

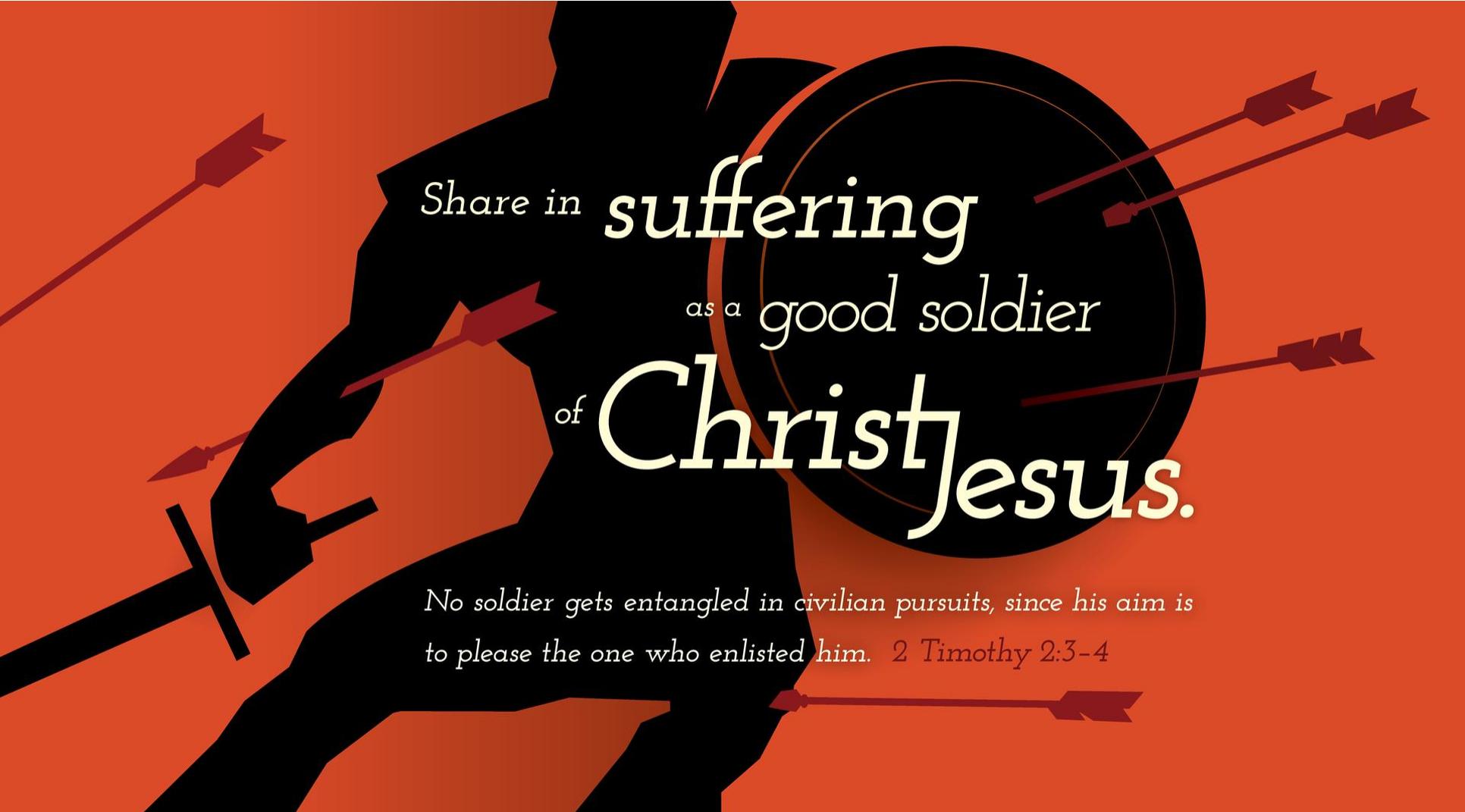


SWAT PRAYER

SPIRITUAL WARFARE ATTACK TEAM



STORMING THE GATES

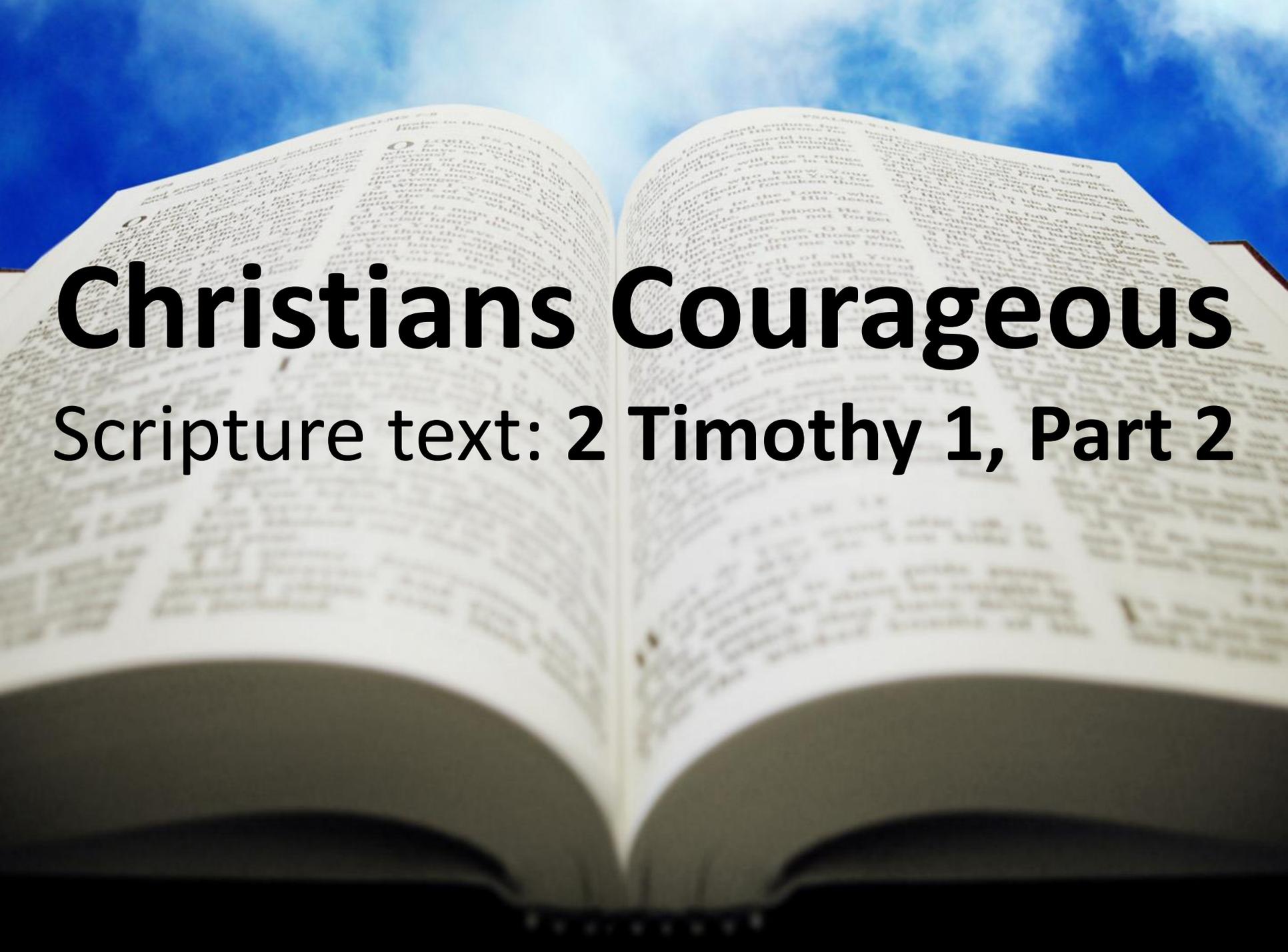


Share in **suffering**
as a good soldier
of **Christ Jesus.**

No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. 2 Timothy 2:3-4

Welcome to Promise Land Bible Church
We're glad you're here!



An open Bible is shown from a low angle, looking up at the pages. The pages are filled with text, and the background is a bright blue sky with wispy white clouds. The text is overlaid on the center of the Bible.

Christians Courageous

Scripture text: 2 Timothy 1, Part 2

In his first chapter, Paul gave Timothy **three essentials** that he **must possess** to have **success**.

1.) Courageous Enthusiasm (2 Tim. 1:1–7)

A.) Paul's love (vv. 1–2).

B.) Paul's prayers (vv. 3–4).

C.) Paul's confidence in Timothy (v. 5).

D.) God's gift to Timothy (vv. 6–7).

2.) Shameless Suffering (2 Tim. 1:8–12)

“Not ashamed” is a key idea in this chapter: Paul was not ashamed (2 Tim. 1:12); he admonished Timothy not to be ashamed (2 Tim. 1:8); and he reported that Onesiphorus was not ashamed of Paul’s chain (2 Tim. 1:16).

