889-1970)

Those who have courage to love should have courage to suffer.

—ANTHONY TROLLOPE (1815-1882)

Why not go out on a limb? Isn't that where the fruit is?

—FRANK SCULLY

You needn't go to war to test your courage—have your teeth fixed.

—ED HOWE (1853-1937)

(From Quick Verse 6.0)

Always Someone to Say You are Wrong

Whatever you do, you need courage. Whatever course you decide upon, there is always someone to tell you that you are wrong. There are always difficulties arising that tempt you to believe your critics are right. To map out a course of action and follow it to an end requires some of the same courage that a soldier needs. Peace has its victories, but it takes brave men and women to win them.

—Ralph Waldo Emerson
Source Unknown

Multiple, 10,000 Sermon Illustrations, (Dallas, Texas: Biblical Studies Press) 2000.

(Logos Library System)

Courage is . . .

Courage is doing what you're afraid to do. There can be no courage unless you're scared.

Eddie Rickenbacker, Bits & Pieces, April 29, 1993, p. 12

Multiple, 10,000 Sermon Illustrations, (Dallas, Texas Biblical Studies Press) 2000.

(Logos Library System)

(God's Little Devotional Book on Success by Honor Books)

**Let me tell you
the secret that has
led me to my goal.
My strength lies
solely in my tenacity.**

■ ■ ■

When Gideon came to the Jordan, he and the three hundred men who were with him crossed over, exhausted but still in pursuit.

Judges 8:4 NKJV

Jake Hammack, a teenage swimmer, is deaf. He hears voices as whispers only with the help of hearing aids, which he must take out before he gets into the pool.

In recent months he has found that, “if I keep training hard, I break my times.” Hammack now swims “Q” times — the highest standard in Southern California Swimming — in five events. His coach has said, “He’s one of the faster swimmers and that’s all a matter of hard work. In some ways his handicap may help him. He just charges ahead. He has no distractions.”

Hammack loses a little time to opponents at the start of races. “It only bothers me if I don’t beat my own times,” he says. His times are presently good enough to meet the qualifying standards in seven events for the World Deaf Games, next scheduled for Copenhagen. The idea of such competition is not at all daunting to Hammack. “The guy likes to race,” his coach says.

A motivational speaker once brought his pet dog to a seminar. He gave the dog one end of a large steak bone and then grabbed the other end of the bone and tried to pull the bone from the dog’s mouth. The dog refused to release his prize. “So, too,” the speaker said, “with success. When you want your goal as much as my dog wants this bone, you’ll reach it.”¹¹⁵

¹¹⁵*San Luis Obispo County Telegram-Tribune*, August 31, 1996, p. C1.
pp. 238-9

(The Seeking Heart: Volume 4: The Library of Spiritual Classics by Fenelon)

Learn to be lenient with the less important matters, but maintain your firmness over that which is essential.

Remember that true firmness is gentle, humble, and calm. A sharp tongue, a proud heart, and an iron hand have no place in God's work.
p. 18

(Simple Truths by Kent Nerburn)

The true measure of your education is not what you know, but how you share what you know with others.
p. 19

(In Light of Eternity: Perspectives on Heaven by Randy Alcorn)

C. S. Lewis framed a great life's goal when he said,

I must keep alive in myself the desire for my true country, which I shall not find till after death; I must never let it get snowed under or turned aside; I must make it the main object of life to press on to that other country and to help others to do the same.

pp. 163-4

(Illustrations Unlimited by James S. Hewett, editor)

LISTENING AT A PREMIUM

Patricia Goldman, the vice chairman of the National Transportation Safety Board, tells a story about a stewardess who, frustrated by passenger inattentiveness during her what-to-do-in-an emergency talk at the beginning of each flight, changed the wording and said, "When the mask drops down in front of you, place it over your navel and continue to breathe normally." Not a single passenger noticed.

p. 319

(Quote Unquote compiled by Lloyd Cory)

Let's not be narrow, nasty, and negative. (VERNON GROUNDS)
p. 24

(Time-Out Leadership by Donald Luce)

“Often the difference between a successful man and a failure is not one’s better abilities or ideas, but the courage that one has to bet on his ideas, to take a calculated risk—and to act.”
MAXWELL MALTZ
p. 151

Step #3 toward a FANTASTIC FINISH:

COURAGE: I Am Willing To Pay The Price.

Philippians 1:20-23

according to my earnest expectation and hope, that I shall not be put to shame in anything, but that with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death. For to me, to live is Christ, and to die is gain. But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;

At the time of this writing the time has now come and Paul, with COURAGE, pays the price.

Hawthorne & Martin say:

There is a tradition (accepted by Eusebius and Jerome) that after being acquitted when his appeal was heard, Paul was arrested again and subjected to the more rigorous imprisonment and trial in Rome to which reference is made in 2 Timothy 1:16-18; 4:16-18. There was no acquittal this time; he was convicted and beheaded with the sword at the third milestone on the Ostian Way, at a place called Aquae Salviae, and buried on the site covered by the basilica of St. Paul Outside the Walls—a probably authentic location. These last proceedings against him may well have been an incident in Nero's proceedings against Christians about A.D. 65.
p. 687

v. 14 Guard the precious deposit which has been entrusted to you through the Holy Spirit who is dwelling in us.

In verse 13 we had:

COMMAND #1

“Be holding fast the standard of sound words.”

Now, here in verse 14, we have:

COMMAND #2

“GUARD THE PRECIOUS DEPOSIT.”

Whereas, we had:

“Christ Jesus” in verse 13, we have

“THE HOLY SPIRIT” in verse 14.

The COMMAND “GUARD THE PRECIOUS DEPOSIT” is speaking of the GOSPEL or the pattern of “sound words” that he has spoken of in verse 13.

This GOOD NEWS has been “ENTRUSTED” to Timothy:

“THROUGH THE HOLY SPIRIT WHO IS DWELLING IN US.”

Paul is certainly WISE in adding the phrase “THROUGH THE HOLY SPIRIT” to his COMMAND to “GUARD THE PRECIOUS DEPOSIT.”

He is fully aware that Timothy could not “GUARD [this] DEPOSIT” on his own. “THROUGH THE [power of] THE HOLY SPIRIT” all things are possible.

The Bible Knowledge Commentary says:

It was Timothy's responsibility to preserve sound teaching from becoming corrupted through distortion, dilution, deletion, and addition. . . . Timothy could count on the assistance of the indwelling Spirit of God . . .

p. 751

1 John 4:13

By this we know that we abide in Him and He in us, because He has given us of His Spirit.

John 16:13

But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

Hawthorne & Martin say:

The understanding of the faith has been transformed from an outgoing response to the gospel call to the possession of articles of religion which form a once-for-all "deposit" (hinted at in 1 Tim 6:20; 2 Tim 1:14) to be preserved intact and handed on.

p. 223

Knight says:

Paul adds a second imperative and thus takes the exhortation a step further. That which Timothy is to "keep" or "preserve" (v. 13) he is now urged to "guard" . . . guard against it being lost or damaged . . . especially against false teachers and false teaching . . .

p. 381

Knight says further:

The appeal has come full circle. It began with God's Spirit and his power and it has ended with the Spirit's enabling power. The flow of the account is striking. After urging Timothy to "stir up" the gift of God (v. 6), the imperatives follow one after the other, made more urgent by the recounting of what God has done and of what Paul has gladly suffered: "Do not be ashamed," "suffer with me" (v. 8), "keep the standard" (v. 13), "guard the deposit" (v. 14). The touchstone of the whole appeal is that God, by his Spirit within, is able to make his servant able (vv. 6-7).

p. 382

Hughes says:

But this is not the task of Timothy alone. He must do it with the help of the indwelling Holy Spirit. And here the appeal comes full circle. It began in verses 6, 7 with an appeal to Timothy to live out his ministry through the power of the Holy Spirit. Then followed four commands: 1) "Do not be ashamed." 2) "Join with me in suffering." 3) "Keep . . . the pattern." 4) "Guard the good deposit." Now again he returns to the Holy Spirit's enabling power: "Guard it with the help of the Holy Spirit who lives in us."

p. 183

Lea & Griffin say:

Paul's words to Timothy suggest that the apostle was designating Timothy to carry on Paul's work. The task of preserving the truth of the gospel is so demanding and difficult that human strength alone cannot assure it. Maintaining the purity of the gospel demands the might and wisdom of the Holy Spirit. The Holy Spirit dwells within all believers and provides strength for them.

