

# Second Timothy Chapter 1 part 1

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## SUMMARY KEYWORDS

paul, god, messiah, called, word, gospel, life, verse, world, kingdom, timothy, means, faith, israel, speaking, apostle, avraham, people, grace, power

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Shalom, and welcome to via hafta yisrayl, a Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher, Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zerah Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Brooke is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot O R G. That's one word love Israel dot o RG. Now, here's Baroque with today's lesson,



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Paul had a special appreciation, a deep and abiding love for a young man by the name of Timothy. Last week, we completed his first epistle to this young man and to save it. We're going to begin his second epistle, Second Timothy and chapter one. And in this first section of chapter one, Paul reveals to us much truth, very practical truth to impact our life and give us a right perspective. So take out your Bible, and look with me to Second Timothy and chapter one. Now, again, Paul not only reveals that he's the author, but also his call, we read in verse one, second Timothy chapter one and verse one, it says, Paul, and apostle of Messiah shoe, through the will of God, according to the Gospel of Life, in Maasai your shoe. So he's called to be an apostle sent forth for the purpose of the gospel. And notice it's the Gospel of Life. And let me say that this word life is a kingdom word. A wise thing to do, would be to keep a list of these words that have a special connection to the kingdom of God. Because Paul uses them frequently in the prophets as well. Use them frequently, in order to help us to understand Kingdom truth because Kingdom truth is where we find a hope. And that hope gives us perseverance gives us endurance. So Paul says, that he's an apostle of Messiah, Yeshua through not man's will, not his own will, but through the will of God, and according to the Gospel of Life, which is no Messiah, sure. And then he says to Timothy,



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a beloved child, Grace, mercy and peace from God, the Father, and Messiah, sure, our Lord. Now there is a consistency of Paul speaking about God as Father, and that has to do with provision, God the Father provided this plan this Gospel of Life, and it came through his son, who is the Lord. So Paul understands that his life ought to be in submissiveness to the purposes

of your shoe, having to do with why your shoe I came into this world, what he achieved what he made possible, in order that people can have a kingdom change, and that kingdom change only is initiated through the gospel message, a Gospel of Life, kingdom life. And then he says, Look, now to verse three, we see who's the author, who's the two and then he says, verse three, I have and this word is related to grace. But it's better translated in this use as gratitude. So Grace, there's many, many things connected to biblical grace, one of which is gratitude, meaning this, when I receive God's grace, I'm going to have great gratitude because I'm going to realize all that grace does in my life and in every believers life. So he says here, I have gratitude for God or to God, whom I serve. And this next expression is literally from the forefathers. Now what he's saying is this, that he serves God, in the same way, what he's doing he has received from the forefathers. It's not something new. It's not something different. It's not something in conflict with that faith that Avraham, Yitzchok. And Yakov had there's a consistency. There's a similarity between their faith. And Paul's faith. And faith calls causes both the patriarchs and Paul to serve God. That's what he's saying here. And he says, Hooli serves in the same way that the patriarchs did with, he says, a clean conscience. And what else does he do? He says, As without ceasing. So he serves God with this clean conscience, and he does not cease. What does he cease? He says, having remembrance concerning you, who is he speaking about Timothy, so he says, I have this clear conscience, this clean one that causes me without without ceasing. To to make mention concerning you, in my prayers, He says, day and night. So Paul, based upon the time that he spent in prayer, and the subject of a great deal of his prayer was for Timothy, again, Paul speaks of him as a son, not his biological son, but a spiritual son, that he loved greatly, that he had had great, great admiration for him and believe that God was going to use him in a mighty way, which he did. Look now to verse four, he says, desiring you to see now the word order of significance, we would say, desiring to see you. But But Paul changes the order to emphasize that it's Timothy, to emphasize Timothy wants to see him. And then he goes on to say, having made mention of your tears, in order that the joy that it should be complete. So what he's saying is this.



