

Ryan Milne

2 Timothy / 2 Timothy 1:1–5

The Purpose of Our Study in 1-2 Timothy and then Titus

1. Pastor Mike chose 1 Samuel, originally selected by Phillip, as the text for Sunday's sermon series.
2. As Awakening Church diligently works to establish a biblically grounded diaconate, we aim to explore key scriptures related to this ministry, particularly focusing on the qualifications for deacons.
3. The church continues to uphold a balanced offering of teachings from both the New and Old Testaments.

Reasons To Study 2 Timothy

1. The Gospel Must Be Preserved to Be Proclaimed

The idea that the gospel must be preserved to be proclaimed, rooted in 2 Timothy, emphasizes the critical responsibility of believers to safeguard the purity and integrity of the gospel message so it can be faithfully shared with others. In 2 Timothy, Paul, facing imminent death, writes to Timothy with urgency, charging him to protect the truth of the gospel amidst challenges like false teaching, persecution, and cultural pressures. This preservation is not merely defensive but foundational to effective proclamation, ensuring the message remains uncompromised and powerful.

2. Many Christians Are Not Prepared to Suffer

The fact that many Christians are not prepared to suffer, from the context of 2 Timothy, highlights a challenging reality: while the call to follow Christ includes enduring hardship for the sake of the gospel, many believers are either unprepared for or resistant to suffering. In 2 Timothy, Paul writes to Timothy from a Roman prison, facing imminent death, and emphasizes that suffering is an integral part of the Christian life, particularly for those who remain faithful to the gospel's truth. This theme is woven throughout the letter, as Paul urges Timothy to embrace endurance, reject shame, and follow his example of perseverance.

In 2 Timothy, Paul emphasizes persecution as a form of suffering tied to faithful Christian living (e.g., [2 Timothy 3:12](#)), but the letter also provides a framework for understanding that all suffering—whether persecution or other trials—can have profound spiritual significance for Christians. While not all suffering is persecution, every hardship can shape faith, build character, and align believers with God's purposes.

3. Pastors—and Aspiring Pastors (even all believers)—Need Instruction and Encouragement

This reason underscores the unique challenges and responsibilities those in ministry face, as well as the timely and timeless inspiration Paul provides in his final letter to Timothy. Written around AD 66–67 from a Roman prison, 2 Timothy is Paul's heartfelt charge to Timothy, a young pastor in Ephesus, as he navigates the complexities of leading a church amidst persecution, false teaching, and personal discouragement. Paul, facing imminent death, offers encouragement through his example, exhortations, and assurances of God's faithfulness, which resonate deeply with pastors and aspiring pastors today.

Themes in 2 Timothy

Theme 1: Faithfulness in Ministry - Paul urges Timothy to stay committed to preaching the gospel, even in the face of suffering and societal pressure.

Theme 2: Endurance and Perseverance - Believers are called to endure hardship as soldiers of Christ, relying on God's strength and grace.

Theme 3: Sound Doctrine - Timothy is instructed to guard the truth of the gospel against

false teachers and to teach it faithfully to others.

Theme 4: Hope in Christ - Paul anchors perseverance in the hope of eternal life and God's unwavering faithfulness.

Outline for 2 Timothy

Chapter 1: Encouragement to be bold and faithful in sharing the gospel.

(Ryan) 1:1-5 - Intro/Salutation

(Phillip) 1:6-14 - Do Not Be Ashamed

(Jon) 1:15-18 - Faith vs Unfaithfulness

Paul opens with a heartfelt greeting, thanking God for Timothy's faith, shaped by his mother Eunice and grandmother Lois (1:5). He encourages Timothy to boldly embrace his God-given calling, emphasizing that God grants a spirit of power, love, and discipline, not fear (1:6-7). Timothy is urged to stand unashamed of the gospel and Paul's imprisonment, to endure hardships for Christ, strengthened by divine grace and the hope of eternal life (1:8-12). Paul charges Timothy to protect the gospel's truth, passing it to trustworthy teachers with the Holy Spirit's guidance (1:13-14). He highlights the contrast between those who deserted him, like Phygelus and Hermogenes, and Onesiphorus, who faithfully supported him despite danger (1:15-18).

This chapter establishes a call from Paul to courageous and steadfast ministry for Timothy.

Questions for Awakening Discussion

1. What fears or insecurities might prevent you from boldly sharing your faith, and how can relying on God's Spirit help you overcome them?
2. How can you identify and "fan into flame" the spiritual gifts God has given you for His

service at Awakening?

