

2 Timothy 1:3-7; “Remembering Timothy” January 14, 2024

I. Welcome and Review

A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni. It's great to be here with you all as we gather to worship our Lord and Savior Jesus Christ.

1. *Welcome any new faces and those streaming online.*

B. Before we continue any further let's go ahead and dismiss our elementary aged children to their Sunday School class.

1. *As well as the Bible English class (Second Service)*

C. For the rest of us, we're going to continue in our study of the book of 2 Timothy and so if you have your Bible with you go ahead and open it up to the book of 2 Timothy.

1. Last week we started off our study of the book of 2 Timothy by doing more of an overview and introduction to the book.

a. We looked at the who, what, when, where, why, and how of the book so that we may understand the background and the overall context of the book.

b. Paul the apostle writes the book of 2 Timothy while being held as a prisoner within a dark, damp, and cold dungeon in Rome.

c. The political environment at this time has drastically shifted against Christianity as the Roman Emperor Nero has classified Christianity as an illegitimate religion within the Roman Empire.

d. This dramatic change against Christianity seems to have its roots in the fact that Nero falsely accused the Christians for the “Great Fire of Rome” that took place in the year 64AD and ended up destroying over 70% of the city.

e. Many believe that Nero actually ordered the burning of Rome so that he could rebuild it in his own image. And when things got out of hand, Nero looked for a

scapegoat and pointed his finger at the Christian community.

- f. The result was a great wave of persecution against Christianity throughout the Roman Empire.
- g. Paul was arrested during this time and subsequently sentenced to execution. Paul writes this letter knowing that his days are numbered; that he is going to soon depart from this world and enter into the promise of eternal life with the Lord.

2. The letter is a very intimate letter that Paul writes to his beloved son in the faith, Timothy.

D. This week, we're going to pick up in our study of the book by looking at the next few verses of the chapter.

1. This morning our text is going to be 2 Timothy chapter 1 verses 3-7 and the title of our study is going to be **"Remembering Timothy"**.

2. With that, I'd like to ask you all to rise to your feet in honor of God and His Holy Word. I'm going to read through our text from my Bible, I want to encourage you all to follow along in your own Bible.

3. Paul continues his letter to his beloved son in the faith with the following in chapter 1 verse 3... (R & P)

II. Intro & Outline

A. I titled our study this morning, "Remembering Timothy" because within these five short verses Paul writes about many different things he remembers about Timothy, his beloved son in the faith.

1. Paul and Timothy had a very special bond and relationship.

a. Throughout their years together Paul had many wonderful things to say about Timothy.

b. In one of his early letters Paul wrote in 1 Thessalonians that Timothy was a brother in the

faith, a minister of God, and a fellow laborer in the gospel of Christ. [1 Th. 3:2a]

c. In the book of 1 Corinthians he described Timothy as his “beloved and faithful son in the Lord”. [1 Co. 4:17]

d. Paul had a lot to say about Timothy in the book of Philippians.

i. He described him as a fellow bondservant of Jesus Christ. [Ph. 1:1]

ii. Later in the book he described him as being more like minded to Paul than anyone else; one who would sincerely care for the Philippians. [Ph. 2:20]

iii. He described his character and service in the gospel with Paul as that of a son serving alongside a father. They were like a father and son team serving together in the family business of ministering the gospel of Christ. [Ph. 2:22]

e. In 1 Timothy Paul referred to him as a true son in the faith (1 Tim. 1:2) and a man of God. [1 Tim. 6:11]

2. Timothy was all these things and more to Paul. And as Paul sat there in his prison cell within a Roman dungeon he was constantly thinking about Timothy.

B. Within these five verses of our text Paul uses a form of the Greek root word “*mimnesko*” four separate times. The root word “*mimnesko*” is a verb that means to be mindful of or to remember.

1. In verse 3 Paul says “I remember you”. In verse 4 he writes about “being mindful”. In verse 5 he speaks about calling “to remembrance” and in verse 6 he writes “I remind you”. Each of those words share the same Greek root word “*mimnesko*”.

C. As we go through our text this morning, we’re going to use the various things that Paul was mindful of and remembering about Timothy as our outline.

