

Second Timothy 1:1-2
Introduction

Introduction: This book is perhaps the most personal of all of Paul's letters. This book is also the transition point from the apostolic to the post-apostolic period. (Kostenberger) Paul is explaining to Timothy how he too must face suffering to the glory of God.

1) Paul's authority—1:1 ¹ *Paul, an apostle [avpo,stoloj] of Jesus Christ*

- a) The cause of Paul's apostleship—*by [dia,] the will [qe,lhma] of God (the Father),*
 - This was not a position for which Paul volunteered. Nor was it a position to which Paul was elected by his peers.
 - i) An **authorized** messenger who brings the message of the Sender
 - ii) An **authoritative** messenger who stands in the Sender's place. To disregard the messenger is to disregard the Sender.
 - iii) There are no apostles today. They were foundation stones (Eph. 3:20).
 - iv) Something Paul trusted even when that same will of God leads to a Roman prison and imminent execution. He is not in these circumstances by accident but by God's sovereign will.
- b) The focus of Paul's apostleship—*according to [kata,] the promise [evpaggeli,a] of life [zwh,] in [evn] Christ Jesus,*
 - i) This is the standard by which God chose Paul.
 - ii) This is the intention to which Paul's apostleship must be true.
- c) Why address this issue with Timothy?
 - i) Because this letter would be read by many people.
 - (1) Note the plural pronoun "you" in 4:22
 - ii) Because this letter would be recognized as NT Scripture.

2) Paul's affection for Timothy—1:2a ² *to Timothy, ("one who honors God")*

- a) *a beloved [avgaphto,j] child [te,knon];*
 - i) What an encouragement to this man whose own father was not a believer.
- b) Elsewhere Paul refers to Timothy as a fellow worker (Rom. 16:21), a brother (2 Cor. 1:1; Col. 1:1; Philemon 1:1; Heb. 13:23), a minister of God (1 Thess. 3:2), and a bondsman (Phil. 1:1).

3) Paul's wish-prayer/salutation for Timothy—1:2b

- Identical with 1 Tim. 1:2 except where the word "our" is added after "Father"
- a) The Godward diverse **content**
 - i) Sustaining *grace* [ca,rif],—demonstrations of God's kindness and goodness, primarily enablement to accomplish the task God has given
 - ii) Sustaining *mercy* [e;leoj],—God's compassion to those who are miserable
 - iii) *and* sustaining *peace* [eivrh,nh]—God-centered prosperity and contentment, wholeness and completeness of life as it should be

- b) The distinguished yet unified, personal, Divine **source**—*from* [avpo,]
 - i) God the Father—*God the Father*
 - (1) Our Father desires to dispense grace, mercy, and peace. What tenderness and concern!
 - ii) God the Son—*and Christ Jesus our Lord*.
 - (1) Our Lord/Master desires to dispense grace, mercy, and peace. What tenderness and concern!
 - (2) A monotheistic Jew would never claim that a mere human being, together with God, is a fount of spiritual blessing; the deity of Christ is thus implicitly affirmed. (Murray J. Harris)

4) Things we need to remember:

- a) May we recognize that all of life is under the direction of His sovereign hand.
- b) May we be willing to express our affection for one another.
- c) May we pray for grace, mercy and peace for one another.

Second Timothy 1:3-5
Expressing Gratitude

Introduction:

1) Paul expresses his gratitude for God's grace—1:3a

- a) Paul prayed to the right **person**—³ *I thank God* (the Father),
- b) Paul prayed with the right **actions**—*whom I serve* [latreu,w] (in an attitude of worship)
 - i) Related to the past: *as my ancestors*
 - (1) Even though they may not have taught him about Christianity, he still had the heritage of people who had awareness of the one True God and His Word.
 - (2) Far from abandoning the God of his fathers, Paul entered into the fulfillment of faith that the forefathers held. (John Kitchen)
 - ii) Related to the present: *in a clear* [kaqaro,j] *conscience*,
 - (1) Paul prayed with the right **attitude**