3. Reflect on a time when someone, like Onesiphorus, supported you in a difficult season. How can you be that support for others at Awakening Church?

Chapter 2: Call to endure hardship and handle God's Word with accuracy.

(Phillip) 2:1-13 - Be Strong and Endure

(Available 17 July) 2:14-19 - The Approved Worker

(Phillip) 2:20-26 - Honorable vs Dishonorable

Paul urges Timothy to draw strength from Christ's grace and to pass the gospel to trustworthy individuals who can teach others (2:1-2). Through metaphors of a soldier, athlete, and farmer, Paul highlights the importance of dedication, self-discipline, and perseverance in ministry (2:3-6). He calls Timothy to endure hardship while keeping the gospel's essence—Jesus' death and resurrection—central, as Paul has done despite imprisonment (2:8-10). A reliable saying promises eternal reward for steadfastness (2:11-13). Paul cautions against divisive arguments and false teachings, such as those spread by Hymenaeus and Philetus, encouraging Timothy to be a God-approved worker who accurately handles Scripture (2:14-19). Believers should reject immature desires, embrace righteousness, faith, love, and peace, and gently guide those in error, living as vessels set apart for God's noble purposes (2:20-26).

Questions for Awakening Discussion

1. How does Paul's use of the Soldier, Farmer, Athlete metaphor relate to your efforts for the gospel?
2. How can you ensure you are "rightly handling" God's Word in your personal study, conversations, family devotion, or discipleship?

3. What practical steps can you take to flee sinful desires and pursue the godly qualities listed, like righteousness, faith, love, and peace?

Chapter 3: Warning about godlessness and the sufficiency of Scripture.

(Jon) 3:1-9 - Impact of False Teachers

(Phillip) 3:10-17 - Continue in the Things

Paul warns Timothy that in the "last days," people will be lovers of self, money, and pleasure, rejecting God and truth (3:1-5). False teachers will deceive vulnerable people, but their folly will be exposed, as with Jannes and Jambres in Moses' time (3:6-9). Paul contrasts this with his own example of suffering, persecution, and faithfulness, urging Timothy to follow his teaching and perseverance (3:10-11). He states that "all who desire to live a godly life in Christ Jesus will be persecuted" (3:12), but Timothy must continue in what he has learned. Paul affirms that Scripture is "breathed out by God" and equips believers for every good work, providing all they need to live faithfully (3:16-17).

Questions for Awakening Discussion

1. How do you observe the characteristics of the "last days" (3:1-5) in today's culture, and how can you respond as a believer?
2. In what specific area of your life can you rely more on Scripture to guide or correct your actions and motivation for action?
3. How does the promise of persecution (3:12) challenge or encourage your commitment to living godly?

Chapter 4: Final charge to preach the Word and Paul's reflections on his life.

(Available 21 Aug) 4:1-5 - Charge for Timothy

(Phillip) 4:6-8 - Paul's coming Death

(Jon) 4:9-18 - Final Requests

(Phillip) 4:19-22 - Final Greetings

Paul solemnly charges Timothy to "preach the word" in all seasons, correcting, rebuking, and exhorting with patience, even as people turn to false teachings that suit their desires (4:1-5). Facing his impending death, Paul reflects, "I have fought the good fight, I have finished the race, I have kept the faith," confident in the "crown of righteousness" awaiting him and all who love Christ's appearing (4:6-8). He requests Timothy's visit, mentions personal needs (like a cloak and scrolls), and notes those who deserted him, like Demas, while affirming God's faithfulness in sustaining him (4:9-18). The letter closes with greetings to mutual friends and a benediction (4:19-22).

Questions for Awakening Discussion

1. Not all of us are called to be church Elders, so in what context could the command to "preach the word" in our daily life be applied, whether through words or actions?
2. How does Paul's confidence in finishing his race inspire you to persevere in your faith journey?
3. How can you support or pray for those who feel abandoned or isolated in their faith, as Paul did? How does this translate into motivation for future action on your part?

All Questions for Thursday's discussion:

Chapter 1

1. What fears or insecurities might prevent you from boldly sharing your faith, and how can relying on God's Spirit help you overcome them?

2. How can you identify and "fan into flame" the spiritual gifts God has given you for His service at Awakening?
3. Reflect on a time when someone, like Onesiphorus, supported you in a difficult season. How can you be that support for others at Awakening Church?

