



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V23 N39 September 26, 2021

FINISH STRONG

“Refuse To Write In the Snow”

2 Timothy 1:1-7

THIS WEEK'S CORE COMPETENCY

Disciple-Making

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

“And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.”

2 Timothy 2:2



Can you lead without being present?

Good leaders lead. Great leaders leave.

Most of us have encountered good leaders in our educational, vocational, or spiritual lives. We know good leaders by their courage, compassion, competency or charisma. Many of us have thrived under the leadership of someone who was highly skilled in their craft. Joy can be had by many when a good leader leads well. A good baseball coach can lead a team to a championship. A good director can lead a choir to masterful performance. A good CEO can lead a company from bankruptcy to market domination. We all like a successful leader story. Good leaders are key to success in any enterprise.

Great leaders reach another level; they develop other leaders. Great leaders work to replace themselves with others more competent than themselves. Great leaders do more than just succeed; they build succession. If you ever want to test your leadership accomplishments, go on a vacation. If your team, class or family does well in your absence, then you most likely are leading well through the development of others. If everything collapses in your absence, you may be doing too much leading and not enough leadership development.

The Apostle Paul was a great leader who lived a life of leadership development. The book of Acts and the Pauline Epistles are replete with examples of Paul's mentorships in ministry. He was always traveling with many companions and was often giving directions to leaders he had trained and appointed in areas that he had left behind. Paul led from where he was and from where he was not. Leading from where you are not is a sign of great leadership. Romans chapter 16 is perhaps the most voluminous example of Paul's leadership through others he left in charge. Perhaps the most intimate example of Paul's legacy of leadership is found in the letters of 1st and 2nd Timothy.

Timothy traveled extensively with Paul throughout the Mediterranean in Paul's earlier ministry. Paul then left Timothy in Ephesus to lead the church there. Paul's two letters to Timothy are instructions for a leader that Paul

has mentored and commissioned for leadership in his absence (1 Tim. 4:14).

Jesus also developed leadership with leaving as part of the curriculum. Jesus sent his disciples out in pairs to villages where he was not (Mark 6:7-13). These sent ones did ministry as Jesus instructed but without Jesus present. They then returned to their mentor to report on their accomplishments (Mark 6:30). Later Jesus said to his disciples that he would not always be with them and that they would do greater things in his absence (John 14:1-31). Jesus did not abandon his mentees when leaving. He said that he would send “another Comforter” who would lead them into all truth (John 16:26). A “leaving leader” is one who is trusting that God is at work in his protégés and will mature and complete the work that has been started. A frightened and faithless leader will rarely let his pupils out of his sight. A leader full of faith will work to see his partners succeed without needing to be present. A leader with great wisdom will work to replace himself or herself in order to create a long-lasting legacy of success.

Athletic coaches and performing arts instructors are masters of the art of being absent. Coaches, music and drama teachers instruct, correct, model, inspire and critique for hours on end. But at some point the students must perform with the coach on the sidelines. The music teacher is not onstage for the recital. The drama director must watch the students' performance while waiting in the wings. The entire purpose of the performing arts teacher and the athletic coach is to get out of the way so the players can play. A good coach, while not on the field with the player, will always be in the player's head.

As we live the Christian life and disciple others, how are we preparing followers of Christ to follow him without our presence?

“Great leadership is not measured in the presence of the leader; it is measured in the absence of the leader.” - Bob Reish.



EXAMINE GOD'S WORD

2 Timothy 1:1-7

1 Paul, an apostle of Christ Jesus by the will of God, in keeping with the promise of life that is in Christ Jesus,

2 To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve, as my ancestors did, with a clear conscience, as night and day I constantly remember you in my prayers. 4 Recalling your tears, I long to see you, so that I may be filled with joy. 5 I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.

6 For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. 7 For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline."