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Paul wants to experience full joy, he knows, and this probably has to do with their separation. The fact that Paul, and he's going to mention make mention of this in a little bit, that he's a prisoner on account of Messiah. So Paul is suffering, let me just share with you more often than not being in prison at that time, was a very difficult, difficult position. Now, Paul was at CES Korea, under kind of a different arrest under house arrest, which she was able to run a place, be there in a home and have a different experience than a prison. But this apparently is not his situation now, and that he is suffering. And that suffering in prison has caused Timothy, the separation and Timothy thanking of Paul has caused him much tears. And Paul says, I want to see you personally, in order that this joy might be made to its fullest. Look, now to verse five. He speaks again about remembering a reminder receiving of your sincere faith. So he makes mentioned he has memory of Timothy, his sincere faith, which it says dwelt first. In your grandmother, we would say Lois, but in Greek, it's actually low Ed. And your mother again, Eunice, but here it's literally you, Nikki, which is the good victory. That's what Unison means a good victory. And we find that that these two women were very instrumental is Graham Mother and mother in discipling, and bringing Timothy to faith or at least after coming to faith, growing him up into a man of God. And that's why he says this sincere faith, it was first there settle in your grandmother, and your mother. And now he says, Look at the end of verse five. He says, and being persuaded. And this is something that Paul says that's happened over time, and nothing's going to change this, this conclusion that he's persuaded that also, he says, also being persuaded that also in you. So we see, and this is how it should be. That faith goes from

one generation, to another generation, to another generation. And hopefully, that that that faith grows in each generation, meaning that the next generation can benefit and get kind of a headstart, a better foundation, a stronger, stronger faith, because of that previous generation. And this is what Paul is, is teaching us, this is what he's revealing concerning this family. Now, look at verse six, he says,



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on account of this reason, on account of this reason, he says, making mention or reminding you would be a better way to say it, on account of this reason, reminding you that you do something, now this is word for fire, but really lighting, a fire, and kind of a fire of life, a living fire. So he says that you would kindle a new would be maybe how many Bibles translate this, that's you would like that living fire once more. And it has to do with kindling a new the gift of God, which is in you. And how did he receive that gift, he says, through the laying of hands, my hands upon him. That's implication. So Paul saying, I want there to be a renewal. You and Paul was personally there and witnessed this and bestowed upon Timothy, this this gift, by means of laying of hands upon him. And that is a commissioning. It's a transfer. And now Paul's saying this needs to be rekindled. In order that the work, and we'll see why he says work in a few minutes, that this call that God has given to you might be complete. Now look at verse seven. Now, it's not easy to serve God. It was very difficult going back to this first century. And it's going to be very difficult in the last century. And I believe that we are on the threshold of experiencing this. And notice what Paul says, I believe that this has great wisdom and relevance for you and me, as we get closer to the the last days, verse seven, For God has not given to you a spirit of of powerlessness, not a spirit of being afraid. Now what we know biblically is this, that God has called us to be bold in the faith, not to back down. Now, you might recall that last week, we spoke of this gentleness, this meekness, but there is nothing in contradiction with that term, being gentle. And this concept of not being a coward. What it means is this, remember gentleness has has not to do with you, meaning calling attention to you. But you realize that you are subservient, that you are in the background that it's dot that is taking the the center stage, not us. It's not about putting light upon us. It's not our testimony, but it's the testimony of Messiah, His Spirit working within us. So He says here again, verse seven, For God has not given given to us a spirit of powerlessness, but what is the given to us, he's given to us power. And you probably know everyone says this. This is the the word in Greek that we get the English word dynamite from dunamis. So we have not a spirit of fear of powerlessness. But we have been given a spirit of that is mighty, one of love, and also of self control. And I think those three things are so important, we have power, the power to love and the power to control ourselves, meaning, to behave in light of truth. Now, if you want a good definition for self control, self control is behaving in light of the truth of Scripture. So the truth of Scripture determines what I do, my behavior, my deeds, my actions, my words, my thought. So self control, means that you submit to the truth of God, the instructions of God that we find in the Scripture. And then he says, Now, verse eight,