p. 196

Liefeld says:

The emphasis given to “pattern” (being the first word in the Greek sentence), considered along with the key phrase “sound teaching” and with the instruction about guarding the deposit in verse 14, makes it unmistakably clear that Timothy is not at liberty to deviate from the apostolic teaching.

p. 236

Hendriksen says:

. . . Timothy is urged once for all to guard this deposit. He must defend it against every attack and never allow it to be changed or modified in the slightest degree.

p. 237

Fee says:

Timothy is not to think of himself as on his own. He is to fulfill his responsibilities **with the help of the Holy Spirit** (see v. 7) **who lives in us.**

p. 233

Griffiths says:

Guard the good deposit that was entrusted to you is the splendid trust of the unchanging gospel which Paul has deposited with Timothy for safekeeping . . . But how can this timid man hope to hold it safe? *With the help of the Holy Spirit who lives in us.* So this section ends, as it began (verse 7), with a reminder of the work of the Holy Spirit within us, making us bold and faithful even when the going is tough: the passage hangs together.

p. 173

A. T. Robertson says:

It is only through the Holy Spirit that Timothy or any of us can guard God's deposit with us.
p. 614

Milne says:

Guarding the gospel is a superhuman task, so **guard it with the help of the Holy Spirit who lives in you.** In considering the rigorous demands and awesome consequences of the ministry of the new covenant Paul cries out, Who is sufficient for these things? (2 Cor. 2:16). Only divine assistance, through the personal indwelling and continual empowering of the Holy Spirit, can give endurance and success in the daunting task of guarding the everlasting gospel. Thankfully, that divine help lies close at hand, for the Holy Spirit, who alone can effectively empower ministers for their work, dwells permanently in their hearts.
p. 140

Stott says:

The verb [to guard] . . . means to guard something 'so that it is not lost or damaged' (AG). It is used of guarding a palace against marauders and possessions against thieves . . .
p. 44

Quinn & Wacker say:

As Christ sustained and watched over Paul's deposit in verse 12, now Timothy is to do the same, i.e. to act *in persona Christi* with respect to the Pauline apostolate that he shares. Neither Paul nor Timothy performs such a task by virtue of his human powers, and so the final phrase specifies explicitly that this keeping the deposit is "through the Holy Spirit who dwells in us . . .
p. 608

Jamieson, Fausset & Brown say:

The indwelling Spirit enables us to keep from the robbers of the soul the deposit of His word committed to us by God.
pp. 1375-6

Courage

“Courage!” he said, and pointed toward the land,
This mounting wave will roll us shoreward soon.
In the afternoon they came unto a land
In which it seemed always afternoon.

Alfred Lord Tennyson (1809-1892), British poet, 1830-1832.
Poems “The Lotos-Eaters” (1832).

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Courage

“Forward the Light Brigade!”
Was there a man dismay’d?
Not tho’ the soldier knew
Some one had blunder’d:
Their’s not to make reply,
Their’s not to reason why,
Their’s but to do and die:
Into the valley of Death
Rode with six hundred.

Alfred Lord Tennyson (1809-1892), British poet, December 9, 1854.
Maud and Other Poems “The Charge of the Light Brigade” (1855).

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Courage

Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England as (I trust) shall never be put out.

Hugh Latimer (1485?-1555), English clergyman.

Said to the Protestant reformer and martyr Nicholas Ridley as the two men were about to be burned at the stake for refusing to embrace Catholicism. (October 16, 1555).

Actes and monuments (Book of Martyrs) (John Foxe; 1570).

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Commitment

I pray the Good Lord to give us courage to recognize our weaknesses and to give us wisdom to recognize the truth and, having recognized that truth, moral power to get committed to it through thick and thin.

Kenneth David Kaunda (1924-), Zambian statesman, July 23, 1984.

Kenneth Kaunda (Philip Brownrigg; 1989).

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Courage

As a man, I undertake to face the possibility of annihilation in order that two or three truths may cast their eternal brilliance over the world.

Frantz Fanon (1925-1961), Martiniquan social scientist, physician, and psychiatrist. *Black Skin, White Masks* (1952).

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Courage

No coward soul is mine,
 No trembler in the world's storm-troubled sphere:
 I see Heaven's glories shine,
 And faith shines equal, arming me from fear.

Emily Brontë (1818-1848), British poet and novelist.
 "No Coward Soul is Mine" (1846).

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Courage

Into the jaws of Death,
 Into the mouth of Hell.

Alfred Lord Tennyson (1809-1892), British poet, December 9, 1854.
Maud and Other Poems "The Charge of the Light Brigade" (1855).

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(Illustrations Unlimited by James S. Hewett, editor)

MOTTO OF THE FRENCH FOREIGN LEGION

If I falter, push me on. If I stumble, pick me up. If I retreat, shoot me.
 p. 128

(In the Face of God: The Dangers & Delights of Spiritual Intimacy
by Michael Horton)

One of the things we need in our day is a recovery of the biblical doctrine of the Holy Spirit. This will amount to a revolutionary reacquaintance, but it is a necessary one. He will disturb us all: contradicting those whose notions of human freedom place restrictions on the Spirit's sovereignty and freedom; unsettling the rest of us in our practical rejection of his freedom. The Holy Spirit is active in the twentieth century—in fact, more active than we are used to thinking. He is at work through his preached Word and sacraments, and the more faithfully we dispense them, the greater the possibility for genuine spiritual awakening.
p. 158

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

Just as the fluid in the eye keeps the dirt out of the eyes, so the constant cleansing presence of the Holy Spirit will keep the filth of the world out of the heart.
—Myron Boyd

Being alive to God means that God's Holy Spirit dwells within us to strengthen and develop holiness in us. First, He causes us to see our need. He opens our minds to understand God's moral will revealed in Scripture and shows us specific areas in which we fail to conform to it.
—Jerry Bridges

p. 89

God will not give us the Holy Spirit to enable us to gain celebrity or to procure a name or to live an easy, self-controlled life. The spirit's passion is the glory of the Lord Jesus, and [the Spirit] can make His abode [only] with those who are willing to be at one with Him in this.

—F. B. Meyer

p. 89

I do not find in the Old Testament or in the New Testament, neither in Christian biography, in church history or in personal Christian testimonies the experience of any person who was ever filled with the Holy Ghost and who didn't know it.
—A. W. Tozer

p. 90

(Churchill on Courage: Wisdom for Perseverance by Frederick Talbott)

Come then: let us to the task, to the battle, to the toil—each to our part,
each to our station. Winston Churchill
Free Trade Hall, Manchester, January 27, 1940

(quote 50)

(Devotional Classics: Selected Readings for Individuals & Groups edited
by Richard J. Foster & James Bryan Smith)

We should keep our mind fixed on one point only: how we may do what is best
with the resources we have been given.

—John Chrysostom (345-407)

p. 328

v. 15 You are knowing this, that all who are in Asia turned away from me, among whom are Phygellus and Hermogenes.

In this verse, Paul gives us the REASON for his concern about Timothy's faithfulness in guarding the message that he was given. He is also giving us the REASON why he has made the COMMAND to:

“be holding fast the [pattern] of sound words.”

It is because:

All those “WHO ARE IN ASIA TURNED AWAY FROM ME.”

Among these were TWO MEN:

“PHYGELLUS AND HERMOGENES.”

There are lots of people who start out like a HOUSE OF FIRE and then SIZZLE DOWN to a slow burn.

What we really have in the remainder of this passage we will be studying is the BIOGRAPHIES of:

the FAITHFUL and

the UNFAITHFUL.