1. We're going to go verse by verse and note what it was that Paul was mindful of and remembering about Timothy.
2. And during each section we'll look to pull out any important points of application that we can take home with us this morning.
3. So, we'll begin with verse 3 where **Paul remembers to pray for Timothy**. Take a look at verse 3 again with me.

III. 2 Timothy 1:3; Paul Remembers to Pray for Timothy

A. Verse 3 opens with Paul mentioning how he thanks God without ceasing as he prays for and remembers Timothy.

1. Now, we have to keep in mind the current situation Paul was in when he wrote this. He writes "I thank God".
2. Paul was in a dark, damp dungeon awaiting his execution and yet one of the first things he mentions in this letter is how he was thanking God continually, without ceasing, remembering and praying for Timothy.
3. And this isn't the first time Paul has acted this way.
 - a. In the book of Acts we read of an instance when Paul and his travel companion Silas had been beaten with rods and thrown into prison having their feet shackled to the stocks.
 - b. And what were they doing in the middle of the night after being beaten and thrown into a prison cell? The scriptures tell us, "But at midnight Paul and Silas were praying and singing hymns to God..." **(Acts 16:25)**
4. How is it that Paul can act in such a way when seemingly everything is going against him? I think Paul gives us a few clues here in verse 3.

B. When Paul writes "I thank" he actually uses two Greek words. He uses the words "charin echo". "Echo" means

to have or hold fast to, and the word “charin” is a form of the Greek word “charis” which means “grace”.

1. Putting them together we understand that when Paul states I thank God, what he is saying is that he holds fast to the grace of God.
 2. How could Paul thank God while living out his final days in a cold, dark, damp dungeon? By clinging to the grace of God. By holding fast to God and trusting in God’s plan for his life.
 3. Paul knew that God was in control. That nothing would come his way that didn’t first pass before the Lord God Almighty.
 4. He could be confident that no matter what happened in life, God was in control and that God’s grace would be sufficient to see him through.
 - a. Either the grace of God would see him through to carry on in this life, or the grace of God would usher him into the presence of his Lord and Savior Jesus Christ in heaven.
 - b. Either way, he clung to, he held fast to, the grace of God.
 5. And that is one reason why he could thank God while seemingly in the worst of situations.
- C. But there’s more. When referring to God and how he thanked him, Paul also mentions how he served God with a pure conscience, as his forefathers had done.
1. Now, this mention of Paul’s forefathers is obviously in reference to his upbringing as a Jew. Paul knew and understood that his forefathers served the same God that He did. His forefathers served God looking forward to the day when God would send His Messiah.
 2. Paul understood that Jesus Christ was the fulfillment of God’s promise to send a Messiah. He understood and realized that he wasn’t serving a different God than his

forefathers, but the same God who had fulfilled His promise to send a Messiah to save His people from their sins.

3. Now, this word “serve” is also an interesting one. It is the Greek word “latreuo”. And the Greek word “latreuo” doesn’t just mean to serve as in to offer a service or to work for someone. It means to serve in a religious sense, to worship God.

a. Paul uses it this way when he testified of his faith and his service toward God before Felix the Governor in Acts 24.

b. He stated to Felix, “But this I confess to you, that according to the Way which they call a sect, so I worship [the same Greek word; latreuo] the God of my fathers, believing all things which are written in the Law and in the Prophets. I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust. This being so, I myself always strive to have a conscience without offense toward God and men.”
(Acts 24:14-16)

4. Paul made it an emphasis in his life to serve God, to worship Him with a pure conscience, with a guiltless conscience.

5. Paul’s worship of God was not phony or two-faced. It was pure, clean, guiltless. He knew that there wasn’t anything going on in his life that was contrary to his service and worship of God.

a. His heart and his motives for serving were pure. He did things the right way and with the right kind of heart.

b. Do you realize that God is just as concerned with how we do things as He is with what we do? We can do the right thing but have the wrong motives.

We can do the right thing, but our heart can be detached and separated from our service.

- c. Paul served and worshipped God with a pure conscience. Not only were his actions in accordance with God and His will, but also his heart and motives were in the right place as well.

6. And this I think is something else that helped Paul to “thank God” even in the midst of a really bad situation. Paul had a clear conscience. He was serving and worshipping His God in purity.

- a. And so whatever came his way, He could trust that it was part of God’s will for his life.
- b. He didn’t have to second guess himself or wonder whether or not this was the disciplining hand of God upon his life.

