



TRUTH APPLICATIONS

Sermon Notes

Fanning the Flame of God's Gift

2 Timothy 1.6-14

Introduction

1. During the original run of the 1960s TV show starring Fess Parker that introduced me to Daniel Boone, my family visited Boonesborough. I later learned that Boone died in Missouri, not Kentucky. A "Today in History" article on the Library of Congress website explains:

An inveterate pioneer, Boone continued to move West. After the Revolutionary War, he settled for a few years in Kanawha County, Virginia (now West Virginia). In 1799, he followed his son to Missouri. He is said to have explained his decision to move as follows:

Being asked "why he had left that dear Kentucke, which he had discovered and won from the wild Indian, for the wilderness of Missouri," his memorable reply betrays the leading feature of his character, . . . : "Too crowded! too crowded! I want elbow-room!" (*Flagg's The Far West*, 1836-1837, by Edmund Flagg. New York, 1838; reprinted in facsimile, [Cleveland, Ohio: The Arthur H. Clark Company, 1906]. 281. American Notes: Travels in America, 1750 to 1920. General Collections).¹

2. He was 83 when he took his last hunting trip (he died at 85).² He kept moving his entire life.
3. Paul was like that when it came to spreading the gospel, as Romans 15.19-20, 23-24 show; but later he knew he needed to hand off the work to another, essentially the theme of 2 Timothy (see 2.2).
4. How was Timothy to keep the ministry going? By stoking it like a fire into a roaring flame characterized by "power, love and self-control" (2 Tim 1.6-7).³
5. Our text continues the chain of thought begun in v 3 (see the repeated "for this reason" [explicit in NASB] in vv 6, 12), and reminds us of three things necessary for a flaming ministry.

Body

- I. Be Driven by the *Right Motive* (vv 8-10).
 - A. In ministry, we are called to the highest calling, as Paul says in vv 8-9.
 1. Verse 9: God saved and called us to a holy calling.⁴
 2. Verse 8: as the Lord's "prisoner" (not Rome's), "share in suffering for the gospel according to the power of God."
 - B. What motivates this attitude and response is revealed in verses 9-10.
 1. It is not from our own motivation and strength, but from God's "purpose and grace."
 2. But it's not an abstract concept; the purpose and grace were "manifested" in concrete terms at the "appearing" of our Savior Jesus Christ in accordance with the eternal plan (vv 9-10).

- a) Different forms of the same word (φανερῶω/ἐπιφάνεια, *phaneroō/epiphaneia*) are used for "manifested" and "appearing" (ESV) in v 10.
- b) "Jesus" is referred to by two titles, "Christ" and "Savior."
- c) Two specific, once-for-all-time [aorist tense] verbs describe the work of Jesus.
 - (1) "Abolished death," literally, rendered it inoperative (see 1 Cor 15.26).
 - (2) "Brought life and immortality ["incorruptibility" - cf. 1 Cor 15.42, 50-54] to light"
3. These things happen "through the gospel."

C. Is there any doubt about what motivated Paul to remain devoted to the "holy calling"?

II. Stay True to the *Right Message* (vv 8, 13-14).

- A. In v 8, Paul ties ("therefore") fanning the flame to a warning to stay true to the message.
 1. The warning is to not turn back on what he had been doing — the phrase could be translated, "don't start being ashamed."⁵
 2. The object of the warning is "the testimony about our Lord" (ESV, NIV); "about" expresses the objective genitive (a subjective genitive would refer to testimony given *by* the Lord).
- B. Verse 13 returns to this theme (prominent throughout 2 Timothy).
 1. Commanded to "follow (literally, "have" or "hold", the imperative form of ἔχε, *eche*) . . .
 2. ". . . the pattern of the sound words that you have heard from me."
 - a) "Pattern" (standard - NASB) is ὑποτύπωσις (*hypotupōsis*), "model, example . . . an outline sketch or ground plan used by an artist or in literature the rough draft forming the basis of fuller exposition" (J. N. D. Kelly, in Rogers & Rogers, 501).
 - (1) There is a set message that Timothy had learned from Paul.
 - (2) It is a "sound" or "healthy" (ὑγιαίνω, *hugainō*) message (see the lexicons).
 - b) It is also a "deposit" that Timothy is expected [imperative] to "guard."
 3. Notice two things about these verses.
 - a) First, there is a body of teaching that can be known and from which we can determine whether a matter is sound/healthy.
 - b) Second, balance is expected: "in the faith and love that are in Christ Jesus" (v 13).
 4. We cannot overemphasize the need for maintaining balance.
 - a) We can zero in on the word's truth statements and neglect attitude and behavior.
 - b) Regarding our Restoration heritage, Jay Lockhart comments, "One weakness was that emphasis was placed upon forms (how the first century did things) with, it seems, little emphasis upon the development of the spirit of Christ within. It was an emphasis upon the letter of the law rather than the spirit of the law" ("Balance and the Continuing Restoration," *Gospel Advocate*, Nov 2002, 25).
 - c) "Today, we should not do one of these and ignore the other, but seek to emphasize both. . . . Our options are not the 'either/or' of extremes but the 'both/and' of walking within the guidelines of Scripture and having hearts that love God" (Lockhart, 25).