The Bible Knowledge Commentary titles these remaining verses:

Examples of unfaithfulness and faithfulness (1:15-18)
p. 751

Lea & Griffin say:

Paul had appealed for an expression of loyalty from Timothy in the service of Christ. He now gave some examples of both disloyalty and loyalty which Timothy could see and apply.

p. 196

They say further:

Paul reminded Timothy of the general knowledge of his abandonment by many friends in the province of Asia. This province made up a large part of the western segment of modern Turkey. In New Testament times its largest city was Ephesus.

p. 197

They say still further:

What was the nature of the desertion? Doubtless these former friends of Paul had turned against him personally, but they also seem to have rejected or ignored the gospel he preached. Perhaps a sense of general discouragement had set in after Paul's arrest.

p. 197

Hughes says:

The ancient fable of "The Two Travelers and the Bear" describes a fearsome encounter with a huge bear. One traveler, in great fear, shimmied high into a tree, giving no thought to his friend. The other, with no chance to go anywhere, remembered that bears often lose interest in the dead and so fell to the ground feigning death. The bear came alongside and nuzzled and sniffed at his face and ears. Thinking the man to be dead, the beast ambled away. When the bear was long gone, the man up in the tree climbed down and asked his friend what the bear had whispered to him, "because," he said, "I noticed that his mouth was long at your ear." The other said, as he stood dusting himself off, "It is no secret what he told me. What he said was that I should be careful about keeping company with those who, when danger arises, leave their friends in the lurch!"

p. 185

“YOU ARE KNOWING THIS, THAT ALL WHO ARE IN ASIA TURNED AWAY FROM ME.”

Hughes says further:

Certainly “everyone” was not strictly literal (all Christians in Asia), because Timothy, Onesiphorus and his household, and others like them were residents of Asia. But the defections were so staggering that it felt as if everyone had “deserted” him—an “exaggeration characteristic of depression.” pp. 186-7

1 Kings 19:9, 10

There he went into a cave and spent the night. And the word of the Lord came to him: “What are you doing here, Elijah?” He replied, “I have been very zealous for the Lord God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too.”

1 Kings 19:18

Yet I reserve seven thousand in Israel—all whose knees have not bowed down to Baal and all whose mouths have not kissed him.”

Hughes says further:

As the Shadow once said to the Body: “Who is a friend like me? I follow you wherever you go. In sunlight or moonlight I never forsake you.” “True,” said the Body. “You go with me in sunlight and moonlight. But where are you when neither the sun nor the moon shines upon me?”

p. 187

Hughes says finally:

Paul, having such a great heart, had been deserted and slandered by people he loved. Consequently, he was heartbroken. His implicit message to Timothy was, “Don’t be like Phygelus and Hermogenes. Stand with me. Suffer with me. Keep the faith with me—in the dark of this dungeon where neither the sun nor the moon shines.”
pp. 187-8

Knight titles these remaining verses:

**EXAMPLES OF THOSE ASHAMED AND
OF ONE WHO WAS NOT ASHAMED:
1:15-18**

p. 383

He then says:

This section’s connection with the preceding is that it provides negative and positive examples that make Paul’s admonition to Timothy all the more relevant. First are the negative examples of those who “turned away” from Paul (v. 15). Paul knows that certain persons associated with Timothy’s very area have “turned away” from him, and that is why he has asked Timothy not to be ashamed of him as a prisoner (v. 8). Second, he presents a positive example, also from Timothy’s area, of one who was not ashamed of him. He recounts and praises Onesiphorus’s concern and care, and thereby, without saying so, commends him to Timothy as an example to be emulated (vv. 16-18).
p. 383

Quinn & Wacker say:

The point is that the great majority of those Christians who could have helped would have nothing to do with the apostle upon his arrest, and the few who had the courage to remain loyal as a result could do little enough for him. The exaggeration is a natural one for a lonely prisoner and has an undeniable rhetorical effectiveness as well, throwing into high relief the loving loyalty that is about to be narrated.

p. 612

Griffiths says:

This need not mean that they had rejected the gospel, but rather, that it was too risky or shameful to associate with Paul as a Christian leader about to be sentenced. The same forlorn feeling of being betrayed and forsaken is expressed in 2 Timothy 4:16. Paul was not complaining, but he could not help expressing his feelings of sadness and isolation.

p. 174

Fee titles the remaining verses:

Examples of Disloyalty and Loyalty (2 Tim. 1:15-18)

p. 235

Liefeld says:

What could have been “a cause of depression to the affectionate and faithful Timothy” becomes “an inspiriting and quickening call to fresh efforts in the cause of the gospel.”

p. 236

He says further:

Phygelus and Hermogenes are not called heretics, as Hymenaeus and Philetus are (2:17), but probably are two stalwart associates whose defection hurt Paul the most.

p. 237

The Bible Knowledge Commentary says:

Nothing is known of **Phygelus and Hermogenes** beyond this single reference. It is fair to conjecture that theirs may have been the most unexpected defections among the group represented by **everyone in the province of Asia**, of which Ephesus was the leading city.
p. 751

Kelly says:

These personal reminiscences have a closer connexion with the preceding verses than might at first sight appear. Timothy is being exhorted to show steadfastness and courage, and so Paul points to warning examples of good Christian friends who have left him in the lurch, as well as to a more comforting example of outstanding loyalty.
p. 168

He says further:

Paul begins by appealing to Timothy's knowledge of the shabby treatment he has had from Asiatic Christians, from whom he might have expected something better in view of his long residence at Ephesus.
pp. 168-9

He continues:

It is unnecessary to press **all in Asia** too literally, as if he were complaining of widespread disaffection, or even a complete falling-away from his teaching. He is writing with the exaggeration natural in depression. Apparently all the key-friends on whom he thought he could count **deserted** him.
p. 169

Kelly says finally:

Nothing else is known of **Phygelos and Hermogenes**, although we may infer from Paul's having singled them out for mention that he found their defection particularly distressing.

p. 169

Paul uses the same word that he uses here for "TURNED AWAY" in:

Titus 1:14

not paying attention to Jewish myths and commandments of men who turn away from the truth.

Barnes says:

We know nothing of these individuals but what is here mentioned. It would seem that they were prominent persons, and those from whom the apostle had a right to expect other treatment.

p. 218

Barclay says:

HERE is a passage in which pathos and joy are combined. In the end the same thing happened to Paul as happened to Jesus, his Master. His friends forsook him and fled.

p. 178

Calvin says:

Paul mentions by name two of his deserters, probably the best known of them, to stop these slanderous attacks. It is quite normal that deserters from the Christian war try to excuse their disgraceful behavior by making accusations against faithful and upright ministers of the Gospel.

Phygelus and Hermogenes, realizing that they would rightly be held in such low esteem by the believers and that their treachery condemned them, would not hesitate to pile false accusations on to Paul and so shamelessly tarnish his innocence. So Paul singles them out in order to expose their deceit.

p. 128

MacArthur says:

An eighth means for guarding against being ashamed of Christ is that of carefully choosing one's associates, a means which Paul here implies. In these four verses he contrasts fellow workers who were ashamed of the gospel with those who were not.

p. 31

He says further:

Once Paul was imprisoned, many of the men who had been with him, including **all who [were] in Asia**, were afraid of being found guilty by association. Because their first priority was self-preservation, they had nothing more to do with the apostle, who not only had ministered with them but to them.

To be rejected by the world is not pleasant, but to be deserted by fellow workers in the service of Christ is particularly painful.

p. 32

MacArthur continues:

They probably would have been the last ones to be suspected of cowardice, ingratitude, and being ashamed of Christ and of Paul.
p. 32

Wilson comments:

As an incentive to fidelity, Paul reminds Timothy of some notable examples of disloyalty and loyalty [vv 15-18].
p. 135

He says further:

Clearly ‘turned away from *me*’ cannot refer to apostasy, but presumably points to the moment of the apostle’s re-arrest when he was deserted by the Christians of Asia, who seem to have been influenced by Phygelus and Hermogenes. ‘These two are named because they were the most conspicuous in their unfaithfulness to the apostle’ (Huther).
p. 135

King says:

I think we may assume that Paul’s arrest took place in those parts, and that, in his needs, he turned for help, and affection, and encouragement, to those upon whom he could so surely rely. To his dismay they disappointed him, they “turned away”. Either they were ashamed of being associated with a shackled prisoner, or they were afraid of what might happen to them next, if they were known to be of his company. How deeply wounded he must have been. It is bad enough to be forsaken of any; but those people had been such friends, he had himself led them to trust in the Saviour, he had been such an enormous blessing to them—and to think that they should, in the crisis, prove themselves so false!
p. 35

King says further of “PHYGELLUS AND HERMOGENES”:

What a dreadful reputation to leave behind—a believer, but a deserter!
How we shrink from it; how we long to be utterly loyal.
p. 36

King refers to these two as:

Men with ugly names and ugly characters.
p. 36 (paraphrased)