Chapter 2

1. How does Paul's use of the Soldier, Farmer, Athlete metaphor relate to your efforts for the gospel?
2. How can you ensure you are "rightly handling" God's Word in your personal study, conversations, family devotion, or discipleship?
3. What practical steps can you take to flee sinful desires and pursue the godly qualities listed, like righteousness, faith, love, and peace?

Chapter 3

1. How do you observe the characteristics of the "last days" (3:1-5) in today's culture, and how can you respond as a believer?
2. In what specific area of your life can you rely more on Scripture to guide or correct your actions and motivation for action?
3. How does the promise of persecution (3:12) challenge or encourage your commitment to living godly?

Chapter 4.

1. Not all of us are called to be church Elders, so in what context could the command to "preach the word" in our daily life be applied, whether through words or actions?
2. How does Paul's confidence in finishing his race inspire you to persevere in your faith journey?
3. How can you support or pray for those who feel abandoned or isolated in their faith, as Paul did? How does this translate into motivation for future action on your part?

Introduction

2 Timothy will be a compelling challenge for Awakening Church to embrace steadfast faith. It calls us to protect the gospel, persevere through trials, and rely on Scripture's authority.

Paul's unwavering commitment, even as he faced death, motivates us to live courageously for Christ, assured of the eternal reward for those who stay faithful. Invite group members to read 2 Timothy this week, selecting one verse daily to reflect on and apply. Encourage them to journal their prayers and actions inspired by the text, sharing insights on relevant chapters to promote accountability and spiritual growth.

Scripture Reading for the Study

2 Timothy 1:1-5 ESV

¹ Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus, ² To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. ³ I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. ⁴ As I remember your tears, I long to see you, that I may be filled with joy. ⁵ I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.

1. Introduction and Salutation (v1-5)

Verse 1

[2 Timothy 1:1](#) “Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus,”

What's going on here? Why does Paul keep identifying himself as an Apostle? Isn't Timothy already aware of this? If Timothy clearly knows who Paul is, why repeat the apostolic introduction?

In opening the letter, Paul seeks to equip Timothy with the full authority needed for God's ministry, presenting himself as an apostle. This title wasn't for Timothy's sake but for those who might question Timothy's authority, affirming it as apostolic. Remember what and who

Timothy was up against as he ministered in Ephesus. Timothy could present this letter to anyone challenging his role! Along with the other two pastoral epistles, this letter was quickly recognized by churches as New Testament Scripture. Paul, aware of its future significance, underscores its authority from the start. Its authority remains binding today.

In the same way, everything we do should be done by the will of God.

If the Elders of this church provide counseling, it should be in accord with the word of God and his revealed will for the Christian life. Not a conglomeration of personal advice that “seemed to work for them”.

If a Father leads his family in the home, it should be in accord with the word of God, not to set up a private self-benefiting home kingdom.

If anyone works at their job, it should be done in accord with the will of God, not to serve materialism, or physical need, or to be quiet quitting.

If even Paul admits his apostleship authority is by the will of God, how much more applicable is it for us to admit that whatever authority we have been given, (father over homes, parents over children, bosses over employees, older over younger, mature over immature, experienced over inexperienced should also be executed under and for the will of God.

Verse 2

[2 Timothy 1:2](#) “To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.”

He is writing to the one he calls his beloved child. Their relationship was the closest it could be. Timothy was like a son to Paul.

Here is where it gets good, and we can miss things in the “intro” to these kinds of books. I want to be sure to highlight it here so when you see it happening in other places, you will be able to detect it and appreciate it there, too.

Paul wishes three blessings upon Timothy:

1. Help, He was going to need it, fighting false teachers and gospel distortions.
2. Mercy, there would be many hard times ahead, and he would make mistakes. Just a thought here, if Timothy, who was commissioned by Paul for this task, made mistakes as a Pastor/Elder, would you abandon him and move churches, or swap elders? My goodness, how quickly people who are personally offended proceed to abandon ship when there is NO gospel distortion. If Timothy needed the mercy of God to do this task, please pray for your elders to receive a double portion.
3. Peace, a contentment that transcends happenings.

Who are these gifts all from? This is the part of the passage that's sometimes read too quickly. The gifts of help, mercy, and peace must come from God the Father and Christ Jesus our Lord—there is no other possible source. Notably, the fact that both the Father and the Son are presented together as the joint source of these divine blessings serves as yet another strong affirmation of Christ's deity. Try substituting any other name in place of Jesus Christ in that sentence—it would be blasphemous. This small introduction, then, gives us a striking glimpse of Christ's full equality with the Father.