2) Paul prays for Timothy—1:3b-4

- a) *as I constantly remember* [mnei,a] *you in my prayers* [de,hsij] *night and day*,
 - i) ⁴ *while longing* [evpipoqe,w] *to see you*, (cf. 4:9, 13, 21)
 - (1) *being reminded* [pf. pass. pt. mimnh,skw] *of your tears*,
 - (a) Timothy may have shed tears the last time he saw Paul. (cf. 1 Tim. 1:3)
 - ii) Purpose: *so that* [i[na] *I may be filled with joy*, (when I see you)

3) Paul responds to the latest good news concerning Timothy—1:5

- a) The character of Timothy's faith—⁵ *having received a reminder* [u'po,mnhsij] *of the genuine/unhypocritical* [avnupo,kritoj] *faith that is in you*,
- b) The human cause of Timothy's faith: *which first lived/made itself at home* [evnoike,w] *in ...* (cf. 3:14-15)
 - i) *your grandmother* [ma,mmh] *Lois*
 - ii) *and your mother* [mh,thr] *Eunice*,
 - iii) Principles from this:
 - (1) Apparently, Timothy's father was not a believer (cf. Acts 16:1). God can work in spite of a spiritually divided family.
 - (2) Women clearly are viewed as the spiritual equals of men, and their ministry is essential. However, their roles are different.
- c) The confirmation of Timothy's faith: *and I am convinced* [pf. pass. ind. pei,qw] *that it is also in you*.
 - i) Sometimes it is nice to hear from others that they see progress in our life.

4) Things for us to remember:

- a) It is wise to tell others we are praying for them.

- b) It is wise to remind others of their spiritual heritage.
- c) It is wise to encourage others regarding the spiritual progress we observe.
- d) It is good to pray for others in the face of our own adversities.
- e) O that our faith might be so authentic and personal that it might be utterly convincing to all who encounter us. (John Kitchen)

Second Timothy 1:6-7
Remembering God's grace

Introduction: Jay Adams reminds us: the problem of fear as an obstruction to Christian living and ministry dominates large portions of this letter.

1) Paul reminds Timothy of God's gracious gift in the past—1:6

- a) What?
 - i) ⁶ *Therefore* (“because of this”, your spiritual heritage and genuine faith; 1:5)
 - ii) *I remind* [avnaminh,skw] *you to kindle afresh* [avnazwpure,w] *the grace gift* [ca,risma] *of God that is in you*
 - Note “remind”, cf. with 1:3-4
 - (1) Not because it is died out but because every fire needs constant attention to burn well. The tendency of every fire is for it to go out.
 - (2) Timothy is about to become the ministry administrator, not the ministry assistant.
- b) How did Timothy receive this grace gift? *through the laying on of my hands*,
 - i) That time in Timothy's life when the Divine enablement for the work had been prophetically assured to him. (cf. 1 Tim. 4:14)
- c) What might this gift have been?
 - i) McCune sees this as a spiritual gift enabling Timothy to fulfill his ministry that was recognized at an ordination-type service.
 - ii) God never gives you a specific sphere of ministry without giving you the Spirit's enablement to accomplish it for His glory.
 - iii) It seems to be a matter of how the Spirit will express Himself through Timothy's life to honor Christ to the glory of God the Father.
- d) Timothy needs to be reminded that his own spiritual health affects those he will be leading. Keep your focus, Timothy.

2) Paul reminds Timothy of God's gift for the present—1:7 ⁷ *because* [ga,r] *God ...*

- a) A solitary negative—*has not given to us a spirit of cowardice* [deili,a]
 - i) What is it?
 - (1) A shameful state of fear from a lack of courage or moral strength, timidity, cowardice leading to the abandonment of one's responsibilities; especially when Paul is off the scene
 - (2) For a believer to desert one's post is not God's fault.
 - ii) What does it look like in real life?
 - (1) The dangers and pressures that arise from dealing with false teachers, pagan unbelievers, and disgruntled Christians.
 - iii) What did Jesus have to say about it?
 - (1) Matt. 8:26; Mark 4:40
 - (2) John 14:27

- iv) A person whose life is characterized by this trait is not a genuine believer—Rev. 21:8
- b) A 3-fold positive—*but* [avlla,] (a spirit of) *of* ...
 - i) Sufficient strength/capability—*power* [du,namij]
 - ii) Selfless affection—*and love* [avga,ph]
 - iii) Self-disciplined judgment (and its results)—*and sobermindedness* [swfronismo,j].
 - (1) J. Vernon McGee once said: “We should be disciplined Christians rather than slaves to our emotions. We are all moved by our emotions. That is why people will send money to organizations that advertise with the picture of a poor, hungry, little orphan. But Christians are not to be motivated by their emotions. Our emotions are not to master us. We are to be disciplined.”