D. There was a peace in knowing that He could stand before the Lord in the **grace of God and with a pure conscience**.

1. And I think this begs the question, what about us?

Can we thank God regardless of the situations we are in? Can we thank God in every situation; whether we classify our situation as “good” or “bad”?

2. Are we clinging to the grace of God and serving our God with a pure conscience? If so, we ought to be able to do as Paul does and continually thank Him for whatever situation comes our way. Because we trust that He is in control and that His grace is sufficient and will be enough whatever life brings our way.

E. Let’s continue in our text looking to our next verse where **Paul remembers the tears of Timothy** in verse 4. Read it with me.

IV. 2 Timothy 1:4; Paul Remembers the Tears of Timothy

A. As Paul thanked God and prayed continually for Timothy day and night, he was reminded of the tears of Timothy.

1. Now, we are not given the context here of when Paul may have seen or witnessed Timothy's tears and how he had this lasting image of Timothy weeping before him.
2. While I cannot point to any chapter or verse, for proof of this, I imagine that these tears were shed by Timothy whenever they last saw each other and parted from each other's company.
 - a. This could have been after Paul departed for Macedonia when he left Timothy there in Ephesus to pastor the church as mentioned in the beginning of the book of 1 Timothy. (**1 Tim. 1:3**)
 - i. But that was about 4 years prior to this writing which makes it seem less likely to have been the last time they saw each other.
 - b. There is some internal evidence from this book to suggest that Paul had actually made it back to the city of Ephesus and that he may have been subsequently arrested while in the city of Ephesus.
 - c. Later in this book Paul is going to mention one Alexander the coppersmith who did Paul much harm. He will actually warn Timothy to watch out for him because he greatly resisted their words as they proclaimed the gospel. (**2 Tim. 4:14-15**)
 - i. While Paul doesn't mention the exact harm that he did to him, it could be that he was the one that brought accusations against Paul and caused him to be arrested while he was in Ephesus.
 - ii. Remember that the Roman Empire was cracking down on Christianity and Ephesus happened to be the capital of the Roman province of Asia Minor, a very prominent city in the Roman Empire at this time.

- iii. We do have some other scripture evidence that may help fill in some gaps regarding this Alexander and his acts and attitude towards Paul.
- iv. There is mention of an Alexander in the book of 1 Timothy whom Paul had to deliver over to Satan that he may learn not to blaspheme. (**1 Tim. 1:20**)
- v. And there is another mention of an Alexander in the book of Acts who lived in Ephesus and was connected with the other artisans who worked with metals making idols and other metalworks.
 - He was a Jew that lived in Ephesus and was supportive of Paul at the beginning of his ministry. (**Acts 19:33**)
- vi. It would seem that if all these different mentions of Alexander are referring to the same person than what we would have is someone who was at first supportive of Paul and seemingly part of the church body who at a later time abandoned Paul and shipwrecked his faith causing Paul to hand him over to Satan.
- vii. Then this Alexander, potentially holding a grudge against Paul, turned against him and greatly opposed everything Paul said and did, eventually leading to Alexander bringing great harm against Paul by playing a significant part in his arrest the last time Paul was in Ephesus.
- d. And, if that is the case, again, I can't prove it from the Bible, nowhere in the Scriptures are we definitively told when and where and why Paul was arrested this final time, but if my theory is correct, then the last time Paul and Timothy would have seen each other was when Paul was being dragged off as a prisoner of the Roman Empire.
- e. And we can imagine what that scene would have been like for Timothy.

- i. To see his father in the faith, a man whom he had followed around the world serving alongside him, a man who had poured into him and mentored him and loved him like a true son; to see him being led off to Rome knowing what awaited him there, would had to have been an emotional scene for Timothy.
 - ii. And I imagine there was much weeping, and great anguish at the thought of never seeing his friend, his companion, his father-figure ever again.
- f. And imagining that scene it would obviously have had a profound impact upon Paul as well.
 - i. To see his son in the faith weeping before him, to see him hurting so much, to know the struggles he would face, to know that he may never see him again. I'm sure that is why Paul was mindful of his tears. And why he remembered them, and why he remembered to pray for him day and night.
- 3. This relationship between Paul and Timothy was special and it reminds me of a very powerful and important truth.
 - a. It's been said that families are made at the foot of the cross. And that saying is based upon the time where Jesus hung upon the cross and saw his mother and saw John, the disciple whom he loved standing close by Him and He said, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" and from that hour that disciple took her to his own home." (**Jn. 19:26-27**)
 - b. Mary, the mother of Jesus and John became instant family there at the foot of the cross. John took her in as his own mother and cared for her and provided for her as if she were his own.

