

## STUDIES IN THE SECOND EPISTLE OF PAUL TO TIMOTHY

### “THE TWELVE STEPS TO A FANTASTIC FINISH”

#### STUDY #1: 2 Timothy 1:1-7

#### “Integrity: Getting It All Together”

Key verse 2:15 — *“Make every effort to present yourself to God, approved, as a workman who does not need to be ashamed, guiding the word of truth along a straight path.”*

#### TEXT:

Key verse 1:5

v. 1 Paul, an apostle of Christ Jesus through the will of God according to the promise of life that is in Christ Jesus.

v. 2 To Timothy, my beloved child: Grace, mercy, (and) peace from God the Father and Christ Jesus our Lord.

v. 3 I am feeling grateful to God, whom I am serving with a pure conscience, the way my forefathers did, as unceasingly I am having you on my mind in my prayers night and day.

v. 4 Greatly longing to see you, when I recall to mind your tears, in order that I may be filled with joy.

v. 5 ***Having been reminded of the genuine faith which is in you, which lived first in your grandmother Lois, and your mother Eunice, and I have been convinced that (it is) in you as well.***

v. 6 And for this reason I am reminding you to be stirring up the flame of the gift of God, which is in you through the laying on of my hands.

v. 7 For God did not give to us a spirit of fearfulness (cowardice) but of power and of love and of self-discipline (good judgment).

INTRODUCTION:

(Through the Year with Warren W. Wiersbe: 366 Daily Devotionals edited by James R. Adair)

A mother and her little son got on an elevator to go to the doctor's office. At the second floor a group of people got on, among them a rather large woman. As the elevator sped upward, the quiet was broken by a scream from the lips of the plump passenger. She turned to the mother and said, "Your son just bit me!"

The mother was horrified, but the little boy had an explanation: "She sitted in my face and I bited her!"

What took place on that elevator is taking place all over the world: people and nations bite each other because they get sat on or crowded.  
p. 329

### **Games For When We Are Older**

1. Sag, You're it
2. Pin the Toupee on the Bald Guy
3. 20 Questions Shouted Into Your Good Ear
4. Kick the Bucket
5. Red Rover, Red Rover, The Nurse Says Bend Over
6. Simon Says Something Incoherent
7. Hide the Go Pee
8. Spin the Bottle of Mylanta
9. Musical Recliners

(Received via e-mail from Warren Powell, October 21, 2000)

## **You Know You Are In Texas When . . .**

People grumble about Noah letting coyotes on the ark.

The preacher says, "I'd like to ask Bubba to help take up the offering and five guys stand up.

The restrooms are outside.

Opening day of deer season is recognized as an official church holiday.

A member of the church requests to be buried in his 4-wheel-drive truck because "It ain't never been in a hole it couldn't get out of."

When it rains, everyone is smiling.

Prayers regarding the weather are standard practice.

The choir group is know as the "Ok Chorale."

The pastor wears boots.

Four generations of the same family sit together in worship.

There is no such thing as a "secret" sin.

Baptism is referred to as "branding."

There is a special fund raiser for a new septic tank.

Finding and returning lost sheep isn't just a parable.

High notes on the organ can set the dogs to howling.

People wonder, when Jesus fed 5000 whether the two fish were bass or catfish.

People think "rapture" is when you lift something too heavy.

The final words of the benediction are, "Ya'll come back now, ya hear?"

(Received via e-mail from helppc@communitygate.net, October 27, 2000)

(Will Rogers: Wise and Witty Sayings Of a Great American Humorist  
by Will Rogers, selected by Art Wortman)

I know horses are smarter than people. You never heard of a horse going broke betting on people.

p. 46

(Don't Dig for Water Under the Outhouse and Other Cowboy Commandments  
by Texas Bix Bender)

FALL IN LOVE ONLY WHEN  
YOU CAN'T HELP IT.

p. 15

THE ONLY GOOD REASON TO  
RIDE A BULL IS TO MEET A NURSE.

p. 53

WORK HARD  
TO LEAVE A BIG HOLE  
WHEN YOU DIE.

p. 90

(All Hat & No Cattle: A Guide for New Texans and All the West of Us  
by Anne Dingus)

**PRETTY**

She could make a preacher pitch his Bible in the creek.

pp. 49-63

(Over The Hill & On A Roll: Laugh Lines for the Better Half of Life  
by Bob Phillips)

What a wife said about her bald-headed husband: I love to run my fingers through his hair because I can make better time on the open road.

p. 41

A lot of people don't know this, but last week he quietly switched from Head & Shoulders to Mop & Glo.

p. 43

### **Three Aspiring Psychiatrists**

Three aspiring psychiatrists were attending their first class on emotional extremes. "Just to establish some parameters," said the professor, to the student from Arkansas, "What is the opposite of joy?"

"Sadness," said the student.

"And the opposite of depression?" he asked the young lady from Oklahoma.

"Elation," she said.

"And you sir," he said to the young man from Texas, "How about the opposite of woe?"

The Texan replied, "Sir, I believe that would be giddy up."

(Received via e-mail from Nesom & Beth Burt, September 8, 2000)

(Holy Hilarity by Cal & Rose Samra)

*Hazel Bimler of Itasca, Illinois, spotted this sign at Christmastime at Women's Work Out World:*

“Merry Fitness—Happy New Rear!”

p. 58

(Cowboy Poetry by Larry McWhorter)

### **Drip Coffee**

On the day that I got married,  
A present I was given  
Which was supposed to update  
My archaic way of livin’.

Now don't think me ungrateful,  
'Cause I'll tell you that I'm not,  
But I've always been suspicious  
Of the slow drip coffee pot.

For you see I've never trusted  
Cuisine cooked with Franklin's find.  
My friends tell me that's silly,  
It's all just in my mind.

But one thing's always bugged me  
And put my mind in doubt.  
A feller could just starve to death  
If a power pole goes out.

Now it never has been said of me  
That I've treated things unfair  
And so one day it got its chance,  
My new coffee makin' ware.

So I filled its little basket  
And poured in the water, too.  
Then set back and awaited  
This “Buck Rogers” style of brew.

The aroma it emitted  
 Was a pleasant one I found.  
 I caught myself relaxing  
 To its steady dripping sound.

But something here just wasn't right,  
 The familiar sounds I missed.  
 The way it boiled o'er the spout  
 And the friendly way it hissed.

Then suddenly, it hit me,  
 I jumped and turned it off!  
 I know it's all just in my mind,  
 But hear me 'fore you scoff.

As I listened to its dripping,  
 I changed my mind 'bout switchin'  
 'Cause its sound was of the bathroom  
 And not that of the kitchen.

pp. 133-4

(Cowboy Poetry by Larry McWhorter)

Sitting on something where you're afraid to even scratch your nose  
 sure makes you appreciate those gentle horses.

p. 114

It is going to be our privilege and pleasure to study the APOSTLE PAUL'S FINAL LETTER he writes just before his execution.

He has had his day in court and the outcome of that experience must have been the DEATH SENTENCE. Now, Paul is simply waiting for this sentence to be carried out. He is incarcerated in a dark, damp prison cell that is really nothing more than a pit in the ground with a cover over the hole at the top.

WHAT AN INCREDIBLE LIFE!

What a:

FRUITFUL,

FAITHFUL,

FOLLOWER of our Lord!

The Apostle Paul truly has been through it all and he is FINISHING STRONG as we open the pages of this FINAL EPISTLE from his pen.



There are some passages of Scripture that I think would be good for us to MEDITATE upon as we launch into the study of this epistle.

Acts 20:18-38

And when they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house, solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ. And now, behold, bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me. But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God. And now, behold, I know that all of you, among whom I went about preaching the kingdom, will see my face no more. Therefore I testify to you this day, that I am innocent of the blood of all men. For I did not shrink from declaring to you the whole purpose of God. Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears. And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I have coveted no one's silver or gold or clothes. You yourselves know that these hands ministered to my own needs and to the men who were with me. In every thing I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'" And when he had said these things, he knelt down and prayed with them all. And they began to weep aloud and embraced Paul, and repeatedly kissed him, grieving especially over the word which he had spoken, that they should see his face no more. And they were accompanying him to the ship.

Romans 8:28

And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

Romans 8:37-39

But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2 Corinthians 11:23-28

Are they servants of Christ? (I speak as if insane) I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. Apart from such external things, there is the daily pressure upon me of concern for all the churches.

The QUESTION that comes to our minds at this point is:

How is this beloved apostle, this great servant of Jesus Christ, going to handle this death-sentence from the courts?

(Fresh Illustrations for Preaching & Teaching from Leadership Journal  
edited by Edward K. Rowell)

At 7 P.M. on October 20, 1968, a few thousand spectators remained in the Mexico City Olympic Stadium. It was cool and dark. The last of the marathon runners, each exhausted, were being carried off to first-aid stations. More than an hour earlier, Mamo Wolde of Ethiopia—looking as fresh as when he started the race—crossed the finish line, the winner of the 26-mile, 385-yard event.

As the remaining spectators prepared to leave, those sitting near the marathon gate suddenly heard the sound of sirens and police whistles. All eyes turned to the gate. A lone figure wearing number 36 and the colors of Tanzania entered the stadium. His name was John Stephen Akhwari. He was the last man to finish the marathon. He had fallen during the race and injured his knee and ankle. Now, with his leg bloodied and bandaged, he grimaced with each hobbling step around the 400-meter track.

The spectators rose and applauded him. After crossing the finish line, Akhwari slowly walked off the field. Later, a reporter asked Akhwari the question on everyone's mind: "Why did you continue the race after you were so badly injured?"

He replied, "My country did not send me 7,000 miles to start the race. They send me 7,000 miles to finish it."

"Let us run with perseverance the race marked out for us" (Heb. 12:1).  
— Wes Thompson

p. 71

What happens in the heart of the RUNNER who makes the final turn and can see the FINISH LINE in the distance?

How are we supposed to handle this kind of a situation?

We have had the TWO-MINUTE WARNING and the clock is running.

Someone said:

The runner who puts the last ounce of effort into the race feels the glorious satisfaction of having given everything to the moment.

(Source unknown)

How did JESUS handle this situation when He saw the CROSS looming large on the horizon?

John 4:34

Jesus said to them, "My food is to do the will of Him who sent Me, and to accomplish His work.

John 9:4

We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work.

John 17:4

I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do.

John 19:30

When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.

The DOMINANT THOUGHT that will be in our minds at this point in the race will be:

How can I make a fantastic finish? How can I leave a legacy?  
It is important as to how I will be remembered.

Lord, I am writing the FINAL CHAPTER and I want this one to be the very best.

Lord, I am WRAPPING IT UP and getting close to the goal!

The thing that each of us would want to hear when we cross the finish line are the words from our Savior:

“Well done, thou good and faithful servant. Enter into the joys that I have prepared for you” (Matt. 25:23).

### Hebrews 12:1, 2

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

The author is telling us here to get rid of the CLUTTER and get FOCUSED on the Christ.

Our FINAL WORDS as we cross the finish line ought to be:

### Revelation 4:11

“Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created.”

While training for a MARATHON a number of years ago, someone gave me a T-shirt with this message on it:

“FAILURE TO PREPARE IS PREPARATION FOR FAILURE.”

The QUESTIONS looming in many of our minds are:

How can we finish strong? What are the things we need to put in place to ensure that we will make a strong finish?

I would CHALLENGE you with Samuel's words to the children of Israel, as we launch into this study:

1 Samuel 12:20

“Do not be afraid,” Samuel replied. “You have done all this evil; yet do not turn away from the Lord, but serve the Lord with all your heart.

I have TITLED this series of studies in 2 Timothy:

“THE TWELVE STEPS TO A FANTASTIC FINISH.”

Step #1: INTEGRITY: Getting It All Together (2 Tim. 1:1-7)

Key verse: verse 5

Step #2: CONVICTION: Here I Stand, God Help Me (2 Tim. 1:8-12)

Key verse: verse 8

Step #3: COURAGE: I Am Willing To Pay The Price (2 Tim. 1:13-18)

Key verse: verse 13

Step #4: LEGACY: What Am I Passing On? (2 Tim. 2:1-7)

Key verse: verse 2

Step #5: PERSEVERANCE: In Single-Minded Steadfastness, I Will Stay The Course (2 Tim. 2:8-13)

Key verse: verse 10

Step #6: FOCUSED: This One Thing I Do (2 Tim. 2:14-19)

Key verse: verse 15

Step #7: SATANIC SEDUCTION: I Am Keeping My Eyes on Jesus  
(2 Tim. 2:20-26)

Key verse: verse 22

Step #8: COUNTER CULTURE: Lord, Where You Lead Me I Will Follow  
(2 Tim. 3:1-9)

Key verse: verse 5

Step #9: FAITHFUL: May He Find Me Faithful (2 Tim. 3:10-17)

Key verse: verse 14

Step #10: PASSION: Pleasing You Is My Ruling Passion (2 Tim. 4:1-8)

Key verse: verse 2

Step #11: SERVANTHOOD: May I Hear “Well Done” (2 Tim. 4:9-15)

Key verses: verses 10 & 11

Step #12: FINISHER: You Fought And You Finished (2 Tim. 4:16-22)

Key verse: verse 18

Let us come now to a study of the text of 2 Timothy with these TWELVE STEPS TO A FANTASTIC FINISH in the back of our minds.

In Study #1 we are going to be FOCUSING upon:

INTEGRITY: Getting It All Together (2 Tim. 1:1-7).

For this particular study, our KEY VERSE will be verse 5:

***“Having been reminded of the genuine faith which is in you, which lived first in your grandmother Lois, and your mother Eunice, and I have been convinced that (it is) in you as well.”***

Job 2:9, 10

His wife said to him, “Are you still holding on to your integrity? Curse God and die!” He replied, “You are talking like a foolish woman. Shall we accept good from God, and not trouble?” In all this, Job did not sin in what he said.

Paul tells Timothy in his first epistle to him, what he means by INTEGRITY.

1 Timothy 3:1-3

It is a trustworthy statement; if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money.

When it comes to this whole matter of integrity, it is never too late in the race to make a turn-around, to make some changes that will make a difference. Pursuing the path of holiness with reckless abandon, doing now the things that we have been putting off for so long.

Genesis 35:2

So Jacob said to his household and to all who were with him, “Get rid of the foreign gods you have with you, and purify yourselves and change your clothes.



