

# 2 Timothy 1:9-12

“who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, for which I was appointed a preacher and apostle and teacher, which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that day what has been entrusted to me.”

2 Timothy 1:9 – “who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began,”

|           |              |          |          |                    |                |         |          |              |          |          |          |         |
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| 3588 [e]  | 4982 [e]     | 1473 [e] | 2532 [e] | 2564 [e]           | 2821 [e]       | 40 [e]  | 3756 [e] | 2596 [e]     | 3588 [e] | 2041 [e] | 1473 [e] | 235 [e] |
| tou       | sōsantos     | hēmas    | kai      | kalesantos         | klēsei         | hagia   | ou       | kata         | ta       | erga     | hēmōn    | alla    |
| 9 τοῦ     | σώσαντος     | ἡμᾶς     | , καὶ    | καλέσαντος         | κλήσει         | ἁγία    | , οὐ     | κατὰ         | τὰ       | ἔργα     | ἡμῶν     | , ἀλλὰ  |
| the [One] | having saved | us       | and      | having called [us] | with a calling | holy    | not      | according to | the      | works    | of us    | but     |
| Art-GMS   | V-APA-GMS    | PPro-A1P | Conj     | V-APA-GMS          | N-DFS          | Adj-DFS | Adv      | Prep         | Art-ANP  | N-ANP    | PPro-G1P | Conj    |

  

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| 2596 [e]     | 2398 [e] | 4286 [e]  | 2532 [e] | 5485 [e] | 3588 [e] | 1325 [e]          | 1473 [e] | 1722 [e] | 5547 [e] | 2424 [e] | 4253 [e] | 5550 [e] | 166 [e] |
| kata         | idian    | prothesin | kai      | charin   | tēn      | dotheisan         | hēmin    | en       | Christō  | Iēsou    | pro      | chronōn  | aiōniōn |
| κατὰ         | ἰδίαν    | πρόθεσιν  | καὶ      | χάριν    | , τὴν    | δοθεῖσαν          | ἡμῖν     | ἐν       | Χριστῷ   | Ἰησοῦ    | πρὸ      | χρόνων   | αἰώνιων |
| according to | His own  | purpose   | and      | grace    | -        | having been given | us       | in       | Christ   | Jesus    | before   | time     | eternal |
| Prep         | Adj-AFS  | N-AFS     | Conj     | N-AFS    | Art-AFS  | V-APP-AFS         | PPro-D1P | Prep     | N-DMS    | N-DMS    | Prep     | N-GMP    | Adj-GMP |

- The Gospel provides the power through these three steps identified in 1:9:
  - A call from God to us to join the kingdom:
    - Made in our hearts by the Holy Spirit
    - Made known by the proclamation of the Gospel
  - A calling to become holy
  - A calling available to us because of God’s purpose and grace in Christ Jesus
    - Not what we have done
    - What God did in Christ Jesus before time began
- Jesus Christ was preexistent before the ages, before creation, before time
  - God saved us and called us before time began (1:9)
  - God manifested this calling and salvation in time through the coming of Jesus (1:10)
- “before the ages began” is literally “before times eternal”
  - From eternity past God has established his eternal purpose in Jesus Christ
  - This is not saying God declared who would be saved and who would be damned from eternity past, but that his plan and his word of salvation were established securely in Jesus Christ from eternity past

2 Timothy 1:10 – “and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,”

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| 5319 [e]                  | 1161 [e] | 3568 [e] | 1223 [e] | 3588 [e] | 2015 [e]    | 3588 [e] | 4990 [e] | 1473 [e] | 5547 [e]  | 2424 [e] |
| phanerōtheisan            | de       | nyn      | dia      | tēs      | epiphaneias | tou      | Sōtēros  | hēmōn    | Christou  | Iēsou    |
| 10 φανερωθεῖσαν           | δὲ       | νῦν      | διὰ      | τῆς      | ἐπιφανείας  | τοῦ      | Σωτῆρος  | ἡμῶν     | , Χριστοῦ | Ἰησοῦ ,  |
| having been made manifest | also     | now      | by       | the      | appearing   | of the   | Savior   | of us    | Christ    | Jesus    |
| V-APP-AFS                 | Conj     | Adv      | Prep     | Art-GFS  | N-GFS       | Art-GMS  | N-GMS    | PPro-G1P | N-GMS     | N-GMS    |

