

2 Timothy - Part 2

by John Hunter

John Hunter's sermon on 2 Timothy emphasizes the importance of faith, leadership transition, and the call to inspire the next generation in their spiritual journey.

Duration: 32:37

Scripture: 2 Timothy 1:1-12

Topics: "Faith Assurance", "Spiritual Growth"

Description

In this sermon, the speaker focuses on inspiring Timothy by reminding him of various aspects. He starts by reminding Timothy of his affection and confidence in him, emphasizing the importance of love and trust within the community of believers. The speaker then highlights the significance of family tradition, mentioning Timothy's grandmother and mother who were also faithful in their faith. Additionally, the speaker reminds Timothy of the gift of God that was bestowed upon him and the qualities that are produced by the Spirit of God. Finally, the speaker encourages the audience to examine their own faith and asks if they are truly convinced of their salvation, challenging them to live in a way that reflects their belief in Christ.

Transcript

We'll just read from verse 1, please, and read down to verse 12. Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son, grace, mercy, and peace from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy.

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice, and I am persuaded that in thee also. Wherefore, I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.

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 who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel. Whereunto I

am appointed a preacher, and an apostle, and a teacher of the Gentiles, for the which cause I also suffer these things. Nevertheless, I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." That will suffice for the reading of the scriptures.

For those of you who were not present last night, we dealt with verses 1 and 2. In the background, we saw that Paul was reaching the end of his life. He is confined in a dungeon in what I consider to be his second and final Roman imprisonment. He is about to leave this world for heaven, and he lifts his pen in order to inspire, and encourage, and strengthen, and help Timothy as he faces the mammoth task of succeeding the apostle as leader.

I was indicating to those present that, amongst many other things, 2 Timothy has in view a change in leadership. You see, there are times when God intimates, through illness and otherwise, that there is going to be a change in leadership amongst God's people. 2 Timothy is written in the light of Paul going to heaven and someone else taking responsibility.

Those of us who are getting older ought to remember that if the Lord tarry, we too shall one day lay down our part in the conflict, and others will need to take our place. And there is a need that younger men become aware of the great need of assuming responsibility in relation to the things of God. Now I might say this.

Now you'll appreciate that I can only speak against a background of the old country in a situation like this. We would find in our country that we have a very big lack and deficiency in the 40 to 55 age group. We find that there are brethren who have reached middle fifties, and the time has come, and maybe for some of them over a period of ten years, when there has been a need for them to assume responsibility in local assemblies, and they find, because that they immerse themselves in business, and in work, and in hobbies, that they are unfit to do the job.

Now that's a very big concern with many of us, and I don't know whether it obtains in Vancouver or not, but you would allow me to repeat what I said at the conference, please. At the judgment seat, there will be no rewards for being a business executive only, and there will be no rewards for being a prosperous businessman only, no rewards for getting to the top of the tree in your career only. There will be rewards for all such who have not sacrificed their spiritual career at the altar of the dollar.

Now I feel that, possibly as in the old country, there are brethren amongst us who could well do with sacrificing a few thousand a year less, and making time to serve God and prepare themselves for responsibility. Let me say this, brethren and sisters, I want you to understand clearly that the big thing's over there. At the best, you're only here for 30, 50, 70 odd years, and then eternity.

And life down here is but a preparation for over there. Now have you got that? The big thing's not here, the big thing's on the other side. And sacrifice is a word that you never hear amongst assemblies.

We've long since decided that we are not prepared for sacrificial blood-red sacrifice for Christ. And if in these meetings we can raise a call for younger men to make real sacrifices for the service of the Lord, then we'll have done a big thing. So Paul lifts his pen, I use the phrase writing from the gates of heaven, just on the very border of eternity.

And he's writing to Timothy. Nero had set Rome on fire and blamed the Christians. Paul had been arrested, and it would seem outwardly that the cause was lost.