I really like the way Lock paraphrases these remaining verses. I think it kind of helps to bring the passage to life:

I appeal to yourself: you know instances both of cowardice and of courage: you know that all those in Asia turned away from me, of whom Phygelus and Hermogenes are the chief. On the other hand, may the Lord be merciful to the family of Onesiphorus, for many a time did he refresh me, every visit of his like a breath of fresh air; and he was not ashamed of my fetters, nay, when in Rome on a visit he took great pains to enquire where I was imprisoned and he found me: the Lord grant to him that he may find mercy from the Lord in the last great day. Yes, and all the many services which he rendered in Ephesus you have yourself the best means of knowing.
p. 89

Guthrie says:

The defection of the Asiatics is spoken of as a fact well known to Timothy, and for that reason would provide a powerful object lesson.
p. 134

Gaebelein says:

It would be wrong to conclude from this that they had turned their backs completely upon Christianity and abandoned the profession of it. Such was not the case. Their faith had become weak and they had withdrawn from the Apostle of the Lord Jesus Christ, because he had become a despised prisoner, and with this act they showed likewise that they were departing from the great and blessed doctrines the Apostle had preached unto them.
p. 185

Patrick & Lowth, commenting on the words “turning against me,” say:

. . . “have been averse from me,” seem to import a departure from Paul and his doctrine; and may be rendered “They have turned me off.” He having therefore told them long before, that “after his departure grievous wolves should enter in, not sparing the flock; and that from themselves should arise men speaking perverse things, to draw away disciples after them” (Acts [20] xx. 29, 30) . . .
p. 859

Where the Going’s Smooth

Where the going’s smooth and pleasant
You will always find the throng,
For the many—more’s the pity—
Seem to like to drift along.

But the steps that call for courage,
And the task that’s hard to do
In the end results in glory
For the never-wavering few.

Edgar A. Guest

Multiple, 10,000 Sermon Illustrations, (Dallas, Texas Biblical Studies Press) 2000.

(Logos Library System)

(Truth for Each Day: Meditations for Every Day of the Year
by Vance Havner)

Many comfortable saints nowadays are asking, “What do we get?” The Lord is asking, “How much can you take?” You had better not follow Him if you don’t want a fight on your hands. We are not called to enjoy softness but to endure hardness.

p. 255

(Illustrations Unlimited by James S. Hewett, editor)

GROWING IN COURAGE AND MIGHT

A man by the name of Mallory led an expedition to try to conquer Mt. Everest in the 1920s. The first expedition failed, as did the second. Then, with a team of the best quality and ability, Mallory made a third assault. But in spite of careful planning and extensive safety precautions, disaster struck. An avalanche hit and Mallory and most of his party were killed. When the few who did survive returned to England, they held a glorious banquet saluting the great people of Mallory’s final expedition. As the leader of the survivors stood to acknowledge the applause, he looked around the hall at the framed pictures of Mallory and his comrades who had died. Then he turned his back to the crowds to face the huge picture of Mt. Everest which stood looming like a silent, unconquerable giant behind the banquet table. With tears streaming down his face, he addressed the mountain on behalf of Mallory and his dear friends. “I speak to you, Mt. Everest, in the name of all brave men living and those yet unborn. Mt. Everest, you defeated us once; you defeated us twice; you defeated us three times. But, Mt. Everest, we shall someday defeat you, because you can’t get any bigger and we can.”

p. 131

v. 16 May the Lord grant mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chain.

Here Paul expresses a wish for a **CONTRASTING CHARACTER** to “Phygellus and Hermogenes.” His wish is that “**THE LORD [would] GRANT MERCY TO . . . ONESIPHORUS**” for **TWO REASONS**:

1. “**BECAUSE HE OFTEN REFRESHED ME**” and
2. “[He] **WAS NOT ASHAMED**” of my being a prisoner.

Paul, earlier, has asked Timothy:

“not to be ashamed of the testimony borne by our Lord, nor of [him a] prisoner of the Lord” (verse 8).

He has also stated the fact that:

“[He is] not ashamed, for [he is] knowing whom [he has] believed and . . . [is] convinced that He is able to guard [his deposit] which has been entrusted to Him until that day” (verse 12).

“**ONESIPHORUS**” is the epitome of **COURAGE**. He is a man who is willing to pay the price. He is a man who went to Rome when all the other Christians were trying to get away from there because of the fiery persecutions and danger of being in the city for anyone who professed the name of Christ.

Proverbs 17:17

A friend loves at all times, and a brother is born for adversity.

The Bible Knowledge Commentary, commenting on verses 16-18, says:

Verses 16-18 suggest rather that there was a general failure to support the apostle in his personal time of need.

From these sad examples of unfaithfulness, Paul turned to the sparkling instance of **Onesiphorus** (mentioned elsewhere only in 4:19), who had supported Paul not only **in Ephesus** but also **in Rome**. Repeatedly he had gone out of his way to help Paul, even to the point of following him to Rome and painstakingly seeking out his whereabouts. There, despite Paul's imprisonment and the stigma attached to it, Onesiphorus remained unfazed, continuing his faithful ministry without hesitation. For all of this Paul commended him, twice invoking God's **mercy** (1:16, 18) on both the faithful servant and his **household**.

p. 752

Paul, here in verse 16, speaks of TWO THINGS about "ONESIPHORUS":

1. "[He] OFTEN REFRESHED ME" and
2. "[He] WAS NOT ASHAMED OF MY CHAIN."

He is describing for us his:

1. ACTIONS and
2. ATTITUDE.

He uses the word "ASHAMED" again here as he has done previously back in verse 8 and verse 12.

Hendriksen says:

Timothy should imitate Lois and Eunice. He should also copy the example of Paul. There is one more pattern he should follow, namely, that of Onesiphorus. In every respect this wonderful man was true to the meaning of his name. He was, indeed, a “profit-bringer,” a messenger of courage and cheer. The beauty of his character and the nobility of his actions stand out clearly upon the dark background of the sorry behavior of “all those in Asia.” pp. 237-8

We raise the QUESTION:

How is it that “ONESIPHORUS . . . REFRESHED” the apostle?

I came up with a couple of ANSWERS:

1. His COURAGE to come to Rome at this time, and
2. His COMPASSION to hurt so deeply for the apostle that he goes through a great deal to get to him and minister to his needs.

Hendriksen, in his commentary on 2 Timothy, says:

Perhaps by his very presence, a presence which implied self-sacrifice and love; furthermore, by bringing news to Paul concerning individuals and churches; by encouraging him on the basis of God’s promises; by bringing him food, drink, literature. One is reminded of the services which, with great danger to himself, Jonathan rendered to David . . .
p. 239

1 Samuel 23:15-18

While David was at Horesh in the Desert of Ziph, he learned that Saul had come out to take his life. And Saul’s son Jonathan went to David at Horesh and helped him find strength in God. “Don’t be afraid,” he said. “My father Saul will not lay a hand on you. You will be king over Israel, and I will be second to you. Even my father Saul knows this.” The two of them made a covenant before the Lord. Then Jonathan went home, but David remained at Horesh.

Hawthorne & Martin give us some interesting insights, with regard to “THE HOUSEHOLD OF ONESIPHORUS,” when they say:

The household consisted of members of the immediate family and typically extended to include slaves, freedmen, servants and laborers, and sometimes even business associates and tenants.
p. 417

They say further:

He gives to the “house of Onesiphorus” . . . his own version of the Beatitudes: “Blessed are the pure in heart, for they shall see God. Blessed are they who have kept the flesh pure, for they shall become a temple of God. Blessed are the continent, for to them God will speak. Blessed are they who have renounced this world, for they shall be pleasing to God. Blessed are those who have wives as if they had not . . . for they shall inherit God,” and so on (*Paul and Thecla* 4-5).
p. 693

They say further:

Mercy is a quality believers should show as well as receive (Col 3:12). And Paul is anxious that they should show mercy cheerfully and not as a grim duty (Rom 12:8).
p. 602

They say still further:

Wish prayers refer to God obliquely, using the third person, and the optative of the Greek verb: “May our God and Father himself and our Lord Jesus clear way for us to come to you. May the Lord make your love increase. . . . May he strengthen your hearts . . .”
p. 727

How insignificant these visits to the prison cell of the apostle seemed at the time and yet how gloriously they have been transformed into tremendous service because a faithful child of God has been doing his service.