After reading the text, practice your Observation skills by noting the following:

- Underline each name used for God in this passage, including all members of the Trinity.
- Circle the phrase "by the will of God" in 2 Tim. 1:1 and draw an arrow to what it is modifying.
- Circle "promise of life" in 2 Tim. 1:1 and draw an arrow to similar words in 2 Tim. 1:5.
- Double underline words of affection in 2 Tim. 1:2-7.
- Circle each occurrence of "I" in 2 Tim. 1:3-5.
- Place a box around each occurrence of "you" or "your" in 2 Tim. 1:3-5.
- Place brackets around the phrase "For this reason" in 2 Tim. 1:6 and draw an arrow to what it is referring to in 2 Tim. 1:5.
- Circle the word "gift" in 2 Tim. 1:6 and draw arrows to similar words in 2 Tim. 1:7.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. On what did Paul base his claim to be an apostle (2 Tim. 1:1) ?
 2. Write out a brief description of Timothy as he is described elsewhere in the New Testament (Acts 16:1-5; 17:10-15; 1 Thess. 3:1-6; 1 Tim. 1:3).
 3. How does prayer factor into the work of mentorship (2 Tim. 1:3-5)?
 4. What might be the source of Timothy's tears (2 Tim. 1:4)?
 5. How can family influence faith (2 Tim. 1:3, 5)?
 6. How does faith (2 Tim 1:5) work with gifting from God (2 Tim. 1:6)?
 7. Timothy is challenged to "fan into flame" the gift of God (2 Tim 1:6). How can something from God be improved upon?
 8. What did God not give to us? Why do we need to be reminded of this negative truth?
 9. What does Paul contrast with timidity (2 Tim. 1:7)?
 10. If you were to influence or mentor someone, what principles could you glean from 2 Tim. 1:1-7?
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Commentary On The Text

Paul's relationship with Timothy was special. Paul mentored many disciples in his much traveled ministry. Of all of Paul's listed companions, Timothy is spoken of with greater compassion and provided more instructional content than any other disciples. Paul is personal with Titus and Philemon, but reserves more terms of emotion and affection for Timothy. Paul's first letter to Timothy is one of caution and warning against false teachers. Paul's second letter to Timothy is much more personal, challenging Timothy to remain strong and persevere in the face of persecution.

"Paul's second letter to Timothy was written sometime between two and four years after his first letter. Penned in approximately A.D. 66 or 67, these are the last words we have from Paul. Timothy had been Paul's traveling companion on the second and third missionary journeys, and Paul had left him in Ephesus to help the church there (1 Timothy 1:3-4). As in his first letter, Paul encouraged Timothy in his ministry in Ephesus. Paul's first letter to Timothy had focused on silencing the false teachers and choosing effective leaders for the church. The ministry in Ephesus presented overwhelming challenges for the young minister, and Paul had expressed hope to visit Timothy in Ephesus at some point (1 Timothy 3:14). As Paul wrote this second letter, the Christian church throughout the empire was facing severe persecution and hardship. Emperor Nero had begun a major persecution in A.D. 64 as part of his plan to pass the blame for the great fire of Rome from himself to the Christians. This persecution spread across the empire and included social ostracism, public torture, and murder.

Thus, the tone of this letter is somber. Paul, imprisoned for the last time, knew he would soon die. Unlike Paul's first imprisonment in Rome, when he was in a house (Acts 28:16, 23, 30) where he continued to teach, this time he was probably confined to a cold dungeon, awaiting his death (4:6-8). As Paul awaited execution, he wrote this letter to his dear friend Timothy, a younger man who was like a son to him (1:2). How Timothy must have cherished this last letter from his beloved mentor and friend" (Bruce B. Barton, David Veerman, and Neil S. Wilson. *1 Timothy, 2 Timothy, Titus*, Life Application Bible Commentary, 152-153).