The apostle and leader was in the dungeon. He himself had come to the conclusion that his days were numbered. I'm already being poured forth and the time of my departure is at hand.

I have fought a good fight, I have finished the course, I have kept the faith. And now responsibility passes over to another. You can understand how Timothy felt.

Maybe you can understand now verses 3 to 7 if you drop your eye. Verses 3 to 7, he's inspiring Timothy by way of remembrance. Verse 3, you'll notice the recurrence, won't you? Verse 3, without ceasing I have remembrance of thee.

Verse 4, greatly desiring to see thee being mindful of thy tears. Verse 5, when I call to remembrance the unfeigned faith that is in thee. Verse 6, wherefore I put thee in remembrance.

See, the whole idea is that he's inspiring him by way of remembrance, stirring up his memory. Now look again please, verses 3 and 4. He inspires Timothy by reminding him of his affection and confidence in him. Got that? Verses 3 and 4, inspiring him by reminding him of his affection and confidence in him.

Verse 5, he inspires him by reminding him of his family tradition. Some of us haven't got that. I'll talk about it later.

He inspires him by reminding him of his family tradition, grandmother, mother, and now Timothy, all in the faith. Verse 6, he inspires him by reminding him of the gift of God that was bestowed upon him. That's a great thing, to receive a gift from God.

Verse 7, he inspires him by reminding him of qualities that are produced by the Spirit of God. Have you got it now? Inspiring him by reminding him of his affection and confidence in him. By reminding him of family tradition.

By reminding him of the gift of God sovereignly bestowed upon him. Reminding him of qualities that alone the Spirit of God produces. Verse 7. Now back to verses 3 and 4. He reminds him of his affection and confidence in him.

That's a great thing. It's a great thing when saints get the sense that you love them and that you've got confidence in them. Now let me say this, brethren.

If the rising generation is not what it should be in the assemblies, we who are older cannot absolve ourselves of some of the blame. For we are the taught them. We are the men that imparted divine truth to them.

And if we've done it faithfully, there should be a response somewhere. Everybody's not failing to respond. So that from our side, we must see to it that we teach them the word of God.

So that there is raised amongst us a generation of young men and women that know their Bible. And we love them because of the truth and with confidence in them. That if the Lord takes us home, they'll continue the testimony as we taught it.

So look at verse 3. I thank God whom I serve from my forefathers with pure conscience. This is interesting. I take it that my forefathers is not the national forefathers.

That is, I don't think he's referring to Abraham, Isaac, and Jacob. I think he's referring to his father and grandfather and those who were part of the covenant people, the Jews. And he says that I serve God with a pure conscience from my forefathers.

Now just a minute. I'd like to know what you think about this. In verse 5, he traces back Timothy's spiritual history through his mother and grandmother.

Have you ever noted that Paul never mentions his family? We don't know anything about his parents. We don't know if he had a wife or a family. The only thing we know about Paul's family is this, Acts 23, that he had a sister and a nephew.

And beyond that, there's a blank drawing. I've often wondered about that. I would take it that his family was quite wealthy because they were able to send him to be taught at the feet of Gamaliel in Jerusalem.

So they possibly were quite a wealthy family. Tell me, have you ever pondered the words in Philippians 3? I wonder, what do you think they would mean? Do you remember that he has been talking about getting converted? And all the status that he had intellectually and religiously, he's putting to the one side. Because you know, Paul was a big man.

I don't mean physically. Physically, they tell us he was a small man. But he was a big man mentally and intellectually, standing head and shoulders above his generation.

A real intellectual genius. And in Philippians 3, he talks about his experience on the Damascus Road. And then he says this.

He says, now, I still count all things but loss. Now, that's 30 years after the Damascus Road. 30 years later, he says, I still count all things but loss.

For the excellency of the knowledge of Christ Jesus my Lord. Now, watch now. For whom I have suffered the loss of all things.