Verse 3

[2 Timothy 1:3](#) “I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day.”

I appreciate what Paul does for us in verse 3—it invites us to reflect on a vital aspect of the Christian life. Are your regular prayers acts of worship and service to God as you lift up the needs of your family, fellow believers, and those you're discipling? Paul clearly believed they were. Even in a prison cell, abandoned and alone, he viewed his continual remembrance of Timothy in prayer as meaningful service to God. This highlights once again the central role and significance of prayer in the life of the believer. God often chooses to work in our lives in ways that bring Him great glory, and throughout Scripture, we see that prayer is one of the

primary means He uses in His providence. In fact, many times we lack simply because we do not ask—or we ask wrongly.

[James 4:2–3](#) “You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions.”

But Paul is waiting for his death with a clear conscience, knowing that he offers acceptable service to God, even right before his death, when he is unable to preach, witness, or teach, by executing a prayer ministry. Especially for his son in the faith, Timothy.

Verse 4

[2 Timothy 1:4](#) “As I remember your tears, I long to see you, that I may be filled with joy.”

There are two serious emotions being expressed here. Timothy’s tears and Paul’s joy. Paul remembers Timothy’s tears—likely shed during their painful parting, perhaps when Paul was arrested and taken to Rome, where he now awaited execution. That moment was deeply sorrowful for Paul as well. He earnestly longed to see Timothy once more before his death, knowing that such a reunion would fill him with joy. It is entirely appropriate for a spiritual mentor to express the joy brought by the faithfulness or affection of a disciple. Within the body of Christ, it is not wrong to share our emotions, nor is it improper to appeal to one another based on the personal impact of our actions, so long as that appeal is genuine and not self-centered.

Sometimes, in our effort to avoid being governed by unbiblical emotions, we swing too far and neglect what is good and right to express. Emotion, in itself, is not sinful. Emotions are not unbiblical. Though they are often misused or misplaced, their abuse should not rob us of the God-honoring ability to express true, Spirit-led emotions. I’m actually looking forward to the first emotion I get to feel—and when it comes, I definitely won’t want to miss it. 😊

Verse 5

[2 Timothy 1:5](#) “I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.”

This is an exciting verse for me. I was happy to see that it belonged with the text assigned for me this Thursday to discuss. Paul mentions the faith that dwelt first in his grandmother, then his mother, and, now, in Timothy as well. Here is an instance of the fact that family faith through the generations does not have to weaken, as so often it seems to in our culture. Instead, God uses families to pass on the faith through the generations.

[Deuteronomy 6:1–3](#) ““Now this is the commandment—the statutes and the rules—that the Lord your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, that you may fear the Lord your God, you and your son and your son’s son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey.”

So here in verse 5, we have Paul thanking God (remember that verse 5 is in context, part of what Paul is mentioning about his prayers to God from verse 3). That should bring hope to parents and those whose children have not yet come to faith in Christ.

I know that so many of us in this church have small children of our own, for whom we have a righteous desire to see a genuine faith grow. While at the same time, we know being physically born to believing parents does not force the hand of God in salvation. So, what are we to understand about a blessing especially poured out onto Christian families? Will it all be salvation for our children by what appears to be random chance, some kids saved and others not saved? We can end tonight by reaffirming some precious truths surrounding the content of this type of prayer from Paul.

1. Salvation is Always Personal, but God Often Works Through Families

A Reformed Baptist understanding would hold to the truth that salvation is by grace alone, through faith alone, in Christ alone, and is always personal, not inherited. However, God, in His sovereign grace, often brings His saving work into the context of faithful families.

[2 Timothy 1:5](#) “I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.”

Timothy’s faith was *his own*, but God used a faithful grandmother and mother as means of influence and instruction. This is not generational faith by proxy, but generational blessing by providence.

2. Children of Believers Are Given Privileged Access to the Means of Grace

A Reformed Baptist understanding would reject the idea that children of believers are automatically members of the New Covenant. But we would affirm that they are in a **unique position of privilege** (just like the nation of Israel in the Old Covenant) under the ordinary means of grace: the Word of God, prayer, and the life of the local church.

[Romans 3:1-2](#) “Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews were entrusted with the oracles of God.”

In the same way, children in Christian homes today are entrusted with early exposure to God’s Word.