3) Things for us to remember:

- a) Every believer possesses these 3 enablements by virtue of the Spirit’s indwelling.
 - i) Doug Bookman reminds us: Many Christians today acknowledge that they are woefully deficient in the fulfillment of the responsibilities clearly given to them in Scripture, and yet they feel that they will be excused from those responsibilities because of some self-made excuse.
- b) As the glow of Roman persecution begins show on the darkened horizon, Timothy must be prepared to firmly face such persecution to the glory of God and the good of those among whom he ministered.

Second Timothy 1:8-12
Understanding God's Gospel

Introduction:

- 1) Paul's commands to Timothy—1:8 ⁸ *Therefore*, (this is the content of the reminder of 1:6)
 - a) A **negative** command—*do not be ashamed* [evpaiscu,nomai] (don't shun the social stigma of the gospel)
 - i) The message—*of the testimony* [martu,rion] *of/about our Lord*
 - ii) The messenger—*nor of me His prisoner*,
 - (1) "To show sympathy to a prisoner and to offer him help could be very dangerous since it involved one in the charges against the prisoner."
(Rogers)
 - iii) Some have already become ashamed of Paul (cf. 1:15; 4:10, 16). Far better to suffer for Christ than to be ashamed of Christ.
 - b) A **positive** command—*but* [avlla,] *join with me in suffering hardship* [sugkakopaqe,w]
 - i) For what is Timothy to suffer? *for the gospel*,
 - (1) Disciples were expected to suffer with their teacher. The gospel ministry is a difficult and (at times) dangerous ministry.
 - ii) How does one suffer for the gospel? *according to* [kata,] *the power* [du,namij] *of God* (the Father; cf. 1:7),
 - (1) Cf. 2 Cor. 12:9-10
- 2) Paul description of God—1:9-12a
 - a) What has God the Father done?—1:9a-10a
 - i) **What** has God the Father done?
 - (1) Our imminent danger—⁹ *Who has rescued* [sw,zw] *us*
 - (a) Apart from God's grace, we are in eternal mortal danger.
 - (2) Our unclean lifestyle—*and called* [kale,w] *us with a holy calling*,
 - (a) This is not the general call or invitation, but rather the effective summons to be obeyed.
 - ii) **Why** did God the Father do these 2 things?—1:9b-10a
 - (1) Stated **negatively**—*not according to* [kata,] *our works* (cf. Rom. 9:11; Titus 3:5; Eph. 2:8-10)
 - (2) Stated **positively**—*but according to* [kata,] *His own purpose* [pro,qesij] *and grace* [ca,rij] (
 - (a) Accomplished in the eternal past—*which* (grace) *was given to us in Christ Jesus before times eternal*,
 - (i) Salvation has been part of God's plan from eternity past, not simply a reaction to what happened at the Fall.

- (b) Applied in the incarnation—¹⁰ *but now has been made evident* [fanero,w] *through the appearing* [evpifa,neia] *of our Savior Jesus Christ,*
- iii) Larry Pettegrew reminds us: God's decree is single, comprehensive, unconditional, eternal, effectual, freely made, changeless, universal, certain, and doxological.
- b) What has God the Son done?—1:10b-12a
 - i) Victory over death—*Who, on the one hand, has nullified* [katarge,w] (emphatic) *death,*
 - ii) Manifestation of indestructible life—*but on the other hand, has brought life and immortality/incorruptibility* [avfqarsi,a] *to light* [fwti,zw] *through* [dia,] *the gospel,*
 - Something the OT saints did not fully understand
 - Cf. 1 Cor. 15:51-58; 1 Pet. 1:4
- (1) The 3 aspects of Paul's ministry—¹¹ *unto which* (gospel) *I* (emphatic) *was appointed* [ti,qhmi] (by God the Father)
 - (a) The public proclamation of God's message—*a herald* [kh/rux]
 - (b) The authority of God's message—*and an apostle* [avpo,stoloj]
 - (c) The understanding of God's message—*and a teacher* [dida,skaloj] *of the Gentiles,*
- (2) The consequences of God's appointment—¹² *because of which* (appointment) *I am suffering* [pa,scw] *these things.* (cf. 1:8)
 - (a) Paul's suffering is part of God's broader purpose and design

