2 Timothy 1:8-14

Why does Paul so often speak of salvation by grace as opposed to works? (Rom. 3:19-20, 28; Rom. 4:1-8; Rom. 9:10-13; Rom. 9:30-33; Rom. 10:3-4; Rom. 11:5-6; Gal. 2:16; Gal. 3:1-7; Eph. 2:8-9)

Why does Paul break into “salvation by grace” in v. 9 in the midst of exhorting Timothy to join him in suffering and not be ashamed of the gospel? Is there a connection between these subjects?

What is the approval of man? (Jn. 12:42-43; John 5:44; Matt. 6:2; Matt. 23:5-7)

Paul reminds Timothy of his “calling.” Besides heaven, what are all Christians called to? (1 Pet. 2:20-21; Acts 14:21-22; Rom. 8:16-17)

How does it make you feel to know your salvation was granted in all eternity? (Eph. 1:3-6; Rev. 13:8)

What does it mean that Christ abolished death? Aren’t Christians still dying? (Jn. 5:24; John 6:48-51; John 8:51; John 11:21-26; Heb. 2:14-15; 1 Cor. 15:51-57; Rom. 8:1-2)

Consider the contrast of the foregoing verses and the attitude toward death in comparison with the attitude of the Old Testament saints: (Gen. 37:35; Ps. 6:5-6; Ps. 30:9; Ps. 88:10-12; Ps. 115:17; Eccl. 9:10; Is. 38:18-19)

Paul says “for this reason” I suffer these things, referring to his appointment as a preacher of the gospel. What is so offensive about the gospel? (1 Cor. 1:17-24; Rom. 9:30-10:3; Gal.
Paul declares that he is not ashamed (of the gospel). What reason does he give in verse 12 for this lack of shame? (Rom. 1:16-17; 1 Pet. 4:15-16)

What happens to those who are ashamed of the gospel? (Mark 8:38)


vv. 13-14 – Paul tells Timothy to “retain the standard of sound words” and "guard the treasure” entrusted to him. What does this tell us about the nature of truth? (Titus 2:1; Jude 1:3)

Why does Paul call the gospel a treasure (literally good deposit)? (Matt. 6:19-21; Matt. 13:44-46; Matt. 19:21; 2 Cor. 4:6-7)

“Indeed when words have long obtained, and have been very useful to convey just ideas of truth to the mind, they are not to be easily parted with, though they are not syllabically expressed in Scripture, unless other and better words can be substituted in their room; and especially they are to be tenaciously abode by, when the apparent design by dropping or changing them is to set aside the truths signified by them; such as trinity, unity, essence, person, imputed righteousness, satisfaction, &c. But here words design doctrines, the words of faith and good doctrine, the wholesome words of our Lord Jesus Christ; and which are said to be "sound", in opposition to the words and doctrines of false teachers, which are corrupt and unsound, and are pernicious, and eat as do a canker.” – John Gill on 2 Tim. 1:13