

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at [pastorpat@waukeshabible.org](mailto:pastorpat@waukeshabible.org).

**Date:** February 11, 2018

**Sermon Title:** Fear Not!

Sermon Series: Second Timothy

Text: 2 Tim. 1:3-7

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: February 11, 2018  
Title: "Fear Not!"  
Text: 2 Tim. 1:3-7  
Theme: The Power Of God Cancels Out The Fear Of Men.

### **Introduction:**

Throughout this short Letter, Paul calls Timothy to keep looking straight ahead. A reason for this are the surroundings and circumstances in Ephesus.

Much is often made of Timothy being somewhat timid or cowardly and I have attempted to downplay or soften this idea. Do I think he struggled with fear and was perhaps anxious in the face of this intimidating task of pastoring multiple churches? Absolutely! Only the most arrogant and self-absorbed person wouldn't be. But, let us not think he was a coward who would betray the gospel or run away from the sheep in the face of mortal threat. Timothy accepted the challenge placed before him by the apostle and Paul encourages him to remember his gifting and who is behind all of it.

***"It seems, from the general tenor of the Epistle, that Timothy was deeply cast down by the imprisonment of St. Paul. Timothy, as well as the martyr himself, was conscious that the end of that great and glorious career of his old master was at last come; and the heart of the younger man sank – as well it might – under the prospect of having to fight the Lord's battle at Ephesus – that famous centre of Greek culture and of Oriental luxury – against enemies without and enemies within, alone, and without the help of the great genius, the master mind, and the indomitable courage of the man who for a quarter of a century had been the guiding spirit of Gentile Christianity, and his dear and intimate friend. So St. Paul now, persuaded that faith burned in his disciple's heart with the old steady flame, but knowing, too, that he was dispirited and heavy-hearted, was minded, if possible, to cheer up the fainting heart, and to inspire it with fresh courage to fight the Master's fight when he (St. Paul) had left the scene."***<sup>1</sup>

I do not know if you have ever felt the loneliness of losing a loved one especially when that individual was the anchor that kept you stable or the hinge on which your life swung. I do not know if you have ever felt the weight of someone's passing where the idea of Matriarch or Patriarch now rested on you rather than the other individual? But that responsibility was being transferred from Paul to Timothy and Timothy shuddered at the thought. In this context, Paul says to Timothy, "Do not quit; do not fear."

### **THE BIG PICTURE:**

There is a personal word to Timothy from Paul.

There is a question we need to ask ourselves in approaching 2 Timothy.

**"Since 1 Timothy, what has changed in the last four years? What is different?"**

**First**, Paul is about to die. Timothy's spiritual mentor and father is about to die. Paul cut the path and led the way. Timothy leaned on Paul. Timothy could "drift" because Paul was the "anchor." Now, Paul's death is imminent. Timothy feels the aloneness of Paul's impending death.

**Second**, if Timothy was "normal," he would have already left Ephesus! Since the average tenure of pastors is roughly 3-4 years.

**Third**, the problem is the same THEREFORE the solution is the same. Stay the course and keep the main thing, the main thing.

**Fourth**, the enemy has power to incarcerate, punish, and imprison even to the point of death.

- "Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell" (Matt. 10:28).

**Fifth**, Timothy is four years battle weary. He had probably been with Paul for a number of years. He knew what it was to confront the face of the enemy and challenge demonic activity and wrestle against principalities and spiritual wickedness in high places.

In the face of all this, what does Paul say to Timothy? DO NOT FEAR! DO NOT QUIT!

This particular paragraph is set in the idea of remembering. There are two moving parts.

### **Outline:**

#### I. I remember you (vv. 3-5)

There are several words used in our text for remembering. They are all different, but they come from the same family. They are siblings.

First, remember [**mneia** "hypox"] in v. 3.

Then, remember [**mnaomai** "hypox"] in v. 4.

Again, remember [**hupomnesis** "hypox"] in v. 5.

Finally, remember [**anamimnesko** "hypox"] in v. 6.

**Mnemoneuo** in 2 Tim. 2:8.

**Hupomimnesko** in 2 Tim. 2:14; Titus 3:1.

Each one occurs only once in the Pastorals. They all essentially say the same thing, "remember."

Four things are noted about the apostle himself.

First, he identifies himself with Jesus ("whom I serve").

Paul's use of the word **latreuo** occurs only here in the Pastorals. It is a priestly word. Paul speaks of his service as spiritual, priestly.

Second, he speaks of his own spiritual heritage (“as did my ancestors”).