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| 2673 [e]         | 3303 [e] | 3588 [e] | 2288 [e] | 5461 [e]                | 1161 [e] | 2222 [e] | 2532 [e] | 861 [e]     | 1223 [e] | 3588 [e] | 2098 [e]     |
| katargēsantos    | men      | ton      | thanaton | phōtisantos             | de       | zōēn     | kai      | aphtharsian | dia      | tou      | euangeliou   |
| καταργήσαντος    | μὲν      | τὸν      | θάνατον  | , φωτίσαντος            | δὲ       | ζωῆν     | καὶ      | ἀφθαρσίαν   | , διὰ    | τοῦ      | εὐαγγελίου , |
| having abolished | indeed   | -        | death    | having brought to light | now      | life     | and      | immortality | through  | the      | gospel       |
| V-APA-GMS        | Conj     | Art-AMS  | N-AMS    | V-APA-GMS               | Conj     | N-AFS    | Conj     | N-AFS       | Prep     | Art-GNS  | N-GNS        |

1. God had a calling, a salvation and a purpose placed in Christ before time began (1:9)
2. This calling, salvation and purpose have been manifested through Jesus coming in time
3. “manifested” – *phanerōtheisan* – *phaneroo* means “to make manifest” or “make known” or “make visible”. It refers to taking something that had been hidden and making it known.
4. “appearing” – *epiphaneias* –
  - a. Used to refer to Jesus’ Second Coming in 2 Thes. 2:8, 1 Timothy 6:14; 2 Timothy 4:1, 8; Titus 2:13.
  - b. Here it refers to Jesus’ first coming at the incarnation.
  - c. Christ’s appearing on earth in historical time made visible God’s plan and purpose of salvation for mankind
5. “Savior” –
  - a. Greek religion and culture used “savior” to refer to gods or the king (or, Romans: the emperor) who could solve their problems. The Romans had a cult dedicated to their savior, the Roman Emperor.
  - b. Jesus does not use “savior” to refer to himself
  - c. John 4:42 uses “savior” to refer to Jesus – “They said to the woman, ‘It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.’ ”
  - d. Christians and Paul began to use “savior” to refer to Jesus. It was used in contrast to the Pagan gods and the Roman emperor, a temporal “savior” of this world. This became one of the points of persecution.
6. “abolished death” –
7. “brought life...to light” –
8. “brought immortality to light” –
  - a. “immortality” means “incapable of decay or corruption.”<sup>1</sup>
9. “through the Gospel” –
  - a. The revealing and preaching and teaching of the Gospel makes application of the life and immortality that has been revealed through Jesus
  - b. The mention of the Gospel and what happens when it is preached sends Paul into the next verse where he proclaims his personal calling to proclaim this Gospel.

2 Timothy 1:11 – “**for which I was appointed a preacher and apostle and teacher,**”

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| 1519 [e] | 3739 [e]   | 5087 [e]      | 1473 [e] | 2783 [e] | 2532 [e] | 652 [e]    | 2532 [e] | 1320 [e]   |
| eis      | ho         | etethēn       | egō      | kēryx    | kai      | apostolos  | kai      | didaskalos |
| 11 εἰς   | ὁ          | ἐτέθην        | ἐγὼ      | κήρυξ    | , καὶ    | ἀπόστολος  | , καὶ    | διδάσκαλος |
| to       | which      | was appointed | I        | a herald | and      | an apostle | and      | a teacher  |
| Prep     | RelPro-ANS | V-AIP-1S      | PPro-N1S | N-NMS    | Conj     | N-NMS      | Conj     | N-NMS      |

1. “appointed” –

a. This helps explain:

- i. Why he is NOT ashamed of his imprisonment
- ii. Why he calls himself a prisoner of Christ, instead of a prisoner of Rome, or Nero.
- iii. Paul was imprisoned by the world for his divine appointment.
- iv. Paul is not telling Timothy what his ministry is. Paul is not informing or reminding Timothy that he is an apostle. Paul is explaining that he is in prison because he has been appointed a herald of the Gospel which reveals life and immortality to a dying world. There is no shame in that, but there is rejection, persecution and imprisonment.

2. Three nouns Paul uses to describe his ministry of the Gospel (also, the same list in 1 Tim. 2:7):

- a. “herald” – identifies Paul’s position as one who makes a bold announcement openly to the public
- b. “apostle” – identifies Paul’s commission to speak for Jesus Christ the message Jesus wanted revealed and the authority Paul held in the church as an apostle. Not appointed by man, but sent by Jesus Christ.
- c. “teacher” – identifies Paul’s responsibility to explain his bold announcement of the Gospel and to teach the doctrines of the words God revealed through him.

