

2 Timothy

I. Introduction

A. **2 Timothy 1:8-12** . . . Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God, [9] who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, [10] but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, [11] for which I was appointed a preacher and an apostle and a teacher. [12] For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

B. **Vs 9-10** point in two directions.

1. They point backward to **vs 8-9** by assuring us that we can depend on God to empower us to endure whatever mistreatment comes our way for standing with and for God.
2. They point forward to **vs 11-12** by reminding us that God's salvation, call to holy living, defeat of death, and gift of immortality are motivating reasons to unashamedly stand with and for God.

C. Prayer

II. Appointed, Not Ashamed, Knowing, Convinced, Able, Entrusting

A. [11] for which I was appointed a preacher and an apostle and a teacher.

1. The primary purpose of **vs 11** is to affirm God's call of Paul to Christian ministry and the roles God gave him in disseminating the message God directed him to teach.
 - a. Paul's intention for affirming God's call is to show that it was his response to God's calling that put him in prison with the likelihood of being put to death for standing with and for God.
 - b. We can apply this to ourselves by understanding and believing that we **never** need to be ashamed when being mistreated or imprisoned for standing with and for the Lord – because we have done nothing wrong according to God's judgement. And the same is true when identifying with Christians who are being mistreated or imprisoned for standing with and for the Lord.

2. In affirming his call to ministry, Paul describes three areas of ministry to which God called him: preacher, apostle, and teacher.
 - a. **Preacher** – in essence, the label of “preacher” is given to those who speak publicly about religious, biblical, and spiritual things. In our day, the person in my position is often referred to as a preacher. In times past, a preacher was someone primarily involved in the evangelistic and apologetics side of public speaking.
 - b. **Apostle** – an apostle is someone whose primary focus is on planting churches where no churches have been established, and on giving leadership to the churches planted to ensure they adhere to God’s word in faith and practice, maintain sound teaching, and are led by godly leaders.
 - c. **Teacher** – the teacher’s role is (1) to explain the word of God in understandable, practical and applicable ways, (2) to instruct believers how to put off their old, sinful nature and put on Christ-likeness, (3) to teach godliness in mind, heart, values, beliefs, attitudes, and communication, (4) to exhort, reprove, correct, encourage, and counsel believers, and (5) to model what is taught – just to name some of the teacher’s responsibilities.
3. Being appointed to ministry by God is not unique to Paul. Hundreds of years before, God appointed Moses.
 - a. After spending time in prayer, Jesus appointed twelve disciples, so that they would be with Him and that He could send them out to preach and to have authority to cast out the demons (**Mark 3:14-15**).
 - b. We know from **Acts 13:1-3** that the Holy Spirit made God’s appointment of Barnabas and Paul clear to the elders in Antioch, who prayed over them and sent them out.
 - c. We don’t know if Timothy was specifically appointed by God, but we do know that God gave Timothy both a specific gift and the empowerment necessary for the work he was doing.
4. However, not all who serve are appointed. We know from **1 Timothy 3:1** that Paul opened the door to those who aspired to the office of overseer – as long as they met the required qualifications.
 - a. In other words, a clear and direct call from God is not required for ministry, but the prescribed godly qualities are.
 - b. And if the practice of the early church is to be taken as a model for us today, then whether you are called by God or you aspire to a church leadership position, it is important that you are

recognized by the elders in your church as meeting the godly requirements, **AND** that you have some accountability to those who send you out.

5. Sadly, there are those in Christian ministry who are self-appointed, who have not been approved and sent out by a godly body of believers, and who are accountable only to themselves.
 - a. They may be gifted with a charismatic personality, or teaching abilities that attract a crowd, or leadership skills that produce a form of success in whatever they do.
 - b. Yet because they are self-appointed and accountable only to themselves, we ought to be wary of them, their teaching, and their leadership.
 - c. And yet they are not the only ones who can fail or fall along the way. We see from examples like Moses, Samson, David, Peter, James and John that being God-appointed does not guarantee we will not fail or fall sometime or somewhere. The reality is, there is always the possibility of any leader, preacher, teacher, or apostle doing something foolish, selfish, or outright sinful.
 - d. Therefore, it is wise to be cautious who we follow – but especially so with those who are self-appointed and those who are popular with the larger Christian population. Yet, let us remember that though our leaders may fail, God never fails.
- B. [12a] For this reason I also suffer these things, but I am not ashamed;
1. Paul viewed his present circumstances of being in prison and expecting to be put to death the result of carrying out God’s calling.
 2. And it was for this reason that he had no reason to be ashamed of his situation. He had not acted on his own. He had not acted foolishly or sinfully. Therefore, there was not justifiable reason to be ashamed of his current circumstances – regardless of the public’s opinion or the government’s enforced consequences.
 3. The reality is, we ought to be ashamed for doing what is foolish or what we know is wrong, or for dishonoring God and the reputation of Christianity in some way.
 4. However, there is no justifiable reason to be ashamed for standing with and for God in a humble, God-honoring, respectful to others way.
 5. Therefore, Paul was not only unashamed, he was confident he made the right choice and sided with the right person – Jesus Christ.