Now, is that additional to the Damascus Road? Does that indicate the possibility that he lost everything? Did the family cut him off? Was there such a complete break? He felt it so much he never ever mentioned it. And he only covered it up by a phrase like that. So, as far as Paul is concerned, we don't know anything about these forefathers.

I take it they were godly men who according to the light that they had served God. Now, Paul had been taught the Jewish faith. But it all went overboard.

In that catastrophic encounter on the Damascus Road, when he saw a vision of Christ and engaged himself to the Son of God. Now, he's reached the end of the road. He says, I serve God with a pure conscience.

Now, that's a great thing. You see, that means that you have a conscience void of offense toward God and toward men. It means you're not indulging in things that you shouldn't be.

It means that you're not a hypocrite. It's a pure conscience. It's a conscience that is completely clean.

It means that in relation to your conduct, your conscience never smites you that you're going in for things you shouldn't be. Now, you must cultivate a pure conscience. Let me say this to you.

Conscience alone is not a guide, completely. Now, I know that out of the fall, the only thing man gained was a conscience, the knowledge of good and evil. But if you are going to live for God and Christ, conscience reacts to the light of scripture.

Conscience is governed by the scriptures. And so, he says, I serve God with a pure conscience. Now, look at the close of verse three.

Now, here's an interesting thing. Now, he says, without ceasing, I have remembrance of thee in my prayers night and day. One preacher praying for another preacher.

Isn't that right? You'll excuse the personal note, won't you? But you know, a pure conscience demands that I can't stand and talk like that if I haven't prayed for our brother Walk today with whom I'm engaged in service. From time to time, I would set aside a time to pray for other servants. Some of these servants might be quite surprised to hear that, but that's true.

I want to say to you that you can regulate relations with each other by praying for each other. Do you know what I have found? You would allow me to counsel you not only from the scriptures, but from experience, wouldn't you? Do you know what I found? I have found that I can regulate my relations with my brethren by prayer. As soon as a hard thought would arise against them, I would get down on my knees and pray for them.

You see, I can't think hard things nor criticize someone I'm praying for. Mind you, brethren and sisters, it's very easy to degenerate until you become a constant critic and you're not aware of it. And you can't think of certain brethren or sisters, but you've got to criticize.

That proves you're not praying for them. Now, mark the affection that's here. He says to Timothy, without ceasing, I have remembrance of thee in my prayers, night and day.

Now, it's easy to pray for the folks you get on with. It's easy to love and pray for your small circle of friends. But you know, there's no great virtue in that.

It's like loving them that love you. There's no demand in that. But there's a big demand to pray for the brother or sister that opposes you.

The things don't go along too well with them. I have found that I can regulate relations with my brethren and sisters by prayer. Now, I wouldn't think that I would be unique as a preacher.

In my home assembly, I am a firm friend of every believer. You can make inquiry the next time you go. I have no enemies in Elam Hall, Kilmarnock.

They're my friends. I speak to them by name. I have found this.

Now, don't misunderstand that. That doesn't mean to say that we always agree. But I have learned to soften my spirit and regulate relations by prayer.

Now, he says to Timothy, without ceasing, I have remembrance of thee night and day. You know, it's most remarkable that Paul always talks about night and day. Verse four, greatly desiring to see thee, that I may

be filled with joy.

So, he's looking for, you see, if you pray for people, you enjoy their fellowship. Now, look at the middle section. I missed it out there.

Did you notice when I quote it? Greatly desiring to see thee, that I may be filled with joy. That's the future. Being mindful of thy tears, that's the past.

He's looking back to the last time that Paul and Timothy parted company. And no doubt Timothy would recognize it may be the last time I'll see him. Do you think that that would help things a wee bit with us? Every time you met each other, you realized you might never see each other again.

And we're told here that on that day, Timothy wept. Could I stop for a moment to talk to you about a ministry of tears? You ever hear an address on it? The ministry of tears? Is it foreign to you? Would you allow me to talk to you for a moment? A ministry of tears. Timothy exercised it here.