- c. It's a beautiful site. But we see that act play out over and over again throughout the church.
 - d. **Families truly are made at the foot of the cross.**
As we come to know Christ and we surrender our lives to Him we are welcomed into the family of God and we meet some really amazing people that become so close to us that they become like family. In many cases they become even closer than your actual blood relatives.
 - e. I imagine that for some of you right now you are thinking of some very special people that God has brought into your life that fit that description. Who are like family, even closer than family, because of your mutual faith in Jesus Christ.
 - f. And I would encourage those of you who are thinking of certain people in your life that fit that description, to thank God for the family He has given you. Not only thank God, but I would also encourage you to reach out to those people and let them know how grateful you are for them.
 - g. Perhaps you had someone like Paul in your life. Someone who took you under their wing and poured into you and mentored you. Someone who was like a father figure, or a mother figure, or an incredible sister or brother in the Lord. Reach out to them and let them know how special they are to you and how God has used them in your life.
 - h. I'm sure they will be blessed to hear from you and will share similar feelings and admiration for you as well. The family of Christ is such a rich and powerful thing; how it can bond us and unite us together in our common faith.
4. Paul remembered Timothy's tears and it caused him to greatly desire to see him, that his joy may be filled. Paul's joy would be made full if he could just see Timothy one more time. The heart of a father longing

to know the joy of the presence of his son one more time before leaving this earth. Such a powerful relationship these two had.

B. Well, let's continue on to our next verse where **Paul remembers the faith of Timothy**. Read verse 5 with me.

V. 2 Timothy 1:5; Paul Remembers the Faith of Timothy

A. As Paul thought of Timothy he was also reminded of the kind of faith Timothy had. Timothy had a genuine faith.

1. The word "genuine" literally means unhypocritical. If you are reading from the NKJV and you see a superscript next to the word genuine, you'll see in the footnotes that this word literally means unhypocritical.
2. It's the word "anupokritos" from the privative "a" which means "without" and "hupokrinomai" which means to pretend or simulate. It's where we get our word hypocrite from. Putting them together we get unhypocritical; or genuine, or your translation may read "sincere".
3. Timothy's faith was like Paul's faith. **It was genuine**, it was sincere, it wasn't phony or fake.
4. Timothy didn't act one way in front of one group of people and then act completely different before another group of people.
5. Timothy didn't act one way in front of people and then another way behind closed doors where no one else is watching other than the Lord.
6. Can we say the same? Do you put on your Sunday's best and come to church putting on a good show for everyone to see, but then the rest of the week live and act completely different? Do you act one way when you're with the guys at work and another way when you are at home with your family? Do you live separate lives?

7. Timothy wasn't like that. His faith was genuine, sincere, unhypocritical.

B. Another thing that is very important to note is where that faith of Timothy's came from. Here we are told that the kind of faith Timothy had was first in his grandmother Lois and his mother Eunice.

1. The book of Acts tells us a little bit about Timothy's family make up. Luke, the writer of Acts, writes about Timothy stating, "behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek." (**Acts 16:1**)

2. The fact that Luke highlights Timothy's father as being Greek in contrast to his mother being a Jew who believed leads many to believe that Timothy's father was not a believer and that his mother was the major influencer in his faith.

a. Later on, in the book of 2 Timothy Paul will mention how Timothy had known the Holy Scriptures from childhood. Indicating that from a very young age he had someone reading and sharing the scripture with him. (**2 Tim. 3:15**)

b. And based upon what we read here in verse 5 it would seem that both his grandmother Lois and his mother Eunice played a huge roll in molding and shaping him in the Scriptures.

3. Most speculate that Timothy's mother Eunice came to faith in Jesus Christ when Paul came through the city of Lystra on his first missionary journey back in Acts chapter 14.

a. Again, most speculate that at the same time, or soon after, Timothy also gave his life to the Lord and from that time forward they continued to grow in their faith together.