3) Things we need to remember:

- a) So, it is possible that Paul's imprisonment did contribute to Timothy's reluctance. Perhaps Timothy was concerned about some form of retaliation because of his relationship immediately with Paul and ultimately with Christ.
- b) The gospel is worth suffering for because it is true. It alone is the genuine story of reality.

Second Timothy 1:12-14
Embracing Godward Faith

Introduction:

1) Godward faith enables us to not be ashamed—1:12b

- a) Paul's courageous response to suffering—*But* [avlla,] *I am not ashamed* [evpaiscu,nomai], (cf. 1:8)
 - i) Paul is not ashamed to be imprisoned for serving Christ.
- b) Paul's confident reasons for his courageous response—*because* [ga,r] ...
 - i) Reason # 1; the **reality** of the Person Paul trusted—*I know* [pf. act. ind. eivdw/] *Whom I have trusted* (and still trust) [pf. act. ind. pisteu,w]
 - (1) Learn to properly focus your trust/confidence. You and I each trust/place our confidence in something or someone; we must, by His grace, focus our trust on God.
 - (2) "Shame is not overcome by looking to yourself or your circumstances, but to the God who created you and controls your circumstance." (John Kitchen)
 - ii) Reason # 2; the **ability** of the Person Paul trusted—*and am convinced* [pf. pass. ind. pei,qw] *that He is able* [dunato,j] *to guard* [fula,ssw] *what has been entrusted* [paraqh,kh] *to me* (lit. "my deposit") *until that day*.
 - (1) "It is not sufficient to believe faces about God's character and nature; we must also be convinced of them in regard to our personal needs." (John Kitchen)
 - (2) Two possible interpretations:
 - (a) What God has entrusted to Paul; so that Paul is the steward of what God has given to him.
 - (b) What Paul has entrusted to God; so that God is the steward of what Paul has given to him.
 - (3) "That day" refers to the time between the Rapture and the 2nd Coming of Christ during which believers will stand before Christ at the Judgment/Bema Seat and have their works evaluated. Cf. 1 Cor. 3:12-15; Phil. 1:6, 10

2) Fidelity to God's revelation enables us to not be ashamed—1:13

- a) Paul tells Timothy take sound doctrine seriously—¹³ (Continue to) *Hold on to* [e;cw] *the pattern* [u`potu,pwsij] *of wholesome* [u`gai,nw] *words which you have heard from me*,
 - i) There will always be those who want you to teach unhealthy words.
 - ii) Wholesome words transmit truth and a correct view of reality.
 - iii) Follow the pattern Paul has laid out for Timothy. The goal is to conform as close as possible to the original standard. Timothy did not need to be creative or to become relevant to his culture; he needs to be faithful to what he has been taught by God through Paul.

- b) Paul tells Timothy how to do this—*in the faith and love [avga,ph] that are in Christ Jesus.*
 - i) The defense of the Truth must be done in faith (toward God and His Word) and love (toward God and image-bearers). Anything else is less than honoring to God.

- 3) Carefully protecting God’s gospel enables us to not be ashamed—1:14**
 - a) Paul reminds Timothy of human effort—¹⁴ *Guard* [fula,ssw], ... *that good* [kalo,j] *deposit* [paraqh,kh].
 - i) Paul is passing the baton to Timothy. Take care of it, so that nothing is lost or damaged!
 - b) Paul reminds Timothy of divine enablement—*through* [dia,] *the Holy Spirit Who lives in* [evnoike,w] *us,*
 - i) 6 times in the NT we are told the Holy Spirit indwells genuine believers.
 - ii) This clearly refers to the enabling ministry of the indwelling Holy Spirit.

