

Main Idea: Based on Paul’s example in 2 Timothy 1:3-7, we learn that remembering someone in prayer involves three responsibilities.

- I. Remembering someone in prayer involves being intentional (3).
 - A. Paul did so by expressing thanks.
 - B. Paul did so as part of his service to God.
 - C. Paul did so night and day.
- II. Remembering someone in prayer involves being interested (4-7).
 - A. Paul remembered Timothy’s tears (4).
 - B. Paul remembered Timothy’s faith (5).
 1. Faith is more than agreeing with some facts about Jesus.
 2. Faith is trusting in the person and accomplishments of Jesus.
 - C. Paul remembered Timothy’s giftedness for ministry (6).
 - D. Paul remembered Timothy’s timidity (7).
- III. Remembering someone in prayer involves being an intercessor.
 - A. What Timothy needed, Paul asked God to provide.
 1. Let your faith show.
 2. Use your God-given gifts.
 3. Don’t give in to your fears.
 4. Exhibit the power, love, and self-discipline God has given you.
 - B. What Timothy needed, Paul affirmed God had provided (4:22).
 1. Timothy needed the presence of the Lord.
 2. Timothy needed grace, and so do we.

Make It Personal: Since you can’t remember what you don’t know...

1. Make sure you know the Lord.
2. Make sure you know the Lord’s servants.
3. Make sure you’re talking with the Lord about what you know.

Do God’s people ever struggle with discouragement? Let’s be honest. Not only do they, but sometimes they struggle to the point of wanting to throw in the towel.

If you are such a person, please know that the Bible offers you tremendous hope, for it’s filled with promises from God Himself, promises that can dispel discouragement and bring joy, regardless of circumstances. But my intent this morning isn’t to talk to the discouraged person, not directly anyway. I want to address the *friend* of the discouraged person. I want to explore the question, “How do you help someone you care about deeply, a hurting brother or sister in Christ, who is struggling with the hardness of life?”

Anybody here have someone for whom you’re burdened, and you’re wondering what you can do to help them? If so, God’s Word has something for you today, some guidance on how to minister to your discouraged friend.

The year was AD 67, just three years after the Roman emperor Nero began his persecution of Christ’s followers. Nero, you may recall, was the wicked ruler who likely burned Rome, and then covered his tracks by blaming his crime on the Christians. Due to his wicked actions, many followers of Christ would eventually lose their lives, and many more struggled with fear and discouragement, including one particular follower of Christ, a thirty-something-year-old preacher of the gospel and apostolic associate named Timothy.

How do you help a discouraged friend? Paul helped Timothy deal with his discouragement, one, by sending him a God-inspired letter (that we call 2 Timothy); and two, by remembering Timothy in prayer. Since we’re not apostles, we can’t write God-inspired letters, and in fact don’t need to since we can point our friends to the preserved God-inspired words we have in the Scriptures. Yet we, like Paul, can do the latter. We can *remember our friends in prayer*.

“Night and day I constantly remember you in my prayers,” said Paul to Timothy in 2 Timothy 1:3.^[1] What’s involved in *remembering someone* in prayer? To be honest, it’s a phrase I’ve tossed around loosely before without realizing how biblical it is. We hear of a hurting brother and respond, “Oh, that’s too bad. I’ll remember you in prayer.”

But what does that mean, to *remember* someone in prayer? It certainly wasn’t a flippant cliché for Paul, for as his

letters testify, it's something he did a lot of...

Romans 1:9-10 “God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I *remember* you in my prayers at all times...”

Ephesians 1:16 “I have not stopped giving thanks for you, *remembering* you in my prayers.”

Philippians 1:3 “I thank my God every time I *remember* you.”

Philemon 4 “I always thank my God as I *remember* you in my prayers.”

1 Thessalonians 1:2 “We always thank God for all of you, *mentioning* [same Greek word translated “remember” elsewhere, *mneian*] you in our prayers.”

The Greek word used in each of these texts is *mneian* (which appears seven times in the New Testament). The AV translates it as ‘remembrance,’ ‘mention,’ and ‘memory.’ The Greek-English Lexicon offers this definition: “to recall and to respond by making mention of.” Interestingly, the word for ‘tomb,’ *mnama*, is closely related. Literally a tomb is ‘a sign of remembrance’ (used in Mark 16:2), not just a burial place, but also a place to remember a person that has died.

This summer we’ve been seeking to learn how to pray as Paul prayed, and if we’re going to do that we must learn to *remember people in prayer*. But again, what precisely does that mean?