4. By the time Paul returned a couple years later during his second missionary journey Timothy had become a

well-respected disciple of the Lord and that is when Paul decided to take young Timothy with him on the rest of his missionary journeys.

C. But all this points to and reminds us of the importance of passing along a godly heritage to our family.

1. As Christian parents we have **a responsibility to raise our children** in the ways of the Lord.
 - a. The Bible teaches in Proverbs 22:6, “Train up a child in the way he should go, and when he is old he will not depart from it.” (**Pr. 22:6**)
 - b. Ephesians states, “And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.” (**Eph. 6:4**)
2. It is not the responsibility of the church to train your children up in the ways of the Lord. Our job is to simply reinforce what you ought to be teaching and training your children within your home day by day.
 - a. Now, don’t get me wrong, we do our best to love on and teach your kids the word of the Lord and how to apply it to their lives even as little ones. But really, we only get them for a little over an hour or so on Sundays, maybe another hour on Wednesdays if you come to our mid-week service.
 - b. But what about all the rest of the hours in the week? How are you using those hours to help mold and shape your children to walk with the Lord? How are you training them to be followers of Jesus?
3. You have a tremendous opportunity before you. To help lead your children into a loving relationship with their Lord and Savior. To be able to pass along a godly heritage to your own children. That you may see them grow in the Lord and be used by Him for mighty things.
4. Don’t miss out on the opportunity. Take your responsibility seriously and lead your children and train

them in what it means to love God and walk with Him all your days.

5. Experience the joy of seeing your children walk with the Lord themselves. It is a beautiful thing.
 - a. John writes, "I have no greater joy than to hear that my children walk in truth". (**3 Jn. 4**)
 - b. I want all of you parents here today, to know that joy; to know the joy of hearing and seeing your children walk in truth.
6. Pray for your children, teach them the Scriptures, example what a life surrendered to Christ looks like and pass on to them a godly heritage that will continue to lead and guide them the rest of their days.
7. I promise you; you will not regret it.

D. Let's continue to our next verse where **Paul remembers the gift** in Timothy in verse 6.

VI. 2 Timothy 1:6; Paul Remembers the Gift in Timothy

- A. As Paul thought of Timothy he was also reminded of the gift of God that was within him, the gift that had been given to him when Paul had laid hands upon him, presumably prior to some great work for the Lord; perhaps prior to being sent out with Paul, or perhaps when Paul set him up as the pastor in Ephesus, we don't know for sure.
- B. What we do know is that this is not the first time that Paul has mentioned the gift of God that is within Timothy and his need to operate in it.
 1. Previously in his first letter Paul wrote to Timothy, "Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership." (**1 Tim. 4:14**)
 2. It would seem that perhaps Timothy had been a bit reluctant or shy in exercising and using this gift that God had given to him.

C. Now, when it mentions the word gift, it is the Greek word “charisma”.

1. The word “charisma” is a gift of grace, an undeserved benefit. The suffix -ma at the end of “charisma” indicates the result of grace.
2. In the NT it is used only of gifts and graces that are imparted from God.
3. Most often when we refer to the word “charisma” we associate it with the gifts of the Spirit.
 - a. There are a few different places that list off various “gifts of the Spirit”; Romans 12, 1 Corinthians 12, Ephesians 4 and 1 Peter 4.
 - b. Some even try to divide the gifts into different types of gifts; sign gifts, and ministry gifts, and other types of gifts.
 - c. As you look at the different portions of scripture that speak about the gifts of the Holy Spirit you will see some gifts that are mentioned in multiple places, and others that are only listed in one particular place.
 - d. I am not certain that the intent of the Bible is to completely list out every single gift of the Spirit. So, I am inclined to be open to the idea that there can even be gifts of the Spirit that are not mentioned in the Bible.
 - e. For instance, there is no mention in the Bible of a gift of worship, or a gift of song leader. And yet, I believe that certain people are gifted by the Spirit of God to lead people in song and worship.
 - f. All that to say, the various lists you may come across in the Bible should not be considered the end all be all of spiritual gifts.
4. Now, the topic of spiritual gifts is one that has caused some division within the body of Christ.