Daniel 5:25-28

“This is the inscription that was written:  
MENE, MENE, TEKEL, PARSIN

“This is what these words mean:

*Mene:* God has numbered the days of your reign and brought it to an end.

*Tekel:* You have been weighed on the scales and found wanting.

*Peres:* Your kingdom is divided and given to the Medes and Persians.”

We then read in:

Daniel 5:30

That very night Belshazzar, king of the Babylonians, was slain,

The word “INTEGRITY” has in it the thoughts of:

INTEGRATION,

SOUNDNESS,

PRINCIPLES, and

GOOD CHARACTER.

Let us prepare ourselves for some BACKGROUND study that will make more effective the study of the individual verses.

First of all, this book is the last book that Paul ever writes. He is writing it from the Mamertine Prison in Rome.

He is writing the letter to his young son in the faith, Timothy, to prepare him for what is just ahead. The book moves from:

GLOOM to GLORY,  
 TEARS to TRIUMPH, and  
 CONCERN to CONFIDENCE.

Thiessen, in his book Introduction to the New Testament says:

The apostle's condition was but now very different from what it was during the first Roman imprisonment. Then he was accused by the Jews of heresy and sedition. Now he is persecuted by Rome and treated as a malefactor. Then he preached to all who came to him in his own hired house, and a number of his associates carried on missionary activity in the city and the surrounding district; now his friends can see him only with difficulty and none stood by him in court. Then he looked forward to acquittal, now he looks forward to death. It is out of this background that Paul writes 2 Timothy.

p. (unknown)

HE KNOWS HE IS GOING TO DIE!

Paul was probably EXECUTED in A.D. 68 and evidently this letter was written just shortly before his execution. Either in late 67 or early 68.

The Bible Knowledge Commentary says:

The purpose of 2 Timothy was to encourage Timothy in his ministry at Ephesus. The primary theme of the letter is the need for faithfulness in the face of hardship.

p. 749

Calvin says:

Paul faced imminent death and was prepared to suffer as a witness to the Gospel. So everything that we read in this letter about Christ's kingdom, the hope of eternal life, the Christian warfare, confidence in confessing Christ, and the certainty of doctrine should be seen as written not merely in ink but in Paul's lifeblood. He is prepared to offer the pledge of his death for everything he writes about. So this letter may be seen as a solemn and urgent ratification of Paul's teaching.

p. 113

Guy King says:

THE portion of Scripture upon whose study we now set forth is one of the most moving in the whole of the Bible. Taking its cue from the words of our verse 2, "Timothy, my dearly beloved son", there is a paternal touch about the whole Epistle, which justifies us, I think, in entitling our study as we have done. It is a farewell letter at that.

p. 7

King says further:

This is for him the end—and he knows it; yet he is calm enough. He had wanted to "go" before, since that would have been "to depart, and to be with CHRIST; which is far better", Philippians [1] i. 23. His only wish for life was that perhaps he was in some sense "needful" to his brethren. If now that need has been discharged, if now he has finished his course, he is not sad, but glad—his heart is at peace.

p. 8

Stott says:

The words which crystallize the letter for me are the two little monosyllables *su de* ('but as for you'), which occur four times. Timothy is called to be different. He is not to yield to the pressures of public opinion or conform to the spirit of his age, but rather to stand firm in the truth and the righteousness of God. In my judgment nothing is more needed by Christians in today's world and church than this same courage.  
p. 9

He says further:

Shortly before he died, during his further and more severe imprisonment, Paul sent this second message to Timothy. His execution seemed to him imminent, so that he was writing under its shadow. Although it was an intensely personal communication to his young friend Timothy, it was also—and consciously—his last will and testament to the church.  
p. 18

Lenski says:

For the last time in Holy Writ we meet the great apostle and his beloved assistant Timothy. With the last word of this brief letter both pass from our sight, save for the mention of Timothy in Heb. 13:23.  
p. 739

He says further:

In the shadow of death Paul lays the work into Timothy's hands so that he might carry it forward as his worthy successor in the field where God shall place this beloved assistant of his.  
p. 739

Lock says:

The portrait of the Christian Teacher face to face with death, with his work finished. It is . . . and should be compared with the farewell words of Moses (Dt 31:1-8), of Joshua (c. 23), of David (1 K 2:1-9), of Our Lord Himself (esp. John 13-16), with 2 Peter, and with St. Paul's own farewell to the elders of Ephesus (Acts 20).

p. 79

Barnes says:

The epistle was evidently written when the apostle was expecting soon to be put to death, chap. [4] iv. 6-8. The main object of writing it seems to have been to request Timothy to come to him as speedily as possible, chap. [4] iv. 9. But, in doing this, it was natural that Paul should accompany the request with such counsel as Timothy needed, and such as it was proper for Paul to give in probably the last letter that he would write to him. The particular *reason* why the apostle desired the presence of Timothy seems to have been, that nearly all the others on whom he might have supposed he could rely in a time of trial, had left him.

p. ccix

Barnes then recommends:

We should read it with the interest with which we do the last words of the great and the good. Then we feel that every word which they utter has a weight which demands attention. We feel that, whatever a man might do at other times, he will not trifle then. We feel that, having little time to express his wishes, he will select topics that lie nearest his heart, and that he deems most important. There is no more interesting position in which we can be placed, than when we sit down at such a man's feet, and listen to his parting counsels.

p. ccix

Baxter says:

This second letter to Timothy is the last writing of Paul preserved to us. As such it has a peculiar and touching interest. In it we see Paul's final attitudes. These are a study all in themselves. Never does the apostle shine in nobler light. His passion for the great work to which his whole energy has been devoted is strong as ever upon him.

p. 234

Demarest says:

This letter is Paul's final farewell. Someone called it the "dying" letter, and this is why it is of special importance. Life has to look different when you know it's about to end. What Paul is about to communicate will be his last words, not only to Timothy, but to all of us down through the centuries as well.

p. 232

Milne says:

As a result, we could call this letter Paul's last will and testament, in which he bids farewell, confesses his faith for the last time, and gives directions for the future management of the church's life and witness.

The Bible is interested in and frequently records the last words of dying saints for the encouragement and instruction of believers in all ages. So we have the dying testimony of Jacob (Gen. 49), David (2 Sam. 23:1-7) and Simeon (Luke 2:25-35). The last words of Jesus from the cross have also been preserved and have ministered light and comfort to many of his disciples through the ages.

p. 124

Michael Griffiths titles this first section of 2 Timothy as:

Greetings from death row

**Even with a sentence of death hanging over him Paul give[s] thanks  
for Timothy's faithful life.**

p. 165

Gaebelein says:

This is the last Epistle the Apostle Paul wrote. He was once more imprisoned in Rome, and shortly before his martyrdom he wrote this second letter to Timothy. His movements between his first and second imprisonment may be traced as follows: After having written his first Epistle to Timothy he returned to Ephesus, as he intended, by way of Troas. Then he left the books he mentions . . . with Carpus. From Ephesus he went to Crete, and after his return wrote the Epistle to Titus. Next he went by Miletus to Corinth . . . and from there to Nicopolis . . . and then on to Rome.  
p. 179

Jamieson, Fausset & Brown say:

This Epistle is the last testament and swanlike death-song of Paul [BENGEL].  
p. 1373

Lea & Griffin say:

Paul wrote his Second Letter to Timothy from the loneliness of a dungeon while awaiting a likely death (4:6-8). He attempted to fortify Timothy for accomplishment and steadfastness in ministry after his departure.  
p. 179

J. Vernon McGee says:

The following is an approximate calendar of events which will orient us to the position that the Second Epistle to Timothy occupied in the ministry of the apostle Paul. Paul wrote this epistle around A.D. 67.

[c. A.D. 58]—Paul was apparently arrested in Jerusalem.

[c. A.D. 61]—This is the approximate time that Paul arrived in Rome.

He had spent these three years in prison, going from one trial to another before different Roman rulers.

[c. A.D. 61-63]—Paul underwent his first Roman imprisonment. We do not have this recorded in the Book of Acts, which breaks off at the very beginning of Paul's first Roman imprisonment.

[c. A.D. 64-67]—Paul was released from prison, and during this period he covered a great deal of territory. It was during this time that he wrote 1 Timothy and Titus from Macedonia.

[c. A.D. 67]—Paul was arrested again.

[c. A.D. 68]—Paul was beheaded in Rome. Before his death he wrote 2 Timothy.

p. 457

McGee goes on to say:

The deathbed statement of any individual has an importance which is not attached to other remarks. This is what lends significance to 2 Timothy. It is the final communication of Paul. It has a note of sadness which is not detected in his other epistles. Nevertheless, there is the overtone of triumph: "I have fought a good fight, I have finished my course, I have kept the faith," written by Paul as his own epitaph (2 Tim. 4:7). Also, because this was his last letter, Paul was very personal. In these short four chapters, there are approximately twenty-five references to individuals.

p. 457



Hughes titles this first section we are looking at:

**Ministry:  
Retrospect and Reality**  
2 Timothy 1:1-7

p. 169

He says further:

On the other hand, while 2 Timothy also refers to the false teachers and urges sound doctrine, the focus is almost entirely on Timothy. Timothy is the man! Paul's writing here is intensely personal. It is his last will and testament, "written," as Calvin said, "not merely in ink but in Paul's life blood." Passion and urgency ooze from Paul's pen as he addresses Timothy. The purpose of the letter is to charge Timothy to persevere in the ministry of the gospel—to fill the apostle's immense gospel sandals. Paul will urge Timothy in various verses to "fan into flame the gift of God" (1:6, 7), to "guard the good deposit" (1:14), and to "preach the Word" (4:2).

p. 170

Joseph Parker observes:

It has been called his last will and testament. To read the will of Paul! what an advantage, what an honour, what an opportunity! This is our privilege today. How will Paul conclude? cannot but be an exciting question. What will Paul do at the close of his last letter? will he be weary? will he write like an old man? will he modify any of his doctrinal positions? Will he say, If I had my time to live over again I would not be so bold, so self-sacrificing; I would take more care of myself; I would live an easier life? Or will he at the last be as ardent and soldier-like and tremendous as ever? Paul was always great.

pp. 150-51

He then says:

This Epistle is full of doctrine, great ideas, solemn principles, burning convictions. He is not drinking out of some silver goblet of scented sentiment; he refreshes himself at the fountains of divinest blood.

pp. 151-2

As we begin our study in this series of lessons on THE TWELVE STEPS TO A FANTASTIC FINISH, let us MEDITATE just a moment before we look at verses 1-7, on the words of the Apostle Paul in:

Galatians 6:9, 10

And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.

How do we make a FANTASTIC FINISH?

Step #1: INTEGRITY: Getting It All Together (2 Tim. 1:1-7)

v. 1 Paul, an apostle of Christ Jesus through the will of God according to the promise of life that is in Christ Jesus.

Paul begins the letter in typical fashion by naming the WRITER and his TITLE:

“PAUL, AN APOSTLE OF CHRIST JESUS.”

Why does Paul use this title in such a personal letter? I believe that:

1. This is a SERIOUS MATTER and
2. The apostle recognized this letter was going to be for a WIDER AUDIENCE than just a personal note to Timothy.

There are TWO REASONS why he is “AN APOSTLE”:

1. “THE WILL OF GOD” and
2. “THE PROMISE OF LIFE THAT IS IN CHRIST JESUS.”

These TWO GREAT REALITIES are responsible for Paul’s being “AN APOSTLE OF CHRIST JESUS.”

The Bible Knowledge Commentary says:

. . . **an apostle of Christ Jesus**, a reminder Timothy hardly needed. No doubt this is another indication that Paul knew he was writing first to Timothy but ultimately to a much wider audience.

p. 749

Lea & Griffin say:

Paul used the phrase “by the will of God” in 1 and 2 Corinthians, Ephesians, and Colossians; and it probably served as a spiritual reminder to Timothy that all his experiences, including hardship, should be based on an assurance of the will of God.

p. 180

The very first thing that Paul makes reference to is “THE WILL OF GOD” in his writing. The thrilling thing about life is that God has a plan for each of our lives and Paul has learned to accept “THE WILL OF GOD” as the very best plan for him. This was so true that he could say in:

Romans 12:1, 2 (Phillips)

With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves towards the goal of true maturity.

I have yet, in the many years of service for our Lord, to meet a person who has been unhappy doing “THE WILL OF GOD.” Just the opposite has always been true. There is tremendous fulfillment, excitement, and joy in letting God fulfill His plan and purpose in our lives.

Gaebelein says:

Paul speaks in this last Epistle as an apostle of Christ Jesus, by the will of God “according to the promise of life which is in Christ Jesus.” It is a blessed word and shows how the prisoner in Rome, facing now the martyr's death, had full assurance that all was well. He knew that he was in the hands of God. The promise of life in Christ Jesus was his portion; he possessed that life in Him who ever liveth.

p. 182

Whereas, in verse 1 it is:

1. "THE WILL OF GOD,"
2. "THE PROMISE OF LIFE THAT IS IN CHRIST JESUS."

If it were not for "LIFE" that was available "IN CHRIST JESUS," Paul certainly would not have been "AN APOSTLE."

The GREAT MESSAGE that he had to bear was recorded in:

1 John 5:11, 12 (KJV)

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

John 3:16 (KJV)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 10:10 (KJV)

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

John 10:28 (version unknown)

And I give unto them eternal life and they shall never perish and no one shall snatch them out of my hand.

John 14:6 (KJV)

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Here the apostle Paul is writing his FINAL WORDS of his physical life. He knows that death is very near, and yet he can write about “THE PROMISE OF LIFE” in his farewell letter.

It is interesting to note that the “WILL OF GOD” and “LIFE” are the things that he mentions in this first verse.

I think it is good to observe that PHYSICAL DEATH in no way affects ETERNAL LIFE.