In Paul's introductory statements, he addressed Timothy as his "dear son" (2 Tim 1:2). In 1 Timothy, Paul presented an almost identical introduction but was a bit less affectionate, calling him "my true son." The affection of Paul for Timothy is displayed with numerous expressions in 2 Timothy 1:3-5. Paul had many remembrances of Timothy and prayed constantly for him. He longed to see Timothy and anticipated that such a reunion would fill his heart with joy. Leadership with

affection and appreciation is a powerful combination.

From this relational base, Paul found the courage to address a major concern for his protégé. Timothy was a young man (1 Tim. 4:12) and may have not had the same temperament or stamina of Paul (1 Tim. 5:23). Paul's corrections in 2 Timothy 1:6-7 may indicate that Timothy might have struggled with issues of confidence or feelings of inferiority. Paul encouraged Timothy to "fan into flame" the gifts given to him. Perhaps Timothy was weary of the opposition he faced, or felt intimidated by those around him who were older. Paul's warning was not against a loss of faith in Timothy but a reminder to stir the embers of his gifting to become hot and flaming with passion for the ministry to which he was called.

Paul's reason for this charge to "stoke the flames" begins with a negative reminder followed by three positive examples of Spirit provision. 2 Timothy 1:7 leads with the negative "No" or "Not" for emphasis. "No, the God Spirit was not given to us as timidity" is a wooden translation of the word order of the verse. Timidity is a lack of courage or a receding posture. Paul encouraged his "dear son" to be strong in his faith. This boldness would be needed to face suffering (2 Tim. 1:8-14) and to continue to ward off false teachers (2 Tim. 2:14-26).

The positive spiritual gifts that Paul mentioned to Timothy are "power, love, and self-discipline." These gifts or fruits of the Spirit counter timidity without haughty arrogance or self-aggrandizement. Spirit power, Spirit love and Spirit self-control are solid and simple expressions without needing to be showy or flamboyant. Spiritual power would counter a lack of courage. Spiritual love would counter a harshness that may come with attempts at courage. Spiritual self-control could govern how boldness and power are dispensed. Courageous compassion administered with kindness and courtesy is a quiet force to be reckoned with. Timothy may have been timid to exert authority because of perceived abuse of such qualities. God's Spirit can provide powerful boldness motivated and governed by love and limits.

We should seek to follow Paul's admonition found in 2 Timothy 1:6-7 for ourselves. We, too, need to stir up what God has given to us by his Spirit. We need to move and serve in the Gospel with "power, love and self-discipline." But beyond our own growth, we should also learn from Paul a lesson in leadership. We should ask ourselves, who is there in our lives that needs encouragement? Who has God placed in our path that is like a Timothy, someone who could benefit from our experience and wisdom (2 Timothy 1:3-5)? We all can encourage someone to thrive in their faith. May God help us all to burn more brightly for him and stir others to join us in the holy fire of Spirit-filled living!

Word Studies/Notes

v. 2 *dear son* “Paul most likely met the young Timothy and his mother, Eunice, and grandmother Lois (1:5) when Paul and Barnabas visited Lystra, a city in the province of Galatia, on the first missionary journey (Acts 14:8–21). On the second missionary journey, Paul and Silas traveled to several cities that Paul had already visited, including Lystra, ‘where there was a disciple named Timothy, the son of a Jewish woman who was a believer...’ (Acts 16:1–3). So the young disciple, Timothy, traveled the empire with Paul, preaching and teaching the Good News. He became Paul’s assistant—traveling with, and sometimes for, the great apostle” (Barton, 156).

v. 3 *forefathers* “The clause itself is not so unusual but the final phrase is (lit., ‘from my forefathers,’ which can mean as my forefathers did, or ‘[the God] of my forefathers’). ... Most likely this prepares the way for the reminder to Timothy in verse 5, by suggesting that Paul’s service unto God stands in the true succession of the religion of the OT, that genuine continuity exists between the OT (cf. esp. 3:14–17) and his preaching of the gospel (cf. Acts 24:14; 26:6; Rom. 2:28–29; 4:9–17; 9:1–9; Gal. 3:6–9). The reason for such an emphasis here is perhaps related to the false teachers, who are also using the OT, but ‘falsely’ so (cf. 1 Tim. 1:7; Titus 3:9)” (Gordon D. Fee, *1 and 2 Timothy, Titus*, Understanding the Bible Commentary Series, 222).