Be not ashamed of the Lord’s testimony (vv. 8–10). Timothy’s natural timidity might make it easy for him to avoid circumstances that demanded witness and involved suffering. Once again, Paul gave his associate needed encouragement.

Matthew 10:32-33 So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, but whoever denies me before men, I also will deny before my Father who is in heaven.

Mark 8:36-38 For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? **For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels."**

God gives us power (v. 8).

By nature, none of us enjoys suffering. Even our Lord prayed, “Father, if Thou be willing, remove this cup from Me” (Luke 22:42); and **Paul prayed three times for God to remove his painful thorn in the flesh** (2 Cor. 12:7–8). But suffering may well be a part of a faithful Christian life. Christians should not suffer because they have done wrong (1 Peter 2:20; 3:17); rather, **they sometimes suffer because they have done right and served God**. When we suffer **for doing good**, then we are sharing Christ’s sufferings (Phil. 3:10) and suffering on behalf of the whole church (Col. 1:24).

2 Corinthians 12:7-10 So to keep me from becoming **conceited** because of the surpassing greatness of the revelations, **a thorn was given me in the flesh, a messenger of Satan to harass me**, to keep me from becoming conceited. Three times I pleaded with the Lord about this, that it should leave me. But he said to me, "**My grace is sufficient for you, for my power is made perfect in weakness.**" Therefore I will boast all the more gladly of my weaknesses, so that the **power of Christ may rest upon me**. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

1 Peter 2:19-20 For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. For what credit is it if, **when you sin and are beaten for it, you endure?** But **if when you do good and suffer for it you endure, this is a gracious thing in the sight of God.**

1 Peter 3:17-18 For it is **better to suffer for doing good, if that should be God's will,** than for doing evil. For Christ also suffered once for sins, **the righteous for the unrighteous,** that **he might bring us to God,** being put to death in the flesh but **made alive in the spirit,**

Philippians 3:10-11 that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.

Colossians 1:24-26 Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church, of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but now revealed to his saints.

Years ago, I read about a Christian who was in prison because of his faith. He was to be burned at the stake, and he was certain he would never be able to endure the suffering. One night, he experimented with pain by putting his little finger into the candle flame. It hurt, and he immediately withdrew it. "I will disgrace my Lord," he said to himself. "I cannot bear the pain."

But when the hour came for him to die, **he praised God and gave a noble witness for Jesus Christ.**

God gave him the power when he needed it, and not before.

God has called us by His grace (v. 9).

We are part of a great eternal plan that God determined “**before the world began.**” God knows the end from the beginning. He has purposes for His people **to accomplish for His glory.** Suffering is a part of His plan. Jesus Christ suffered in the will of God here on earth, and **all those who trust in Him will also suffer.**

The emphasis in this verse **is on grace.** God saved us; we did not save ourselves (Eph. 2:8–9; Titus 3:5). **He called us, not on the basis of our good works, but wholly on the basis of His grace.**

Ephesians 2:8-9 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.

Titus 3:4-7 But when the goodness and loving kindness of God our Savior appeared, **he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.**

It is His purposes that we are to fulfill; and if these purposes include suffering, then we can accept it **by faith and know that God's will is best.** This is not fatalism. **It is confidence in the wise plan of our gracious Heavenly Father.**

All of this **grace was given to us in Jesus Christ.** We could not earn it; we did not merit it. **This is the grace of God!**

Christ has defeated death (v. 10). When we are timid it is because **we are afraid.** Of what are we afraid? Suffering and possible death? Paul himself was facing death as he dictated this letter. **But Jesus Christ has defeated our last enemy, death!**

By His own death and resurrection, Christ has **“abolished death”** (made it inoperative, taken out the sting). “O death, where is thy sting? O grave, where is thy victory?” (1 Cor. 15:55)

Christ was not only the Destroyer of death (see Heb. 2:14–15), but **He was also the Revealer of life and immortality**. In the Old Testament the doctrines of eternal life, death, resurrection, and the eternal state were in the shadows. Here and there you find glimpses of light; but for the most part, the picture is dark. But then Jesus Christ shone His light on death and the grave. Through the Gospel, **He has given us assurance of eternal life, resurrection, and the hope of heaven.**

1 Corinthians 15:55-57 "O death, where is your victory? O death, where is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Hebrews 2:14-15 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, **that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.**

Religious groups that teach “soul sleep” and other strange doctrines usually get their ideas from the Psalms and Ecclesiastes.