Paul aligns himself with such forefathers as Abraham, Isaac, Jacob, and Joseph. He thinks of Moses and Elijah. Such characters as Daniel and the prophets. He is not thinking of his father or grandfather. Others, however, would disagree with this conclusion.

Third, he speaks of the manner in which he serves (“with a clear conscience”).

The idea of conscience occurs throughout the Pastoral Letters. A “good” (1 Tim. 1:5, 19) and “pure” (1 Tim. 3:9; 2 Tim. 1:3) conscience is a result of the gospel. It is possible to have one’s conscience “defiled” (Titus 1:5) leading to it becoming “seared” (1 Tim. 4:2) resulting in spiritual shipwreck (1 Tim. 1:19).

“Our conscience is a part of our God-given internal faculties, a critical inner awareness that bears witness to the norms and values we recognize when determining right or wrong. Conscience does not serve as a judge or a legislator; that is a modern take on the concept. Instead, in the Biblical sense, conscience serves as a *witness* to what we already know. (Rom. 2:15, 9:1) Conscience may induce an inner dialogue to tell us what we already know, but more often it merely makes its presence known through our emotions.”

Our conscience is part of our inner, God-given and designed self that acts on what it knows. If our conscience is biblically formed, it confirms what is true and rejects what is false. When we “feed” wrong into self, our conscience can be defiled and thus seared leading to shipwreck. Our conscience is much like a sail on a boat. It catches the prevailing winds and pushes the boat along. It is for this reason, we must make sure to put the right “winds” at play.

Finally, he is a person of prayer (“constantly in my prayers night and day”).

Now let us consider four things Paul does when he remembers Timothy.

“Following the letter’s salutation, a thanksgiving introduces themes of continuity and succession. The mention of Paul’s ‘ancestors,’ Timothy’s ‘sincere faith’ with roots in his grandmother and mother, and Timothy’s need to ‘rekindle’ God’s gift -- these all encourage Timothy to understand his identity and his obligations by considering those who have gone before him (see also 2 Timothy 3:14-15). The letter construes Christian faith and ministry entirely in communal and familial settings, extended through time. This makes Timothy anything but an independent agent peddling new insights. His faith’s roots in the past make it reliable, proven. Timothy’s job, for the sake of the future, involves more preservation than innovation.”<sup>2</sup>

#### A. And give thanks (v. 3)

“Drawing very near to his martyrdom, still he gives thanks. Paul feels thankful to God for the faith bestowed on Timothy, 2 Timothy 1:5.”<sup>3</sup>

"I thank (charin echô). **"I have gratitude."** As in 1Ti 1:12. Robinson cites examples of this phrase from the papyri. It occurs also in Lu 17:9; Ac 2:47. Charis in doxologies Paul uses (1Co 15:57; 2:14; 8:16; 2Ti 4:22; Ro 6:17; 7:25). **His usual idiom is eucharistô** (1Co 1:4; Ro 1:8; Phm 1:4; Php 1:3) or eucharistoumen (1Th 1:2; Col 1:3) or ou pauomai eucharistôn (Eph 1:16) or eucharistein opheilomen (2Th 1:3)."

What if every time someone remembered you they gave thanks?

B. And pray (v. 3b)

We have seen this word for prayer twice before in 1 Tim. 2:1 and 5:5. There, it is translated as supplication. Here, it is translated with prayer. Again, it is simply stating an expression of prayer we pray to our Father in behalf of others.

Again, Paul prays without ceasing by keeping his story inside of God's *Story*.

What if every time someone remembered you they prayed?

C. And rejoice (v. 4)

When Paul thought of Timothy and what he brought to their fellowship, he was filled with joy. Timothy brought Paul joy. The word occurs only here in the Pastorals and has the idea of calm delight.

What if every time someone remembered you they rejoiced?