“ONESIPHORUS” who continues to hang in there and manifest incredible courage strikes a CONTRAST to “Phygellus and Hermogenes” and gives us a LIVING EXAMPLE of the reward of one who does not give up and quit but is faithful to the Lord no matter what the cost.

The Bible Knowledge Commentary says:

The contrast between the faithful and the unfaithful, the strong and the weak, the trustworthy and the unreliable, is striking. The many in Asia (v. 15) portray the very things Paul had been warning Timothy against—cowardice, shame, self-indulgence, infidelity. Onesiphorus, on the other hand, demonstrated the characteristics Paul had been recommending to Timothy—courage, love, self-discipline, boldness, and faithfulness. Clearly the negative and the positive examples were designed to strengthen Timothy’s resolve to be counted among those who were willing to stand shoulder to shoulder with the apostle.

p. 752

A FAITHFUL FRIEND

**The Lord give mercy unto the house of Onesiphorus;
for he . . . was not ashamed of my chain. 2 Timothy 1:16**

You have heard it said, “A friend in need is a friend indeed.” Onesiphorus was that kind of person. An elder in the church at Ephesus, he had often extended the hospitality of his home to Paul. The true test of his loyalty, though, didn’t occur there, but in the city of Rome. Writing to Timothy, Paul said of Onesiphorus that “when he was in Rome, he sought me out very diligently, and found me.” In his book *Bible Characters*, Alexander Whyte used his imagination to describe the scene. He wrote, “Paul might be the greatest of the apostles to Onesiphorus, . . . but he was only ‘Number so and so’ to the soldier who was chained night and day to Paul’s right hand. . . . From one barrack-prison therefore to another Onesiphorus went about seeking for Paul day after day, week after week, often insulted, often threatened, often ill-used . . . Till, at last, his arms were round Paul’s neck, and the two old men were kissing one another and weeping to the amazement of all the prisoners who saw the scene.” What a striking example is this noble-hearted Onesiphorus! Other friends of Paul had turned their backs on him, but here was someone who would not snub him, regardless of his unpopularity. He was not ashamed of Paul, even though he was in chains.

God’s servants still need companions like that. Possibly you know a Christian worker, though not bound like Paul, who labors under a great weight today. Write a letter. Make a visit. Reassure that struggling believer of your continuing, unconditional support. Let him know that you are his faithful friend.

—P.R.V.

*A friend in need—my neighbor said to me,
A friend indeed is what I mean to be.
In time of trouble I will come to you,
And in the hour of need you’ll find me true.*

—van Dyke

THOT: In today’s stormy world, a fair-weather friend is useless.

(From *Our Daily Bread*, Sunday, April 25, 1982 or 1993)

Lea & Griffin say:

Quite in contrast to the behavior of this profane pair was the commendable behavior of Onesiphorus. Paul spoke affectionately of his diligent, unselfish service.

p. 197

Guthrie says:

The particular help given by Onesiphorus is picturesquely described in the words *He oft refreshed me*, conjuring up the idea that the presence of his friend provided a special tonic. As Moffatt aptly expresses it, 'he braced me up'. Although Onesiphorus' help may have included material assistance, his fellowship was of much greater value. He seems somewhat sensitive to his chains, presumably because they had become an object of shame in the eyes of some (cf. verse 8). But one fellow-Christian at least, Onesiphorus, *was not ashamed*, and his example is probably cited as an indirect hint to Timothy.

p. 135

King says:

Onesiphorus was not just a fair-weather friend, who at first onset of trouble deserted him, ashamed to know a shackled prisoner marched through the streets like any low felon. Happening shortly after to go to Rome on business, he searched the place for Paul's dungeon, until he eventually found him. Here was a fine Fidelity which might well be an ideal for Timothy, if ever he should be tempted to be False.

p. 34

Wilson says:

In contrast to the desertion of the majority, Onesiphorus (which means 'profit-bringer') had lived up to his name by ministering to Paul's needs in prison. He was not ashamed to be associated with a chained apostle, and diligently searched the prisons of Rome until he found him.

p. 135

Calvin says:

When Paul says that Onesiphorus **was not ashamed** of his **chains**, this is evidence not just of his generosity, but of his zeal, since he willingly exposed himself to danger and to the reproach of people in order to assist Paul.
p. 128

Barclay says:

But however others might fear and desert, one man was loyal to the end. His name was Onesiphorus, and the very name means *profitable*. Others might be ashamed and afraid to admit that they knew Paul, but not Onesiphorus. P. N. Harrison draws a vivid picture of Onesiphorus' search for Paul in Rome: "We seem to catch glimpses of one purposeful face in a drifting crowd, and follow with quickening interest this stranger from the far coasts of the Aegean, as he threads the maze of unfamiliar streets, knocking at many doors, following up every clue, warned of the risks he is taking but not to be turned from his quest; till in some obscure prison-house a known voice greets him, and he discovers Paul chained to a Roman soldier. Having once found his way Onesiphorus is not content with a single visit, but, true to his name, proves unwearied in his ministrations. Others have flinched from the menace and ignominy of that chain; but this visitor counts it the supreme privilege of his life to share with such a criminal the reproach of the Cross. One series of turnings in the vast labyrinth (of the streets of Rome) he comes to know as if it were his own Ephesus." There is no doubt that, when Onesiphorus sought out Paul and came to see him again and again, he took his life in his hands. It was a dangerous thing to keep asking where a certain criminal could be found; it was dangerous to visit him; it was still more dangerous to keep on visiting him; but that is what Onesiphorus did.
pp. 178-9

Fee says:

In this paragraph we sense the pain of Paul's present situation and his loneliness, brought about both by what has happened in Ephesus . . . and by his unfavorable circumstances in Rome . . .
p. 235

He says further:

In a culture in which imprisonment often involved self-sustenance, such "refreshment" probably included food as well as "cheering up."
p. 236

Quinn & Wacker observe:

The prayer is that the Lord, i.e. the risen Jesus, would give mercy to, i.e. have pity on and help, the members of a household perhaps in Ephesus, but in any case a family that needs no introduction to Timothy (cf. 1:18b) beyond the name of Onesiphorus.
p. 614

They say further:

The name itself of Onesiphorus means "the one bringing advantage" or "beneficial" (LSJ), and thus in Greek his name already stands in vivid contrast to the names just cited in verse 15 of the men who brought no aid to Paul.
p. 614

They say finally:

But true to his name, he often revived Paul's spirits, . . . The verb implies an exhausted and even harried person as object as well as a ministry to the physical needs for drink and food, though evidently not excluding support for the spirit . . . as well . . .
p. 615

Demarest titles this last section then says:

EVERYONE NEEDS AN ONESIPHORUS

Onesiphorus will never be inducted into the Hall of Fame of the best known people in the Bible, but he is one of my favorites.
p. 250

He then says:

But if Paul did experience self-pity, he didn't stay there very long. Instead of getting hooked on the negatives, he focuses on a positive reality. He could have written a diatribe on Phygellus and Hermogenes, but he wisely chose to concentrate on Onesiphorus. There's a great lesson here. Seldom is there a situation without something positive. But it's easy to get so bent out of shape with the negative that we can't even find the good or the hopeful. Then we wallow in self-pity.
p. 251

Matthew Henry says:

A good man will seek opportunities of doing good. At Ephesus he had ministered to him, and been very kind to him.
p. 1895

Wiersbe says:

But there was one man who dared to leave Ephesus and come to Rome to assist Paul—Onesiphorus. His name means “profit-bearing,” and he certainly was a profitable friend to Paul. It is possible that he was a deacon in the church at Ephesus (“ministered” in 1:18 comes from the word that gives us “deacon”). During Paul's ministry at Ephesus, Onesiphorus was a faithful minister, along with his household. Since Timothy had pastored the Ephesian church, he would know this choice saint.
p. 127

Lange says:

It is not impossible that he was a merchant, and had come to Rome upon business, and felt himself impelled, by this opportunity, to manifest his sympathy in the fate of the Apostle.

p. 88

J. Vernon McGee says:

Here is a wonderful saint of God. I'd have loved to have been Onesiphorus (and I would have hated to have been Hermogenes). Onesiphorus, apparently from Ephesus, was in Rome on business. He was a busy man, but he had time to look up Paul who was in prison. How lovely! Probably Paul had led him to the Lord, and you can't despise a man who has led you to Christ.