v. 3 *remembering* “The intentional act of ‘remembering’ is central to the prayer-report, but also assures Timothy that Paul will not forget him, especially when he prays. The term for prayer indicates specific requests to God for intercession. In this case, a fourth element is added to the prayer-report. The phrase ‘night and day,’ which has various applications, adds still more emphasis to Paul’s fervency in prayer and piety (1 Tim 5:5). Thus Paul’s prayers for his coworker are requests for God’s intervention and help in the specific circumstances of ministry; his commitment and friendship to Timothy and his devotion to God combine to assure the coworker that he will not be left alone or without resources” (Philip H. Towner, *The Letters to Timothy and Titus*, NICNT, 451–452).

v. 4 *joy* “Paul mentions joy frequently (twenty times) in his other letters but only here in the PE. Anticipation of joy forms part of the heritage that causes Paul to give thanks (v. 3). He knows he will be not merely touched by but ‘filled with joy’” (Robert W. Yarbrough, *The Letters to Timothy and Titus*, Pillar New Testament Commentary, 352).

v. 15 *fan into flame* “Once before, in the earlier letter, the apostle had written, ‘Do not grow careless about the gift that is within you’ (1 Tim. 4:14). The repetition, in slightly altered form, of this exhortation is really not surprising. We should bear in mind the following: a. Timothy was handicapped by frequent physical ailments (1 Tim. 5:23). b. He was naturally timid (1 Cor. 16:10). c. He was, in a sense, ‘a young man’ (1 Tim. 4:12; cf. 2 Tim. 2:22). d. The Ephesian

errorists who opposed him were very determined (1 Tim. 1:3–7, 19, 20). e. Believers were being persecuted by the State (1 Tim. 4:6). ... So Paul, having carefully selected the most gentle verb, reminds Timothy to ‘stir (up) into a living flame’ the divine gift of ordination. The flame had not gone out, but it was burning slowly and had to be agitated to white heat” (William Hendriksen and Simon J. Kistemaker, *Exposition of the Pastoral Epistles*, Vol. 4, New Testament Commentary, 228–229).

v. 16 *gift of God* “‘The gift of God’ may refer to the Holy Spirit (v. 7), to the spiritual enablements he bestows (1 Tim 4:14), or to both. In the New Testament’s only other occurrence of this exact phrase, Paul uses it to refer to ‘eternal life in Christ Jesus our Lord’ (Rom 6:23). *Charisma* (‘gift’) is a signature Pauline term. Timothy has received something free and powerful from God that can make all the difference in a situation where timidity may be a temptation (v. 7) and suffering may be called for (v. 8) in order for Timothy to stay true to what has been entrusted to him (vv. 13–14)” (Yarbrough, 355).

v. 7 *timidity* “The description of the Spirit consists of contrasting negative and positive qualities. Presumably, the negative trait that stands in contradiction to the Spirit, ‘timidity, or cowardice’ does in some sense describe Timothy’s situation. The context implies that this weakness has revealed itself in a reluctance to stand openly for the gospel and for Paul, its imprisoned spokesman. ... ‘Timidity’ parallels the following admonition ‘do not be ashamed’ (v. 8). Timothy’s confidence and courage to stand for the gospel had received a hard blow” (Towner, 461–462).

