

## 2 Timothy 1:6-8

**“For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control. Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God”**

- Since Timothy has “sincere” faith and Paul is absolutely convinced he has this “sincere” faith, Paul now asks Timothy to use this faith in the face of opposition.
- Paul will tell Timothy:
  - Fan the gift that comes with this faith
  - This faith and gift are not fearful in the face of persecution, but shows itself:
    - as powerful to stand against hardships
    - continues to act in love when opposed by false teachers
    - demonstrates self-control, self-discipline or the ability to hold himself together when confronted with persecution
- Avoid the tendency to be ashamed of Jesus, Paul and Timothy’s purpose when the world devalues, opposes, attempts to change the message or criminalizes it.
- Instead, join in the shame of suffering for being viewed as worthless, being opposed by other ideologies or persecutes it as illegal.
- Timothy has the faith which means he has the gift and the Spirit of God to help him overcome the world and maintain the proper view that can perceive the value of Jesus, the Gospel, the Word and the ministry of Paul and Timothy
- The imperative commands in these verses are aimed at Timothy acting in faith with:
  - Courage when confronted by false teachers
  - Ready to embrace suffering
  - Unashamed confidence in Jesus, Paul and Timothy’s calling
- According to Hebrews 13:23 Timothy was in prison around 68 AD. Maybe from having visited Paul in Rome?

2 Timothy 1:6 – “For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands,”

1223 [e]	3739 [e]	156 [e]	363 [e]	4771 [e]	329 [e]	3588 [e]	5486 [e]	3588 [e]
Di'	hēn	aitian	anamimnēskō	se	anazōpyrein	to	charisma	tou
6 Δι'	ἦν	αἰτίαν	ἀναμνησκῶ	σε	ἀναζωπυρεῖν	τὸ	χάρισμα	τοῦ
For	this	reason	I remind	you	to kindle anew	the	gift	-
Prep	RelPro-AFS	N-AFS	V-PIA-1S	PPro-A2S	V-PNA	Art-ANS	N-ANS	Art-GMS

2316 [e]	3739 [e]	1510 [e]	1722 [e]	4771 [e]	1223 [e]	3588 [e]	1936 [e]	3588 [e]	5495 [e]	1473 [e]
Theou	ho	estin	en	soi	dia	tēs	epitheseōs	tōn	cheirōn	mou
Θεοῦ	, ὅ	ἐστίν	ἐν	σοὶ	διὰ	τῆς	ἐπιθέσεως	τῶν	χειρῶν	μου .
of God	which	is	in	you	by	the	laying on	of the	hands	of me
N-GMS	RelPro-NNS	V-PIA-3S	Prep	PPro-D2S	Prep	Art-GFS	N-GFS	Art-GFP	N-GFP	PPro-G1S

1. “For this reason”
  - a. Direct reference to the three things Paul mentions about Timothy in 1:5:
    - i. “sincere faith”, not fake
    - ii. Spiritual heritage since childhood from those with sincere faith
    - iii. Absolute confidence that Timothy has this “sincere faith”
  - b. Since Timothy’s faith is real, Paul gives him an imperative (command) to do something that will empower Timothy to achieve what God has called him to do
2. “Remind you” – this is not an imperative command, but a reminder to do more of what he is already doing.
3. “fan into flame” is *anazopyrein* /**an-ad-zo-poor-eh-o**/ means “to kindle afresh” and is used to refer to stirring up a fire or fanning the flame of a fire.
  - a. This means to rekindle the embers of a fading flame
  - b. Fan it into a flame:
    - i. FOR power, love and self-control
    - ii. NOT crazy, emotional, risky, irrational behavior
  - c. Timothy was NOT failing to use his gifts as we see in 2 Timothy 3:14, he was told to build up the flame.  
-2 Timothy 3:14 - “But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it.”
4. “gift” is from *charisma* (which is a word associated with *charis*, or “grace”) that means “a gift of grace” or “a free gift”.
  - a. This refers to a spiritual empowering or special giftedness granted to Timothy by the Lord for a unique service to the purpose of God and the people of God.
5. “which is in you by the laying on of my hands”
  - a. This does not mean Paul gave Timothy this gift
  - b. This does not mean Timothy did not manifest this gift until Paul laid hands on him
  - c. This does mean that Timothy (likely, along with a group of elders) officially recognized the special gifting God had freely given Timothy for service in the church
  - d. This likely refers to the same event Paul spoke of in 1 Timothy 4:14-17 which would have been an early form of an ordination ceremony:

*“Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. Practice these things, immerse yourself in them, so that all may see your progress. Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.”*

## 2 Timothy 1:7 – “for God gave us a spirit not of fear but of power and love and self-control.”

	3756 [e]	1063 [e]	1325 [e]	1473 [e]	3588 [e]	2316 [e]	4151 [e]	1167 [e]	235 [e]	1411 [e]	2532 [e]
	ou	gar	edōken	hēmin	ho	Theos	pneuma	deilias	alla	dynamēōs	kai
7	οὐ	γὰρ	ἔδωκεν	ἡμῖν	ὁ	Θεός	πνεῦμα	δειλίας	, ἀλλὰ	δυνάμεως	, καὶ
	Not	for	has given	us	-	God	a spirit	of cowardice	but	of power	and
	Adv	Conj	V-A1A-3S	PPro-D1P	Art-NMS	N-NMS	N-ANS	N-GFS	Conj	N-GFS	Conj

26 [e]	2532 [e]	4995 [e]
agapēs	kai	sōphronismou
ἀγάπης	, καὶ	σωφρονισμοῦ
of love	and	of self-control
N-GFS	Conj	N-GMS

1. One negative, followed by three positives.
2. “fear”, “timidity” or “cowardice” from **deilia** means “cowardice”
  - a. The “spirit” is the Holy Spirit, and is not merely referring to an attitude or the atmosphere around Timothy. The Holy Spirit of God is not cowardly, timid or fearful in these difficult situations that involve rejection, altered teaching and persecution.
  - b. Too weak a translation to use “timidity”. This word *deilia* is seen often in battle narratives suggesting the terror of the battle overtook the fearful person and the extremely difficult situation reveals their cowardice. Thus, “cowardice” is a translation that captures the idea. The word and the concept appears in Leviticus 26:36:
 

*“As for those of you who are left, I will make their hearts so fearful in the lands of their enemies that the sound of a windblown leaf will put them to flight. They will run as though fleeing from the sword, and they will fall, even though no one is pursuing them.”*
3. “power” is *dynamis*
  - a. In Corinthians “power” enables the believer to overcome the flesh, sin and temptation.
  - b. This is an enabling that would allow Timothy to dominate any situation with moral authority.
  - c. In context this is not talking about miraculous powers, but ethical power and integrity to withstand evil.
4. “love” is *agape*
  - a. Love would endure even in the face of opposition from within the church and from false teachers.
  - b. The focus here would be for Timothy to overcome contempt and opposition by forgiveness, refusal to seek revenge and patient, continuous instruction.
5. “self-discipline” or “self-control” is *sophronismos*

- a. This word is only used here, but related words appear in 1 Timothy and Titus. They are translated as:
  - i. Propriety
  - ii. Self-controlled
  - iii. Sound mindedness
  - iv. A wise head
  - v. This group of words present the idea of a controlled response that is not merely human, but a fruit of the Holy Spirit.
- b. This is the response Timothy’s gift empowered by the Holy Spirit would give to the false teachers, the church rebels, the deceivers and those who promoted unhealthy doctrine.
- c. This self-discipline or self-control would assist Timothy in correcting and warning those who rejected, reframed or resisted his message.
- d. This is NOT the same word Paul uses in Galatians 5:23, the fruit of the Spirit)