p. 463

Parker says:

So Paul comes down now from all these high charges, and says, I do not only remember those who have gone away from me, but I remember one who was always kind to me, an Ephesian merchant, Onesiphorus by name—"he oft refreshed me": literally and singularly, he often poured cold water on me. That is to say, the Apostle was footsore, and Onesiphorus came to him with the cold refreshing water and bathed his feet, or the Apostle's head was burning with fever, and Onesiphorus dipped his generous hands into the cool stream, and bathed the throbbing temples. "He oft refreshed me, and was not afraid of my chain;" some of his kind water fell upon the iron. "When he was in Rome, he sought me out very diligently," therefore he wanted to find me, "and found me." We can always find our friends if we want to. You went out to give some dole to the poor, and the impression was made upon your mind that the poor soul was out, and therefore you went no farther. You could have found him if you wished. What would Paul have done to this merchant of Ephesus? "The Lord grant unto him that he may find mercy of the Lord in that day:" he found me—may the Lord find him!

p. 154

(A Bend in the Road: Experiencing God When Your World Caves In
by David Jeremiah)

Psalm for a Dark Night

*Lord, Just today I read
That Paul and Silas were
Stripped and beaten
With wooden whips.
“Again and again the rods
Slashed across their bared backs.”
But in their desolate dungeon
Their feet clamped in stocks
They prayed.
They sang.
They praised.
In this musty midnight of my life
Imprisoned in the dungeon of confusion
Bound by chains of anguish
Help me, please help me
To pray
To sing
To praise
Until the foundation shakes
Until the gates fling open
Until the chains fall off
Until I am free
To share the Good News
With other chain-bound prisoners.*

—RUTH HARMS CALKIN,
TELL ME AGAIN, LORD, I FORGET

v. 17 But when he was in Rome, he eagerly searched for me and found me.

Onesiphorus strikes a CONTRAST. Our verse begins with the word “BUT.”

The CONTRAST has to do with the fact that many were “ashamed” of Paul’s “chain,” and as a result deserted him. “BUT,” in CONTRAST, “WHEN HE [Onesiphorus] WAS IN ROME” did TWO THINGS:

1. “HE EAGERLY SEARCHED FOR ME” and
2. “[He] FOUND ME.”

Onesiphorus went to a lot of trouble because he really did care.

In PASSIONATE PURSUIT OF PAUL, Onesiphorus stays after it until his search is successful.

Onesiphorus reminds me of Jesus' story in:

Luke 10:25-37

And behold, a certain lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" And He said to him, "What is written in the Law? How does it read to you?" And he answered and said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And He said to him, "You have answered correctly; do this, and you will live." But wishing to justify himself, he said to Jesus, "And who is my neighbor?" Jesus replied and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, and they stripped him and beat him, and went off leaving him half dead. And by chance a certain priest was going down on that road, and when he saw him, he passed by on the other side. And likewise a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, and came to him, and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn, and took care of him. And on the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return, I will repay you.' Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?" And he said, "The one who showed mercy toward him." And Jesus said to him, "Go and do the same."

Lange says:

In a city so populous, in which there could be no scarcity of prisoners held under the most diversified accusations, it was not easy, indeed, to find the imprisoned Apostle, especially since whosoever put too definite inquiries, thereby periled his own safety. Onesiphorus, meanwhile, as he himself probably afterwards informed the Apostle, shrank from no inquiries, allowed himself no rest, until he had found his forsaken friend.

p. 88

There are those who believe that because of Paul's wish-prayers here in verses 16 & 18, Onesiphorus has died.

Wiersbe says, however:

We have no proof that Onesiphorus was dead when Paul wrote this letter. The fact that Paul asked God to bless the man's household, but that he did not mention the man, simply means that at the time Onesiphorus was not with his household. "Where he *was* in Rome" (v. 17) suggests that, at that writing, Onesiphorus was not in Rome. Therefore, he was somewhere between Rome and Ephesus; so Paul prayed for him and his household. There was no need to greet Onesiphorus, for Paul had just spent much time with him; so Paul only greeted his household.
p. 128

Paul made it a real point to speak of those who were his close friends and associates in ministry with regard to their physical conditions.

In Philippians 2 he speaks of Epaphroditus being sick, near unto death, and he is so grateful that the Lord had spared him and he needed to be held in honor.

He says in:

2 Timothy 4:20

. . . but Trophimus I left sick at Miletus.

I would feel that it is very safe to assume that if one of these choice friends and servants of the Apostle actually died, he would have made reference to that very clearly and reported it to the rest of the folks involved in the ministry.

Fee says:

Paul's point to Timothy is clear enough. "Don't you be ashamed of the gospel or of me, Christ's prisoner (v. 8). Some have (v. 15), but not Onesiphorus (vv. 16-17); so be like him."

p. 237

Hendriksen says:

As soon as Onesiphorus had arrived in Rome he started the search for Paul. But why did he have to *search* for him? Several answers are given, and in some or all of them there is no doubt an element of truth. For example, a. Onesiphorus had never been in Rome; hence, did not know his way around. b. Part of the city had been destroyed by the great fire. This caused confusion. c. For a while the place of Paul's imprisonment was not known even to believers in Rome. d. Believers in Rome had been greatly reduced in numbers due to persecution and flight, and not even all who were left were eager to disclose "to a stranger" their spiritual affinity with "the prisoner of the Lord." And so one could continue. However that may be, it required *diligent* searching to find Paul.

p. 239

Gaebelein says much the same thing:

There were many thousands of prisoners in Roman dungeons, and we may well imagine how day after day Onesiphorus sought for his beloved brother, going from dungeon to dungeon till he had located Paul. What a meeting that must have been! He had ministered to Paul in Ephesus, which was well known to Timothy, and now he was not ashamed to minister unto a prisoner of the Lord.

p. 186

Knight says:

He is obviously moved as he recounts the incident and therefore breaks off the account and expresses his thanksgiving for Onesiphorus's ministry by wishing that he will find mercy from the Lord "in that day," just as he found Paul and showed mercy to him (v. 18a).

p. 385

Milne says:

Onesiphorus proved the strength of his friendship by taking pains to find Paul, when all that he knew was that the apostle was somewhere in a prison in Rome. Other Christians might have expressed sympathy for Paul, but only Onesiphorus took the trouble to go and visit him.

p. 142

Hughes verifies this when he says:

But Onesiphorus "searched hard," treading the serpentine passages of Rome, knocking at doors, asking in his provincial accent about Paul. Doors slammed shut, disapproving eyes watched as he continued his search, but he refused to desist. He was asking dangerous questions. The lesser devoted would have made no search at all. Others would have cooled their consciences with minimal effort—"He simply couldn't be found!" But not this man. Imagine the potent joy that jolted Paul when in came his old friend bearing supplies.

p. 188

BE A FRIEND

I received an e-mail asking if I would spend some time with an ailing pastor. The writer said, “Even pastors need to be ministered to.”

She is right. Everybody needs the encouragement of a friend. Even the courageous and deeply spiritual apostle Paul drew on the support of friends as he languished in a dungeon awaiting execution. This is evident from his desire that the Lord extend special mercy to the family of a friend named Onesiphorus (2 Tim. 1:16).

This man had gone to great lengths to find Paul, who was imprisoned in Rome. His visits to the apostle were a great encouragement. Paul expressed his gratitude for Onesiphorus, and he wrote, “The Lord grant to him that he may find mercy from the Lord in that Day” (v. 18). Since all believers will receive mercy when they stand before Christ, I believe Paul meant that God will give special recognition to those who have shown special kindness to His servants.

Many people are looking for a little encouragement from a Christian friend. A pleasant greeting, a verse from the Bible, or a simple prayer can do wonders. Onesiphorus was a special friend because he showed special kindness. Let’s follow his example. —HVL

*Our world around us surges—duties vie
For all our time, our energies, our care;
But greater duty urges: Don’t pass by
A hurting heart whose burden we may share.—Gustafson*

KIND WORDS ARE ALWAYS MUSIC TO A HEAVY HEART.

(From *Our Daily Bread*, Sunday, March 21, 1999)

(Keep a Quiet Heart by Elisabeth Elliot)

A little boy wrote to me that he was learning to lay down his life for others. To him this meant that sometimes when he would rather play he lay down beside his little sister to help her go to sleep.

p. 239

v. 18 May the Lord grant to him to find mercy from the Lord on that day.
And what services he rendered in Ephesus you are knowing very well.