Now, let me talk to you about the Lord. Do you know the Lord had a ministry of tears? Do you remember as he sat and looked over the city of Jerusalem, he wept? He wept because the city didn't realize the day of its visitation. It touched Christ to look down upon a city that was rejecting him.

I want to ask you something. Do you ever weep about sinners? Come again. At Bethany, at the grave of Lazarus, Jesus wept.

Have you ever shed tears with those that mourn? You know, if you have ministered to them, you'll do it. And he said, I don't know what you mean. Well, I'll tell you.

You younger folks, listen. This is what life will mean to you later on as you grow older, if the Lord tarry. You see, it's the right and privilege and honor of preachers and leaders amongst us to sit at the bed of saints who are dying and talk to them.

Have you ever done it? Have you ever sat? And as they came near to the border of eternity to enter heaven, have you ever whispered in their ear the word of God? Have you ever tried to comfort and encourage and strengthen to help them over to the other side? Come on, brethren. Comfort the dying. Amen.

Shed tears. Christ shed tears at the grave of Lazarus. Do you remember in Gethsemane? With strong crying and tears, he offered up his prayer to him that was able to save him out of death in a terrible spiritual crisis.

A ministry of tears. Let me come to Paul. Paul had a ministry of tears.

I don't know how you're feeling. I don't want to embarrass you. God knows.

Do you know anything about it? In Acts 20, Paul tells us, told the Ephesian elders that for three years he ceased not to warn them night and day with tears about false teachers coming in. He so loved the doctrine and loved the people of God that it reduced them to tears to think they would be harassed to death by false teaching. Again, in Philippians 3, when he looked at some of these teachers, he said this.

He says, I tell you weeping, they are the enemies of the cross of Christ. I want to ask you something. When you see these Jehovah witnesses at their work and these Mormon elders, does it ever move you to

tears? Enemies of the cross.

Again, do you remember in 2 Timothy 2 verse 4, Paul speaking about his earlier letter to Corinth, when he had seemed to be so hard in adjusting things, he says, out of much affliction and anguish of heart, with many tears I wrote unto you. And his tears stained the page as he wrote. A ministry of tears.

Here's Timothy and he's got a ministry of tears. It's not softness. You know there are, maybe I shouldn't say it, maybe I shouldn't, but you know I know some of them.

And I would say to them what David said about certain men. He says, ye sons of Zeruah, you're too hard for me. You're too hard for me.

I want to ask you, is your spirit tender? Have you ever got on your knees and over various people and issues, you've actually shed tears? A ministry of tears. Now, may the Lord bless that to us. Look now at verse 5. Now he says, I want to call to remembrance the unfeigned faith that is in thee.

Now he says, it was first in your grandmother and then I saw it in your mother and now I see it in you. Now it would seem from the way it's put that the grandmother got saved first, Lois, and then the mother Eunice and then Timothy. I don't know whether Paul led them to the Lord or not.

Maybe he did. But he saw that Timothy had a family tradition. That when the gospel entered the house through the grandmother, it reached the daughter and it reached the son.

Possibility is that Eunice was a widow. It says of Timothy in Acts 16, his father was a Greek. Imperfect tense.

If it had been the present tense, it would have indicated he was a living. The imperfect tense may indicate that he was dead. You know, that's one great thing about the gospel.

Believe in the Lord Jesus Christ and thou shalt be saved and thy house. That is, he's indicating this to the jailer. Now, if you put your faith in Christ, you'll get saved.

If your household does the same, they'll get saved too. For he recognized that the grace of God was entering the man's house through him. It often happens, doesn't it? That the grace of God saves one and ultimately the family.

This great family tradition of successive generations of believers must be a great thing. You know, I wasn't reared in a Christian home. My father and mother got converted about three years before I did.