D. And your spiritual heritage (v. 5)

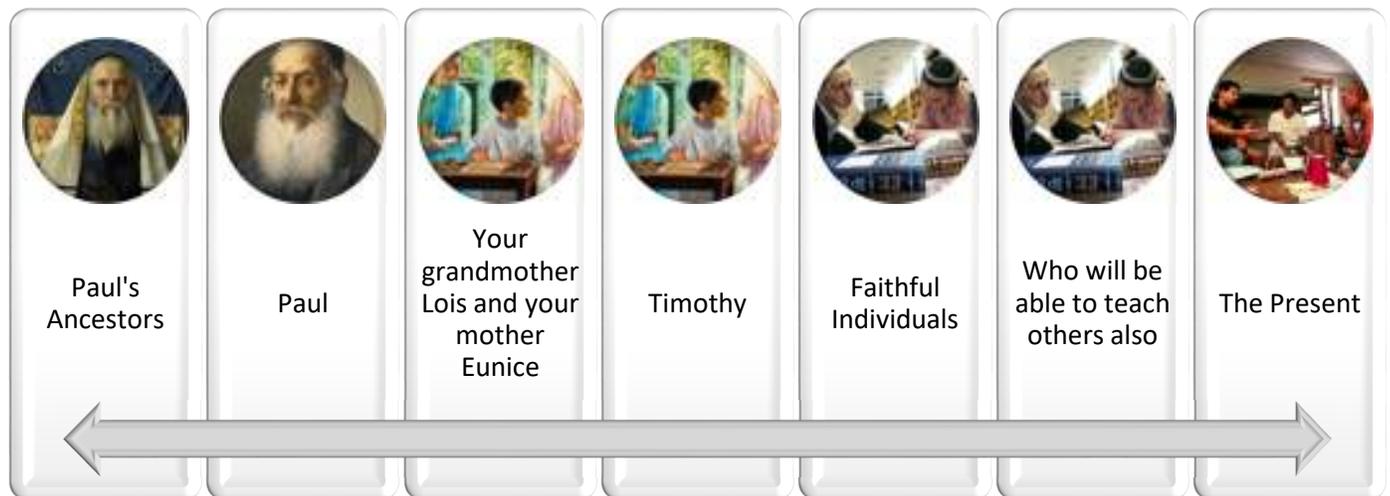
Timothy's sincere faith is noted in 1 Tim. 1:5 and here.

"In Acts 16:1, it is said that the mother of Timothy was 'a Jewess, and believed;' but her name is not mentioned. This shows that Paul was acquainted with the family, and that the statement in the Epistle to Timothy was not forged from the account in the Acts. Here is another 'undesigned coincidence.' In the history in the Acts, nothing is said of the father, except that he was 'a Greek,' but it is implied that he was not a believer. In the Epistle before us, nothing whatever is said of him. But the piety of his mother alone is commended, and it is fairly implied that his father was not a believer."<sup>4</sup>

"Whom I serve from my forefathers. — That is, with the devotion and love I have inherited as a sacred family tradition. St. Paul was here referring, not to the great forefathers of the Jewish race — Abraham, Isaac, and the patriarchs — but to the members of his own family, who, he states, were religious, faithful persons."<sup>5</sup>

“Paul reckoned among his forefathers the patriarchs and the holy men of former times, as being of the same nation with himself, though it may be that he also included his more immediate ancestors, who, for anything known to the contrary, may have been distinguished examples of piety. His own parents, it is certain, took care that he should be trained up in the ways of religion; compare the Philippians 3:4-5 notes; Acts 26:4-5.”<sup>6</sup>

There is a notable progression from Paul’s ancestors, to Timothy’s grandmother and mother, to Timothy, and then to faithful individuals who will be able to teach others (2 Tim. 2:2).



It started in the home and reached into the local church.

Let us thank God for godly mothers and grandmothers who accept the challenge and champion spiritual formation in their children. Not every situation in life will prove conducive to spiritual formation, but let us not accept such circumstances as excuses but rather shoulder the weight of teaching our children and grandchildren the gospel so that His name will be known among the nations.

What if every time someone remembered you they thought of your faith legacy? This is what Paul calls Timothy to remember. We are surrounded by a great cloud of witnesses calling us to persevere, to keep our eyes on Jesus.

- <sup>1</sup> “Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, <sup>2</sup> fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. <sup>3</sup> For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart” (Heb. 12:1-3).

Friends, in the face of a relentless enemy, let us remember our spiritual legacy.

Paul now shifts from remembering Timothy to reminding Timothy.

II. I remind you to remember your spiritual gift (vv. 6-7)

Let us consider six things about this gifting.

A. This gifting is from God.

The source for all spiritual gifting is God Himself. No one enjoys spiritual gifting apart from Him.

B. This gifting sits inside of Timothy.

I initially went along the lines of everyone's spiritual gifting, but I think Paul defines for us what this gifting is in verse 7.

Paul clearly states how all of God's people enjoy God's gifting. This is his clear teaching in 1 Corinthians 12-14. One of our unfortunate issues is attempting to define each of our gifting as if every gifting is capable of cataloging. Whatever your gifting is, it reflects God's character and is for the edifying of His body.

However, I think Paul identifies for us the gift.