Lenski says:

Yet how appropriate it is under the shadow of a martyr’s death to cling to the life in connection with Christ, the life which no temporal death is able to harm.  
p. 742

MacArthur says:

Jesus is Himself “the way, and the truth, and the life” (John 14:6), and He gives the divine **promise** that “whoever believes in Him should not perish, but have eternal life” (John 3:16) and “have it abundantly” (10:10). Those who claim that promise in faith can claim with Paul that Christ “*is* our life” (Col. 3:4, emphasis added).  
p. 3

Guthrie observes in this verse:

The phrase *by the will of God* reflects Paul’s deep consciousness of the divine purpose for his life, and springs from his constant wonder at the catastrophic encounter near the gates of Damascus.  
p. 121

Hendriksen says:

Now this apostleship by the will of God was “in harmony with (or “in accordance with”) the promise of life,” that is, it was a result of that promise, in the sense that had there been no such *promise* there could have been no *divinely willed apostle* to proclaim the promise. This promise and assurance is the one already implied in Gen. 3:15 and definitely stated in Ps. 16:11; 138:7, 9; John 3:16; 6:35, 48-59; 14:6. It was the promise “of life,” that is, the promise which has *everlasting life* as its contents. It is very fitting that Paul, the prisoner who faces *death*, should rivet the attention on the promise of indestructible *life!*

p. 224

Kelly says:

Thus what is claimed is that Paul’s mission is to make known that this promise receives fulfillment through fellowship with Christ.

p. 153

He says further:

In the light of this exegesis we are entitled to give **in Christ Jesus** in this passage the full force which **in Christ** regularly has in Paul’s letters. It stands for the mystical union with Christ which the believer enjoys as the fruit of his faith.

p. 154

Wilson says:

The opening salutation is very similar to that of the First Epistle to Timothy, but as Paul here calmly faces the last great crisis of his life, he reaffirms that he is an apostle of Christ Jesus ‘through the will of God in accordance with the promise of life which is in Christ Jesus’.

pp. 127-8

Barclay says:

WHEN Paul speaks of his own apostleship there are always certain unmistakable notes in his voice. To Paul his apostleship was always certain things. (a) His apostleship was an *honour*. He was chosen to it by the will of God. Every Christian must regard himself as a God-chosen man. (b) His apostleship was a *responsibility*. God chose him because God wanted to do something with him. God wished to make him the agent and the instrument by which the tidings of new life went out to men. No Christian is ever chosen to be a Christian entirely for his own sake; he is chosen for what he can do for others. A Christian is a man who is lost in wonder, love and praise at what God has done for him, and who is aflame with eagerness to tell others what God can do for them. (c) His apostleship was a *privilege*. It is most significant to see what it was that Paul conceived it to be his duty to bring to others. It was the *promise* of God that Paul was convinced that he must broadcast throughout the world, not the *threat* of God.

pp. 163-4

Fee says:

The **promise of life** is that which is “for the future” in 1 Timothy 4:8; but it is also ours in the present as we participate in the **life that is in Christ Jesus**.

p. 219

Towner says:

The Christian will concentrate most on the mystery of God’s will when life seems least to make sense. We cling to the promise of eternal life hardest when the life in our bodies can no longer be taken for granted.

p. 153



Towner says further about verse 1:

The next phrase introduces the purpose or goal of Paul's apostolic ministry: *the promise of life that is in Christ Jesus*. It is the good news of that promise that he has sought to bring to the world through preaching. At the moment of writing, Paul in his circumstances probably thinks of "life" (eternal) as something yet to be fully obtained—thus the reference to a *promise* (compare 1 Tim 6:19).  
p. 155

Quinn & Wacker say:

The opening verses of Second Timothy take up those of 1 Tim 1:1-2 with a striking identity in terminology that, literally speaking, forges a bridge between the two epistles and invites the reader to see them as a unit distinct from Titus. Twenty of the twenty-nine words in 2 Tim 1:1-2 occur also in 1 Tim 1:1-2, in the same order and in relatively the same positions. Both greetings repeat the name "Christ Jesus" three times.  
p. 570

**"PAUL, AN APOSTLE OF CHRIST JESUS THROUGH THE WILL OF GOD ACCORDING TO THE PROMISE OF LIFE." That "PROMISE OF LIFE" is "IN CHRIST JESUS."**

The word "THAT" POINTS BACK to:

**"THE PROMISE OF LIFE."**

v. 2 To Timothy, my beloved child: Grace, mercy, (and) peace from God the Father and Christ Jesus our Lord.

Whereas,

“Paul” is the WRITER in verse 1,

“TIMOTHY” is the RECIPIENT in verse 2.

Philippians 2:19-24

But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. For I have no one else of kindred spirit who will genuinely be concerned for your welfare. For they all seek after their own interests, not those of Christ Jesus. But you know of his proven worth that he served with me in the furtherance of the gospel like a child serving his father. Therefore I hope to send him immediately, as soon as I see how things go with me; and I trust in the Lord that I myself also shall be coming shortly.

“TO TIMOTHY, MY BELOVED CHILD.”

FRIENDSHIP REALLY MATTERS LATE IN THE GAME.

The Bible Knowledge Commentary says:

**To Timothy, my dear son** (lit., “child”) . . . (cf. “my true son” in 1 Tim. 1:2) emphasizes the close fatherly relationship Paul maintained with his protégé, if not his convert.

p. 749

Quinn & Wacker say:

This part of the prescript varies from 1 Tim 1:2 in a single term; whereas that letter had described Timothy as *gnēsion teknon*, “true child,” this one characterizes him as “beloved” (*agapētōi*), which is a designation of Timothy in 1 Cor 4:17. Paul called his converts his “beloved children” (1 Cor 4:14; Spicq, *Agape* 2.432-433), and that may be one of the connotations of the phrase here, though it could equally well suggest “beloved by God” (cf. Eph 5:1 and Rom 1:7).  
p. 572

Wilson says:

In addressing Timothy as ‘my beloved child’, Paul expresses the fatherly affection he feels for his own son in the faith, and thus sets the tone for this heartfelt and deeply moving letter of farewell.  
p. 128

Hendrickson says:

Moreover, the term of endearment is natural on the lips of one who, facing death, in his mind and heart reviews his entire past association with the precious young friend and helper whose life had been mingled with his own in so many ways.  
p. 224

Lenski says:

Paul is approaching his end, and as he starts to write, sweet, blessed memories flood his heart; with these he begins.  
p. 743

Knight says:

τεχνον might designate one or more of three possible spiritual relationships existing between Timothy and Paul: (a) spiritual sonship, Timothy being Paul's convert; (b) spiritual adoption and training, i.e., Timothy being Paul's adopted spiritual son; (c) spiritual youth in relationship to Paul as the older person in the faith. It is likely that at least both (a) and (b) are true.

p. 365

**“TO TIMOTHY, MY BELOVED CHILD: GRACE, MERCY, (AND) PEACE FROM GOD THE FATHER AND CHRIST JESUS OUR LORD.”**

In this verse, Paul wishes for **THREE THINGS** for young Timothy:

1. “GRACE,”
2. “MERCY,” and
3. “PEACE.”

This is to come from:

**“GOD THE FATHER, AND CHRIST JESUS OUR LORD.”**

King says:

Paul's prayer is for grace for every demand, mercy for every failure, and peace for every circumstance.

pp. 12-13 (paraphrased)

These **PRECIOUS GIFTS** of course, are only available to those who are:

**WALKING** in the will of God,

**PROCLAIMING** by life and lip the **PROMISE OF LIFE**.

Hughes says:

“Grace” to the undeserving, “mercy” to the helpless, and “peace” to the restless. How sweet it was—and how soothing to Timothy’s soul!  
p. 171

Paul makes reference to the fact that these THREE GIFTS are:

1. “FROM GOD THE FATHER” and
2. “CHRIST JESUS OUR LORD.”

I would just raise the QUESTION:

IS HE YOUR LORD?

1 John 5:11, 12 (KJV)

And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life.

v. 3 I am feeling grateful to God, whom I am serving with a pure conscience, the way my forefathers did, as unceasingly I am having you on my mind in my prayers night and day.

What an incredible statement!

“I AM FEELING GRATEFUL TO GOD.”

Even in these most difficult circumstances that are bringing about the conclusion of his life, the apostle Paul is **STILL FOCUSING ON THE THANKFUL HEART.**

**NEVER LOSE YOUR ATTITUDE OF GRATITUDE.**

The only way you can do that is by focusing on the **THREE S's**:

1. **SOVEREIGNTY,**
2. **SUBMISSION, and**
3. **SATISFACTION.**

God is sovereign. It is our responsibility to be submissive to His plan and purpose. Ultimately, that is going to bring maximum satisfaction.

### 2 Corinthians 6:10

as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.

### 1 Thessalonians 5:18

in everything give thanks; for this is God's will for you in Christ Jesus.

There are THREE THINGS in this verse that stand out about the apostle:

1. He is thankful—“FEELING GRATEFUL TO GOD.”

One needs to call to mind, here, the fact that he is in prison facing impending death by execution, yet he is thankful.

“GRATEFUL TO GOD” for the privilege of serving Him as long as life shall last.

2. “I AM SERVING WITH A PURE CONSCIENCE, THE WAY MY FOREFATHERS DID.”

Paul would not ask of Timothy anything but what he would expect of himself. Many times in Paul’s life, his motives had been called to question. Time after time, he calls God to witness that he is real and that his motives are all above board.

The Bible Knowledge Commentary says:

. . . **a clear conscience** . . . 1 Tim. 1:5, “a good conscience.”) As Paul prayed for Timothy **night and day**, his gratitude for Timothy kept welling up anew. Sitting chained in a Roman prison there was little else Paul could do but pray; and Timothy, perhaps Paul’s closest companion, ministering to the church that Paul probably knew best, was no doubt the single most common object of his petitions.

p. 750

Hughes says:

The old warrior is chained in a dripping, winter-cold dungeon awaiting the executioner's axe, and as he surveys his life—his conversion and then the kaleidoscope of sermons preached, ship-wrecks, confrontations, deliverances, stonings, beatings, and victories—his conscience is absolutely clear. There is no guilt, no weight of unresolved sins, nothing to confess. He has been true to the gospel and his calling. He was not sinless, but he was blameless, and he was faithful.

p. 171

Hughes says further:

What a way to end life—thankful, with “a clear conscience,” engaged in perpetual prayer! And what a motivating example to Timothy!

p. 172

Lord, help me to maintain a continual contentedness under Your sovereign hand!

Lord, enable me to address the issues in my life that need to be addressed, that I might depart this life with a pure conscience!

Acts 24:16 (KJV)

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

1 Timothy 1:5

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.



1 Timothy 3:9

but holding to the mystery of the faith with a clear conscience.

2 Corinthians 1:12

For our proud confidence is this, the testimony of our conscience that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.

Psalm 17:3

Though you probe my heart and examine me at night,  
though you test me, you will find nothing;  
I have resolved that my mouth will not sin.

The other thing we see the apostle doing here is:

3. “[PRAYING] NIGHT AND DAY.”

Here we get a little glimpse of why the apostle Paul is able to feel grateful to God and why he can serve “WITH A PURE CONSCIENCE.” He is praying without ceasing. He is doing here what he commanded the Thessalonians to do in:

1 Thessalonians 5:17

pray without ceasing;

**PRAY JUST AS AUTOMATICALLY AS YOU BREATHE.**

Paul’s FELLOWSHIP and COMMUNION with God was such that he poured into the ear of God every longing of his heart.

(The Kneeling Christian by an unknown Christian

Why are so many Christians so often defeated? Because they pray so little. Why are so many church-workers so often discouraged and disheartened? Because they pray so little.

Why do most men see so few brought “out of darkness to light” by their ministry? Because they pray so little.

Why are not our churches simply on fire for God? Because there is so little real prayer.

The Lord Jesus is as powerful today as ever before. The Lord Jesus is as anxious for men to be saved as ever before. His arm is not shortened that it cannot save; but He cannot stretch forth His arm unless we pray more—and more really. We may be assured of this—the secret of all failure is our failure in secret prayer.

p. 10

Paul is saying to Timothy:

“You are on my mind and in my prayers.”

Knight says:

Paul begins the body of this letter, as he does nearly all his letters, with thanksgiving to God. The thanksgivings in his letter express gratitude for God’s grace in the life of the recipients and are usually related to the particular concerns of the letter.

p. 366

Knight, commenting further on the word “SERVING” in this verse, says further:

It is used in the literature of the day to indicate the execution of religious duties (H. Strathmann, *TDNT* IV, 62: “The ministry denoted by *λατρευειν* is always offered to God”; cf. especially Rom. 1:9).

p. 366

Knight, commenting finally upon the “PURE CONSCIENCE,” says:

The term signifies that one is conscious of the rightness or wrongness (before God) of one’s actions. . . . [It] is used here in the sense of a “clean,” or better, a “clear conscience.” Thus Paul is saying that he is seeking to live according to God’s demands.

p. 367

Wilson says:

Instead of reflecting upon his own sad plight, Paul begins in a spirit of gratitude to God. This is prompted by the treasured memories he has of his beloved child and by some recent reminder of Timothy’s faith from without, conveyed perhaps by letter or messenger.

p. 128

Quinn & Wacker say much the same thing:

It is, however, the thanksgiving prayer that opens Romans that shows the most resemblances to the language of 2 Tim 1:3-14, without the latter being an actual quotation: . . .

p. 577

Fee says:

The word **constantly**, which occurs in most of the thanksgivings, does not refer to unceasing prayer and thanksgiving (as implied in the KJV) but indicates that he always remembered Timothy in his regular times of prayer.

p. 222

Kelly says:

. . . the deep emotion and spontaneous affection which his words radiate prove that it was for him no merely conventional formula. The sentence is a long and involved one, but its drifts becomes clear if we remember that 4 is a warmly emotional parenthesis. His purpose is to brace Timothy to remain loyal to the faith and to be ready to suffer for it. To reinforce this he reminds him, with thanks to God, of the sincere piety he has inherited from his family.

p. 155

Guthrie says:

As a Jew the apostle would know that morality and worship and service go hand in hand. When worshipping God the believer must have no ulterior motives, his mind and purpose must be untainted.

p. 122

MacArthur says:

While Paul was incarcerated in the dark, damp, dangerous, filthy, and stinking Roman prison, he nevertheless rejoiced that the Lord had given him the privilege of knowing and discipling Timothy. He was not bitter or resentful. He had no anger or hatred for those who placed him in prison or for the hardened and brutal criminals who were beside him. He did not lament the unjust and cruel execution he knew soon awaited him. His thoughts were on his sovereign **God** and on memories of his beloved son in the spirit, with whom he had spent so many blessed hours in mutual service of **God** and whom he likely would never see again in the flesh. Only the Lord could give such an unbelievably beautiful perspective!

p. 4

MacArthur says further:

As the aging apostle stood near death, he could testify that his **conscience** did not accuse or condemn him. His guilt was forgiven, and his devotion was undivided. “After careful self-examination,” he said, in effect, “I can say with sincerity that, although I am not perfect, I am living in holiness before the Lord.”

p. 5

Lea & Griffin say:

The term “constantly” does not mean that Paul was always praying but that day or night Timothy was always mentioned as a prayer-object whenever he did pray. Each time of prayer was an occasion to express gratitude for Timothy. The frequency of prayers for Timothy would have added intensity to Paul’s desire to see him.

p. 184

Demarest says:

To the Danish philosopher Søren Kierkegaard, purity of heart was “to will one thing.”