When I was a young Christian in the seventh grade, I can recall getting down on my knees by my bed at the end of every day and bringing my list to God, “God bless Dad. God bless Mom. God bless my brother Matt and my sister Jennifer. God bless Grandpa and Grandma. God bless my friend Brian, and my friend Buddy, and God bless our dog, Napoleon, our cat Puff,” and on and on the list went. I mentioned them all, fearful that if I missed one something bad might happen.

What does it mean to remember people in prayer? As we finish our summer series today, we’ll seek to address that question. Based on Paul’s example in 2 Timothy 1:3-7, we learn that remembering someone in prayer involves three responsibilities.

I. Remembering someone in prayer involves being intentional (3).

Verse 3 “I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers.”

Second Timothy was the last inspired letter Paul penned. He wrote it around the year AD 67 while isolated in a dark, dank dungeon in Rome. His days were numbered, as he shares in 4:6-7, “For I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith.”

As you may recall, several years earlier Paul had spent some time under house arrest in Rome, as described at the end of the book of Acts, and it was then that he wrote the prison epistles we’ve explored in previous weeks—Ephesians, Philippians, Colossians, and Philemon, written in AD 60-61. But apparently, after those three years of his first incarceration in Rome, Paul was released. He then traveled to Crete where he left Titus behind (Tit 15), and then to Ephesus where he left Timothy behind. He may well have gone to Colosse to see Philemon, as he had planned. He went to Macedonia next. While there, he wrote two letters. One to Titus, and the other to Timothy (1 Timothy). He told Titus he planned on spending the winter in Nicopolis, on the coast of Greece. Then some time later he possibly fulfilled his dream to take the gospel to Spain.

Afterwards Paul revisited Ephesus, where he saw Timothy. He eventually traveled to Troas, where he left his cloak and some books behind with Carpus (II Tim 4:13). Seemingly he ventured to Corinth, and then back to Rome.

Somewhere along the way, Paul was arrested again. Where? We don’t know. Because of preaching the gospel of Jesus Christ, he was imprisoned a second time in Rome, and this time he did *not* have the freedom and comfort of his own hired house. One commentator I read suggested Paul was incarcerated in some dismal underground dungeon with a hole in the ceiling for light and air. He was in chains (1:16). He wore fetters like a criminal (2:9). He was so isolated that Onesiphorus succeeded in finding him only after a painstaking search (1:17).

Tradition says that not long after Paul wrote 2 Timothy, he was condemned to death, taken to the Ostian Way about three miles outside of Rome, and beheaded.

Does that move you? Does it grip your heart to see this great saint fettered unjustly in some hole in the ground? How did Paul deal with his predicament? Was he bitter? Did he lash out with his pen against his cruel captors? No.

In fact, rather than being preoccupied with thoughts of himself, what gripped his heart was the future of the gospel. We know that because, with his own execution staring him in the face, Paul wrote this letter, 2 Timothy, to encourage Timothy.

Why did Timothy need encouragement? For over fifteen years, since the day he was recruited for gospel ministry,

Timothy had been Paul's assistant, a "second man," if you will. In one commentator's words, Timothy was the kind of guy who would "rather lean than lead."^[2] When he needed guidance, Paul was there. But soon, Paul would *not* be there, which meant that Timothy would face new leadership responsibilities without his mentor.

That's why Paul wrote this letter. I've benefited from the outline provided by John Stott who suggests that Paul gave Timothy (and us!) four charges in this letter:

Chapter 1—The charge to guard the gospel (1:14).

Chapter 2—The charge to suffer for the gospel (2:3, 8, 9).

Chapter 3—The charge to continue in the gospel (3:13, 14).

Chapter 4—The charge to proclaim the gospel (4:1-2).

With that background in mind, let's ponder carefully Paul's prayer. I've suggested that remembering someone in prayer involves being *intentional*. Prayer doesn't just happen. We must get intentional, and Paul did so in three ways.

A. Paul did so by expressing thanks. He writes in verse 3, "I thank God." What a way to begin a letter from death row! Paul could do so only because of God's grace (which he just mentioned in verse 2) and his own *clear conscience* (which he mentions in verse 3). People who don't know what God has done for them by His grace and who lack a clear conscience by His grace *won't* give thanks in hard times. But Paul did. He thanked God, and specifically he thanked God for Timothy.

Please note the connection. Paul's thanking God for Timothy and Paul's remembering Timothy in prayer went hand in hand. If you're truly thankful to God for someone, you remember them in prayer. And as you remember them in prayer, you express your thankfulness to God for them.