- a. Some people believe that the gifts of the Spirit are no longer in use or applicable to the church today. That they were only for the first century church and have been done away with now.
 - b. Others believe that some gifts are available still, while certain other gifts are no longer to be used in the church.
 - c. And some churches believe that the gifts of the Spirit are just as much available to the church today as they were when they were first given.
5. Churches that believe the gifts of the Spirit are still in operation today and available to the body of Christ as the Spirit of God wills are commonly referred to as “charismatic” churches; from the Greek word “charisma” that is mentioned here in our text.
- a. We here at Calvary Chapel are a charismatic church. I believe and teach that the gifts of the Spirit are still at work in the church today and still available to be distributed to the body as the Spirit wills.
 - i. In 1 Corinthians 12 after listing out a number of different spiritual gifts, Paul states, “But one and the same Spirit works all these things, distributing to each one individually as He wills.” (1 Co. 12:11)
 - ii. So the gifts of the Spirit are given by the will of the Spirit. They are not learned or earned. They are a gift from the Spirit of God.
 - b. And I also believe that each and every person who has the Spirit of God dwelling within them has at least one spiritual gift that they are to use to minister to the body of Christ.
 - i. Peter writes in 1 Peter, “As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.” (1 Pt. 4:10)
 - ii. Paul wrote “But the manifestation of the Spirit is given to each one for the profit of all:” (1 Co. 12:7)

- iii. The Bible is very clear that we all have at least one gift.
- c. I will state however that we like to ensure that we follow the clearly laid out principles surrounding the gifts of the Spirit and their use as described in 1 Corinthians chapter 14.
 - i. There Paul wrote about how certain gifts of the Spirit should be done in certain settings and at certain times. There are guidelines that are given when exercising certain gifts that we want to make sure we follow.
 - ii. After giving all of his guidelines and instructions pertaining to the use of the gifts within the church body Paul concluded, “Let all things be done decently and in order.” (1 Co. 14:40)
- d. So we want to follow what the Scriptures say and make sure that whenever we do operate in the various spiritual gifts that we do so in accordance with the guidelines found in Scripture and that we do so in decency and in order.

D. Back to Timothy and Paul’s remembrance of the gift in Timothy.

1. The scriptures don’t tell us what specific gift or gifts that were given to Timothy, only that Paul instructed him to stir it up here in verse 6.
2. Now the wording here is important to note. The verb “to stir up” is written in the present active indicative which implies an ongoing need to fan or stir up a flame.
3. We should not conclude that Paul is implying Timothy had let the flame of God’s calling and giftedness to burn low, or to smolder out.
4. The way it is written here can mean that, but it can also simply mean that Timothy needs to continue to keep on fanning the flame.

- a. Not that he hasn't been doing so already, but that in these difficult and trying times, he is going to need to continue to fan that flame, to continue to stir up that gift that God had given to him.
 - b. And so, let's not be too quick to belittle Timothy or look down upon him as if he wasn't using the gift God had given to him.
 - c. Previously, four years ago or so, Timothy was exhorted not to neglect the gift that had been given to him. And I want to believe that he followed Paul's instructions and really began operating in that gift. I don't think he would have lasted as long as he did in Ephesus if he wasn't operating in the gift God had given to him.
 - d. Paul's words here to Timothy are an exhortation to continue to stir up the gift of God that had been given to him. That he may minister all the more in these troublesome times.
- E. Well, what do we take from this? Timothy had been given a special gift from God; a gift that was to be used in his ministry to the body of Christ.
- 1. And I believe that God has likewise **given to each of us a special gift** of the Spirit that He wants us to use to minister to the body of Christ.
 - 2. I want to encourage you all to operate in the gift or gifts that God has given to you. Plug in, serve the body, edify one another. Sharpen your gift and put it to good use. Don't neglect it. Don't let it go unused.
 - a. If you don't know what your spiritual gift is, well pray and ask God to reveal it to you. Or just plug in and start serving the body and allow God to reveal what it is He has gifted you in. It may be that He has gifted you in areas you never even thought of. Don't limit God, but allow Him to lead and guide you as you minister to the body of Christ.

F. Let's look at the final verse of our text, verse 7, where **Paul remembers the spirit in Timothy.**

VII. 2 Timothy 1:7; Paul Remembers the Spirit in Timothy

A. As Paul reminded Timothy of the gift of the Spirit he was also mindful of the spirit God had given to Timothy. I believe this speaks of the Holy Spirit and His presence inside of Timothy.