C. [12b] for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

1. I want us to look at four small phrases within this part of **vs 12**.
2. They are: (1) I know whom I have believed; (2) I am convinced that God is able; (3) God is able to guard; (4) I have entrusted to God.

D. **I know whom** I have believed

1. Question: If you believe in God, have you gotten to know Him enough to feel confident and safe in trusting Him implicitly?
2. In regard to knowing God, there is a difference between knowing about Him and knowing Him in a personal, intimate way.
 - a. The first kind of knowing is dependent on book knowledge and what we hear from others who know more than we do.
 - b. The second kind of knowing supports the first kind of knowing through personal observation and intimate experience.
3. In getting to know God, there is nothing wrong with the first kind of knowledge. It is where most of us start. And because God is worthy of our trust, knowing about Him, His character, His love, and His ways should be enough to trust Him implicitly.
4. However, for most of us, knowing about God is not enough given the weaknesses of our humanity – such as our trust issues, fleshly desires, passions, and our tendency to self-rule.
5. Therefore, personal observation and intimate experience with God can reinforce and strengthen our trust in His character, His love, and His ways to the point where we feel safe in His hands and are therefore confident that we can trust Him implicitly.
6. It is for this reason that I urge you to unite your intellectual knowledge of God, that is, His character, His love, and His ways with personal observation and intimate interaction with God so that you can also say “**I know whom I have believed.**”

E. **I am convinced** that He is able

1. The ‘**I am convinced**’ phrase is directly related to our faith in God and in His son, Jesus Christ.
2. As with knowing God, there are **two levels of faith** when it comes to the kind of trust in God that convinces us He is perfectly and completely trustworthy.
3. There is the faith that we choose based on what we know from what we are told or read. This is intellectually driven faith. It is choosing to believe what we know and accept as true.

4. Then, there is the faith that is built on intellectual knowledge and experiential knowledge.
 - a. This level of faith is the result of observing – over time – that what we have chosen to believe proves itself dependable in real life experiences.
 - b. Therefore, it is this second level of faith that brings us to the place of being convinced that God is perfectly and completely trustworthy.
5. Are you convinced that God perfectly and completely trustworthy? Do you get up in the morning convinced God is your provider and protector? Do you go through your day convinced you are safe in His hands?

F. He is able to guard

1. God is able to guard what we have entrusted to Him because He is the supreme being with absolute power and unequalled wisdom. In other words, He is able to guard because He has the means and the ability. Therefore there is nothing that can deter Him or prevent Him from keeping safe what we entrust to Him.
2. However, there are times when we know God is able, yet He does not act according to how we think He should. What are we to do with these kinds of times?
 - a. My answer is, depend on God's love – for God's love is ever seeking and ever working for our good regardless of what the circumstances seem to imply.
 - b. It is for this reason that the scripture says that nothing, absolutely nothing can separate us from the love of God, which is in Christ Jesus our Lord?
3. Therefore, it is reasonable and rational for us to be convinced that God is powerful enough, and wise enough, and loving enough to guard what we entrust to Him.

G. Have entrusted to Him until that day

1. The word 'entrusted' means to deposit or give over something of value to God's care and protection that we want to be available when needed. Putting money in a bank is an earthly example of this.
2. This raises the question: "What is of such value that we ought to entrust it to God for safe keeping until we need it?" Might it be our soul?

3. In **Matthew 16:24-27**, Jesus infers that our soul is our most valuable asset: “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. [25] For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. [26] For what will it profit a man if he gains the whole world and forfeits his **soul**? Or what will a man give in exchange for his **soul**? [27] For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds (*at which point our soul goes on into eternal life with God or into eternal death with the devil and his co-workers*).”
4. Your soul is that part of you that lives forever – somewhere.
 - a. To entrust the eternal state and whereabouts of your soul to the ways of the world, your fleshly desires, or the devil’s schemes is utterly foolish.
 - b. To entrust the eternal state and whereabouts of your soul to your own devices and efforts to save yourself from the penalty of sin is also utterly foolish.
 - c. But to entrust the eternal state and whereabouts of your soul to God while in this life is exceedingly wise – for if you wait until the next, you will have waited too long.
5. However, there are requirements to meet when entrusting your soul to God. As Jesus said, we must deny ourselves, take up our cross, and follow Him in living according to the will of God. To do this requires two things: (1) valuing what is truly valuable according to its worth, and (2) not allowing anything of lesser value to deter you from valuing what is truly valuable according to its worth.

III. Conclusion

- A. Do you value the eternal state and whereabouts of our soul more than anything else? Or, do you allow things that you know are of lesser value to distract you from giving proper attention to what you know is most valuable?
- B. May we seek to intellectually, personally, and intimately know God, and may we nurture our faith until we become convinced that He is able to guard our soul – which we have entrusted to Him – from now until we enter eternal life with Him.