Paul appreciated the people God brought into his life. In fact, in this letter alone he mentions twenty-two names—Onesiphorus, Luke, Mark, Tychicus, Carpus, Priscilla and Aquila, Erastus, Trophimus, Eubulus, Pudens, Linus, and Claudia, to name a few.

Do you know what that list of names says to me? The most important things in life are not *things*, but *relationships*, first a relationship with God through Jesus Christ, and then relationships with people. Jesus Himself said so in Matthew 22:37-40, "Love the Lord...love your neighbor...All the Law and the Prophets hang on these two commandments."

Know this. I can have a six figure salary, a \$350,000 house, a sports car in the garage, and be miserable... *if* my relationships are out of whack. On the other hand, I can be chained in a dark dungeon, and be content. How so? Ask Paul. By knowing that I am right with God, and right with my fellow man.

I found the following observation by John MacArthur helpful, "While Paul was incarcerated in the dark, damp, dangerous, filthy, and stinking Roman prison, he nevertheless rejoiced that the Lord had given him the privilege of knowing and discipling Timothy. He was not bitter or resentful. He had no anger or hatred for those who placed him in prison or for the hardened and brutal criminals who were beside him. He did not lament the unjust and cruel execution he knew soon awaited him. His thoughts were on his sovereign God and on the memories of his beloved son in the spirit..."^[3]

Paul demonstrated being intentional, first, by expressing thanks. Notice secondly...

B. Paul did so as part of his service to God. "I thank God, *whom I serve, as my forefathers did.*" Paul saw himself as a servant of the Living God. He served God by preaching, yes, but also by remembering people in prayer. *Whom I serve as I...remember you in my prayers*, he told Timothy. Do you see prayer as an active of service? Paul did. And as any act of service, it requires self-denying intentionality.

C. Paul did so night and day. "As *night and day I constantly remember you in my prayers.*" It's worth noting that from inside his dark dungeon Paul probably never saw the external light necessary to distinguish day and night. Yet his point is clear. He prayed for Timothy all the time.

If we're going to remember people in prayer, we must be *intentional*. We must not be like the man in the following illustration:

"Lillian Guild tells an amusing story of an occasion when she and her husband were driving along and happened to notice a late-model Cadillac with its hood up, parked at the side of the road. Its driver appeared somewhat perplexed and agitated. Mrs. Guild and her husband pulled over to see if they could offer assistance. They stranded driver hastily and somewhat sheepishly explained that he had known when he left home that he was rather low on fuel, but he had been in a great hurry to get to an important business meeting so he had not taken time to fill up his tank. The Cadillac needed nothing more than refueling. The Guilds happened to have a spare gallon of fuel with them, so they emptied it into the thirsty Cadillac, and told the other driver of a service station a few miles down the road. Thanking them profusely, he sped off."

"Twelve miles or so later, they saw the same car, hood up, stranded at the side of the road. The same driver, no

less bemused than the first time, and even more agitated, was pathetically grateful when they pulled over again. You guessed it: he was in such a hurry for his business meeting that he had decided to skip the service station and press on in the dim hope that the gallon he had received would take him to his destination.”

D. A. Carson, who recorded that story, offers this follow-up, “It is hard to believe anyone would be so stupid, until we remember that that is exactly how many of us go about the business of Christian living. We are so busy pressing on to the next item on the agenda that we choose not to pause for fuel. Sadly, Christian leaders may be among the worst offenders. Faced with constant and urgent demands, they find it easy to neglect their calling to the ministry of the Word and prayer because they are so busy. Indeed, they are tempted to invest all of their activity with transcendental significance, so that although their relative prayerlessness quietly gnaws away at the back of their awareness, the noise and pain can be swamped by the sheer importance of all the things they are busily doing.”

“Of course, they tell themselves, in their heart of hearts praying is of utmost importance. It’s just that the overburdened calendar ensures that this month prayer cannot be given the attention it deserves.”^[4]

If we’re going to remember people in prayer, we need to get intentional. Let me give you some practical suggestions for “remembering people in prayer.” Here’s a basic one. If you say you’ll do it, then do it! If someone asks you to pray for them, and you say you will, then do it right then. Don’t wait. Begin right away.

Another suggestion, develop a prayer schedule and use a prayer system. Jesus began his day by going to a solitary place and praying (Mark 1:35). Concerning Daniel we read in Daniel 6:10, “Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before.” Here are a couple of “systems” for remembering people in prayer. One is to use your church directory and take a page or two each day, praying your way through your church family each week. As you read their names, thank God for them and as needs come to mind, ask God to work in their behalf, for His honor. Another system, the one I’m currently using, is to take several 3x5 cards, one for each day of the week, and pray for people by topic. For instance, on Mondays I pray for various ministries and leaders (like ABWE, NANC, Scioto Hills Camp, etc), on Tuesdays for our country leaders, on Wednesdays for missionaries, on Thursdays for personal friends, and on Fridays for my extended family.