1. As a believer in the Lord, Timothy has the indwelling presence of God's Holy Spirit inside of him. And the spirit of God is not a spirit of fear, or your translation may read timidity or cowardice, but of power, and of love, and of a sound mind.

2. Let's look at these three descriptions of the Holy Spirit.

a. First off, the Holy Spirit is a spirit of power.

i. As Jesus was about to ascend into heaven after His resurrection, He told His disciples not to depart from Jerusalem but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." (**Acts 1:4-5**)

ii. And He told them, "you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (**Acts 1:8**)

iii. So there was a power that came with God's indwelling Spirit. And after the disciples were filled with the Holy Spirit they went out and boldly proclaimed the love of God and the message of Jesus Christ. Acts tells us that with great power the apostles gave witness to the resurrection of the Lord Jesus..." (**Acts 4:33**)

iv. Paul had first hand experience regarding this demonstration of power as he faithfully proclaimed

the same message by the same Spirit. He wrote to the church in Corinth describing how, his speech and preaching “were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that [their] faith should not be in the wisdom of men but in the power of God.”
(1 Co. 2:4-5)

b. But the Spirit is not just a spirit of power, He is also a spirit of love.

i. In fact, the Bible describes the fruit of the Spirit as being first and foremost love. In Galatians 5:22 Paul writes, “But the fruit of the Spirit is love...”
(Gal. 5:22a)

ii. And this isn’t just any kind of love we’re talking about. This is the love of God. The selfless, sacrificial, unconditional love of God; God’s “agape” love that has been given to us.

iii. Paul writes in Romans about how the love of God has been poured out in our hearts by the Holy Spirit who was given to us.” **(Rom. 5:5b)**

iv. We need the love of God to lead us and guide us and flow through us as we look to share the love of God with others.

v. God’s love inside of us is what defines us as followers of Christ. Jesus said, “By this all will know that you are My disciples, if you have love for one another.” **(Jn. 13:35)**

vi. We need to love one another; not just our fellow brother and sister in the Lord, but we need to have a love for the lost if we are going to ever effectively minister to them.

vii. We may not like what certain people do, but we must always be motivated by the love of God in reaching out to the lost. We look more like our God and Savior when our hearts break for the lost

and we see them as the Lord sees them; broken people in need of the love, grace, and forgiveness of God.

- c. Last, but not least, the Spirit of God is a spirit of a sound-mind.
 - i. This word “sound mind” is one word in the original Greek and is only used this one time in the entirety of the NT Scriptures.
 - ii. Different Bible translations translate it a few different ways. Your Bible may read, “discipline”, or “self-discipline”, or perhaps “self-control” or maybe even “sound judgment”.
 - iii. The idea this word portrays is the idea of being able to act sensibly; to have sound judgment and to exercise self-discipline, or self-control.
 - iv. Now, don’t get the wrong idea by all these words revolving around self. This is not something that we strive up in our own power or have from within us. Paul clearly states this is something that comes with the indwelling of the Holy Spirit.
 - v. In fact, it too is listed as a fruit of the Spirit. Galatians 5:22 reads, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, [and last but not least] self-control. Against such there is no law.” (**Gal. 5:22-23**)
 - vi. Timothy would need to exercise self-control and self-discipline. In order to lead others, a true minister of the gospel must have control over himself. You can’t flip your lid and blow up on people. We need to be wise as serpents and harmless as doves”, according to Jesus. (**Mt. 10:16b**)

3. Here is the point I want to make about these three descriptions of the Spirit of God. They are meant to be

balanced out in our lives. We need all three of these elements **working together in unison**.

- a. Too much power and not enough love we will come across as harsh and rough to others, overbearing and forceful.
- b. Too much love and emotion without any self-control may lead us to becoming a hot mess led by and controlled by our emotions.
- c. Too much self-control may lead to a lack of action and power. We discipline ourselves so much that we simply sit idly by not doing anything.
- d. We need all three to be working together in unison. We need the fullness of the Spirit working within us; all the different elements of God's Holy Spirit; we need His power, we need His love, and we need His self-discipline. We need them to be working together in harmony that we may boldly, lovingly, and wisely minister the gospel of Jesus Christ.
- e. Amen? Amen. Let's pray.