I’m convinced that we need to focus more upon our intentions than our performance. When we are possessed with a strong desire to love and serve Christ, our performance will be profoundly influenced. And when our performance falls short of our intention, we experience anew the grace and mercy of God.

To serve God with a clear conscience does not require perfection in our performance. It is a matter of intention and desire to love and serve Christ—even when we fail. It’s hard for us to grasp fully the fact that God honors our intentions whether or not we succeed in carrying them out. This is what is meant by grace.

pp. 239-40

Calvin says:

For **a clear conscience** is an unusual claim to make and cannot be separated from having a sincere and earnest reverence for God. So I think Paul means that he worships the same God as his ancestors but that he now does this with a pure and heartfelt affection, since he is now enlightened by the Gospel.

p. 118

A. T. Robertson says:

The adjective here is the predicate accusative, “how I hold the memory concerning thee unceasing.”

p. 611

Liefeld says:

They are more reflective, beginning with thanksgiving to God for reminiscences about Timothy.

p. 222

He says further:

Paul is tender and sincere in his thoughts. But he also slips in some remarks about his own service to God before he continues with his comments about Timothy.

p. 22

In The Dictionary of Paul and His Letters (Hawthorne & Martin) we read:

Prayer, too, was an essential element of Paul's ministry. His letters abound with references to his prayers for his converts and others for whom he was responsible as apostle to the Gentiles . . . The burden of these prayers was that believers might know the hope to which they were called and the greatness of God's power at work in them (Eph 1:17-19); that they might be strengthened by the Spirit and comprehend the surpassing love of Christ (Eph 3:16-19); that their love might overflow in greater insight to know what is best, and so be blameless on the day of Christ (Phil 1:9-11), and that they might know God's will and so lead lives worthy of their Lord (Col 1:9-10).  
p. 606

Patrick & Lowth, commenting on the phrase "WITH A PURE CONSCIENCE," say:

. . . a conscience free from insincerity, or wilful disobedience to the dictates of his mind, or the rule by which he thought himself obliged to walk: for, as "touching the righteousness" which was required by the law, he was "blameless;" and as for his blasphemies against Christ, and his persecutions of his church, that he did "ignorantly in unbelief," 1 Tim. [1] i. 13, thinking he "ought to do many things against the name of Jesus," Acts [26] xxvi. 9. But yet he was not free from sin; for he confesses, that upon this account he was "the chief of sinners," 1 Tim. [1] i. 15.  
p. 857

Matthew Henry says:

Prayer was his constant business, and he never forgot his friends in his prayers, as we often do.  
p. 1894

What do you do in your life when you understand that your ground time will be brief?

Paul gives us the **THREE A's**:

1. Have an **ATTITUDE** of gratitude—"I AM FEELING GRATEFUL TO GOD,"
2. **ADDRESS** issues in your life—"I AM SERVING WITH A PURE CONSCIENCE," and
3. **APPEAL** to God in prayer—"I AM HAVING YOU ON MY MIND AND IN MY PRAYERS NIGHT AND DAY."

These **THREE THINGS** are the things that can assist you in your desire to go out with integrity, to go out getting it all together.

## **Virtue**

You was a good man, and did good things.

**Thomas Hardy** (1840-1928), British novelist and poet.  
*The Woodlanders* (1887).

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## **Greatness**

No great man lives in vain. The history of the world is but the biography of great men.

**Thomas Carlyle** (1795-1881), Scottish historian and essayist.  
*On Heroes, Hero-Worship, and the Heroic in History* "The Hero as a Divinity" (1841).

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## Immortality

“If I should die,” said I to myself, “I have left no immortal work behind me—nothing to make my friends proud of my memory—but I have loved the principle of beauty in all things, and if I had had time I would have made myself remembered.”

**John Keats** (1795-1821), English poet.

Letter to Fanny Brawne (February (?) 1820).

*Letters of John Keats* (H. E. Rollins ed.; 1958).

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## Posterity

Now my heart turns to and fro,  
In thinking what will the people say.  
They who shall see my monument in after years,  
And shall speak of what I have done.

**Hatshepsut** (1520?-1482? BC), Egyptian queen.

Inscription from one of the obelisks she had erected in the temple of Amon at Karnak, near Luxor. Quoted in: *Ancient Egyptian Literature* (vol. 2) “The New Kingdom” (Miriam Lichtheim ed.; 1976).

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## Life and Death

Have you found your life distasteful?  
 My life did, and does, smack sweet.  
 Was your youth of pleasure wasteful?  
 Mine I saved and hold complete.  
 Do your joys with age diminish?  
 When mine fail me, I'll complain.  
 Must in death your daylight finish?  
 My sun sets to rise again.

**Robert Browning** (1812-1889), British poet.

*Pacchiarotto and How He Worked in Distemper, with Other Poems* "At the 'Mermaid'" (1876).

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## Gardens

Oh, Adam was a gardener, and God who made him sees  
 That half a proper gardener's work is done upon his knees,  
 So when your work is finished, you can wash your hands and pray  
 For the Glory of the Garden, that it may not pass away!

**Rudyard Kipling** (1865-1936), Indian-born British writer and poet.

One of many songs Kipling wrote for C.R.L. Fletcher's book, "The Glory of the Garden".  
 Quoted in: *A History of England* (C.R.L. Fletcher; 1911).

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A free Christian should act from within with a total disregard for the  
 opinions of others. If a course is right, he should take it because it is right,  
 not because he is afraid not to take it. And if it is wrong, he should avoid it  
 though he lose every earthly treasure and even his very life as a consequence.

—A. W. Tozer (1897-1963)

(From Quick Verse 6.0)

Any man may play his part in the mummery and act the honest man on the scaffolding, but to be right within, in his own bosom, where all is allowed, where all is concealed—there's the point! The next step is to be so in our own home, in our ordinary actions, of which we need render no account to any man, where there is no study, no make-believe.

—MICHEL EYQUEM DE MONTAIGNE (1533-1592)

(From Quick Verse 6.0)

Do not look upon the vessel, but upon what it holds.

—HEBREW PROVERB

(From Quick Verse 6.0)

God looks with favor at pure, not full, hands.

—LATIN PROVERB

(From Quick Verse 6.0)

God wants to develop the same character traits in us as exist in Christ. We are to react to the situations of life as Christ did.

—ERWIN W. LUTZER (1941- )

(From Quick Verse 6.0)

I desire so to conduct the affairs of this administration that if at the end, when I come to lay down the reins of power, I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be down inside of me.

—ABRAHAM LINCOLN (1809-1865)

(From Quick Verse 6.0)

It is never “do, do” with the Lord, but “be, be,” and he will “do” through you.

—OSWALD CHAMBERS (1874-1917)

(From Quick Verse 6.0)

My worth to God in public is what I am in private.

—OSWALD CHAMBERS (1874-1917)

(From Quick Verse 6.0)

The cross of Christ is in itself an offense to the world; let us take heed that we add no offense of our own.

—CHARLES HADDON SPURGEON (1834-1892)

(From Quick Verse 6.0)

This above all: to thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.

—WILLIAM SHAKESPEARE (1564-1616)

(From Quick Verse 6.0)

To be persuasive, we must be believable. To be believable, we must be credible. To be credible, we must be truthful

—EDWARD R. MURROW (1908-1965)

(From Quick Verse 6.0)

What stronger breastplate than a heart untainted.

—WILLIAM SHAKESPEARE (1564-1616)

(From Quick Verse 6.0)

When the fight begins within himself,  
A man's worth something.

—ROBERT BROWNING (1812-1889)

(From Quick Verse 6.0)

(Great Souls at Prayer: Fourteen Centuries of Prayer, Praise and Aspiration  
by Mary W. Tileston)

. . . O my God, I yield unto Thy will, and joyfully embrace what sorrow Thou wilt have me suffer. . . .

**Sir Philip Sidney.**

p. 30

(The One Year Book of Poetry by Philip Comfort & Daniel Partner)

As C. S. Lewis wrote, “If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world.”<sup>a</sup>

<sup>a</sup>*Mere Christianity* (New York: Macmillan, 1952), 120.  
(July 26)

**Belshazzar had a Letter—**

*He never had but one—  
Belshazzar’s Correspondent  
Concluded and begun  
In that immortal Copy  
The Conscience of us all  
Can read without its Glasses  
On Revelation’s Wall—*

EMILY DICKINSON (1830-1886)  
(August 24)

“If God can accomplish His purposes in this world through a broken heart, then why not thank Him for breaking yours?”

—Chambers

(Will Rogers: Wise and Witty Sayings Of a Great American Humorist  
by Will Rogers, selected by Art Wortman)

Neither is honesty an issue in politics. It's a miracle . . .  
p. 23

(A Bend in the Road: Experiencing God When Your World Caves In  
by David Jeremiah)

Some years ago I was given a copy of a letter that I can imagine being written by God to someone going through a disruptive moment. It remains as poignant and pertinent now as it did then.

My child, I have a message for you today, let Me whisper it in your ear, that it may gild with glory any storm clouds which may arise, and smooth the rough places upon which you may have to tread. It is short—only five words—but let them sink into your inmost soul, use them as a pillow upon which to rest your weary head:

THIS THING IS FROM ME

p. 19

(Illustrations Unlimited by James S. Hewett, editor)

**BABE ZAHARIAS ON HAPPINESS**

George Zaharias, the husband of the great golfer Babe Didrikson Zaharias once told Bob Richards this story:

Babe was dying of cancer, and he stood by her bed, crying like a baby. She said, “Now, honey, don’t take on so. While I’ve been in the hospital, I have learned one thing. A moment of happiness is a lifetime, and I have had a lot of happiness. I have a lot of it.”

Richards wrote about this later, in his book *Heart of a Champion*: “That’s courage . . . to stress the quality of life rather than just the quantity, to meet life’s greatest tragedy with a smile. . . . That’s what makes courage.”

p. 284

(The Satisfied Heart: 31 Days of Experiencing God's Love by Ruth Myers)

One of the most helpful quotes I came across during those years as a widow was something written by Hudson Taylor, pioneer missionary in China. He was facing the death of his dearly loved wife, Maria, and his children were all in school in faraway England. In this lonely time he found great refreshment through John 7:37, where Jesus invites anyone who is thirsty to come to Him and drink. "Who does not thirst?" Taylor wrote. "Who has not mind-thirsts or heart-thirsts, soul-thirsts or body-thirsts? Well, no matter which, or whether I have them all, *Come unto Me and . . . remain thirsty? Ah no! Come unto Me and drink!*

"What?" Taylor continued. "Can Jesus meet my need? Yes, and more than meet it. No matter how intricate my path, how difficult my service; no matter how sad my bereavement, how far away my loved ones; no matter how helpless I am, how deep are my soul yearnings; Jesus can meet all—all, and more than meet."

pp. 41-42

(Mama, Get the Hammer! There's a Fly on Papa's Head! by Barbara Johnson)

While I was working on this book, Southern California was devastated by the most extensive wildfires in history. Several people died, thousands of acres were blackened, and hundreds of homes were destroyed or damaged. One of the hardest-hit areas was Laguna Beach, but one man whose house had burned to the ground kept a positive attitude. He said:

"I'M LOOKING AT THE BRIGHT SIDE.  
I GOT RID OF THOSE DARN TERMITES!"

p. 113

(Though I Walk Through the Valley by Vance Havner)

The Valley is not endless, it will not stretch on forever. Ira D. Sankey, the great gospel singer, went blind in his later years. When a friend visited him, Sankey sat down at his organ and sang with that voice that had blessed so many:

There'll be no dark valley when Jesus comes  
To gather His loved ones home.

WILLIAM O. CUSHING

He has long since made it home through the dark Valley. And so shall we.  
p. 29

(The Rare Jewel of Christian Contentment by Jeremiah Burroughs)

Certainly our contentment does not consist in getting the thing we desire, but in God's fashioning our spirits to our conditions.  
p. 130

(The Valley of Vision: A Collection of Puritan Prayers and Devotions edited by Arthur Bennett)

May I not instruct thee in my troubles,  
but glorify thee in my trials;  
Grant me a distinct advance in the divine life;  
May I read a higher platform,  
leave the mists of doubt and fear in the valley,  
and climb to hill-tops of eternal security in Christ  
by simply believing he cannot lie,  
or turn from his purpose.  
Give me the confidence I ought to have in him  
who is worthy to be praised, and who is blessed for  
evermore.  
p. 132



How about it when you look at PAUL'S PATTERN here in verse 3:

Are you getting it all together with an ATTITUDE of gratitude?

Are you ADDRESSING issues in your life that need to be addressed?

Are you APPEALING to God in prayer on a regular basis?

v. 4 Greatly longing to see you, when I recall to mind your tears, in order that I may be filled with joy.

“GREATLY LONGING” describes the feelings you have when you are away from the one you love.

Here Paul expresses the YEARNING OF HEART. He longs in the flesh to see Timothy once again. Luke, his beloved physician, is the only one who is with him now. All the rest of his friends are either serving the Lord somewhere in surrounding cities or have deserted him. Because he and Timothy had such a close relationship, he knew that it would be a great encouragement to his faith to have Timothy there once more.

In his LONELINESS and desire to see his beloved friend, he remembers the last time they were together and Timothy’s “TEARS” over their parting.

These “TEARS” were a real comfort to Paul because they expressed the deep love that Timothy had for him.

The purpose for remembering this last occasion they were together and Timothy’s “TEARS,” is stated in the last phrase of the verse:

“IN ORDER THAT I MAY BE FILLED WITH JOY.”

Remembering the past good times helps us when we are suffering.