D. A. Carson says it well, “It matters little whether you are the mother of active children who drain away your energy, an important executive in a major multinational corporation, a graduate student cramming for impending comprehensives, a plumber working overtime to put your children through college, or a pastor of a large church putting in ninety-hour weeks: at the end of the day, if you are too busy to pray, you are too busy. Cut something out.”^[5]

And I would add, *get intentional* about it. If we are going to remember people in prayer we must be *intentional*. Here’s a second responsibility...

II. Remembering someone in prayer involves being interested (4-7).

As you listen to the following words, there can be no doubt that Paul was *interested in Timothy*. He writes in verses 4-7, “Recalling your tears, I long to see you, so that I may be filled with joy. I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also. 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 did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.”

Paul communicates his interest in Timothy by sharing four things he remembered.

A. Paul remembered Timothy’s tears (4). “Recalling your tears,” he says. What do those words imply? That Paul got close enough to Timothy to see his tears! Apparently, the last time Paul had seen his spiritual son, Timothy broke down and cried. Perhaps Timothy was there when the Roman soldiers hauled off Paul in chains.

Paul took time to think about people, especially people whom he loved. And he did love Timothy. “I long to see you,” he continues in verse 4, “so that I may be filled with joy.”

That may sound like Paul’s interest in seeing Timothy is merely self-motivated, but it’s not. Yes, Paul wanted to see Timothy, and in fact later in the letter will give him these instructions; in 4:9, “Do your best to come to me quickly;” and in 4:21, “Do your best to get here before winter.” There’s no doubt that seeing Timothy would benefit Paul, but it would benefit Timothy, too. If Timothy came to Rome, that would mean that Timothy faced his fear, and that would give Paul the greatest joy, for that would indicate that Timothy was back in the game, ready to stand for the gospel even if it cost him his life.

B. Paul remembered Timothy’s faith (5). “I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.”

Timothy’s father, a Greek, was not a believer in the God of the Bible (Acts 16:1). But his mother was, and so was his grandmother. Paul says that faith *lived* in them.

That's interesting. Paul describes faith as something that *lives* in a person. When it is living in a person, as in the case of Timothy and his mother and grandmother, it produces visible effects that others can see and later remember. That would indicate that...

1. *Faith is more than agreeing with some facts about Jesus.* It's true that Jesus Christ lived a perfect life, died in the place of sinners on a cross to provide a basis for their forgiveness, and rose again on the third day. Those are historical facts. But merely agreeing with those facts isn't faith, nor does merely agreeing with those facts save a sinner from the wrath of God.

Swindoll points out the all too prevalent notion concerning repentance, "Repentance is what a man does on Sunday for what he did on Saturday and intends to do on Monday." That's not biblical repentance, and mere intellectual assent to Jesus is not biblical faith. What is faith?

By definition, to have faith means to believe, to trust, to have confidence in, to be persuaded of something. Of what? Actually, of *whom*. Notice the content of Paul's own faith specified in verse 12, "I know **whom** I have believed, and am convinced that **he** is able to guard what I have entrusted to him for that day." That's what faith is...

2. *Faith is trusting in the person and accomplishments of Jesus.* Yes, faith is a person (in this case a sinner named Timothy) trusting in another person, namely in Jesus Christ, and specifically trusting that what Jesus Christ accomplished on the cross and at the empty tomb, He accomplished for the benefit of the believing sinner. And when real faith is present, it is living, that is, it shows up in the life of the person who possesses it.

Take note, moms and dads. We can't give our children faith. We can't inject it into their blood. We can't force them to have faith in Jesus Christ. What can we do? We can model faith. We can give our children a pattern of faith, as Timothy's mother and grandmother did for him. But only God can produce faith, and He does so by His grace (Eph 2:8), through the instrument of His preached Word (Rom 10:17), and by His sovereign will (John 1:13).

Several years ago I read the biography of Dietrich Bonhoeffer, a German pastor during the second world war and one of the few that saw through the godless intent of the Nazi machine. He was ultimately arrested and imprisoned for his actions, and on April 9, 1945, he was transported to Flossenburg Concentration Camp, and executed.

While in prison, Bonhoeffer wrote the following perspective of faith: "One must completely abandon any attempt to make something of oneself, whether it be a saint, or a converted sinner, or a churchman. In so doing we throw ourselves completely into the arms of God, taking seriously, not our own sufferings, but those of God in the world—watching with Christ in Gethsemane. That, I think, is faith."^[6]

Does that describe you? Have you thrown yourself completely into the arms of God, taking seriously, not your own sufferings, but those accomplished by God in the world in the person of His Son, Jesus Christ? That, indeed, is faith.