Again this verse is very similar to verse 16, this PRAYER-WISH that Paul has for his choice friend, Onesiphorus. We read in:

verse 16—“May the Lord grant mercy to the household of Onesiphorus” and then in

verse 18—“MAY THE LORD GRANT TO HIM TO FIND MERCY FROM THE LORD ON THAT DAY.”

Here Paul is referring, of course, to the DAY OF CHRIST:

2 Corinthians 5:10 (version unknown)

the day when we must all appear before the Judgment Seat of Christ and receive the things done in our bodies according to that which we have done, whether it be good or bad.

Of course, Onesiphorus is going to be there, receiving a reward for his faithfulness in doing several things.

He is the epitome of everything we have been talking about in this study with regard to:

Courage: I Am Willing to Pay the Price.

We have noted in these verses that there are actually FIVE THINGS that he has carried out:

1. “he often refreshed” the apostle (verse 16),
2. “[he] was not ashamed” of Paul being a prisoner (verse 16),
3. “HE EAGERLY SEARCHED” for the apostle (verse 17),
4. “[he] FOUND” the apostle (verse 17), and
5. he rendered tremendous services in the city of Ephesus as well (verse 17).

Milne says:

On this evidence Onesiphorus was a great-hearted Christian, whose shining example should stimulate all Christians to engage in this kind of practical and caring ministry.

p. 142

Hendriksen says:

Onesiphorus, still in Ephesus, had rendered many valued services to the cause of the gospel. This labor of love had been performed under the very eyes of Timothy. Hence, Paul says, “You know better than I.”

p. 240

Wiersbe, summing it all up, says:

“He often refreshed me” was Paul’s description of this man’s ministry. The Greek word means “to cool again.” “Bracing me like fresh air” is the way the *Amplified Bible* translated it. How we thank God for Christians who are “a breath of fresh air” in our hours of trial!

p. 128

Lange says:

What the Apostle himself cannot repay, that, he hopes, the Most High Judge will.
p. 89

Matthew Henry says:

The best thing we can ask, either for ourselves or our friends, is that the Lord will grant to them that they may find mercy of the Lord in that day.
p. 1895

Demarest says:

This is frequently overlooked in our culture. We have majored in strategies for self-fulfillment that often focus entirely upon what we achieve and receive for ourselves. I believe that we must revise these strategies to begin with an emphasis upon giving ourselves and not just upon finding ourselves.
pp. 251-2

Lea & Griffin say:

It is probably best to take the first noun "Lord" as a reference to Christ and the second "Lord" as a reference to God the Father. Paul was expressing the wish that God the Son might commend Onesiphorus to God the Father on the day of judgment.
p. 199

Lea & Griffin say finally:

Moral behavior is best learned by observing such commitment in others. Children learn this behavior from parents. Young Christians learn it from older Christians. Ultimately moral behavior cannot be taught merely by character-building courses in the public schools. Christians must see moral commitment as a sterling example in others.
p. 200

MacArthur says:

In deep gratitude, Paul again prays that **the Lord [would] grant to him to find mercy from the Lord on that day**, the same day of believer's judgment for works he mentioned in verse 12 and refers to again in 4:8. Onesiphorus's devotion to Paul had begun many years earlier. He had proved his courage and faithfulness by the **services he rendered at Ephesus**, when the apostle ministered there.
p. 33

Liefeld says:

(3) The repetition of a prayer for mercy in verses 16 and 18 is not in itself troubling, since it can be explained from Paul's deep feelings.
p. 237

Hughes says:

Notice how beautifully Paul expressed his wish. The first mention of "Lord" refers to Christ, and the second mention of "Lord" to God the Father: "May the Lord *Christ* grant that Onesiphorus will find mercy from the Lord—*God the Father*—on the day!"
pp. 189-90

Hughes says finally:

Did Onesiphorus find mercy? We can be sure he did. Jesus had said in the Sermon on the Mount, “Blessed are the merciful, for they will be shown mercy” (Matthew 5:7). This spiritual axiom will forever be realized by Paul’s good friend. And did he receive rewards? Onesiphorus actually refreshed the Lord Jesus Christ! Jesus’ words were, and are, to that good man, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.” He actually refreshed Jesus Christ. Think of it. And think of his reward.

p. 190

(Jesus’ Final Warning: Hearing Christ’s Voice in the Midst of Chaos
by David Jeremiah)

I remember reading a story Dr. Charles Swindoll told in a book called *Rise and Shine* some years ago. Chuck talked about a time when he was in school, working in a machine shop. He worked with an old-timer named Tex. Ol’ Tex had a kind of invisible sensor down inside. He seldom had to look at the clock. He always knew when it was getting close to that last whistle. Without fail, Tex was all washed up and ready to punch out a couple of minutes before the whistle blew. On one occasion, Swindoll reminded him that it was about time to start getting ready for quittin’ time, and he never forgot that man’s reply. He told Chuck, “I stay ready to keep from gettin’ ready for quittin’ time.”⁷

I like that. How do you prepare for the Lord’s return? You stay ready to keep from getting ready. Because if you do stay ready, you never have to scramble around to get ready, do you?

7. Charles Swindoll, *Rise and Shine* (Portland, Ore.: Multnomah, 1989), 168-69.

p. 75

(Through the Year with Warren W. Wiersbe: 366 Daily Devotionals
edited by James R. Adair)

The Judgment Seat of Christ is where Christians will have their works judged by the Lord. It has nothing to do with our sins, since Christ has paid for them and they can be held against us no more.

p. 338

(Rachel's Tears: The Spiritual Journey of Columbine Martyr Rachel Scott
by Beth Nimmo, Darrell Scott, and Steve Rabey)

Several days passed, and I forgot about my conversation with Frank. Then I got a call from the sheriff's department letting me know that they were ready to release Rachel's backpack that she had on when she was murdered. There was a bullet hole through her backpack, and they had held it for evidence to determine whose gun the bullet had come from.

We suspected that Rachel's final diary was still in the backpack, but there were two of them. One of them had a bullet hole entering at a place on the back cover where she had written the words, "I WON'T BE LABELED AS AVERAGE." I wept uncontrollably as I read what she had written on the front cover: "I write, not for the sake of glory, not for the sake of fame, not for the sake of success, but for the sake of my soul—Rachel Joy."

p. 174

(In Light of Eternity: Perspectives on Heaven by Randy Alcorn)

Two men owned farms side by side. One was a bitter atheist, the other a devout Christian. Constantly annoyed at the Christian for his trust in God, the atheist said to him one winter, "Let's plant our crops as usual this spring, each the same number of acres. You pray to your God and I'll curse him. Then come October, let's just see who has the bigger crop."

When October came, the atheist was delighted because his crop was larger. "See, you fool," he taunted. "What do you have to say for your God now?"

"My God," replied the other farmer, "doesn't settle all his accounts in October."

p. 129

(The Game and the Glory: An Autobiography by Michelle Akers with
Gregg Lewis)

Of course there was still the little matter of a gold medal ceremony. The team had to change and go back out to the tunnel to wait for the ceremony to begin. I felt so dazed and dizzy I had to sit down. Mia leaned over and told me, “Just a little longer. You can do it.” I wasn’t so sure.

But when I walked out into that stadium and realized not one of those 76,481 people had left, it all seemed worth it. I found my family in the crowd and raised both arms in a triumphant salute. And then I climbed onto the medal platform for a moment so many people dream about.

Let me tell you, it’s everything you could imagine. Almost surreal. Extremely emotional. Tears. Laughter. Disbelief. Joy. All at once. And all very overwhelming.

p. 204

2 Peter 3:17, 18

You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.

CONCLUSION:

What lessons did you learn from this particular study?

LESSON #1: Are your convictions strong enough that you will manifest the courage that it takes to stand against a contemporary culture?

LESSON #2: Have you built your Christian profession upon the solid rock so that when the storms assail it, you will be seen as holding fast?

LESSON #3: Can you say with the apostle: “according to my earnest expectation and hope, that I shall not be put to shame in anything, but that with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death” (Phil. 1:20)?

LESSON #4: Are you guarding the “precious deposit [of the gospel] which has been entrusted to you through the Holy Spirit” (verse 14)?