C. This gifting can be stirred up or lay dormant.

The imagery is that of a fire lying dormant. There is still the bed of coals waiting for one to simply blow on the hot coals in order to fan into flame the fire that is already present. The gift is there, we are simply encouraged to fan it into a flame.

"Present active infinitive of *anazôpureô*, old double compound (*ana* and *zôpuron*, live coal, *zôos* and *pur*, then the bellows for kindling), to rekindle, to stir into flame, to keep blazing (continuous action, present time), only here in N.T."

"The Greek word rendered 'stir up' literally means to kindle up, to fan into flame. Chrysostom brings home the great lesson taught by this word, which belongs to all Christ's people alike, when he quotes 1 Thessalonians 5:19, 'Quench not the Spirit;' for it is in our power both to quench this Spirit and also to fan it into flame."<sup>7</sup>

"The metaphor is taken from kindling slumbering ashes into a flame by the bellows, and the force of *ἀνα* is to show that the embers had gone down from a previous state of candescence or flame - "to rekindle, light up again."<sup>8</sup>

How was Timothy to go about fanning into flame this gifting? Perhaps every imperative Paul laid at Timothy's feet were means of fanning this flame? Notice verses 13 and 14; Follow and

Guard. Our gifting fans into flame when we continually immerse ourselves in the gospel, in following Jesus.

D. This gifting is recognized in/through the Church.

Paul referenced this same thought four years earlier in 1 Timothy 4:14.

- <sup>13</sup> “Until I come, give attention to the public reading of Scripture, to exhortation and teaching. <sup>14</sup> **Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.** <sup>15</sup> Take pains with these things; be absorbed in them, so that your progress will be evident to all. <sup>16</sup> Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you” (1 Tim. 4:13-16).

One of the weaknesses I believe we are reaping is our inability to submit ourselves under the oversight or authority of others. We become so self-reliant that we believe we need nothing and no one. Yet the gifting Paul speaks of in our text comes to you from God and is confirmed by/in/through His Church.

I have heard the rhetoric and appeals about God’s calling as a young teen at Christian Camps and then as a student in Bible College. I never once heard that such calling and confirming comes through a local church. This is very prevalent in schools promoting missions or Christian ministry. First, responding to what you believe to be the Spirit’s leading is awesome and crucial. Second, this calling and confirmation, however, comes to you and through you in the context of the local church and through its leadership. Again, this is foreign to the way we think, but it is right.

Does God work outside of what we see or read? Absolutely, but this is an exception and not the rule. Yet, the exception has become the rule and needs correcting.

E. This gifting is reflective of God (v. 7).

It interests me to hear, “Not of fear.” The most repeated imperative in the Bible is, “Do not fear.” In contrast to fear, we read of power, love, and self-control. “The nouns that characterize the ‘Spirit’ here are words that generally do not play nice together.”<sup>9</sup> Normally, if one has power, they become self-serving and selfish. They live lavish and lascivious lives, not lives marked by love [selflessness] or self-control. Yet, because the gifting reflects God’s character, the nouns happily coexist.



- Power
- Love
- Self-Control

Paul will use this word [**dunamis**] three times in the Pastorals, all in 2 Timothy.

- “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim. 1:7).
- “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Tim. 1:8).
- “Having a form of godliness, but denying the power thereof: from such turn away” (2 Tim. 3:5).

**There is something transcending our human ability, grabs our frailty and woeful inadequacy and makes it powerfully effectual in the face of false teaching and open persecution.** No one knows what the one will do in the face of open opposition, but let us stand fast to Christ in moments of peace.

“The word power, found 57 times in the New Testament, is a word employed to describe God - the most powerful force in the universe. It is a word used to describe the most powerful event that ever happened - an event that separated A.D. from B.C. - the resurrection of Jesus Christ from the dead. And, it can be a word used to describe God's people. Here's the point: God is a power sharing God. And that's a good thing. He wants us to discover peace when we are panicky, we wants us to experience endurance when we are empty, he wants us to embrace courage when we are cowardly, he wants us to embody power when we are powerless. ‘For God has not given us a spirit of fearfulness, but one of power, love, and sound judgment’ (2 Tim. 1:7).”<sup>10</sup>

In the absence of fear and in the presence of power, love, and self-control, Timothy would stand unashamed of the gospel and be willing to suffer for the same. This is what walks us into verses 8 and following.

F. This gifting is an enablement from God for gospel service (v. 8).

As a consequence of God’s enablement, Timothy is able not to be ashamed and to suffer for the gospel as was Paul. However, we will save the “therefore” for our next study.