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therefore, not being ashamed. Now, it's great because this word for being ashamed is exactly what the world is going to want us to be ashamed of our faith. Oftentimes, the world belittles faith. It says that this faith is for the weak, for those who are unlearn it, those who are individuals that need something to hold on to, well, we do need something to hold on to, and

that is the Spirit of God, we hold on to him. And he takes us to where he wants us to be. He empowers us, He provides all that we need, so that we can do the things that he wants us to do. So we realize the inadequacy of flesh and blood, we understand that we are a broken vessel, because sin has changed us, sin has damaged us, and all the things that that relate to sin that this world, it has had an adverse effect upon us. And the only way I want to emphasize this, the only way that we can be restored to the likeness that God wanted man to be, is through redemption, the redemption that comes through the Ballad of Messiah, that gives us new life. This is why Paul said earlier, that he's an apostle, of what of the Gospel of Life. And the gospel gives us a different life, a new life, a kingdom life, realize that this word new is also a kingdom word. So once again, he says, Look at Verse eight, therefore, not being ashamed of the testimony of our Lord, nor, and the implication is not being ashamed of, of me, his servant, meaning his bondservant, literally, it's the word desmi own his his prisoner. So Paul, saying, the world sees Paul as a criminal, because he goes around teaching and sharing the Gospel of Life, and discipling people in the teaching of the patriarchs of the Tanakh, the Hebrew Bible and the apostles doctrine. Now, much of what Paul wrote down into his sharing became part of the New Covenant, also scripture. But Paul was, for the most part, using the Tanakh, the Hebrew Bible, the Old Testament, and this new revelation that God was giving him that became part of the New Testament, a good portion of it, in order that we might be equipped for what? Well, we're going to see in a few weeks. When we get into chapter chapter three of Second Peter, that we are equipped for every good work. See, this is what we sometimes forget that the power of God the Holy Spirit, it is for us to be equipped to do good deeds. Now you know what we don't see in the Scripture. We don't see the ridiculous behavior, of believing that someone goes to a service. And what happens, that they're in the service, and that they are knocked down by the anointing of the Spirit. They laugh, the moan, they just lay there, they, they cry, they laugh all of this. We don't see that, in the Bible, as a biblical expression. Know what I would say very sternly concerning these expressions that are not of the Holy Spirit, but of an unclean spirit, a most unholy spirit. Now, I realized that when you take a stand like this, many people feel that this is divisive. It does not encourage those fellow brothers, sometimes we're not called to encourage one another, we're called to chastise, we are called to set things in order. And I can assure you see, there are times when you know that the anointing is leading you that there's truth. And this behavior that takes place in a lot of different expressions of so called Christianity. It is not an expression of the Holy Spirit. It is demented, it is demonic. It is not pleasing to God, for people to wallow around on the ground, making noise screaming, sometimes in torment, this is not God. This is the enemy. And therefore what Paul is saying to Timothy, remember, he says, you've got a kindle a new, this gift that's within you. And don't be ashamed of the testimony of the Lord. And the fact that the world because I speak truth, the world has put me in Prisoner I'm or prison, I'm his prisoner. But now look at the end of verse eight, where he says, but And what's so said is that, that Bibles tend to not be thorough, or way too careless, in the the translations that they give. Now, if you look at this word, you find that the first word the there's really three words, in this, this this one word, it's a compound word. It has a word for suffering. It has a word for suffering together. And then it also has a word that's almost ignored by all English translations. And it's interesting, if it's also ignored in other languages, but the word here is word evil. And what Paul is saying, look carefully, he says, But he says, suffering together evil



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for the gospel, according to the power of God. Now I would highlight that there's so much information, in these few words. First of all, it tells us, when I receive the gospel, it is going to have many different outcomes in my life, one of which is going to make me an enemy of the