2 Timothy 1:8 – “Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,”

3361 [e]	3767 [e]	1870 [e]		3588 [e]	3142 [e]	3588 [e]	2962 [e]	1473 [e]	3366 [e]	1473 [e]	3588 [e]
Mē	oun	epaischynthēs	to	martyrion	tou	Kyriou	hēmōn	mēde	eme	ton	
8 Μή	οὐν	ἐπαισχυνθῆς	τὸ	μαρτύριον	τοῦ	Κυρίου	ἡμῶν	, μηδὲ	ἐμὲ	τὸν	
Not	therefore	you should be ashamed of	the	testimony	of the	Lord	of us	nor	of me	the	
Adv	Conj	V-ASP-2S	Art-ANS	N-ANS	Art-GMS	N-GMS	PPro-G1P	Conj	PPro-A1S	Art-AMS	

1198 [e]	846 [e]	235 [e]	4777 [e]	3588 [e]	2098 [e]	2596 [e]	1411 [e]	2316 [e]	
desmion	autou	alla	synkakopathēson	tō	euangeliō	kata	dynamin	Theou	
δέσμιον	αὐτοῦ	;	ἀλλὰ	συνκακοπάθησον	τῷ	εὐαγγελίῳ	, κατὰ	δύναμιν	Θεοῦ
prisoner	of Him	but	suffer together	for the	gospel	according to	[the] power	of God	
N-AMS	PPro-GM3S	Conj	V-AMA-2S	Art-DNS	N-DNS	Prep	N-AFS	N-GMS	

1. “Therefore” means because you have the Spirit of God which in the face of rejection, deception and persecution is not cowardly, but instead powerful, love and continues on His self-determined direction Paul should take the following action Paul lists next.
2. “Do not be ashamed”
  - a. Because this is in the **aorist tense** instead of the present tense Paul is NOT saying Timothy is at this time “ashamed”. Instead, Paul is telling Timothy that without the Holy Spirit, the gift and the sincere faith the tendency would be to become “ashamed”
  - b. This is a simple test to see if a person indeed has the presence of the Holy Spirit. If they have the Holy Spirit they will not be ashamed, but will instead remain steadfast in the face of rejection, deception and persecution. But, if a person does not really have “sincere faith” or the Holy Spirit that person will be willing to compromise in order to avoid rejection, they will allow false teaching and deception to take the place of the Truth and they will be fearful to the point of denying Jesus when confronted with persecution.
  - c. At this time in Timothy’s life he is NOT ashamed, but has sincere faith and the Holy Spirit which makes him powerful, loving and self-disciplined in the face of hardships

3. Paul calls Timothy to NOT be ashamed of three things. It would be easy to be embarrassed by the testimony of Jesus who was mocked as a delusional Jew killed by the Romans and Paul in prison as a criminal of the Roman Empire:
  - a. Jesus' testimony
  - b. Paul's imprisonment
  - c. Timothy's ministry
4. "Join with me in suffering" is one compound Greek word likely coined by Paul for this statement – *synkakopatheson* – meaning "bear evil treatment along with" and "take one's share of ill-treatment"
  - a. *Patheo* – "suffer"
  - b. *Kakos* – "bad"
  - c. *Syn* – "together"
5. The world viewed things one way, but the Reality was not seen or understood by the world:
  - a. Jesus was crucified, defeated Messiah . . . but, resurrected the victorious Lord!
  - b. Paul was an imprisoned criminal . . . but, was on his way to be crowned the victor!
  - c. Timothy was called to proclaim the message in a world that opposed his work . . . There would be divine help from the throne of God for Timothy, too! So, do not be ashamed and take you part in suffering for the Gospel as did Jesus and Paul!
6. The two imperatives in this verse are aimed at two aspects of Timothy's suffering:--
  - a. "do not be ashamed" – psychological humiliation
  - b. "join with me in suffering" – physical suffering
7. Two imperatives for three loyalties:
  - a. "do not be ashamed"
  - b. "join with me in suffering"
  - c. Loyal to: Jesus
  - d. Loyal to: Paul
  - e. Loyal to: Timothy's calling