

SPIRITUAL GIFTS
Part 5
The Stumbling Blocks To Using Spiritual Gifts

2 Tim. 1:1-6

INTRODUCTION

I. PERSECUTION CAN HINDER THE USE OF SPIRITUAL GIFTS. 2 Tim. 1:6

A. Timothy was not using his spiritual gift due to persecution he faced in Ephesus.

1. Timothy was sent to Ephesus to hinder the law teachers. 1st Tim. 1:4

2. Opposition in Ephesus affected Timothy.

a) He was ashamed of Paul.

(1) “Ashamed” is the Greek word “epaischunomai” -- ***a fear of association with a person or thing due to possible ridicule or persecution.*** -- K.D.J.

(2) “Ashamed” is used 11 times in the New Testament -- 4 times in 2 Timothy.

(a) It is used (aor. Pass. subj.) to warn Timothy not to fall into the temptation of being ashamed. 2 Tim. 1:8

(b) It is used (pres. mid.) of Paul not being ashamed of Whom he believed in. 2 Tim. 1:12

(c) It is used (aor. pass. ind.) of Onesiphorus as an example of one who was not ashamed of Paul. 2 Tim. 1:16

b) He suffered spiritual cowardice. 2 Tim. 1:7

(1) “Fear” is the Greek word “deilia” which differs from the common word for fear (phobos) in that one ***shrinks in dereliction of duty on account of the possibility of harm or mistreatment.*** -- K.D.J. cf. John 14:27 (it involves the mind, the will and the emotions); Matt. 8:26 (it stops one from performing their duties)

(2) Timothy shied away from using his gift. 2 Tim. 1:6

(a) “Stir up” is from “anazopureo” (pres. act. infin.) is used for ***livening up a fire that is slowly going out.*** -- K.D.J.

(b) “The gift” is “to charisma” -- the spiritual gift Timothy was given. (note: Timothy had several gifts: apostle, pastor teacher, evangelist)

B. The believers suffering at the hands of Nero were afraid to use their spiritual gift. 1st Pet. 4:1-10

1. Peter encouraged them not to be astonished at the trial they were suffering. 1st Pet. 4:10

a) “Think it not strange” is from the Greek word “xenizo” which is used in Scripture of ***an unfamiliar place, person, or teaching or behavior.*** --

K.D.J. cf. Acts 10:6,18, 23 (of a lodging); 17:20 (of teaching); Heb. 13:2 (of people); 1st Pet. 4:4 (of behavior)

- b) The use of the Greek particle “may” with the imperative indicates that the believers were actively involved with considering their persecution to be strange.
 - (1) The translation can be read “stop considering it strange.”
 - (2) Peter admonished the saints that persecution was according to the foreknowledge of God. 1st Pet. 1:1-2
2. Peter urged the believers to arm themselves with the same mind Christ had in suffering. 1st Pet.4:1
3. Peter urged them to “be ministering” (pres. act. part.) their gift among each other in spite of the persecution. 1st Pet. 4:10

II. THE ABSENCE OF AGAPE LOVE HINDERS THE USE OF SPIRITUAL GIFTS.

A. Agape love aids the use of one’s spiritual gift.

1. “Agape” is a word used in the Greek that “***has to do with the mind: it is not simply an emotion which rises unbidden in our hearts; it is a principle by which we deliberately live; (it) has supremely to do with the will. It is a conquest, a victory, an achievement; sacrificial.***” -- William Barclay, More New Testament Words
2. The self-sacrificial nature of agape is seen in the sacrifice of the Son. John 3:16; 1st John 3:16
3. Agape love is only possible by the aid of the Holy Spirit. Gal. 5:22 (fruit of the Spirit); Rom. 15:30 (it promotes communication for other saints)

B. Agape Love is necessary to use one’s spiritual gift.

1. Agape love is the source of all labour performed by saints. 1st Thess. 1:3; Heb. 6:10; 1st Co. 15:58
2. Labour and works are two words linked regarding ministry conducted to the saints.
 - a) “Work” which is “ergon” in the Greek -- ***a task accomplished by the saint in the carrying out of his role in God’s plan and purposes.*** -- K.D. J. cf. 1st Tim. 5:10 (reflected in widow candidates)
 - (1) “Work” is used in a general sense of all the things the believer does while on earth. Tit. 3:1 (seen as related to the world)
 - (2) “Works” are tied to spiritual gifts. cf. 1st Tim. 3:1; 1st Thess. 5:13 (of the pastor teacher gift); 2 Tim. 4:5 (evangelist); Heb. 6:10 (seen in service to the saints which would be inclusive of all spiritual gifts -- cf. 1st Pet. 4:10)
 - (3) Work is a natural result of faith -- it is what’s produced in a believer who is yielded to the Holy Spirit. cf. 1st Thess. 1:3; Heb. 6:10; 2 Thess. 1:11
 - b) “Labour” is from the Greek word “kopos” and ***extends work to the point of exhaustion in providing for the needs of the saints, absent of concern for one’s own well-being.*** -- K.D.J. cf. 1st Thess. 2:9 (Paul’s

example with the Thessalonians); Phil. 2:25-30 (Epaphroditus towards “the Christ”)

- (1) Kōpos occurs 19 times in the New Testament (14 times in the epistles).
- (2) Kōpos is tied to genuine works cf. 1st Co. 3:8, 14-15
- (3) Kōpos includes doing indirect things for the sake of aiding the saints. 2 Thess. 3:8 (of Paul working to not burden the saints)
- (4) Agape love fuels labour. 1st Thess. 1:3; Heb. 6:10

C. The apostle Paul notes the problems of the believer using a gift apart from love. 1st Co. 13:1-2

1. “Sounding brass” -- is echeo chalkos -- ***the reverberating sound that brass makes***. K.D.J. (“***a level with sounding brass; not a musical instrument made of brass, which has some dignity about it, but to a piece of clattering brass which makes a senseless noise***” -- Hodge’s Bible Commentary)
2. “Tinkling cymbal” --
 - a) “Cymbal” -- is kumbalon -- “***a hollow basin of brass, producing when struck together a musical sound***”. -- Hodge’s Bible Commentary
 - b) “Tinkling” is from alazo -- ***a loud wailing sound that is unintelligible***. K.D.J. Cf. Mk. 5:38 (of those mourning over death)
3. “I am nothing” is from “eimi ouden” -- (in other words -- I am not one thing versus what I might assert myself to be by attempting to use my gift out of my own strength). cf. John 15:5 (the believer cannot do a thing apart from abiding in the vine)

CONCLUSION