

2 Timothy 1:1-12

Intro:

--Paul is presently a prisoner in Rome, as seen in **1:8; 16-17; 2:9**.

--Approximately six years earlier, he had been a prisoner in Rome, which is mentioned in **Acts 28**. Under house arrest, he was treated well, friends came and went, and he wrote numerous epistles. Things are different at this point: **Phil. 1:24-26** Vs. **2 Tim. 4:6-8**.

--Not much is known of Paul's travels since **Acts 28**—Rome, Corinth, Ephesus, Nicopolis, Troas, Spain, Britain?—but the Roman world has changed its attitude toward Christians since Nero lied about the fires in Rome being started by Christians. It seems that Paul was taken hastily from somewhere, possibly Troas, imprisoned in a true dungeon, and left alone to defend himself at first trial. Also, most Christians are afraid to associate with him as one of the main leaders of Christianity.

--In **1 Timothy**, the emphasis was on the church as the pillar and ground of truth and how Christians should conduct themselves in the house of God.

--In **2 Timothy**, chapter by chapter, the church is seen as persecuted or in failure:

1) Paul is imprisoned; enduring shame; all Asia has turned away from him; Phygellus and Hermogenes among them; Paul is in chains.

2) False teachings spread like cancer; Hymenaeus and Philetus are false teachers; Satan is taking captives.

3) Perilous times; people resist the truth; forms of religion without power; persecution for the godly; increasing imposters.

4) People cannot endure sound doctrine; heaps of false teachers; Demas has forsaken him, loving this present world; Alexander did much harm; and Paul is left alone before Caesar, but God stood with him.

--It is in this climate that Paul is writing to Timothy, maybe the person he loves most on the face of the earth, knowing that he is dying soon and leaving heavy responsibility with Timothy.

--Most commentators recognize there is no clear outline here as in other epistles. These are personal exhortations for a Christian amidst sin, failure, persecution, or difficulty. That is why the epistle is applicable to all ages.

--The purpose of the letter is particularly summed up in **1:8: *Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share in the sufferings for the gospel according to the power of God.***

Verse 1:

--***Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,***

--Ancient custom was to always begin a letter with the name of the writer.

--Paul calls himself ***an apostle of Jesus Christ by the will of God***. Paul is not taking an authoritative position with Timothy, as there was no need for that, but impressing humility to God's will, reminding him that they were what they were by the grace and will of God.

--Both Paul and Timothy belonged to Jesus, and their lives were in His service.

--Paul is also quick to remind Timothy that the promise found in God's will is life!

--The Christian possesses a source and quality of life in Christ that is different from what you can find anywhere in the natural experience of the world. It also extends to where it originated—beyond this world!

--Where is that life secured? ***In Christ Jesus!***

1 John 5:11-12: And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life.

--The promise of life comes into clarity as death nears. Life is the chief end of Christianity. All of us should be preparing to die and live again!

*Tozer: *Every man is called to dream immortal dreams and to think long thoughts of eternity.**

Verse 2:

--To Timothy, a beloved son:

--Paul loved Timothy as a son in the faith and was proud of him as such (they are 66 and 40 respectively). Their history was a long, hard, glorious, and fruitful one. ***Acts 14:6-7; 16:1-3; Phil. 2:22; 1 Tim. 1:2***

--Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

--***Grace***: Is the best heaven has to offer, given freely to unworthy sinners. Grace is freshly layered for each day and need.

John 1:16: And of His fullness we have all received, and grace for grace.

--***Mercy***: Paul adds mercy to his common greeting through the pastoral epistles. Mercy is not getting what we deserve (**Ps. 103:10-11**) but also includes sympathy and pity (**Ps. 103:13**).

--These are three magnificent gifts from a magnificent source!

--Interestingly, Paul's typical designation for Jesus is Christ Jesus, while the other apostolic writers typically recognize Him as Jesus Christ. I think that is because Paul knew Him first as the resurrection Messiah, while the others knew Him first as the incarnate Son of Man and later as the Messiah.

Verse 3:

--I thank God, whom I serve with a pure conscience, as my forefathers did. . .

--Paul says various memories are running through his mind, causing him to give thanks to God.

--He places himself in the long line of faithful Israelites who served God in the past (**Acts 24:14-16; 26:6-7; Rom. 11:13-24; Gal. 3:7-29**). Paul was not creating a new religion. He was serving with faith passed down from his forefathers.