world. Why? Because I belong to the kingdom of God, every believer, once he or she receives the gospel, they become a member of the kingdom of God is a member of the family of God. And when you are in this world, and of this world, you are an enemy of God. And when you are committed to the kingdom of God, but reciting this present time in this body in this world, you will be an enemy of the world. And that's why Paul was in prison. And he's saying to Timothy, you know, we are suffering evil together, we should expect we shouldn't be surprised by that. It shouldn't bring about a crisis of faith for us. We, when we follow God, we will suffer with one another evil, and this is what he's talking about. We are going to suffer evil together for the sake of the gospel. But here's where I like. When you are suffering, what happens it says here, kata, and that same word, do not mean different form but dunamis same Word in a different grammatical construction, according to the power of God, what does this tell us? It tells us this. When I'm just standing around doing nothing for the kingdom, not being motivated to do good works, not being about this, this testimony that God has called me to do when I'm just standing around doing what I want. There's not going to be power release. A, when I become submissive to the gospel message, I become a servant of God, because of my faith in Messiah. Sure, I recognize that He is Lord, Lord of my life, then I'm going to suffer, but that's okay. Because God will give greater power than the the suffering of evil that one encounters. So he says, but suffering together evil for the gospel, according to the power of God. And we need to remember something, look at verse nine, he says here, the one who saved us, and he called a holy calling. Now, I think this, again, is just just so vital. It's huge for us to understand that when you receive the gospel, there is a calling, and that is a holy calling, that comes upon your life. And it's incumbent upon you to know what that specific call is for your life. And let me tell you, that so many people are lost, they're frustrated, they don't know what it is, well, as you begin to serve God, putting into practice His word, His instructions, His commandments, it is that obedience to the general thing that God says all people to do, as you submit to that, then God will make known to you He will lead you guide you, give you revelation for your life, what you're called to do. But if you are standing by idly saying, God, tell me what you want from me, he's going to be very, very quiet. It's only when you are serving him doing what the word of God tells all believers to do. That's when, excuse me, you're going to get the revelation, he's going to guide you in that personal plan that He has for your life. So look, again, he says,



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and calling a holy calling, not according to our works, meaning not according to to what we do, but rather, according to his own. And then we have this word for his own. It has a prefix, it's the word for setting something, and setting something beforehand. So God has and we might translate this, his predetermined purpose for your life, God has from before the foundations of the world, he knew you. And he had a plan for your life. And it's only in the Gospel, when you enter into a covenant relationship with my Messiah show. And you begin to act and to demonstrate his lordship over your life. When you demonstrate that he is a Lord of your life, then he's going to begin to guide you and reveal to you that holy calling that he has for your life. And he's going to reveal that that purpose, that pre conceived purpose that He had concerning you, and also the grace that has been given to us how he says over and over this expression in Messiah, sure. And this term in means in a covenant or relationship with Messiah show before and notice this, and again, most Bibles do not translate this correctly. If we look at it, we see the word CRO known. Now, the word chronology is an order of time. This is that same word, a different form, the basis for it comes from Greek, and it speaks about time and then it has word after eternal. So before the eternal time, what's he speaking about? Well look at the whole verse. Once more, he says the grace that was given to you in Messiah Shula before the the eternal time, what is that eternal time a reference to obviously, it is the kingdom of God. So

the grace was given to us before the establishment in this world, then the kingdom of God is eternal, eternal in the heavens, there was never a time that the Kingdom didn't exist. But the kingdom since creation resided in the heavens, not here upon Earth. But there's coming a change when the kingdom of God is going to, to fill all his creation. That's why one of the things that said frequently three times a day in Judaism, during the time of that key prayer called the AMI dove, the standing prayer, we say Kadosh, Kadosh, Kadosh Hashem to vote, co hearts, Malik, vado, meaning Malay, COVID, Opko Arts, All the world is full of his glory, a very important biblical truth. All of the world is going to be full of his glory, that is a kingdom, Kingdom truth. So that's why one prays that we look, we say God, your holy, interesting that we say He's holy three times I believe, for God, the Father, God, the Son, and God, the Holy Spirit. We say, God, your holy, you're the Lord of hosts, meaning you're all powerful, you can do everything. And what is God going to ultimately do? He is going to fill his creation with his glory. That is a kingdom event. That's what he's speaking about. Now, look on to verse 10.