Paul had a joy in Jesus Christ that could not be extinguished by external circumstances. His joy was that of the Savior’s the night before He went to the cross. We read in:

John 15:11 (version unknown)

These things I have written to you, that My joy might remain in you, and that your joy might be full.

Paul describes the feelings of Epaphroditus toward the absent Philippian saints in:

Philippians 2:26

because he was longing for you all and was distressed because you had heard that he was sick.

John in his second and third epistles describes similar longings when he says in:

2 John 12

Having many things to write to you, I do not want to do so with paper and ink; but I hope to come to you and speak face to face, that your joy may be made full.

3 John 13, 14

I had many things to write to you, but I am not willing to write them to you with pen and ink; but I hope to see you shortly, and we shall speak face to face. Peace be to you. The friends greet you. Greet the friends by name.

“GREATLY LONGING TO SEE YOU, WHEN I RECALL TO MIND YOUR TEARS.”

When Paul remembers Timothy’s “TEARS” it only intensifies his “LONGING.”

The FINAL PHRASE in verse 4 gives us the PURPOSE behind this recalling of “TEARS”:

“IN ORDER THAT I MAY BE FILLED WITH JOY.”

Knowing how much you care, fills me with “JOY.”

The Bible Knowledge Commentary says:

Paul had longed for Timothy’s companionship which was such a **joy** to him. Even the great apostle at times became lonely, discouraged, and in need of support from fellow Christians.

p. 750

Lea & Griffin say:

The “so that” clause of v. 4 expresses the purpose of Paul’s desire to see Timothy. He longed to see Timothy so that he might be filled with joy. The anticipation of that meeting must have filled Paul with joy. The meeting itself would have been a pure delight.

pp. 184-5

Quinn & Wacker remind us:

In Phil 1:8 the apostle writes in the opening thanksgiving, “For God is my witness, how I long for you all with the affection of Christ Jesus . . . and then in 2:26 of Epaphroditus, who “was longing to see you all . . . The one other Pauline usage, 2 Cor 5:2, is of the Christian’s longing to put on the risen body and life with God.

p. 579

Knight says:

It refers here to the joy of renewed contact with a beloved colleague.

p. 368

Hughes says:

*His tears.* Acts 20 tells us that when Paul said farewell to the Ephesian elders at Miletus, the whole company shed tears (v. 37). But that event had taken place years before. Therefore, Timothy's "tears" here refers to something more recent. Perhaps it was tears shed over the beleaguered church. More likely, it was a tearful good-bye to Paul as the apostle was carried off to Rome. The memory of Timothy's tearful love made the old apostle's heart ache for Timothy's presence—"I long to see you, so that I may be filled with joy." This makes Paul's later poignant plea, "Get here before winter" (4:21), even more haunting.

p. 172

King says:

*His longing*—is another thing that we find so pathetic here. "Greatly desiring to see thee"; the last sight he had had of him, the young man was in "tears" at his friend's departure, and Paul, who was aware that he must soon depart this life altogether, would so love to see him just once more—"do thy diligence to come shortly unto me", he will write presently, [4] iv. 9. Timothy, too, would so love such a meeting.

p. 15

(Method in Prayer: An Exposition & Exhortation by W. Graham Scroggie)

This must mean that our *entire* being is brought into action in the work of prayer; an action which shall far remove us from that sleepy and often sentimental reverie which we are wont to regard as of the nature of true devotion.

The Mind must be at work,  
"I will pray with the understanding."

The Heart must be at work,  
"My heart panteth after Thee, O God!"

And the Will must be at work,  
"I will not let Thee go, except Thou bless me."

p. 18

(Truth for Each Day: Meditations for Every Day of the Year  
by Vance Havner)

In a prayer meeting I heard a brother pray, "Lord, give us tonight that which makes the difference." Do you have what makes the difference?  
p. 71

(God's Little Devotional Book on Prayer by Honor Books, Inc.)

Prayer is for the soul what nourishment is for the body.



*You will keep him in perfect peace, whose mind is stayed on You.*  
Isaiah 26:3 NKJV

In *The Power and Blessing*, Jack Hayford writes, "I had gone on vacation, and I needed it! I remember how delightful it was to get to the beach . . . they were great days. But about the fourth day, when everything seemed to be so relaxing, out from under pressure, I found I was feeling *empty* inside. As I thought about my good *external* feeling, I wondered about the hollowness I felt inside. Then, it occurred to me.

"For four days, I hadn't read a word of Scripture; I hadn't prayed a prayer; I hadn't once sung a song of praise. It was just kind of, 'Let's get away from it all.' Without planing or saying as much, it was as though we were so involved with church, the Bible, and prayer that we didn't want to do anything especially 'godly' for awhile. . . .

"But I was 'called back' by the inner 'hollowness' that I felt. And through that experience I learned the impracticality of trying to recover at the physical / emotional level of my life if I neglect the spiritual level."<sup>79</sup>

When we are weary, rest and relaxation alone will not meet our needs. As spiritually alive creatures in Christ Jesus, our true rejuvenation comes when we go to the Foundation of Life, Jesus Himself. He gives us water that satisfies our parched souls and provides energy for our minds and bodies.

<sup>79</sup>*The Power and Blessing*, Jack Hayford, (Wheaton, IL: Victor Books (Scripture Press Publications, Inc.), 1994), p. 232.

pp. 174-5

(The Seeking Heart: Volume 4: The Library of Spiritual Classics by Fenelon)

What I want for you is the calmness of heart that comes from sitting before God with a heart full of love for Him. Don't become preoccupied with outward matters. Take care of your affairs in due season with a calm, quiet attention. You will accomplish more by quietly working in the presence of God than by the restless activity that comes from your old nature.

p. 90

v. 5 Having been reminded of the genuine faith which is in you, which lived first in your grandmother Lois, and your mother Eunice, and I have been convinced that (it is) in you as well.

Paul uses the word:

“recall” in verse 4 and

“REMINDED” in verse 5.

Paul has spoken of his “forefathers” in verse 3.

Now he speaks of TIMOTHY’S FAMILY here in verse 5.

Paul speaks of his family in:

Philippians 3:5, 6

circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.

Luke gives us a record of TIMOTHY’S BACKGROUND in:

Acts 16:1-3

And he came also to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, and he was well spoken of by the brethren who were in Lystra and Iconium. Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.



This verse describing Timothy's background reminded me of:

Psalm 71:17, 18

Since my youth, O God, you have taught me,  
and to this day I declare your marvelous deeds.  
Even when I am old and gray,  
do not forsake me, O God,  
till I declare your power to the next generation,  
your might to all who are to come.

Verse 5 is the KEY VERSE to:

Step #1: INTEGRITY: Getting It All Together

The KEY PHRASE is:

“HAVING BEEN REMINDED OF THE GENUINE FAITH WHICH IS  
IN YOU.”

It is a “FAITH” which is free from INSINCERITY.

James 3:17

But the wisdom from above is first pure, then peaceable, gentle,  
reasonable, full of mercy and good fruits, unwavering, without  
hypocrisy.

Romans 12:9

Let love be without hypocrisy. Abhor what is evil; cling to what is  
good.

2 Corinthians 6:6

in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in  
genuine love,

1 Peter 1:22

Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

1 Timothy 1:5

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

Micah 6:8 (KJV)

He hath shewed thee, O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

The Apostle Paul has seen enough of Timothy's life and ministry to come to the conclusion in the final phrase of verse 5:

“I HAVE BEEN CONVINCED THAT (IT IS) IN YOU AS WELL.”

Romans 15:14

And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another.

As nearly as Paul can tell, he knows that the “FAITH” of Timothy is a faith that is “GENUINE,” which is sincere.

What you see on the OUTSIDE is what you see on the INSIDE.

The kind of “FAITH” that he sees in Timothy is the same faith which lived first in Timothy’s:

“GRANDMOTHER LOIS” and also

“[HIS] MOTHER EUNICE.”

What a joy it must be to young Timothy to know that his spiritual father has confidence in him that the “FAITH” which is his, is a “GENUINE” one.

Paul speaks in his own defense when he talks about the purity of his motives and his method in presenting Christ in:

1 Thessalonians 2:4, 5 (DAV)

but even as we have been found worthy by God to be entrusted with the gospel, so we are speaking, not as pleasing men but God, who is examining our hearts. For neither were we found using flattering words, even as you are knowing, nor in pretense desiring advance— God is witness—

Someone has said:

The Devil rejoices more over one hypocrite than over ninety-nine real sinners.

(source unknown)

Job 13:16 (KJV)

He also shall be my salvation: for an hypocrite shall not come before him.

The Bible Knowledge Commentary says:

So many, it seems, had opposed or deserted Paul (cf. 1:15; 2:17; 3:1-9, 13; 4:3-4, 10-21) that Timothy's **sincere** . . . "unhypocritical"; cf. 1 Tim. 1:5) **faith** stood out in bold relief. Paul attributed Timothy's faith to the influence of his Jewish **mother Eunice** and **grandmother Lois**, both of whom were believers (cf. Acts 16:1). . . . (cf. 2 Tim. 3:15). References to Timothy as Paul's son in the faith . . . could therefore probably be understood to mean a mentor-protégé relationship.

p. 750

Guy King says:

"The unfeigned faith," says Paul. (a) The genuine article—not merely of the head, but of the heart; not just an intellectual acceptance, nor a credal assent, but a complete trust of heart and whole being.

p. 16

Hughes observes:

There was no doubt about Timothy's "sincere faith." He might be young, he might be weak, he might be shy, but he and his faith were genuine. And he was totally sincere. His whole heart was in it. Paul had just argued that his own faith was in continuity with his forefathers (v. 3), and here he encourages Timothy that his is in continuity with his estimable "foremothers."

p. 173

He says further:

The effect of godly people who believe in us is beyond accounting. Timothy was called to stand tall by the heartening recollection of Eunice and Lois and Paul. He was their boy!

p. 173

Knight says:

Some have proved to have a faith less than genuine (cf. Demas, 4:10). In the midst of persecution and suffering, where fidelity is so very important (cf. 1:8ff), Paul is thankful to God that he can remember Timothy as one in whom (\*) there was a faith that neither wavered nor was double-minded, a genuine trust in God . . .  
p. 369

Lea & Griffin say:

Gratitude is a sacrifice that continually pleases God (Heb 13:15). The imprisoned apostle, lonely and facing death, could have been filled with a morbid foreboding and an attitude of complaint. Instead, he expressed thanksgiving and gratitude at the memory of the faithfulness and love of his younger friend Timothy. Like a ray of moonlight penetrating the darkness of night, Paul's gratitude for Timothy brought light into Paul's inner man. His spirit of thankfulness prevented a focusing on himself and a preoccupation with discomfort and pain. It permitted him to focus on helping Timothy to fulfill God's plan in his life. It thus allowed the apostle to accomplish more completely the divine will.  
pp. 185-6

Calvin says:

Paul commends Timothy's faith and that of his mother and grandmother, more to encourage him than to praise him. For when anyone has started well, his progress should be a spur for him to continue further, and these examples from his own family are strong incentives for him to press on.  
p. 118

Fee points out:

That is, "Don't lose heart, because just as my ministry has continuity with my forebears (v. 3), so does yours. Don't forget your roots; they go way back, and your own **faith** is like that of **your mother and grandmother.**"  
p. 223

Milne says:

It was the women in Timothy's family who preserved and passed on the true faith of Israel to him. Here is another example of the very positive role of Christian women in the home and in the church. Even in the unfavourable circumstances of a mixed marriage, Eunice was able to communicate her faith in God successfully to her son, who was to become an eminent Christian leader.

p. 130

The Lord Jesus in His earthly ministry really came down hard on the religious hypocrites—the Pharisees who were saying one thing and doing another.

The Pharisees who were focusing on:

#### RELIGION WITHOUT RELATIONSHIP.

In the SERMON ON THE MOUNT in Matthew 6:2-6 He talks about the Pharisees who give a gift and then blow the trumpets to call attention to their acts of charity.

Over and over again he says in:

Matthew 23:13, 14 (TLB)

“Woe to you, Pharisees, and you other religious leaders. Hypocrites! For you won't let others enter the Kingdom of Heaven, and won't go in yourselves. And you pretend to be holy, with all your long, public prayers in the streets, while you are evicting widows from their homes. Hypocrites!”

As you are able to see, the Lord Jesus is very severe with those who say one thing and do another.

I think it is very fitting that our FIRST STEP toward a fantastic finish is to be certain of our foundation and that it is a genuine foundation of faith.

This is what I am talking about when I call Step #1:

### GETTING IT ALL TOGETHER.

It is being HONEST so that what people see on the outside is also true of us on the inside.

I wonder if this is what the Lord meant when He talked about building on one of two foundations. Either the SAND or the ROCK in Matthew 7:25-29. To build ones life upon the sand is to build it on the seeming security of dishonesty and play-acting. But to build one's life upon Christ is to be honest and to be forth-right and to be clean, clear through.

### Belief

It is necessary to the happiness of man that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving, it consists in professing to believe what one does not believe.

**Thomas Paine** (1737-1809), British writer and political philosopher.  
*The Age of Reason* (1794).

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## Integrity

If you can talk with crowds and keep your virtue,  
 Or walk with Kings—nor lose the common touch,  
 If neither foes nor loving friends can hurt you,  
 If all men count with you, but none too much;  
 If you can fill the unforgiving minute  
 With sixty seconds' worth of distance run,  
 Yours is the Earth and everything that's in it,  
 And—which is more—you'll be a Man my son!

**Rudyard Kipling** (1865-1936), Indian-born British writer and poet.  
*Rewards and Fairies* "If" (1910).

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When we are talking about INTEGRITY, we are talking about:

CHARACTER,  
 UPRIGHTNESS,  
 HONESTY,  
 HIGH PRINCIPLE, and  
 MORAL FIBER.

The dictionary defines:

### integrity

1. **possession of firm principles:** the quality of possessing and steadfastly adhering to high moral principles or profession standards
2. **completeness:** the state of being complete or undivided . . .
3. **wholeness:** the state of being sound or undamaged . . .

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Please understand that it is NEVER TOO LATE TO START NOW and have a fantastic finish, no matter where you are in the race of life.

### 2 Peter 1:5-10

Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness; and in your godliness, brotherly kindness, and in your brotherly kindness, Christian love. For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;

## THE SINCERE MAN

What gifts of speech a man may own,  
 What grace of manners may appear,  
 Have little worth unless his heart  
 Be honest, forthright, and sincere.