--This is an interesting progression that he can admit with a clean conscience. Paul has accepted the new wineskins and tasted the new wine! *Whose train are you in? Whose company are you heading toward?*

--To have a pure conscience as one approaches death and God is a blessing!

Acts 24:16: And herein do I exercise myself, to have always a conscience void of offense toward God and toward men.

--as without ceasing I remember you in prayers night and day,

--Paul confesses that every time he thinks of Timothy—night and day—he thinks of him serving with the same pure conscience, in the same line of saints, and prays for him.

1) It is good to pray for people and to tell them—if you really are.

2) People who are doing well and serving the Lord still need prayer!

Verse 4:

--greatly desiring to see you, being mindful of your tears, that I may be filled with joy,

--Here we see the longing of a parent separated from their child. Was their parting a violent occasion? Was he thinking of Timothy's face as he was led away? Was Paul thinking of when he had done so to other Christian families?

--Or, maybe their parting was sweet but sorrowful, as in **Acts 20:36-37 + 21:5**? Did they get on their knees somewhere and weep and pray?

Verse 5:

--when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

--One of Paul's favorite memories was Timothy's family heritage of **genuine** or *unfeigned* faith. Faith that was unhypocritical, not fake or a sham. Timothy had a faith that was birthed of inward spiritual reality and not outward religious show. How can you tell the difference? Genuine faith remains when you take away all the props Vs. Cultural or Circumstantial faith.

--Paul is sure of Timothy's faith. It is heartbreaking when we are unsure of a loved one's faith!

1 Thess. 3:5; 2 Thess. 1:3

--Paul takes note that Timothy's mother and grandmother also displayed vibrant faith. Were they original disciples of Christ, Pentecost, or Paul's evangelism?

--**which dwelt.** . . their faith was a resident and not a visitor! Faith shouldn't leave us, especially when we need it most!

--I find it interesting that Paul basically congratulates Timothy for displaying faith like his grandma and mother. Not a common sentiment today! *Take heart, parenting grandparents or single moms!*

Boreham (The Nest of Spears): "There is a certain domestic fidelity about the pilgrim Faith. She is fond of families. She loves to pass from father to son and from mother to daughter."

--Faith is a pilgrim of generations with a domestic preference. God has so ordained it. A godly seed is His natural and desired outcome of marriage. Faith is fond of families, but she must be welcomed with a personal invitation. She may knock, but the door must be opened. Make your faith your own! Parents cannot hand over the most valuable thing they possess—experience.

Parents must show their genuine faith and kids should see the most of it!

Verse 6:

--Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands.

--Paul now moves from the greeting into a series of exhortations that will basically fill the rest of the letter. Based on his confidence in Timothy's genuine faith, he encourages him to stir up the gift of God that was in him—apostolic and pastoral gifts (**1 Thess. 1:1+2:6-7; 1 Tim. 4:14**).

--The language gives us the sense of a continuous action. Keep the fire burning!

****Lev. 6:13: A fire shall always be burning on the altar; it shall never go out.****

--This was a preventative exhortation, not corrective. It would also be a natural sentiment as Paul is passing off the scene, to desire to see the flame burning brighter in Timothy.

--Every fire will burn out eventually if ignored. Fires keep burning only through watchfulness and diligence. Stir the coals and add fuel! Care about it!

Verse 7:

--For God has not given us a spirit of fear, but of power and of love and of a sound mind.

--God has not given us the Holy Spirit of fear to work in us weakness, selfishness, and unbelief. Fear has long been one of Satan's main tools to defeat the salt and light of God's people!

--Intimidation goes back all the way to the days of Goliath. Satan often roars the loudest when he knows that he cannot win. He is trying to make us surrender without resistance.

