

### Concept in the N.T., Salvation: 2 Timothy 1:12a

For David righteousness demanded recompense. For Saul righteousness demanded a reckoning.

Justice enforced justice for the law by balancing the books. It blessed, delivered, and protected David while it cursed, abandoned, and dethroned Saul.

*Bonus nocet quisquis pepercerit malis - Whoever spares the bad injures the good*

Psalm 31 is David's testimony that God has stored up His provisions and protection in a secret cache which is accessible only to the believer who is positive toward doctrine. In times of danger, every believer can find refuge in the protective covering of God's cache.

### B. The Concept from the New Testament

The Greek words which carry the concept of a cache are the noun *paratheke* and the verb *paratithemi*. They are defined as follows by the various dictionaries and lexicons:

**Friedrich, Gerhard. Theological Dictionary of the New Testament. Vol. 8. Grand Rapids: Eerdmans Publishing Company, 1972, p. 162:**

*To give someone something in trust. Both the noun and verb forms mean "deposit," i.e., "goods placed in trust," or "a trust agreement."*

In the ancient Greek and Jewish sphere, as well as the ancient Roman, one finds the legal device whereby an object can be entrusted to another's keeping for a specific period. This object was to be kept free, unused and undamaged until restoration. The trustworthiness of the trustee was thus most important.

**Arndt, William F. and F. Wilber Gingrich. A Greek-English Lexicon of the New Testament. Chicago: (2d. ed.) University of Chicago Press, 1979, pp. 616, 623:, s.v. "paratheke", "paratithemi":**

*paratheke*, deposit; property entrusted to another.

*paratithemi*, to give over; to entrust something to the care and protection of someone for safekeeping.

**Liddell, Henry G. and Robert Scott. A Greek-English Lexicon. New York: (9th ed.) Oxford University Press, Inc., 1940, p. 1327:, "paratithemi":**

*paratithemi*, to deposit what belongs to one in another's hands; to deposit deeds or documents; to store up.

This word is used to describe certain transactions which take place between the believer and God and between God and the believer. The first one we will note is in 2 Timothy 1:12, 2 Timothy 1:13, 2 Timothy 1:14.

### C. The Deposit of Salvation: 2 Timothy 1:12-14

A little background on the context of this passage is necessary. This is the last epistle written by Paul before his execution at the hand of Nero in Rome.

As he writes he finds himself in the Mamertine Prison of Rome. According to 2 Timothy 4:9-18, all of Paul's associates with the exception of Luke had abandoned him. His mission was to take the Gospel to Rome and beyond which he was able to accomplish according to verse 17.

**2 Timothy 4:17** - But the Lord stood with me and strengthened me, in order that through me the proclamation might be fully accomplished and that all the Gentiles might hear; and I was delivered out of the lion's mouth.

The epistle is believed to have been written during a second imprisonment of Paul. For 18 months following release from his first imprisonment Paul had taken the Gospel as far west as Spain.

It was in the summer of A.D. 64 that Nero intensified his persecutions of Christians and on Paul's return to Rome he was again arrested and imprisoned.

With this in mind, we can better understand the several verses which form the context for 2 Timothy 1:12:

**2 Timothy 1:8** - Do not be ashamed of the evidence of our Lord, nor of me, His prisoner; but join with me in suffering evil for the Gospel according to the power of God,

**2 Timothy 1:9** - Who having saved us and having elected us into a holy station in life, not according to our works but according to His own predetermined plan, even grace, which has been given to us in Christ Jesus from eternity past [**Doctrine of Divine Decrees**],

**2 Timothy 1:10** - But at the present time grace has been revealed through the appearance of our Savior Jesus Christ Who, on the one hand, released us from association with spiritual death [**Retroactive Positional Truth**] and, on the other hand, has illuminated eternal life and immortality [**Current Positional Truth**] through the Gospel,

**2 Timothy 1:11** - for which purpose [**the Gospel**] I have been appointed a communicator being both an apostle and a teacher.

**2 Timothy 1:12a** - For this reason I also suffer these things ...

It is because of these two commissions to communicate the Gospel that results in Paul suffering his second imprisonment at Rome along with the certain prospect of being executed for his beliefs.

This sets up our study of the believer's deposit of faith into the cache of the Gospel of Christ which produces the dividend of eternal life and eternal security.

#### **2 Timothy 1:12**

*dia* + the accusative singular of: *aitia* + the relative pronoun: *hos*

For this reason ...

This is followed by the present active indicative of the verb: *pascho*

*I am caused to suffer ...*

Plus, the accusative pronoun: *houtos*

*For this reason I am caused to suffer these things ...*

Paul's sufferings include his second imprisonment, an unfair trial before Nero, contemptuous treatment by Roman authorities, abandonment by his friends, and the pressure of his certain execution.

The catalyst for this suffering is the fact that he has been commissioned by God to be both an apostle and a teacher of the Gospel of Jesus Christ.

Even though loyalty to this assignment has brought him suffering to the point of being made a criminal, Paul quickly acknowledges that this in no way is shameful to him.

His lack of shame is introduced by the adversative use of the conjunction: *alla* - "but." This sets up a contrast between Paul's suffering in Rome and the blessings which are associated with them. This is followed by the present middle indicative from the compound verb: *epaischunomai* - literally, "to be ashamed toward." It is translated "I am ashamed."

However, it is accompanied by the negative conjunction which combined with the indicative mood negates the action of the verb, therefore: *I am not ashamed.*

This is a vector for Timothy to recall Paul's mandate back in:

**2 Timothy 1:8** - Do not be ashamed of the testimony of our Lord, nor of me, Paul, His prisoner, but join with me in suffering evil due to the Gospel according to the power of God.

Timothy is under great pressure because of Nero's intensifying persecution of believers in the late A.D. 60s.

**Schaff, Philip. Apostolic Christianity: A.D. 1-100. Vol. 1 of History of the Christian Church. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1910; pp. 376-85 passim.**