LESSON #5: Is the Holy Spirit carrying out His function in your life in guiding you into all truth?

LESSON #6: Have you lost your courage to stand for the Lord in the arena of conflict?

LESSON #7: It is good to remember that quitters will never be able to say: “I fought, I finished, and I kept the faith.”

LESSON #8: Is your witness for Christ like that of Phygellus and Hermogenes or that of Onesiphorus?

LESSON #9: Would other believers in the body of Christ characterize you as a compassionate, caring person who is constructively involved in serving them and meeting their needs?

LESSON #10: It is good to remember that little acts of unselfish service do not go unnoticed by the Lord.

A BLESSED MEMORIAL

There once lived a man by the name of James Lewis Pettigru. His life was so exemplary that after his death the citizens of the community erected a tombstone in his honor inscribed with these words:

UNAWED BY OPINION
UNSEDUCED BY FLATTERY
UNDISMAYED BY DISASTER
HE CONFRONTED LIFE WITH COURAGE
AND DEATH WITH CHRISTIAN HOPE

(From InfoSearch 3.51)

(Grace for the Moment: Inspirational Thoughts for Each Day of the Year
by Max Lucado)

Finding Courage in Grace

*I was given mercy so that in me,
the worst of all sinners, Christ Jesus could show
that he has patience without limit.*

1 TIMOTHY 1:16

During the early days of the Civil War a Union soldier was arrested on charges of desertion. Unable to prove his innocence, he was condemned and sentenced to die a deserter's death. His appeal found its way to the desk of Abraham Lincoln. The president felt mercy for the soldier and signed a pardon. The soldier returned to service, fought the entirety of the war, and was killed in the last battle. Found within his breast pocket was the signed letter of the president.

Close to the heart of the soldier were his leader's words of pardon. He found courage in grace. I wonder how many thousands more have found courage in the emblazoned cross of their heavenly king.

In the Grip of Grace

p. 166

(Diamonds in the Dust: 366 Sparkling Devotions by Joni Eareckson Tada)

Do you remember when you said “yes” to Jesus? How long ago was it? A few months, maybe years? I said “yes” to the Lord in November 1964 when I was a teenager. But I also said “yes” to Him just the other day.

After a row with Ken, I escaped to the shopping mall with a friend to get my mind off the quarrel. While meandering past a sales rack of blouses, I could no longer contain my self-pity. I began sobbing right next to a couple of mannequins. I couldn’t hide my face in a tissue, and my wheelchair was too big for me to escape behind several clothes racks. All I could do was sit there, cry, and stare at the mannequins with the plastic smiles.

While wiping my eyes with the backside of my hand splint, I knew what I had to do. In between sobs, I said out loud what I’ve said so many times before, “Yes, Jesus, I choose you. I don’t choose self-pity or resentment. I say ‘yes’ to you!”

Even though my face was still wet, my heart filled with peace. Nothing about my husband had changed. Shoppers on the other side of the store still picked through the racks . . . teenagers still ambled by, giggling, and eating popcorn . . . but *everything* was different because of my peaceful heart. Because I said “yes” to Jesus.

(February 17)

(Night of Tragedy, Dawning of Light by Dan R. Crawford, with Kevin Galey and Chip Gillette)

A Bullet in the Hymnal

Police Officer Chip Gillette related the following:

One specific thing took place that changed me forever. I walked back into the worship center on Thursday morning through those same south doors. I was retracing and reliving the whole shooting event in my own effort to make some kind of sense of the shooting. When I got to the rear doors of the worship center, I could see the ATF agents busily mapping out every minute detail of the crime scene. I walked on in. I was fully expecting someone to ask me to stay out of the area until they had finished their work, but no one said anything. There was a strong feeling of the presence of God that came over me and I began to pray, “God if there is anything left in here that I can take as proof that this really did happen, please show it to me.”

I began looking on the floor for a bullet, bullet fragment, or shell casing that might have been overlooked. I stepped over tape outlines of where bodies had laid and over blood trails. Nothing was there. The crime scene search guys had picked it clean.

On the last aisle, as I was walking toward the rear of the room and was heading for home, I saw where three bullets had struck the end of a pew. Thinking that there might be a bullet embedded in it, I reached for my pocket knife and was planning how I could check this out without drawing the attention of the ATF guys. I touched the hole and felt on the backside to determine if it had gone through or was still in the wood. It was a through hole. I touched another hole, It, too, was a through hole. I had a sinking feeling as I reached farther down to the last hole. It, too, was a through hole. As I was bending forward, I saw that there was a corresponding hole in the last bullet path that had hit the wooden hymnal rack. The hymnal in the rack was pushed over to the side. My heart began to pound as I took it out of the rack.

The bullet was still there. I could feel it when I touched the front of the book. I sat down in the pew and opened the hymnal. It fell open to hymn number thirty-seven, two pages into the Hallelujah Chorus. There was a great feeling of joy and excitement as I saw the bullet there stuck in between the pages. A great outflow of emotion came over me as I read the words of the chorus where the bullet had come to its final rest. “. . . King of Kings and Lord of Lords and He shall reign forever and ever.” I began to cry and to realize that Christ was telling me that “He is Lord”—before the shooting, during the shooting, and forever more.

pp. 275-7

(Lord Foulgrin's Letters by Randy Alcorn)

He may henceforth tell himself, "I once investigated Christianity and decided it wasn't for me." While he'll imagine Christianity has been tried and found wanting, the truth will be it's been found threatening and never tried.
p. 88

(Columbine Courage: Rock-Solid Faith by Ron Luce)

I am able, ultimately, to see the loss of my daughter not so much as a defeat, as a victory. The pain is no less. It will always remain deep and raw. Even so, I know that her death was not a waste, but a triumph of honesty and courage. To me, Cassie's life says that it is better to die for what you believe, than to live a lie.

—MISTY, (CASSIE'S MOTHER)
FROM SHE SAID YES

p. 77

(Great Souls at Prayer: Fourteen Centuries of Prayer, Praise and Aspiration by Mary W. Tileston)

I Beseech Thee, my most gracious God, preserve me from the cares of this life, lest I should be too much entangled therein; also from the many necessities of the body, lest I should be ensnared by pleasure; and from whatsoever is an obstacle to the soul, lest, being broken with troubles, I should be overthrown. Give me strength to resist, patience to endure, and constancy to persevere—Amen.

Thomas à Kempis.

p. 320

(Great Souls at Prayer: Fourteen Centuries of Prayer, Praise and Aspiration
by Mary W. Tileston)

Lord, I know not what I ought to ask of Thee; Thou only knowest what I need; Thou lovest me better than I know how to love myself. O Father! give to Thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolations; I simply present myself before Thee, I open my heart to Thee. Behold my needs which I know not myself; see and do according to Thy tender mercy. Smite, or heal; depress me, or raise me up; I adore all Thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to Thee; I would have no other desire than to accomplish Thy will. Teach me to pray. Pray Thyself in me—Amen.

François de la Mothe Fénelon.

p. 29

(The Valley of Vision: A Collection of Puritan Prayers and Devotions
 edited by Arthur Bennett)

THE SAVIOUR

THOU GOD OF ALL GRACE,

Thou hast give me a saviour,
 produce in me a faith to live by him,
 to make him all my desire,
 all my hope,
 all my glory.

May I enter him as my refuge,
 build on him as my foundation,
 walk in him as my way,
 follow him as my guide,
 conform to him as my example,
 receive his instructions as my prophet,
 rely on his intercession as my high priest,
 obey him as my king.

May I never be ashamed of him or his words,
 but joyfully bear his reproach,
 never displease him by unholy or imprudent conduct,
 never count it a glory if I take it patiently
 when buffeted for a fault,
 never make the multitude my model,
 never delay when thy Word invites me to advance.

May thy dear Son preserve me from this present evil world,
 so that its smiles never allure,
 nor its frowns terrify,
 nor its vices defile,
 nor its errors delude me.

May I feel that I am a stranger and a pilgrim on earth,
 declaring plainly that I seek a country,
 my title to it becoming daily more perfect,
 my foretastes of it more abundant;

and whatsoever I do may it be done in the Saviour's name.

p. 44

There were two verses that stood out in my devotional reading this morning:

2 Chronicles 16:9

For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him. . . .

2 Chronicles 15:7

But as for you, be strong and do not give up, for your work will be rewarded.”