The sincere man is like a rock,  
 As true as time; with honest eye  
 He looks you squarely in the face  
 Nor turns aside to make reply.

Nothing is hidden; there is no shame,  
 No camouflage to caution care,  
 No ifs or buts to haunt the mind,  
 Or secret doubts to linger there.

A crystal candor marks his speech,  
 With conscience clear he goes his way,  
 He does the thing he thinks is right  
 Nor cares a whit what others say.

Give me a man that is sincere,  
 And though a wealth of faults attend,  
 I shall clasp his hand in mine  
 And claim him as a trusted friend.

—Alfred Grant Walton

(source known)

A good name keeps its brightness even in dark days.

—LATIN PROVERB

(From Quick Verse 6.0)

A person who lives right and is right has more power in his silence than another has by words. Character is like bells which ring out sweet notes, and which, when touched—accidentally even—resound with sweet music.

—PHILLIPS BROOKS (1835-1893)

(From Quick Verse 6.0)

And yet, my friend, I would rather that the whole world should be at odds with me, and oppose me, than that I myself should be at odds with myself and contradict myself.

—PLATO (c. 428-348 B.C.)

(From Quick Verse 6.0)

Dear Christ, make one that which we are that which we appear to be. Be Lord of naked faces.

—CALVIN MILLER

(From Quick Verse 6.0)

Four things a man must learn to do  
If he would make his record true:  
To think, without confusion, clearly  
To act, with honest motives, purely  
To love his fellowman sincerely  
To trust in God and heaven securely.

—HENRY VAN DYKE (1852-1933)

(From Quick Verse 6.0)

God give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie.

—JOSIAH GILBERT HOLLAND (1819-1881)

(From Quick Verse 6.0)

He is rich or poor according to what he is, not according to what he has.

—HENRY WARD BEECHER (1813-1887)

(From Quick Verse 6.0)

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.

—ABRAHAM LINCOLN (1809-1865)

(From Quick Verse 6.0)

If I must choose between peace and righteousness, I choose righteousness.

—THEODORE ROOSEVELT (1858-1919)

(From Quick Verse 6.0)

If one can be certain that his principles are right, he need not worry about the consequences.

—ROBERT ELLIOTT SPEER (1867-1947)

(From Quick Verse 6.0)

If the roots are deep, no fear that the wind will uproot the tree.

—CHINESE PROVERB

(From Quick Verse 6.0)

In matters of principle, stand like a rock; in matters of taste, swim with the current.

—THOMAS JEFFERSON (1743-1826)

(From Quick Verse 6.0)

*Integrity* is a good word and those who guide their lives by it will die happy, even though poor.

—WILLIAM FEATHER (1889-1981)

(From Quick Verse 6.0)

Integrity is essential if we are to cope with life's difficulties.

—EURIPIDES (c. 484-406 B.C.)

(From Quick Verse 6.0)

Integrity is the first step to true greatness.

—CHARLES SIMMONS (1798-1856)

(From Quick Verse 6.0)

Integrity needs no rules.

—ALBERT CAMUS (1913-1960)

(From Quick Verse 6.0)

Jesus Christ is not teaching ordinary integrity, but supernormal integrity, a likeness to our Father in heaven.

—OSWALD CHAMBERS (1874-1917)

(From Quick Verse 6.0)

Nothing can come out of a sack but what is in it.

—ITALIAN PROVERB

(From Quick Verse 6.0)

When a Christian jealously guards his secret life with God, his public life will take care of itself.

—OSWALD CHAMBERS (1874-1917)

(From Quick Verse 6.0)

## Achievement

The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

**Henry Wadsworth Longfellow** (1807-1882), U.S. poet.  
“The Ladder of Saint Augustine” (1850).

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## Greatness

Goodness does not consist in greatness, but greatness in goodness.

**Athenaeus** (lived 2nd century AD), Egyptian-born Greek writer.  
*The Deipnosophists* (C. D. Younge (tr.); 200?).

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## Peace

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in: to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

**Abraham Lincoln** (1809-1865), U.S. president. Second inaugural address (March 4, 1865).

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(God's Little Devotional Book II by Honor Books)

**Our faith should be  
our steering wheel  
not our spare tire.**

n n n

*But the righteous will live by his faith.*

Habakkuk 2:4 NIV

Faith is not blindly believing in the impossible or hoping for the unknown. Faith is based upon the evidence of God's Word and the belief that what God has said, God will do. Faith is manifest when one acts as if the Bible is true, and then discovers in the doing that it is!

FAITH is

dead to doubts—  
dumb to discouragements,  
blind to impossibilities,  
knows nothing but success.

FAITH

lifts its hand up through  
the threatening clouds and  
lays hold of Him who has  
all power in heaven and on earth.

FAITH

makes the uplook good,  
the outlook bright,  
the inlook favorable,  
and the future glorious.

—V. Raymond Edman<sup>139</sup>

Choose to live in, by, and with FAITH today!

<sup>139</sup>*Encyclopedia of 7700 Illustrations*, Paul Lee Tan (Rockville, MD: Assurance Publishers, 1979), p. 2037.  
pp. 280-81

(Reflections for Ragamuffins: Daily Devotions from the Writings of Brennan Manning by Brennan Manning)

As T. S. Eliot put it, "O my soul, be prepared to meet him who knows how to ask questions." This is the proper theological understanding of the New Testament and the eschatological Lordship of Jesus Christ.

p. 6

(Renewed Day by Day: Daily Devotional Readings: Volume I by A. W. Tozer, compiled by Gerald B. Smith)

True faith rests upon the character of God and asks no further proof than the moral perfections of the One who cannot lie. It is enough that God said it, and if the statement should contradict every one of the five senses and all the conclusions of logic as well, still the believer continues to believe!  
(July 20)

(Color Outside the Lines: A Revolutionary Approach to Creative Leadership by Howard G. Hendricks and Charles R. Swindoll, General Editor)

Has the church outlived its usefulness?

If you think it has, consider the wisdom of G. K. Chesterton, noted Christian essayist of a bygone era. Saucy as always, he noted that at least five times in history "the faith has to all appearances gone to the dogs. In each of these five cases, it was the dog that died."<sup>1</sup>

1. G. K. Chesterton, *The Everlasting Man* (New York: Dodd, Mead, 1925), 319-20.

p. 2



(Rachel's Tears: The Spiritual Journey of Columbine Martyr Rachel Scott  
by Beth Nimmo, Darrell Scott, and Steve Rabey)

In one of her earlier journal entries, Rachel weighed the choices she faced as a young person in contemporary America. She could give in to easy pleasure, or she could submit her life to Christ. She chose the latter, as you can see.

I AM NOT A BEER CHUGGIN, POT TRIPPIN, CIGAR PUFFIN,  
DRUG DEALING CHRISTIAN.

I AM A GOD LOVIN, SATAN SLAMIN, JESUS FREAKIN, WORLD  
CHANGIN, CHRISTIAN.

I AM A WARRIOR FOR CHRIST.  
p. 170

(Quotes for the Journey, Wisdom for the Way compiled by Gordon S. Jackson)

As I grow older, I care less and less what people think about me and more and more what God thinks of me. I expect to be with him much longer than with you. —ROBERT BAKER  
p. 60

(Payne Stewart by Tracey Stewart with Ken Abraham)

With tears in his eyes, Payne said emotionally, “J. B., I just want everyone to know, it’s *Jesus* that has done this for me.” Then, almost as if to make sure that J. B. understood, Payne repeated, “It’s Jesus that has changed my life.”  
p. 275

v. 6 And for this reason I am reminding you to be stirring up the flame of the gift of God, which is in you through the laying on of my hands.

Whereas, Paul is:

“recalling” in verse 4, and

he has been “reminded” in verse 5, now

he is doing the “REMINDING” in verse 6.

“AND FOR THIS REASON.”

That “REASON” is:

“I have been convinced that [this genuine faith is] in you as well.”

In view of that:

“I AM REMINDING YOU TO BE STIRRING UP THE FLAME OF THE GIFT OF GOD.”

The Bible Knowledge Commentary says:

Because Paul was persuaded that Timothy possessed true faith (v. 5), something he often refused to take for granted in others (e.g., 1 Thes. 3:5), he urged the young minister **to fan into flame** (or perhaps, “keep at full flame”) his God-given ability for ministry. God’s gifts must be used if they are to reach and maintain their full potential. In Timothy’s case, Paul wrote (1 Tim. 4:14) that his **gift** had come “through” a prophetic message, “with” the laying on of the elder board’s hands. . . . Paul and the elders) and the young man’s awareness of his own abilities.

p. 750

Lea & Griffin say:

The phrase “for this reason” is a reference to the possession of that genuine faith. Because Timothy had genuine faith, Paul urged him to set it ablaze. The expression “fan into flame” describes the act of rekindling the embers of a dying fire.

p. 187

They say further:

In the face of Paul’s impending death, he was to continue an ardent usage of his gifts. Rekindling his gifts would involve fervent prayer, obedience to God’s Word, and demonstration of an active faith by Timothy.

p. 188

Knight says:

Paul reminds Timothy to “rekindle” (\*, a NT hapax; present infinitive of continuous action [Robertson]) “the gift of God.” This metaphore from the rekindling of a dying flame (see Fee) does not mean that Paul thought that Timothy’s faith was dying out, but that he should “fan into flame” (NIV) that special gift of God that he had received, i.e., make full use of it . . .

p. 370

A. T. Robertson, talking about the word used for “STIRRING UP THE FLAME,” says it is:

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

p. 612

Demarest says:

Unfortunately, our translation of “*stir up the gift of God,*” loses the vivid metaphor of the word that Paul used, *anazōpureō*. This word is used only here in the New Testament. The main part of the word *zōpureō* refers to embers in which the flame has subsided. Putting the *ana* on the front of the word literally means “to kindle anew the flames of the fire.” I love Clarence Jordon’s translation, “I’m reminding you to shake the ashes off the God-given fire that’s in you.”  
pp. 241-2

MacArthur says:

**For this reason** refers to the “sincere faith within” Timothy commended in the previous verse. The product of sincere faith is faithful service, and the heart of faithful service is ministering our gift unreservedly for the Lord, the gift which He distributes “to each one individually just as He wills” (1 Cor. 12:11). Apart from ministering our gift in the service of the Lord, our life on earth is worthless. Our sole purpose as Christians is to obey and serve the Lord through the gift with which He has uniquely blessed each of us, so that the body may be built up to be effective in evangelism.  
p. 15

He says further:

But Paul’s basic admonition to Timothy, and to every believer, remains unchanged. Divine giftedness is to be continually rekindled, fanned into flame, in order that Christ may fully work out His will for us and through us. The very fact that we have giftedness from God demands its full and constant use. And the fact that every believer has a divinely bestowed gift means that every believer has a divinely equipped ministry.  
p. 16

Kelly says:

After the brief thanksgiving Paul sets about trying to brace the resolution of his young disciple, and in particular encourages him to be ready to endure suffering for the gospel's sake. The note of anxiety which pervades the passage springs partly from the Apostle's awareness that Timothy's inexperience and natural timidity need stiffening, but even more from his consciousness of the weighty responsibilities which must shortly devolve upon him.  
pp. 158-9

He says further:

. . . the suggestion of **rekindle** being not so much that it has gone out as that the embers need constant stirring (the verb is in the present infinitive). We notice that, if ordination is already regarded as imparting a positive grace, the idea that this grace operates automatically is excluded. The Christian minister must be continuously on the alert to revitalize it.  
p. 159

Wilson says:

Paul does not imply that Timothy had been failing in his duty, for his use of the present infinitive rather means that his 'child' is to continue to fan the flame as he had been doing. This clarion call for untiring zeal in God's service demands the constant attention of every Christian worker, for frail flesh is prone to the lassitude which allows spiritual ardour to burn very low.  
pp. 129-30

Quinn & Wacker say:

This *charisma*, a fire from heaven, burns as long as there is fuel, but it requires man's attentive concentration to make it flare up with light and warmth.  
p. 590

Lenski says:

From his own memories and the reminder he has recently received about Timothy, Paul passes to a reminding of Timothy as to what he is now called to do more than ever before. See how beautifully the expressions advance: “I have in remembrance—having received a reminder—I am reminding.” See also the gentleness: Timothy needs only reminding.

How pertinent is Paul’s reminding him “to keep fanning into live flame the charisma of God” which God gave him, “which is in thee through the laying on of my hands”!

p. 753

Hendriksen says:

The main idea, however, is clear. 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 has not gone out, but it was burning slowly and had to be agitated to white heat. The times were serious. Paul was about to depart from the scene of history. Timothy must carry on where Paul was about to leave off.

p. 229

Gaebelein says:

The rekindling of a gift needs constant use of the Word of God and fellowship with the Lord, as well as a prayerful exercise of the gift itself.

p. 183

Wiersbe says:

Timothy did not need any new spiritual ingredients in his life; all he had to do was “stir up” what he already had. Paul had written in his first letter, “Neglect not the gift that is in thee” (1 Tim. 4:14). Now he added, “Stir up—stir into flame—the gift of God.” The Holy Spirit does not leave us when we fail (John 14:16); but He cannot fill us, empower us, and use us if we neglect our spiritual lives. It is possible to grieve the Spirit (Eph. 4:30) and quench the Spirit (1 Thes. 5:19).

p. 121

Lange says:

. . . properly, to kindle again into a blaze the half-concealed coals under the ashes—to quicken them anew. Hence the significance of the revivifying of the inner spiritual fire.

p. 85

He says further:

As sparks go out in the ashes when one does not rekindle them, so also the gifts of God are lost when they are not made use of for the glory of God, for the Church, for the public, and for the benefit of one's neighbor, as that for which they are bestowed (Matt. [25] xxv. 30).

p. 91

Jamieson, Fausset & Brown say:

Paul does not doubt the existence of real faith in Timothy, but he desires it to be put into active exercise.

p. 1374

J. Vernon McGee, talking about LIBERAL PREACHING, says:

It preaches a nice little sweet gospel—a sermonette preached by a preacherette to Christianettes. The message goes something like this: “Good is better than evil because it’s *nicer* and gets you into less trouble.” The picture of the average liberal church is that of a mild-mannered man standing before a group of mild-mannered people, urging them to be more mild-mannered! There’s nothing quite as insipid as that.

p. 458

Joseph Parker says:

. . . “Stir up the gift of God, which is in thee, by the putting on of my hands.” Literally, Fan the flame; or, fan the little spark: it is only a little red spark indeed, but breathe upon it, softly, more quickly, very carefully; blow again—yes, see how it brightens, whitens, glows!—blow again—stir up the gift that is in thee. All fire is of God. There is no earthly Pentecost; the earth will not grow fire.  
p. 153

Spurgeon, preaching on this verse, had several things to say:

And this brings us, secondly, to the consideration of—HOW WE ARE TO STIR UP OUR GIFTS.