That's all. I hadn't a family tradition. Now, I know some of you young folks think it's a bit of a drawback to be reared in a Christian home.

You're like, you would like to have been up and out in the world. You feel that you've lost something, but don't you believe it? Mind you, I know both sides of it. Sometimes I wish to God I'd never been in certain places.

That's true. Places where I could only say this is sin. Family tradition.

I want to say to you young folks, you value your Christian home. You young folks that may be living an ungodly home, may God give you grace and strength to stand for Christ. Won't be easy, but it can be

done.

I want to say to all of you, never turn away from Christ. Do you know, I can look back and I can think of certain believers and what they called the backslid. Away from the Lord and his people.

Do you know what I'm going to tell you? By the time they've reached the third generation, you would never have known that the gospel had ever touched the family. That's right. The third generation were as far away and as dark as night.

Light from heaven entering a household is a great thing, isn't it? The light of grace and the light of the gospel. He says, I recall the unfamed faith, true faith, unhyprocritical. It was real and genuine.

There was no polish, no veneer, no camouflage. The thing was real. He says, unfamed faith that dwelt in thee, that dwelt, that dwells in thee.

Now he says, I saw it in your grandmother. I saw it in your mother and I see it in you. Now notice what he says, please take note, will you? The unfamed faith, which is in thee, which dwelt first.

Indwelling faith. Have you got it? Indwelling faith. You see, Christianity is marked by this idea of indwelling.

Let me talk to you about it. You can, you can look this up when you go home. Second Corinthians six, verse 16, an indwelling God.

I will dwell in them and walk in them. An indwelling God amongst his people. Ephesians three, verse 17, an indwelling Christ, that Christ may dwell in your hearts by faith.

Oh yes, the consciousness of the indwelling Christ is through faith. Verse 14 of second Timothy one, that good thing which was committed unto thee, guard by the Holy Spirit, which dwelleth in us. Not in you, in us.

For he dwells in every believer. That will save you from Pentecostal error. The Holy Spirit dwells in us.

Second Timothy one, 14, an indwelling Holy Spirit. Have you got that? Second Corinthians six, the indwelling God. Ephesians three, the indwelling Christ.

Second Timothy one, verse 14, the indwelling Holy Spirit. Colossians three, verse 16, the indwelling world. Let the word of Christ dwell in your it's way.

Here, verse five of second Timothy one, indwelling faith. Could I make one other reference please? Do you remember the sinister reference in Romans seven, verse 17, to indwelling sin? Not I, but sin that dwelleth in me. But you think of it.

Think of the wonderful potential, the indwelling God, the indwelling Christ, the indwelling Holy Spirit, the indwelling world, and indwelling faith. He says, unfeigned faith, which dwelt first in thy grandmother, now in thy mother. Now watch now.

And he says, I'm persuaded in you too. Ah, that's good. He says, I saw this faith in your grandmother and your mother.

Timothy, I'm quite persuaded that you've got the real thing. That's good. I want to ask you something.

Have you saved? Come on now. Have you saved? Yes, you say I am. Good.

Do you think everybody else is convinced about it as you are? When other people look at you, do you think that they think you're saved? Timothy believed he was saved. Paul gives his witness. He says, I am persuaded that you've got the real thing, indwelling faith.

I'm five minutes over the time, Josh. Sorry. My apologies.

I'll sit down now in two minutes. I just want to ask you a question. Do you think you've got the real thing? Listen.

If it were a crime tonight in Vancouver to be a Christian, do you think the police could get enough evidence to convict you? Shall I repeat it? If it were a crime tonight in Vancouver to be a Christian, do you think the police could get enough evidence to convict you? You hope so. Good for you, brother. The Lord bless his work.

Thank you.

Audio: <https://sermonindex1.b-cdn.net/19/SID19108.mp3>
Source: <https://sermonindex.net/speakers/john-hunter/2-timothy-part-2/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net