- 4) Things we need to remember:**
 - a) While God demands our faithfulness, the success of the Gospel ultimately rests with God, not us. (John Kitchen)
 - b) Andreas Kostenberger reminds us: How do you find out who your friends are? Make a mistake. Better still, be imprisoned for the gospel. Who sticks with you?
 - c) Possession of the Truth is a sacred trust.

Second Timothy Series
1:15-18

Introduction: Paul gives a second example of those who were courageous in the face of difficulty for Christ. Paul illustrates mercy, which may be defined as active compassion.

1) We can't avoid the difficulties of real life—1:15

- a) Paul recognizes Timothy awareness of the desperate situation—¹⁵ *You know* [pf. act. ind. eivdw/] *this*,
 - i) Somehow Timothy learned of this abandonment
- b) Paul relates the specific content of Timothy's knowledge; many were ashamed of Paul
 - i) Generally—*that everyone in Asia* (western Turkey) *has turned away from* [avpostre,fw] *me*,
 - (1) All those who were in Rome who could have come to help Paul failed to do so.
 - ii) Specifically—*among whom are Phygellus and Hermogenes*.
 - (1) Even those whom you would never have anticipated. Those who once partnered with Paul in ministry for Christ no longer do so.

2) We should pray for mercy to other believers—1:16-18

- a) Paul's prayer for Onesiphorus' household in light of the present and the past in the city of Rome—1:16-17
 - i) What does Paul pray for?—1:16 ¹⁶ *May the Lord grant* [aor. act. opt. di,dwmi] *mercy* [e;leoj] *to the household of Onesiphorus*,
 - (1) Remember that mercy is always associated with misery. Things were apparently difficult for Onesiphorus' household at this time. Perhaps he left his family behind in Ephesus in order to visit Paul.
 - (a) He probably was a free man with some wealth that allowed him to travel while others cared for his affairs back home.
 - (2) Some, especially Catholics, see this as prayer for the dead, assuming that Onesiphorus has died.
 - ii) Why does Paul pray for this?—1:16b-17 *because* [o[ti] *he often* ...
 - (1) Generally
 - (a) Stated positively—*refreshed* [avnayu,cw] *me*
 - (i) His ministry to Paul was comforting, like a cool breeze on a hot day. Some people simply like a north wind during a blizzard. ;-)
 - (ii) Similar to David's ministry to Saul (cf. 1 Sam. 16:23)
 - 1. Like the refreshment from observing the Sabbath (Ex. 23:12)
 - 2. Like the refreshment in the Kingdom (Acts 3:20)
 - (b) Stated negatively—*and was not ashamed* [evpaiscu,nomai] *of my chains*,
 - (i) His ministry to Paul was courageous

- (2) Specifically—¹⁷ *but [avlla,] when he arrived in Rome,*
- Apparently, he deliberately travelled to Rome from Ephesus to minister to Paul during this desperate time.
- (a) Stated positively—*he diligently [spoudai/oj] searched [zhte,w] for me*
- (i) His ministry to Paul was difficult
- (b) Stated positively—*and found [eu`ri,skw] me.*
- (i) His ministry to Paul was delightful
- b) Paul's prayer for Onesiphorus individually in light of the future and the past in the city of Ephesus—¹⁸ *May the Lord (God the Son) grant [aor. act. opt. di,dwmi] to him to find [eu`ri,skw] mercy [e;leoj] from the Lord (God the Father) in that Day—*
- i) Remember that mercy is always associated with misery. Things were apparently difficult for Onesiphorus personally at this time and for the foreseen future.
 - ii) A reminder of his previous service to Paul—*and you (emphatic) know [ginw,skw] very well [belti,wn] how many ways he ministered [diakone,w] to me in Ephesus* (where Timothy was currently ministering).
- (1) His ministry to Paul was extensive

3) Things we need to remember:

- a) **Many** turned away from Paul; only **one** sought him out and refreshed him.
- b) Prayer for a man individually often has an impact on his whole family.
- c) It is wise to rehearse the selfless service of Christians in our prayers.
- d) The words of Jesus in Matt. 5:7 are indeed true: *Blessed are the merciful because they will be shown mercy.*