--Fear will quench the fire of God's work in us! If I fear what the power of God, love of God, and mind of God would work in me, it is not from the Holy Spirit. **Seeking God, prayer, evangelism, shame, suffering, anything in the path of faith and obedience to God.**

****Psalm 56:3: Whenever I am afraid, I will trust in You.****

--Power: The ability to do and to be. ****Acts 1:8****

Love: To God and man. ****Rom. 5:5****

Sound mind: The Greek word has the idea of discipline in body or mind. Could be translated *soundmindedness* or *a wise head*. The work of God in us isn't crazy or out of our control. God is a God of order. Look at the universe and heaven! ****1 Cor. 2:14-16****

Verse 8:

--Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God,

--Part of Satan's tactic to quench the fire is to make us ashamed of God's Word or His people. Likeable worldly messages and likeable worldly people over a shameful Christian message and shameful Christian people (at least as is perceived in the eyes of the world). The message of a crucified Christ was foolish, and the political powers of the day were against Christians.

--but share with me in the sufferings for the gospel! There is a constant pressure to change the Christian life and message until there is no more shame to it! That is not our place. Jesus accepted the shame of the cross for us, and should we fear to follow Him? Should we seek to escape our fair share of humiliation in this life?

--Now is the only time to willingly bend our knees! All will be forced to bow the knee later.

Mark 8:38: For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.

--according to the power of God. . . God knows we are weak, so He promises His power to help us. Still, the power can only be embraced *with the shame*, not separately. God does not give power for us to operate apart from Him or His purposes.

--Don't we have anything that we long to share with others? Don't we have something to say about Jesus? I would hope so! Don't be ashamed of it, no matter how little or insignificant it may seem.

Verses 9-10:

--(9) who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

--Paul reminds Timothy about God's remarkable purpose for us and challenges him by placing him in the middle of that work. *I think this was a constant motivating thought for Paul that humbled and drove him*

--who has saved us. . . God has saved us (**Eph. 2:5**)! He has rescued us from an eternal hell apart from Him and His love.

--and called us with a holy calling. . . God has called us with a holy calling (**Phil. 3:14: high; Heb. 3:1: heavenly**) that has nothing to do with the life He saved us from, but has to do with the eternal purposes and pleasure of Christ Jesus before the world began.

--not according to our works. . . Neither our salvation nor our place in His plan was earned through our works. They came to us through designed grace in Christ Jesus (**Titus 3:5**).

--We have been saved from our sins' life, purpose, and path. We are now given His life, His purpose, and put on His path.

--(10) but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel,

--What is Paul saying here? That the ultimate purpose God has for us, which was once very dark and mysterious, has now been brought to light by the resurrection of Jesus Christ.

--Jesus is the Firstfruits of the new creation. *To see our end, we look at Jesus, not Adam. We are heading to an eternal kingdom, not back to the Garden of Eden! The Garden of Eden was God's perfect starting point to get us to His desired endpoint.*

1 Corinthians 15:22-23: For as in Adam all die; even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming.

--His victory over death secures our own. And what we did not have the ability to see with our own two eyes as witnesses (the resurrected Christ), we now receive **through the gospel** in the power of the Holy Spirit.

Verse 11:

--to which I was appointed a preacher, an apostle, and a teacher of the Gentiles.

--Paul was appointed by God in relation to this message: 1) **preacher**, or *herald*. One who loudly proclaims a public announcement. 2) **apostle**, a messenger or servant. 3) **teacher**, one who teaches and instructs concerning the things of God.

***Romans 1:1: Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God. . . ***

Verse 12:

--For this reason I also suffer these things; nevertheless I am not ashamed,

--Paul suffered because of all the realities of **8-11**. The awesome weight of God's personal and public work in his life was something he would never be ashamed of. The aged apostle is so different than John the Baptist in prison! He is not ashamed of or offended by Jesus.

--Wasn't he on the same path as the OT prophets, John the Baptist, Jesus, and the other apostles? He was in good company. In fact, the best company.

--for I know Whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.

--Paul was not ashamed of **Whom** he had believed and committed everything to. Jesus—the central figure in God's ultimate plan—was Who Paul trusted. Paul's overwhelming persuasion was: *How could He let me down?*

--Who will we entrust our lives to? Paul understood his own inability to keep the valuable treasure of his soul, and so deposited it with Christ. *Don't children ask their parents to hold precious things they fear losing?*

--Personal knowledge of Jesus has a direct proportional effect on our ability to trust and suffer.

Mary's interaction with Jesus and the servants at the wedding in Cana.

--Who do you trust to guard your life? *Henry Drummond carriage driver story: *Who will take the reins of your soul?**

--that Day is the day we stand before Jesus Christ (**1:18; 4:8**). The day that eternally settles all matters.