2 Timothy 1:12 – **“which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that day what has been entrusted to me.”**

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| 1223 [e] | 3739 [e]   | 156 [e] | 2532 [e] | 3778 [e]     | 3958 [e] | 235 [e] | 3756 [e] | 1870 [e]      | 1492 [e] | 1063 [e] | 3739 [e]   | 4100 [e]        |
| Di'      | hēn        | aitian  | kai      | tauta        | paschō   | all'    | ouk      | epaischynomai | oida     | gar      | hō         | pepisteuka      |
| 12 Δι'   | ἦν         | αἰτίαν  | καὶ      | ταῦτα        | πάσχω    | . ἀλλ'  | οὐκ      | ἐπαισχύνομαι  | ; οἶδα   | γὰρ      | ὃν         | πεπίστευκα      |
| For      | this       | reason  | also     | these things | I suffer | But     | not      | I am ashamed  | I know   | for      | whom       | I have believed |
| Prep     | RelPro-AFS | N-AFS   | Conj     | DPro-ANP     | V-PIA-1S | Conj    | Adv      | V-PIM/P-1S    | V-RIA-1S | Conj     | RelPro-DMS | V-RIA-1S        |

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| 2532 [e] | 3982 [e]       | 3754 [e] | 1415 [e] | 1510 [e] | 3588 [e] | 3866 [e]          | 1473 [e] | 5442 [e] | 1519 [e] | 1565 [e] | 3588 [e] | 2250 [e] |
| kai      | pepeismai      | hoti     | dynatos  | estin    | tēn      | parathēkēn        | mou      | phylaxai | eis      | ekeinēn  | tēn      | hēmeran  |
| καὶ      | πέπεισμαι      | ὅτι      | δυνατός  | ἐστίν    | τὴν      | παραθήκην         | μου      | φυλάξαι  | εἰς      | ἐκείνην  | τὴν      | ἡμέραν   |
| and      | I am persuaded | that     | able     | He is    | the      | deposit entrusted | of me    | to guard | for      | that     | -        | day      |
| Conj     | V-RIM/P-1S     | Conj     | Adj-NMS  | V-PIA-3S | Art-AFS  | N-AFS             | PPro-G1S | V-ANA    | Prep     | DPro-AFS | Art-AFS  | N-AFS    |

1. Paul is suffering for the Gospel. So, in review:

- a. **Paul is not ashamed of himself or of Jesus,...**  
because Paul knows whom he has believed, which is Jesus. (Paul is not ashamed to suffer in the world, because his suffering is for a reason bigger than the world itself.)
- b. **Paul suffers in the world,...**  
because he has been appointed to proclaim the Gospel and teach with authority the Words of God

- c. **Paul has been appointed a herald, apostle and teacher of the Gospel,...**  
because the Gospel brings life and immortality to light.
  - d. **The Gospel brings life and immortality to light in the human soul,...**  
because Jesus Christ has appeared in human history and destroyed death.
  - e. **Jesus Christ has appeared in history and destroyed death,...**  
because God's purpose and grace were given to Jesus before time began.
  - f. **God's purpose and grace were given Jesus Christ before time began,...**  
because God saved us and gave us a holy calling before man was created and before we could do anything good or bad.
2. "who I have believed"-
- a. "believed" is focused on trusting and placing confidence
  - b. Perfect tense emphasizes that Paul's trust was permanent. He began to trust, has been trusting and will continue to trust God through his execution.
3. "I am persuaded" – *pepeismai* – same word as 1:5 which means there is absolutely no doubt.
4. Paul is convinced the God can "guard" "until that day" "what" "has been entrusted to me"
- a. "guard" –
  - b. "until that day" – most likely refers to the day Christ hands out rewards at the resurrection, the Second Coming, or in the Kingdom of God.
  - c. "what" – What was the deposit?
    - i. Option A: The "sound words" ("healthy doctrine", Gospel) which would match the meaning in 1:13-14 – "Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. By the Holy Spirit who dwells within us, guard the good deposit entrusted to you."
    - ii. Option B: Paul's life or his converts or his labors.
  - d. "has been entrusted to me" –
    - i. "entrusted" or "deposit entrusted" – *paratheke* – means "a deposit" or "a trust" and refers to anything committed to one's charge or trust.
      - 1. This word is the image of a man going on a journey and depositing his most precious and valued possessions.
      - 2. To return a deposit complete and undamaged was one of the most serious obligations recognized among men.
    - ii. Who was it entrusted to? There is discussion as a decision is made:
      - 1. God was entrusting a deposit with Paul.
      - 2. Paul was entrusting a deposit with God.
        - a. The fact that Paul calls this "my deposit" would support this understanding since Paul is entrusting a deposit with the Lord on his journey from this world to the next.
        - b. The context of the verses is talking about Paul trusting God, serving God and not being ashamed because he knows who he can trust with the "deposit of me", or my deposit
      - 3. Paul was entrusting to Timothy the deposit that had been entrusted to Paul by God.
5. It is interesting to note that the writer of the book of Hebrews records in 13:23 that Timothy was in prison. It is possible and one of the strong suggestions that the book of Hebrews was not written by Paul and was written around 68 AD. So, if Timothy did go to Rome to visit Paul then Timothy's imprisonment would have taken place 67-68 AD after Paul was executed.
- Heb. 13:23 – "You should know that our brother Timothy has been released, with whom I shall see you if he comes soon."