Instead of allowing the clear light of the New Testament to shine on the Old, they look at the New through the shadows of the Old! **If you turn your back on the light of the Gospel, you will only cast another shadow and make the scene darker.**

“Immortality” (2 Tim. 1:10, kjv) means **“incorruptibility,”** and refers to the resurrection body. The present body is corruptible; it dies and decays.

But the glorified body we shall have when we see Christ **will not be subject to decay or death** (1 Cor. 15:49–58; Phil. 3:21).

Philippians 3:21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

In fact, the heavenly inheritance that we share will be

1 Peter 1:4 to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you,

Be not ashamed of the Lord's prisoner (vv. 11–12).

Though a prisoner, Paul **was still bearing witness for the Gospel of Jesus Christ**. Sad to say, the people in Ephesus had deserted Paul in his time of need (2 Tim. 1:15). Many of them could have come to Rome to witness on Paul's behalf, but they did not. They **were even ashamed to be identified with the apostle!** It would have made Timothy's ministry in Ephesus much easier if he had gone along with the crowd; but **Paul admonished him to remain true**. He gave four reasons why Timothy should not be ashamed of his association with Paul, the prisoner.

Paul was called by God (v. 11).

Jesus Christ had met Paul on the Damascus road (Acts 9) and **had personally called him into the ministry.**

Paul was a herald (“preacher”) of the Gospel. In ancient times, a “herald” **was the official messenger of the king or emperor**, and his message was treated with great respect. The fact that professed believers in Asia were rejecting Paul did not change his calling or his message.

Paul was not only a herald; he was also an apostle, “one sent with a commission.”

Not every Christian was an apostle of Jesus Christ, for a person had to meet certain qualifications and **be chosen by the Lord personally**, or through His Spirit (see Acts 1:15–26; 1 Cor. 9:1; 2 Cor. 12:12). An apostle represented Jesus Christ. **To reject an apostle was to reject the Lord.**

Paul was a teacher of the Gentiles. This meant that he shepherded local churches. It was this word Gentiles that put him into prison in Rome the first time (Acts 22:21ff). The Gentile believers in Asia should have shown their appreciation of Paul by rallying to his support, for after all, it was Paul who brought them the Good News of salvation.

1 Corinthians 9:1-2 Am I not free? **Am I not an apostle?** Have I not seen Jesus our Lord? **Are not you my workmanship in the Lord?** If to others I am not an apostle, at least I am to you, **for you are the seal of my apostleship in the Lord.**

2 Corinthians 12:12-13 The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works. For in what were you less favored than the rest of the churches, except that **I myself did not burden you? Forgive me this wrong!**

But instead they were ashamed of him and tried not to get involved.

Paul was confident in Christ (v. 12). Paul was not ashamed! Why? Because he knew that Christ was faithful and would keep him. Note his emphasis on the person of Christ: **“I know whom I have believed.”** Salvation is not the result of believing certain doctrines, though doctrines are important. A sinner is saved because he believes in a Person—Jesus Christ the Savior. Paul had deposited his soul in the care and keeping of the Savior, and Paul was sure that Jesus Christ would faithfully guard that deposit. What difference did it make to Paul what happened on any certain day?

What really mattered is what will happen on “that day” when Jesus Christ rewards His servants.

In these difficult days, **it is important that we stand true to Christ and be willing to suffer for Him and not be ashamed.**

We may not be put into prison, as was Paul; but we suffer in other ways: the loss of friends, being bypassed for a promotion, loss of customers, being snubbed by people, etc. It is also important that we stand by God’s servants who are suffering for righteousness’ sake.

3.) Spiritual Loyalty (2 Tim. 1:13–18)

Throughout the centuries God's work has been done by men and women **who stood 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 in a twofold loyalty**.

Be loyal to God's Word (vv. 13–14). God had given the deposit of spiritual truth to Paul (1 Tim. 1:11), and he had given it to Timothy (1 Tim. 6:20). It was now Timothy's solemn responsibility to "hold fast" (2 Tim. 1:13) and "guard" (2 Tim. 1:14) the precious deposit of Christian truth, and to pass it along to others.

The word form (2 Tim. 1:13) means “**a pattern, an architect’s sketch.**” There was a definite outline of doctrine in the early church, **a standard by which teaching was tested.** If Timothy changed this outline or abandoned it, then he would have nothing by which to test other teachers and preachers. We today need to hold fast to what Paul taught for the same reason.