III. Follow the *Right Method* (vv 8, 11-12).

- A. I'm using "method" here to refer to a way of life, not to refer to a technique for getting something done. The method is the way of Jesus-defined discipleship (Luke 9.23ff.).
- B. Paul told Timothy not to be ashamed of the testimony about the Lord or ashamed of Paul; but instead to "share in the suffering for the gospel by the power of God" (v 8).

1. The significance of Paul's plea is heightened by the fact that others had distanced themselves from him (2 Tim 4.10, 11, 16).
 2. We should not look to suffer for suffering's sake, but we should be willing to accept the cost of being a disciple (see Luke 9.57-62).
 3. Again notice that the basis for this commitment rests in the gracious work of God who had "entrusted"⁶ the gospel to Paul (v 12).
- C. The specific roles to which Paul had been "appointed" are significant (v. 11).
1. The roles.
 - a) Preacher (κηρυξ, *kēruux*) — public proclaimer.
 - b) Apostle (ἀπόστολος, *apostolos*) — sent with a commission, an emissary.
 - c) Teacher (διδάσκαλος, *didaskalos*) — presents instruction (see Col 1.28-29).
 2. As we think about our service, we must consider what the choice of these terms means.
 - a) The message is the only thing that will bring about real change (Luke 8.11; Rom 1.16).
 - b) Paul's emphasis on these roles serves to stress that the message should be spread as widely *and deeply* as possible (see Acts 5.28; Matt 28.19-20).

Conclusion

1. Do we have interest in fanning into flame the gift of ministry that we have been given? I believe we do, but is our interest a passion?
 - a. A passion in line with the word of God?
 - b. A passion grounded in deep gratitude for the saving work of Christ?
 - c. A passion committed to sharing his message as the only thing that will rescue people from sin?
 - d. A passion willing to commit to the cost of following Jesus?
2. We, too, have been given a great treasure to guard carefully. Let us guard it faithfully.

David Anguish
August 1, 2018
www.davidanguish.com

Notes

¹ "Today in History - June 7," <https://www.loc.gov/item/today-in-history/june-07/> Accessed July 15, 2018.

² "Daniel Boone: explorer and early settler of Kentucky," <http://robinsonlibrary.com/america/uslocal/southwest/kentucky/history/boone.htm>. Accessed July 15, 2018.

³ It is best to take the reference to the gift of God that was in Timothy through the laying on of Paul's hands in the sense of the ministry to which he had been called. See the discussion in C. Michael Moss, *1, 2 Timothy & Titus*, The College Press NIV Commentary, 43, 94, 193.

⁴ In the Greek text, the two verbs are aorist participles. The aorist tense states the action as a matter of fact; the element of time is secondary.

⁵ The word is ἐπαισχυνθῆς (*epaischunthēs*), "to experience a painful feeling or sense of loss of status because of some particular event or activity, be ashamed" (Arndt, Gingrich & Danker, *Lexicon*, [BDAG] 3rd Ed., 357). Its form is an aorist subjunctive which is used here with the negative particle, μή (*mē*), "to form a prohibition which is designed to prevent an action from arising" (from Rogers & Rogers, *The New Linguistic and Exegetical Key to the Greek New Testament*, 500).

⁶ The word is παραθήκη, *parathēke*, "a legal term connoting something which one person places on trust in another's keeping, e.g., money, a harvest of grain, a secret" (Rogers and Rogers, 501). I accept the translation in the ESV, RSV; the point is that something has been entrusted by God to Paul rather than the reverse (KJV, ASV, NKJ, NASB, NIV, NRSV). This fits the context better, especially in light of verse 14. See Luke Timothy Johnson, *Letters to Paul's Delegates: 1 Timothy, 2 Timothy, Titus*, 55. But, see Moss (196-197) for a good presentation of the opposing view (i.e., the translation favored by the NASB, et. al.).