First, we should do it by examination to see what gifts we really have. There should be an overhauling of all our stores to see what we have of capital entrusted to our stewardship. May I ask you for a minute to sit quietly and take stock of all God has given you.  
p. 826

He says further:

And then, dear friends, in addition to using our gifts, every one of us should try to improve it.  
p. 827

He then says:

And then pray over your gifts: that is a blessed way of stirring them up—to go before God, and spread out your responsibilities before Him.  
p. 828



Spurgeon says finally:

We ought always to preach as though we should go out of the pulpit into heaven; always to pray in that way; and always to spend every day as if we had not another day to spend. For this we need much of the Holy Spirit's power.

p. 829

1 Timothy 4:14 (DAV)

Do not neglect the gift which is in you, which was given you through prophecy with the laying on of hands of the elders.

Each of us, when we come to know Jesus Christ as our personal Savior, receive the Holy Spirit to indwell us.

At the same time of our salvation, we are also given a gift or gifts for service. It is a God-given ability.

(The Holy Spirit by Charles Caldwell Ryrie)

Although the Spirit is the source of spiritual gifts, the believer may have a part in the development of his gifts. He may be ambitious in relation to his own gifts to see that they are properly developed and that he is doing all he can for the Lord. . . .

p. 85

What Paul is reminding Timothy to do here is to not quench the Spirit, or as the Greek word in 1 Thessalonians 5 means "to put out the fire of the spirit," rather to be stirring up the flame of the gift of God.

Romans 12:11 (Phillips)

Let us not allow slackness to spoil our work and let us keep the fires of the spirit burning, as we do our work for God.

Evidently, Timothy's gift was one of teaching. We read in:

1 Timothy 4:15, 16 (DAV)

Be practicing these things, be living in them in order that your progress may be evident to everyone. Keep on paying careful attention to yourself and to the teaching, keep on continuing in them, for in doing this you will save yourself and those who are hearing you.

Exodus 31:2, 3

“See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts—

The fact that Timothy needs to be reminded to be “STIRRING UP THE FLAME,” tells us that we can neglect it.

Genesis 45:27

But when they told him everything Joseph had said to them, and when he saw the carts Joseph had sent to carry him back, the spirit of their father Jacob revived.

1 Chronicles 4:10

Jabez cried out to the God of Israel, “Oh, that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain.” And God granted his request.

Paul is telling Timothy to:

LIGHT IT UP,

LAY IT ON, and

LEAVE A LEGACY.

Someone has said:

A Christian on fire for God will draw others to the Light.  
(source unknown)

In the book of Leviticus, the Lord is instructing the children of Israel about the sacrifices. We read in:

Leviticus 8:21

. . . a pleasing aroma, an offering made to the Lord by fire, as the Lord commanded Moses.

Over and over again, you see the phrase:

“an aroma pleasing to the Lord.”

It was W. W. H. Aitken who said:

Lord, take my lips and speak through them. Take my mind and think through it. Take my heart and set it on fire. Amen.  
(source unknown)

Revelation 3:14-17

“And to the angel of the church in Laodicea write: ‘The Amen, the faithful and true Witness, the Beginning of the creation of God, says this: I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. Because you say, ‘I am rich, and have become wealthy, and have need of nothing,’ and you do not know that you are wretched and miserable and poor and blind and naked,

Matthew 24:12

“And because lawlessness is increased, most people’s love will grow cold.

I think it would be good for just a moment to stop and meditate on the QUESTION:

## WHAT CAUSES BURN-OUT?

What causes the flame to die down and to be nearly lost in the smoldering ashes?

In my thinking, I have come up with FOUR THINGS that cause this:

1. SIN,
2. SATAN,
3. STRESS that comes from focusing more on material things than on spiritual things, and
4. SORROW or tragedy that comes into our lives.

The next QUESTION we need to consider is:

How do we go about “STIRRING UP THE FLAME”?

Paul in says:

1 Thessalonians 5:19 (version unknown)

Stop quenching the spirit.

Stop putting out the fire of the Spirit.

Again we raise the QUESTION:

How do we do this?

I have come up with SIX SUGGESTIONS.

SUGGESTION #1

DEAL WITH SIN AND COMPROMISE.

2 Chronicles 7:14

if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.

Isaiah 6:5

“Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.”

SUGGESTION #2

RETURN TO CALVARY.

Hebrews 12:2

fixing our eyes on Jesus the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Stay there at the FOOT OF THE CROSS until:

HIS PASSION BECOMES YOUR PASSION.

SUGGESTION #3

PURSUE A PURE CONSCIENCE.

Psalm 26:2, 3

Test me, O Lord, and try me,  
 examine my heart and my mind;  
 for your love is ever before me,  
 and I walk continually in your truth.

Psalm 139:23, 24

Search me, O God, and know my heart;  
 test me and know my anxious thoughts.  
 See if there is any offensive way in me,  
 and lead me in the way everlasting.

SUGGESTION #4

FOCUS ON HIS HOLINESS.

2 Corinthians 7:1 (KJV)

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Isaiah 57:15

For this is what the high and lofty One says—he who lives forever, whose name is holy: “I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.

SUGGESTION #5

## SURRENDER TO HIS SOVEREIGNTY.

Isaiah 64:8

Yet, O Lord, you are our Father. We are the clay, you are the potter;  
we are all the work of your hand.

Psalm 138:8

The Lord will fulfill [his purpose] for me;  
your love, O Lord, endures forever—  
do not abandon the works of your hands.

SUGGESTION #6

## BE FILLED WITH THE SPIRIT.

Ephesians 5:18

And do not get drunk with wine, for that is dissipation, but be filled  
with the Spirit,

To be “filled with the Spirit” I must:

1. NOT GRIEVE the Spirit by sin in my life, or
2. NOT QUENCH the Spirit by resisting His plans and purposes for my life, or
3. LEARN TO WALK by means of the Spirit in total dependence upon His strength and guidance.

I will then be in a position to bear witness to the fact that I am continually being filled with the Spirit.

(Will God Heal Me? by Ron Dunn)

Without realizing it, my belief in the imminent return of Christ became for me more than a theological conviction. It was a way of escaping reality and evading responsibility. There was no need to study hard because Christ would more than likely return before I graduated. What a waste that would be—all that studying! I was happy to believe this. It was unnecessary to plan for retirement and old age because of what was on the verge of happening. There was no need to involve myself in social concerns, no need to clutter my mind with what was happening in my world. In the words of Van B. Weigel, I found myself “reclining on Armageddon’s bleachers to await the big event.” (10)

p. 74

(Sabbatical Journey: The Diary of His Final Year by Henri J. M. Nouwen)

I wonder if sloth is not a special temptation for elderly people, who have seen so much happen but so little change. I realize that sometimes I am tired of putting up another fight, waging another battle for the good. Sometimes I just want to be left alone. But God does not want me to rest too soon. I have to be faithful to the end, always trusting in the final fulfillment of God's promise.

p. 156

(The Tale of the Tardy Oxcart: And 1,501 Other Stories by Charles R. Swindoll)

I DON'T REMEMBER MANY of the speakers who spoke in chapel during my four student years at Dallas Seminary, but I'll never forget one soft-spoken man, who addressed our temptation simply to carry out a profession. And as he looked across this audience of three hundred young theologs he said, “Men, we don't have a profession to practice, we have a debt to discharge.” The realization of a debt owed to God for His mercy and the gift of His Son should motivate us in our duty.

pp. 168-9



(John Ploughman's Talk: Plain Advice for Plain People by C. H. Spurgeon)

If they are immortal till their work is done, they will not die in a hurry, for they have not even begun to work. Shiftless people generally excuse their laziness by saying, "They are only a little behind"; but a little too late is much too late, and a miss is as good as a mile.

p. 38

(He's Wetting On My Leg, But It's Warm and It Feels Good by Bob Bowman)

**Well-traveled**

I've been to three county fairs, two goat ropings, and a tater digging.

p. 176

(Values and Virtues by Howard Hendricks & Bob Phillips)

I wish to preach, not the doctrine of ignoble ease,  
but the doctrine of the strenuous life.

THEODORE ROOSEVELT

p. 75

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

All that steam you see is caused by young people trying to set on fire a world that is all wet.

p. 222

(Grace for the Moment: Inspirational Thoughts for Each Day of the Year  
by Max Lucado)

**Time Slips By**

*As many as walk according  
to this rule, peace and mercy be upon them.*  
GALATIANS 6:16

As we get older, our vision should improve. Not our vision of earth, but our vision of heaven. Those who have spent their life looking for heaven gain a skip in their step as the city comes into view. After Michelangelo died, someone found in his studio a piece of paper on which he had written a note to his apprentice. In the handwriting of his old age the great artist wrote: "Draw, Antonio, draw, and do not waste time."

Well-founded urgency, Michelangelo. Time slips. Days pass. Years fade. And life ends. And what we came to do must be done while there is time.

p. 308

*He Still Moves Stones*

(Reflections for Ragamuffins: Daily Devotions from the Writings of Brennan Manning by Brennan Manning)

That is why saints can only stutter and stammer about the reality, why Blaise Pascal on his famous night of fire, November 21, 1654, could not speak a word, why Bede Griffiths wrote: "The love of Jesus Christ is not a mild benevolence: it is a consuming fire."

p. 194

(Your Ministry's Next Chapter: The Best is Yet to Come by Gary Fenton)

We must resist the temptation to plateau. To those who continue to push the outer limits of their potential, the best may be yet to come.

p. 85

(The Book of Wisdom by Multnomah Books)

When the candle is burning, who looks at the wick? When the candle is out, who needs it? But the world without light is wasteland and chaos, and a life without sacrifice is abomination.

Annie Dillard  
*Holy the Firm*

p. 318

(Diamonds in the Dust: 366 Sparkling Devotions by Joni Eareckson Tada)

That's why I cry out, asking God to fulfill His purpose for me. Yes, He is still working on me to become a better decision-maker. He's chiseling away at my thought life, hammering at my tendency to daydream. He's honing and shaping me, giving grace in tough times to praise Him rather than to pout. That's why I pray, "I don't want to be a half-finished, not-quite-completed disciple, Lord; I want you to fulfill your best intentions for me."  
(April 2)

(It's Time For Your Comeback: Don't Take a Step Back with a Set Back  
by Tim Storey)

Fill your tank with the right kind of fuel. Plug in to people who will wake you up, stir you up, help you up and shake you up.

p. 39

## **Persistence**

There must be a beginning of any great matter, but the continuing unto the end until it be thoroughly finished yields the true glory.

**Francis Drake** (1540?-1596), English navigator and admiral.

Dispatch to Sir Francis Walsingham.

*Navy Records Society* (May 17, 1587).

## Dishonesty

What qualities in employees irritate bosses the most? Burke Marketing Research asked executives in 100 of the nation's 1000 largest companies. At the top of the list was dishonesty. Marc Silbert, whose temporary employee firm commissioned the study, says, "If a company believes that an employee lacks integrity, all positive qualities—ranging from skill and experience to productivity and intelligence—become meaningless."

Six other factors were discovered, making a total of "seven deadly sins" that can cause you to lose your job. They are listed below in decreasing order of irritation value.

1. Irresponsibility, goofing-off and doing personal business on company time.
2. Arrogance, ego problems and excessive aggressiveness. Bosses dislike those who spend more time talking about their achievements than in getting the job done.
3. Absenteeism and lateness.
4. Not following company policy. Failure to follow the rules makes management feel an employee can't be trusted.
5. Whining and complaining.
6. Laziness and lack of commitment and dedication. If you don't care about the firm, they won't care about you.

The Pryor Report, Vol. 6, Number 1A, 1989

Multiple, 10,000 Sermon Illustrations, (Dallas, Texas: Biblical Studies Press) 2000.

(Logos Library System)

There are a couple of PRAYERS that would be good for us to pray as we conclude our study of verse 6:

"Guide, Guard, and Govern us, even to the end."  
(source unknown)

—Dawson

"Be graciously pleased to direct and govern all my thoughts and actions, that, for the future, I may serve Thee, and entirely devote myself to obeying thee."

—St. Augustine

(source unknown)

v. 7 For God did not give to us a spirit of fearfulness (cowardice) but of power and of love and of self-discipline (good judgment).

In this verse Paul now gives the REASON for making the COMMAND:

“to be stirring up the flame of the gift of God”—verse 6.

Timothy was naturally a timid individual and being timid, he was fearful of what might come his way.

In this verse we have it divided into a SINGLE NEGATIVE and THREE POSITIVES:

“GOD DID NOT”—NEGATIVELY—“GIVE TO US A SPIRIT OF FEARFULNESS (COWARDICE).”

“BUT”—POSITIVE—He gave us THREE THINGS:

1. “POWER,”
2. “LOVE,” and
3. “SELF-DISCIPLINE (GOOD JUDGMENT).”

The Bible Knowledge Commentary says:

But such **timidity** (lit., “cowardice,” used only here in the NT) has no place in God’s service. Instead **God** gives . . . three virtues, each supplied by the Holy Spirit, should characterize Timothy.

p. 750

Kelly says:

The **spirit** they both received at their commissioning was not a **spirit of cowardice** (for the expression, cf. Rom. [8] viii. 15), such as might make them falter when faced with challenging responsibilities, dangers, etc. Rather it was **one of power** (cf. I Cor. [2] ii. 4), enabling them to dominate any situation with moral authority; **of love**, i.e. of self-sacrificing, affectionate service to the brethren; and **of self-discipline**, as a result of which they should possess that restraint and self-control which every Christian leader requires.

p. 160

MacArthur says:

When we are vacillating and apprehensive, we can be sure it is because our focus is on ourselves and our own human resources rather than on the Lord and His available divine resources.

p. 17

Milne says:

Christian ministry must be conducted in conscious and continual dependence on the Holy Spirit. Only the Spirit can give power or inner strength, love or selfless devotion, self-discipline or a focused mind.

p. 132

Fee says:

Thus Paul's intent goes something like this: "For when **God gave us his Spirit**, it was **not timidity** that we received, **but power, love, and self-discipline.**"

p. 227

Fee says further:

In giving his **Spirit** to Timothy, **God did not give him timidity**—a translation that is probably too weak. The word, often appearing in battle contexts, suggests “cowardice” or the terror that overtakes the fearful in extreme difficulty . . . It is a particularly appropriate choice of words for this letter, given Timothy’s apparent natural proclivities and the suffering and hardship now facing him.

p. 227

“FOR GOD DID NOT GIVE TO US [that is, to Paul and Timothy] A SPIRIT OF FEARFULNESS (COWARDICE).”