However, note that Timothy’s orthodoxy **was to be tempered with “faith and love.”** “Speaking the truth in love” (Eph. 4:15) is the divine pattern. How easy it is to become pugnacious in our desire to defend the faith, or a witch-hunter who creates problems.

Ephesians 4:11-15 And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, **to equip the saints** for the work of ministry, for building up the body of Christ, until we all attain to the **unity of the faith and of the knowledge of the Son of God, to mature manhood**, to the measure of the stature of the **fullness of Christ**, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, **speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,**

It was **the Holy Spirit who committed the truth to Timothy**, and **He would help him guard it**. Apart from the ministry of the Spirit, we are in the dark when it comes to understanding the Word of God. **It is He who must teach us** (John 16:13) and **enable us to guard the truth and share it with others**.

From the beginning of human history, **Satan has opposed God's Word**. "Yea, hath God said?" was Satan's first word to mankind (Gen. 3:1), and he continues to ask that question. Throughout the history of the church, the **Word of God has been attacked, often by people within the church**; yet it still stands today.

Why? Because **dedicated men and women have (like Paul and Timothy) guarded the deposit and faithfully handed it to a new generation of Christians.** When a church or any other Christian organization goes liberal, **it usually starts with a weakening of their leaders' convictions about the Word of God.**

Be loyal to God's servant (vv. 15–18). The province of Asia in that day comprised the Roman districts of Lydia, Mysia, Caria, and Phrygia. **Paul was forbidden to minister in this area on his second missionary journey** (Acts 16:6); but on his third journey, he stayed nearly three years in Ephesus, the capital of Asia, **and evangelized the entire area** (Acts 19; 20:31).

The **seven churches of Asia were all in this area** (Rev. 1:4, 11).

We do not know who Phygelus and Hermogenes (2 Tim. 1:15) were. **It is likely that they were leaders in the church who opposed Paul and would not come to his defense in Rome.** You would think that the Asian believers would have stood by Paul; but, instead, **they were ashamed of him** and at the same time (whether they knew it or not) **ashamed of Christ** (see 2 Tim. 4:16).

It was certainly a dark hour for Paul. Demas had forsaken him (2 Tim. 4:10). His other associates had been sent to distant places of ministry.

False doctrines were spreading in the church (2 Tim. 2:17–18). How Paul would have loved to be free to preach the Word and defend the faith—but he was in a Roman prison. It was up to Timothy to get the job done.

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 2 Tim. 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.**

Let me add here that every pastor is thankful for those faithful members who assist him in the work of the Lord. My wife and I have found choice saints in each of the churches we have served—people whose homes were open to us (and they didn't tell the whole church we were there!), whose hearts felt our burdens and needs, and whose prayers sustained us in difficult times. **These believers minister behind the scenes,** but the Lord will reward them openly "in that day" (2 Tim. 1:18).

Onesiphorus traveled from Ephesus to Rome and **diligently looked for Paul so he might minister to the prisoner's needs.** It seemed difficult for him to find his former pastor (2 Tim. 1:17). Perhaps some of the Roman Christians were still opposed to Paul as they had been during his first imprisonment (see Phil. 1:12–17).

Perhaps the Roman officials were not cooperative and did not want their choice prisoner to receive any help. In his first imprisonment, Paul was in his own house (Acts 28:30); but **now he was in a Roman prison under careful guard.**

But Onesiphorus persisted! He located Paul and risked his own life to stand with him and assist him.

Some students believe that Onesiphorus was also arrested and possibly executed. **They base this on the fact that Paul greeted the “household of Onesiphorus” in 2 Timothy 4:19, but not the man himself.**

Also, Paul asked for present mercies for the household, **but future mercies for Onesiphorus** (2 Tim. 1:16, 18).

But the problem is this: If Onesiphorus was dead, then Paul prayed for the dead (2 Tim. 1:18); and **we have no authorization in the Bible to pray for the dead.**

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.** "When he was in Rome" (2 Tim. 1:17) **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.**

Onesiphorus was not ashamed of Paul's chain. The apostle was manacled to a Roman soldier twenty-four hours a day. Onesiphorus could have invented many excuses for staying in Ephesus. But **instead he made the dangerous journey to Rome and ministered to Paul.** "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!

Were it not for Paul’s letter, we would never know that Onesiphorus had served Paul and the church. But the Lord knew and will reward him “on that day.”

The essentials for a successful ministry have not changed:

courageous enthusiasm,

shameless suffering,

and spiritual loyalty.