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Now for for English, it's very common that most translations translate the same word differently. Now, it's the word for appearing or manifesting very similar. And sometimes it just sounds better to translate one way the first time and the other way, the second time. But I want you to know that in Greek, it's the same word. So whether your Bible has manifesting or appearing, it's the same word. I'm going to translate it the same way. Look at verse 10. Talking about the kingdom, he's given grace beforehand, but there's a coming a time when the kingdom is going to be established. What is that? He says, and the manifestation now, through the manifestation, most Bibles will say, appearing of our Savior, Messiah show. Now notice, throughout this time, he's been called Lord, Lord, Lord, as he should, but he's also savior. And it's this Savior that's returning, he's the Lord, but emphasizing this salvation. And through the salvation. He's done something, if you keep reading it speaks about. Now, this is a word. And if I was doing another PhD dissertation, I would do a just on this word, cut or Gale. Now, why is that such an important word? Well, it means to unknow something. But the basis is still there. So if you, for example, we oftentimes speak of unknowing, for example, a marriage. Now even though that marriage is not in force, the gnomon said, something occurred, there's still that that basis, but it has no longer any power. It does not have the same authority that it did. But the unknown moment of a marriage does not unknown marriage, in its entirety. People still get married. It simply means that it's not presently for that person that that covenant that was established, is no longer in force. That's the intent. Now we're speaking about annulment of marriage from a legal standpoint, not a biblical standpoint in this example. So what he says here is through the salvation that Messiah did what happened? It says death was a note now is there still death in this world? There is, is there death both spiritually and physically there is people are going to die today. During the time that we've been studying, probably throughout the world, 1000s of people have died. And this this hour, there's still death. Is there still spiritual death for people? Yes, most of the people have died had not been believers and they are experiencing death, spiritually, this eternal separation from God, but for the believer through the work of salvation, death, not the physical death, but the spiritual death. There still is that spiritual death in this world, but not for us. It is no longer relevant, it's no longer in force. For us. It has been for us a note, just like there's still marriages, but that one marriage is no longer it's been an old, so God, through the work of Messiah has a no for believers, death. And what is he done? Keep reading. But in contrast, that this death, he has brought to life, brought to light life want to say that correctly, he is brought to light life and immortality. Now this is simply there's no longer for the believer death in the true sense of death, what's death, death

ultimately, is a separation, a separation from the body, and the NYSHIP, that that soul that that spiritual dimension of an individual. Now that happens, but that soul is reunited, eventually, with a new body. But one, that soul leaves the body



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immediately that Mishima that soul goes to be with Messiah. And there that soul experiences life, life in the fullness. So he says, Look again at this verse. But being manifested now through the manifestation of our Savior, you're sure the Messiah, having a node death, robbing it of its power its thing, and bringing to light, the life and the immortality through the gospel. so important that we see all of this is through the gospel. Now, one of the things that I would encourage you to do is to study this passage on your own and see the benefits what the gospel just in these few verses, what is said about the gospel. Let's look at our last verse, verse 11. Here, Paul says, Concerning this gospel, now notice the gospel is the foundation of his life, everything that he does his call as an apostle, it's all related to the gospel, the gospel initiated it, but it's also that gospel message that he continues to, to walk in. And therefore he says, in which, and it's a word for being set. Now we could translate being set apart. It's not the normal word for sanctification. It's simply a word which means to be placed. So Paul has been placed, he has been anointed, he says, for which I have been set. And then he says two things. He says a preacher. This is one who proclaims I think some translations may be used the word Herald, someone who proclaimed something announces something, but also he says, an apostle, and not just a proclaimer, and an apostle, but he also says the word teacher, and if you have a good Bible, one that's that's based upon the Textus Receptus. It has one additional term, and that is a teacher of the Gentiles. I want to conclude with one very important thought, and that is this. Paul understood something. Paul understood that Israel had a call to the nation's and Paul wanted to be a faithful Jew, a faithful descendant of Avraham Yitzchok, and Yaakov understanding that Abrahamic covenant, that was a covenant of blessings for all people. And that's why Paul and it's a shame that most modern translations do not have That term to the nations or to the Gentiles, Paul understood the call of Israel, and is through the gospel and only through the gospel can that Call of Israel from God be fulfilled. And that is really at the foundation of what our work is about. We have been we are and we will continue to be focused upon that gospel message. It's not just a message of salvation, it's that but it's so much more. It's a message that brings to light this is what we see. It's a message that brings to light the life, the life that each of us are supposed to experience, both in this world but also in the world that is coming. Well, I'll close with that until next week, when we continue on in this first chapter of Second Timothy Until then, may God bless you, Shalom from Israel.



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Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org Again, to find out more about us please visit our website love Israel dot o RG there you will find articles and numerous other lectures by baru these teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.