[Ephesians 6:4](#) “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”

While not salvific in itself, this exposure often becomes the context in which God effectually calls children to Himself.

3. God Ordinarily Uses Families as Instruments of His Saving Work

God has ordained that parents—especially fathers—are to teach, discipline, and model the gospel in the home. The church partners in this, but the primary discipleship responsibility lies with parents. (I would heavily recommend reading and availing yourselves of the resources in the recent article about Family Integrated Worship written by Wesley Busch and posted on the Awakening website and App.)

[Deuteronomy 6:6–7](#) “And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.”

[Psalm 78:5–7](#) “He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God and not forget the works of God, but keep his commandments;”

God, in the providential outworking of his will, often uses this faithful instruction and family modeling as the soil in which He plants saving faith.

4. Covenant Theology: Reformed Baptist Distinction

A Reformed Baptist understanding of *covenant theology* distinguishes itself from paedobaptist views by emphasizing that **the New Covenant is only made with the regenerate**.

Significant references for this understanding would be [Jeremiah 31:31–34](#) and [Hebrews 8:8–12](#)).

What this would mean is, children of believers are not presumed to be in the New Covenant, but we believe they *can* and often *do* become covenant members through the sovereign work of regeneration, often early in life, through the blessing of a faithful home.

5. True Blessing Is Spiritual, Not Merely External

We do not equate generational blessing with wealth or worldly success. The chief blessing is union with Christ, forgiveness of sins, and life in the Spirit.

[Galatians 3:29](#) “And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.”

The true inheritance is spiritual, not genealogical. Yet, in God’s providence, this spiritual inheritance often runs through households, just as judgment can ([Exodus 20:5–6](#)).

6. We Must Not Assume Regeneration—but We Should Expect God to Work

A Reformed Baptist understanding would rightly reject the error of assuming that a child is saved simply because they were raised in a Christian household or baptized as an infant. Yet, we must also avoid the opposite error—a skeptical, faithless posture that denies or doubts God's gracious work in the hearts of children. Scripture gives us every reason to believe that God uses the Christian family as a providential means to bring about genuine faith in the next generation. This should stir us not to passivity, but to fervent prayer and diligent discipleship, trusting God to act powerfully.

Our children are not in the same position as the so-called “innocent man on an island” who never hears of Christ—a scenario often used to obscure rather than clarify the truth. On the contrary, the children of believing parents are surrounded by the Word, by prayer, and by godly example. These are not insignificant blessings. They are the very tools God often uses to cultivate saving faith. As Jesus said, “*Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven*” ([Matthew 19:14](#)).

Christian parents, then, should neither presume nor despair. We do not assume regeneration, but we labor and pray with a holy expectation that God will show covenant mercy, just as He has done throughout redemptive history.

We should not be surprised to see children from faithful homes walking with Christ. It should not astonish us any more than seeing wheat grow in a field sown with wheat seed. What would be strange is to see a farmer expect a harvest without planting or tending his crops. In

the same way, Christian parents must work diligently—planting the seed of the Word, watering with prayer, and nurturing by example—trusting God to give the increase.

Both types of growth—of wheat and of children in the faith—require labor. Both depend entirely on the sovereign hand of God. Both call for deep gratitude to the Giver. And neither should surprise us, for God has always made use of ordinary means and familial faithfulness in His providential unfolding of redemption.

7. The Church Supports, But the Home Disciples

Reformed Baptist ecclesiology (the understanding of how the church should function and operate) emphasizes the **gathered church** as the location of formal discipleship and sacramental life, but it never minimizes the role of the home.

[2 Timothy 3:15](#) “and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.”

This shows that God's ordinary pattern is to use faithful instruction in the home to bring about salvation. The church equips and supports, but parents are the frontline disciplers.

Closing

As we begin our study of 2 Timothy this evening, we've taken time to explore the key themes that run through the letter. I want to encourage you to approach these themes with eagerness and reflection as we continue through this study together. We also walked through a basic outline of the book—not the only way to outline it, but one that will serve as a helpful guide in our journey. This structure will give you clarity on what to read, study, and pray over each week as we gather every Thursday night. Tonight, we also examined the context and meaning of the letter's introduction, focusing on verses 1–5. Lastly, I want to bring us back to the questions we discussed. These questions are meant to shape our thinking and push us to examine our lives, looking for both evidence of God's grace and opportunities to apply the truths of this letter. May this study stir us toward faithfulness, for the glory of Christ.