Acts 4:31

And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit, and began to speak the word of God with boldness.

In CONTRAST to this “SPIRIT OF FEARFULNESS (COWARDICE),” we have THREE CHARACTERISTICS of the “gift” of the Spirit that has been give to us as believers.

QUALITY #1

“SPIRIT . . . OF POWER.”

Acts 1:8 (KJV)

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

Philippians 4:13

I can do all things through Him who strengthens me.

Colossians 1:11

strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously

Barnes says:

Power to encounter foes and dangers; power to bear up under trials; power to triumph in persecutions. That is, it is the nature of the gospel to inspire the mind with holy courage . . .  
p. 214

QUALITY #2

“LOVE.”

Galatians 5:22, 23

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

2 Corinthians 5:14

For the love of Christ controls us, having concluded this, that one died for all, therefore all died;



QUALITY #3

## “SELF-DISCIPLINE (GOOD JUDGMENT).”

Hughes says:

Finally, the Spirit gives “self-discipline,” in the sense of self-mastery. This has been defined as “the sanity of saintliness.” Philip Towner explains:

Paul has in mind a measure of control over one’s thinking and actions that allows a balanced outlook on any situation. When everything is coming unglued, this quality of “levelheadedness” will keep the Christian focused calmly on the power and love that the Spirit provides, and so it makes perseverance in life and ministry possible.

This concern will be expressed again in 4:5 when Paul commands Timothy, “But you, keep your head in all situations.” The Spirit gives the self-mastery that enables us to lead because we have been mastered for Christ.

p. 175

Barclay says:

The word is *sōphronismos*. Here is one of these great Greek untranslatable words. Someone has defined it as “the sanity of saintliness.” Falconer defines it as “control of oneself in face of panic or of passion.” It is Christ alone who can give us that self-mastery, that self-discipline, that self-control which will keep us alike from being swept away and from running away. No man can ever rule others unless he has first mastered himself. *Sōphronismos* is that divinely given self-mastery which makes a man a great ruler of others because he is first of all the servant of Christ and the master of himself.

p. 166

Towner says:

When everything is coming unglued, this quality of “levelheadedness” will keep the Christian focused calmly on the power and love that the Spirit provides, and so it makes perseverance in life and ministry possible.

p. 161

Fee says:

In all likelihood Paul intended to call for a “wise head” in the face of the deceptive and unhealthy teaching of the errorists.

p. 227

Lea & Griffin say:

The Holy Spirit also produces a love that endures even the most cantankerous opposition and a self-discipline that can use restraint and oppose indulgence. This love is not so much a love that produces ministry as a love that conquers contempt and opposition by forgiveness and refusal to seek revenge. The self-discipline refers to a “wise head,” which provides wise guidance for the use of power and love.

p. 189

MacArthur says:

*Sōphronismos* (**discipline**) has the literal meaning of a secure and sound mind, but it also carries the additional idea of a self-controlled, disciplined, and properly prioritized mind. God-given **discipline** allows believers to control every element of their lives, whether positive or negative. It allows them to experience success without becoming proud and to suffer failure without becoming bitter or hopeless. The disciplined life is the divinely ordered life, in which godly wisdom is applied to every situation.

p. 19

MacArthur says finally:

The great spiritual triumvirate of power, love, and discipline belong to every believer. These are not natural endowments. We are not born with them, and they cannot be learned in a classroom or developed from experience. They are not the result of heritage or environment or instruction. But all believers possess these marvelous, God-given endowments: **power**, to be effective in His service; **love**, to have the right attitude toward Him and others; and **discipline**, to focus and apply every part of our lives according to His will.

p. 19

Hughes warns us:

We must exercise our gifts or we will lose them. An untended fire finally becomes ashes. But when we fan the fire and step out to serve (no matter how inadequate we feel), we can expect the Spirit's power and love and level-headed self-control.

p. 175

(The Hearing Heart by Hannah Harnard)

A wise bird knows that a scarecrow is simply an advertisement. It announces in the most forceful and picturesque way that in the garden which it does its best to adorn some very juicy and delicious fruit is to be had for the picking. There are scarecrows in all the best gardens. Every thoughtful bird learns in time to regard a scarecrow as an invitation to a banquet. He feels as a hungry man feels when he hears the dinner bell ring, and swoops down upon the delicacies to which the scarecrow calls him. If I am wise I too shall treat the scarecrow as though it were a dinner bell . . . Every giant in the way which makes me feel like a grasshopper is only a scarecrow beckoning me to God's richest blessings. Faith is a bird which loves to perch on scarecrows. She knows that there are scarecrows wherever there are strawberries. All our fears are groundless.

p. (unknown)

## Defeat

A man is not finished when he is defeated. He is finished when he quits.

Attributed to: **Richard Milhous Nixon** (1913-1994), U.S. president.

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## Action

Lives of great men all remind us  
 We can make our lives sublime,  
 And, departing, leave behind us  
 Footprints on the sands of time  
 Let us, then, be up and doing,  
 With a heart for any fate;  
 Still achieving, still pursuing,  
 Learn to labor and to wait.

**Henry Wadsworth Longfellow** (1807-1882), U.S. poet.  
 “A Psalm of Life” (1838).

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(God’s Little Devotional Book for Teachers by Honor Books)

A little graveyard beside a church in a small village in England gives tribute to a person who did just that. The epitaph on the gravestone reads: “She has done what she couldn’t.”<sup>100</sup>

<sup>100</sup>Both Cunard and epitaph information found in Paul Lee Tan, *Encyclopedia of 7700 Illustrations*, Rockville, MD: Assurance Publishers, 1979, entries 4104-4105.  
 p. 211

(The Message: Psalms by Eugene H. Peterson)

Psalm 138

The moment I called out, you stepped in;  
you made my life large with strength.

p. 186

(Getting the Right Things Right by Charlie Hedges)

Another important dimension of knowing your liabilities is knowing your moral relational weaknesses. Take me, for example. I'm opinionated. In fact, sometimes I express my opinions so strongly that others are reticent to voice opposite ideas. And I have a very low tolerance for incompetence. If a colleague is expected to complete a project and doesn't follow through, I show my frustration. Plus I get angry too quickly at times. I'll get short with my wife and my son. As you can probably guess, the list could go on.

You, too, have moral and relational weaknesses, perhaps a bunch of them. They may include a bit of greed, with a little envy. Add in some unwarranted anger, top it off with a healthy dose of pride, and you've got quite a mess. What you've got is the same disease everybody else on this planet has. It's called sin.

p. 95

(The Tale of the Tardy Oxcart: And 1,501 Other Stories  
by Charles R. Swindoll)

WHAT ARE SOME QUALITIES of people who are a valuable asset to any endeavor? Let me suggest at least eight:

Initiative—being a self-starter with contagious energy.

Vision—seeing beyond the obvious, claiming new objectives.

Unselfishness—releasing the controls and the glory.

Teamwork—involving, encouraging, and supporting others.

Faithfulness—hanging in there in season and out.

Enthusiasm—providing affirmation, excitement to a task.

Discipline—modeling great character regardless of the odds.

Confidence—representing security, faith, and determination.

—Charles R. Swindoll, *The Finishing Touch*

p. 560

(Devotional Classics: Selected Readings for Individuals & Groups edited  
by Richard J. Foster & James Bryan Smith)

It is hard to give up old habits, but it is even harder to go against one's own will. Yet, if you cannot overcome small, trivial things, when will you overcome difficult ones? Fight the urge when it starts, and break off bad habits, lest perhaps, little by little, they lead you into greater trouble. Oh, if you could only know how much peace for yourselves and joy for others your good efforts could bring, I think you would be more anxious for spiritual growth!

—Thomas à Kempis (1380-1471)

p. 186

CONCLUSION:

What lessons did you learn from this particular study?

LESSON #1: The apostle Paul is in the center of the will of God, proclaiming “the promise of life that is in Christ Jesus” (verse 1).

LESSON #2: Even though the apostle is facing eminent death, it has not affected God’s “promise of life” (see John 11:25, 26).

LESSON #3: Friendship really matters late in the game.

LESSON #4: Is Jesus Christ really your Lord?

LESSON #5: In the process of preparing to meet the Lord, stay focused on the three A’s: (1) your attitude of gratitude; (2) address all the issues in your life; and (3) appeal to the Lord in prayer.

LESSON #6: Lord, help me to maintain a continual contentedness under Your sovereign hand.

LESSON #7: Lord, I want to be honest and transparent in every area of my life so I can bear witness to the fact that I have a “pure conscience” before You (verse 3).

LESSON #8: Lord, the goal of my life in these remaining years is to be a man of integrity and getting it all together in a “genuine faith” (verse 5).

LESSON #9: Lord, help me to light it up, lay it on, and leave a legacy.

LESSON #10: “Lord, take my lips and speak through them; take my mind and think through it; take my heart and set it on fire.”  
—W. W. W. Aitken.

LESSON #11: Lord, may the remaining years of my life be marked by the presence of Your Spirit with a holy boldness, with “power,” with self-sacrificial “love,” and “self-discipline” (verse 7).

LESSON #12: Do you know what your spiritual gift is?

LESSON #13: Is the Spirit’s “power,” “love,” and “self-discipline” evident in your life? (verse 7).



(Lord Foulgrin's Letters by Randy Alcorn)

The safest road to hell is the gradual one—  
 the gentle slope, soft underfoot, without  
 sudden turnings, without milestones,  
 without signposts.  
 C. S. LEWIS

p. (Intro)

(In Light of Eternity: Perspectives on Heaven by Randy Alcorn)

Your death will be like the final buzzer at a basketball game. No shots taken thereafter will count. If you've failed to use your money and possessions and time and talent and energies for eternity, then you've failed—period.

At your death, the autobiography you've written with the pen of faith and the ink of words will go into eternity unedited, to be seen and read "as is" by angels, the redeemed, and God himself.

p. 138

E. Stanley Jones, writing in his mid-eighties, looks back across the trail . . . that marks his life. "There are scars on my faith," he writes,

but underneath those scars there are no doubts. He [Christ] has me with the consent of all my being and with the corroboration of all my life. The song I sing is a life song. Not the temporary exuberance of youth that often fades when middle and old age set in with their disillusionment and cynicisms—the days when one says, "I have no pleasure in them." No, I'm eighty-three, and I'm more excited today about being a Christian than I was at eighteen when I put my feet upon the way.

MacDonald, Gordon. *Mid-Course Correction*. Nashville, Tennessee: Thomas Nelson, 2000, p. 97 (from Jones, E. Stanley. *The Divine Yes*. Nashville: Abingdon, 1992.)

(Received via letter from Josh R. Morriss, III, July 29, 2000)

(Before A Bad Goodbye: How to Turn Your Marriage Around  
by Dr. Tim Clinton)

*The bitterest tears shed over graves are for  
words left unsaid and deeds left undone.*

—*Harriet Beecher Stowe*

p. 42

(Great Souls at Prayer: Fourteen Centuries of Prayer, Praise and Aspiration  
by Mary W. Tileston)

**Almighty God, Who forgivest** all things to those who cry unto Thee, grant unto us that, whatsoever of life there may be remaining for us, we may give diligent heed at this very hour to Thy call; that, so coming unto Thee, we may find work in Thy vineyard, and do it faithfully unto the end; beseeching Thee to forgive the wasted hours of the past, and of Thy graciousness to see that there be no more. For all time to come grant us to serve Thee diligently and dutifully, that at last we may hear Thy voice saying unto us, “Well done, good and faithful servants: enter ye into the joy of your Lord.” So be it unto us all, through Jesus Christ our Lord—Amen.

**George Dawson.**

p. 213

Hebrews 13:20, 21

Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ; to whom be the glory forever and ever. Amen.

Jude 24, 25

Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

(Great Souls at Prayer: Fourteen Centuries of Prayer, Praise and Aspiration  
by Mary W. Tileston)

. . . Direct, O Lord, in peace, the close of our life; trustfully, fearlessly, and, if it be Thy will, painlessly. Gather us when Thou wilt, into the abodes of Thy chosen; without shame, or stain, or sin—Amen.

**Rowland Williams.**

p. 327

### Keeping Your Word

In 1989, CBS presented a television miniseries called *Lonesome Dove*. It's a gripping story about two former Texas Rangers in the Old West who face many perils as they drive a herd of cattle northward to Montana. In it Captain Woodrow Call agrees to the deathbed wish of his friend Gus McCrae to bury his body in Texas.

While traveling from Montana to Texas, Call is often asked why he's taking on such [a] dangerous enterprise. On one occasion, the Captain simply looks at his questioner and drawls, "I gave him my word." There's a long pause as the two men's eyes meet. Then the stranger says, "I can see that you did." The Captain merely nods and turns away.

There was power in that moment, for it captured the character of Woodrow Call. His beliefs, his words, and his actions were one. "I gave him my word" said it all.

The psalmist described a person of integrity as one "who swears to his own hurt" (Psalm 15:4). That means we keep our word even if it costs us dearly to do so. If we agree to a task, we must do it. If we promise to pray for someone, we must do it. If we pledge to "love, honor, and cherish until death separates us," we must keep our promise.

Keeping our word is a mark of our integrity. —DHR  
(From *InfoSearch 3.21*)

*Lord, by Your Spirit grant that we  
May live with such integrity  
That when we simply give our word  
No one will doubt what has been heard. —D. De Haan*

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**THERE'S ONE THING THE CHRISTIAN GIVES  
AND STILL MUST KEEP—HIS WORD.**

(From *Our Daily Bread*, Tuesday, February 26, 2002)