Unfortunately, some think of God’s gifting as a means of financial gain. We think power to do this or that, but the gifting and power is directly tied to the gospel. The false teachers taught “godliness for gain” (1 Tim. 6:3-10). Paul taught “godliness is the gain.”

It is the kind of power, love, and self-control enabling us to fight the good fight, finish the race, and keep the faith (4:7). The context for this finishing will look different for all of us. Perhaps it will be parenting your children, or working alone in a cubicle, or perhaps standing for 40 years on an assembling line, or leading a division of a large corporation, or running a small business, or dying alone and forgotten in a nursing home. Regardless, God's enablement empowers us to fight the good fight, finish the race, and keep the faith to the day we die or Jesus returns.

Because of God's enablement and gifting you and I never fear the face of humanity. The Book of Revelation speaks of massive persecution brought on by the unholy Trinity of the Great Red Dragon, the Beast, and the false prophet. They empower the whore who rides the Beast and the infamous city of Babylon. Let us not think this is something that we will not be privy to as if the Rapture will exempt us from having to face the proverbial firing squad. Friends, you and I suffer with our brothers and sisters around the world and we need to pray they fan the flame of the gifting within so that they will not be ashamed and they will boldly embrace their suffering for the sake of the gospel.

"But then Paul comes in and says, 'God hath not given us the spirit of cowardice.' No, because He has given us the only thing that can exorcise that demon. He has given us the good news of Himself, whereby His name becomes our dearest hope instead of our ghastliest doubt. He has given us the assurance of forgiveness and acceptance and hallowing in Jesus Christ, whereby all the things whereof our consciences - which do 'make cowards of us all' - are afraid, are rectified, and some of them swept out of existence. He has given us truths which only need to be. Grappled and laid upon our hearts and minds to make us brave. He has assured us that 'all things work together for good,' that He Himself will never leave us. And the Master who spoke on earth so often, and in so many connections, His meek and sovereign encouragement, 'Fear not!' speaks it from the heavens to all that trust Him. 'He laid His hand upon me, and said, "Fear not!" I am the first and the last,' from whom all changes originate, by whom all events are directed, unto whom all things tend. Therefore, whosoever is wedded to Him need fear no evil, for nothing that does not hurt Christ can ham Him."<sup>11</sup>

### III. Therefore (vv. 8ff)

How well did Timothy heed Paul's call?

"The apocryphal *Acts of Timothy* states that in the year 97, the 80-year-old bishop tried to halt a procession in honor of the goddess Diana by preaching the gospel. The angry pagans beat him, dragged him through the streets, and stoned him to death."<sup>12</sup>

Timothy stayed the course and finished well. He did not quit and he did not fear.

### **Shepherding the Sheep:** (What is the NEXT STEP?)

1. You are a part of a spiritual heritage that reaches into the distant past and into the unseen future.
2. You have God's gifting not to fear, but to experience His power, love, and self-control.
3. Let us remember this in a world that is hostile to the gospel.
4. Let us pray this for our brothers and sisters who stand fast in the face of fierce opposition.

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- <sup>1</sup> Ellicott's Commentary for English Readers on 2 Tim. 1:6.
  - <sup>2</sup> [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1834](https://www.workingpreacher.org/preaching.aspx?commentary_id=1834)
  - <sup>3</sup> Bengel's Gnomon on 2 Tim. 1:3.
  - <sup>4</sup> Barnes' Notes on the Bible on 2 Tim. 1:5.
  - <sup>5</sup> Ellicott's Commentary for English Readers on 2 Tim. 1:3.
  - <sup>6</sup> Barnes' Notes on the Bible on 2 Tim. 1:3.
  - <sup>7</sup> Ellicott's Commentary for English Readers on 2 Tim. 1:6.
  - <sup>8</sup> Pulpit Commentary on 2 Tim. 1:6.
  - <sup>9</sup> [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=3036](https://www.workingpreacher.org/preaching.aspx?commentary_id=3036)
  - <sup>10</sup> <http://www.lifeway.com/Article/sermon-living-powerfully-2-timothy-1>
  - <sup>11</sup> MacLaren's Expositions on 2 Tim. 1:7.
  - <sup>12</sup> [https://en.wikipedia.org/wiki/Saint\\_Timothy\\_Apostle\\_Timothy\\_of\\_the\\_Seventy](https://en.wikipedia.org/wiki/Saint_Timothy_Apostle_Timothy_of_the_Seventy)". oca.org. Retrieved 2017-06-18.