v. 7 *power* “‘Power’ is a characteristic of the Holy Spirit in the NT (Lk. 4:14; Acts 1:8; Rom. 15:13, 19; Eph. 3:16). The ‘power’ that characterizes the Spirit is that which he brings into the life of believers as he indwells them. Thus believers are ‘strengthened with power through his spirit in the inner person’ (Eph. 3:16) and enabled to have a ministry of accomplishment ‘in the power of the Spirit’ (Rom. 15:18–19)” (George W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text*, NIGTC, 371).

v. 7 *love* “God also gives *agapē* (love), even more frequent in Paul (seventy-one occurrences) than ‘power.’ Paul had earlier written to Timothy that ‘love’ was a central aim of his apostolic ministry (1 Tim 1:5), precisely because it had (along with grace and faith) been ‘poured out abundantly’ on him (1 Tim 1:14). In reminding Timothy of what God gives, Paul speaks from vivid personal experience. He also indirectly reminds him of the highest priority set by Christ (see, e.g., Matt 22:37–40), a priority Paul famously affirms himself in 1 Cor 13” (Yarbrough, 357).

v. 7 *self-discipline* “Depicts the self-control over one’s actions and thoughts that prevents rash behavior and aids balanced assessment of situations. In this context, it would apply to Timothy’s appraisal of the situation of opposition and confrontation and allow him the clarity of thought” (Towner, 462).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Burn bright for Christ through the power of his Spirit, through frequent acts of faith, love and self-control.
Help others increase the powerful exercise of spiritual gifts God has given them.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

When you ask someone to share their faith testimony, they will generally begin with, "I didn't grow up in church," or "Growing up we went to church every Sunday." A person's spiritual journey begins as children at home and their upbringing will have either pointed them to the Lord or led them far away. I did not grow up in church. When I was blessed with a whole gaggle of tiny humans, I had to figure out how to raise them to God's glory with very little to draw from. At a young moms group very similar to CBC's Harbor, I heard a friend describe waking up every morning to her mom doing Bible study at the kitchen table. Something clicked that day and I resolved to be the person I wanted my kids to be. I hoped to model spiritual growth and a deep, abiding love for the Lord. Whether you're new to all of this or were raised in a church home, today is a great day to start impacting your family. Begin by praying a Biblical virtue for each member of your family. Make a goal to share one nugget of truth from God's word daily. Summarize the story you're reading or share an answer to prayer or something God is teaching you. Be a doer of the word and serve your neighborhood or community as a family. Help your kids understand how to be missional disciples by modeling how to share the Gospel with others. What will your kids say about your spiritual legacy when they are older? We are praying it will be rich and fruitful.

FAMILY DISCIPLESHIP MOMENT – GENUINE FAITH

Examine a fake plant and a real or genuine plant. How are they similar? How are they different? Paul said Timothy had a real or "sincere" faith. What do you think that means? Where did Timothy learn this faith? Is there someone in your family that helps you grow in Christ? What about someone outside of your family?


What Does The Bible Say?	What Do You Think?	What Do You Do?
Read 2 Timothy 1:1-7. 1. Who is this letter from? Who is this letter to? 2. Why does Paul thank God for Timothy? 3. Who helped Timothy learn about God?	Describe a person with "sincere faith." How do they act? What do they do?	Draw a Spiritual Family Tree. Put names of people that have made a difference in your life on the tree. Make sure to thank them for guiding you!

CORE COMPETENCY: Disciple-Making

I multiply godly beliefs, qualities and behaviors in others to encourage them to grow in Christ.

MEMORY VERSE: Proverbs 22:6

"Start children off on the way they should go, and even when they are old they will not turn from it."

<h3>KidPIX COUPON</h3> <p>Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.</p> <p>Questions: kids@wearecentral.org</p>	<input type="checkbox"/> I completed my Bible Study <input type="checkbox"/> I memorized this week's verse <input type="checkbox"/> I brought my Bible to church <input type="checkbox"/> I brought a friend	 <hr/> CHILD'S NAME _____ GRADE PARENT SIGNATURE _____
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OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)

I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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