Paul says he remembered Timothy's tears, his faith, and thirdly...

C. Paul remembered Timothy's giftedness for ministry (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."

Timothy had a gift, says Paul. What gift is he talking about? He uses the Greek word *charisma*, literally 'grace-gift.' It's a broad word in the New Testament. Sometimes it refers to general gifts God gives us, but here it has a special sense.

How did Tim receive this gift? "Through the laying on of my hands," says Paul. Paul used the same imagery back in 1 Timothy 4:14, "Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you."

Paul seems to have in mind Timothy's commissioning or ordination service years earlier in his home church. "The elders laid their hands on you, Timothy, mine included. Remember? Words were spoken about you Timothy (see Acts 16:2), prophecies about the significant role the Holy Spirit had for you in gospel ministry. God gave you a gift, my son. He called you into His service! He gave you a special endowment so you could fulfill that service. Now fan that gift into flames!" And fourthly...

D. Paul remembered Timothy's timidity (7). "For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline." Why is Paul telling Timothy this? He knew these truths, didn't he, that God didn't give us a spirit of timidity but of power, love, and self-discipline? Sure he knew them, but he was struggling, and Paul knew it.

That's the point. Paul took a genuine interest in Timothy. He knew all about his tears, his faith, his giftedness for ministry, even his timidity. He knew about these things because he loved this young man.

Beloved, if we're going to engage in the ministry of remembering people in prayer, we must *be interested in them*. A couple of weeks ago while in Brazil, ninety year old Willard Stull took me by the arm and said, "I can still picture being in your house some twenty years ago, with you, and Sherry, and little Julie. You'd just moved there, and the

living room was empty. You had hardly any furniture...” And he continued to describe the scene and the details of our lives then and since. I have no question that this dear brother remembers my family in prayer, and I know it because he has taken a genuine *interest* in us.

Do people know that you are interested in them? When you’re with people, and especially with your church family members, what do you talk about, them or *you*? Do you ask questions to find out about their interests and needs? Do you know them well enough to know if they’re shedding tears, or struggling in their faith, or wavering in the use of their giftedness, or giving in to their timidity? Paul made it a point to know.

“I need help learning how to do this,” you acknowledge. “I’m such a private person—self-focused is more accurate. I don’t even know what’s going on in the lives of my church family members. What can I do about it?” Here’s a practical suggestion. Start coming to our Sunday evening and Wednesday evening services. Those are the services when we take time to share about the needs in our lives and ministries. Last Wednesday we heard a grandfather bear his soul with us about his faith-struggle concerning his grandchildren, and we prayed together. And I continue to *remember him in prayer*. You can’t pray about what you don’t know, so make our Sunday evening church family services and our Wednesday evening prayer services a priority on your schedule.

Remembering someone in prayer involves a third responsibility. First, we must be intentional. Second, we must be interested. And thirdly...

III. Remembering someone in prayer involves being an intercessor.

I’m making an assumption, and I’ll acknowledge it. Paul doesn’t say in our text that he asked God to do anything in Timothy’s behalf. He just says, “I remember you in my prayers.” Yet based on Paul’s other prayers which we’ve examined in detail this summer, we know that when Paul prayed for people, he brought specific requests to God. Surely, he did the same with Timothy. That’s my assumption. Surely...

A. What Timothy needed, Paul asked God to provide. And what did Timothy need? I think he needed the very things Paul just talked to him about. Behind the apostle’s words are these unspoken requests to Timothy. Timothy...

1. *Let your faith show.* Yes, I remember your faith in the past, but let it show again in the present. How?

2. *Use your God-given gift.* You have a gift, Timothy, a calling and the spiritual equipment necessary to fulfill that gospel calling. Now use it.

3. *Don’t give in to your fears.* I know you’re timid by nature, but don’t be ashamed of the gospel or of me (verse 8). Face your fears and join me in suffering, if necessary, by the power of God who saved and called us (verses 8b-9). And...

4. *Exhibit the power, love, and self-discipline God has given you.* You have what it takes, my son. Now use it.

I know it’s an assumption, but I think it has merit. If Paul talked to Timothy about these provisions and needs, surely he was talking to God about them, too! And that’s called intercession. What Timothy needed, Paul asked God to provide. Furthermore...

B. What Timothy needed, Paul affirmed God had provided (4:22). I want you to see the final inspired words the apostle Paul ever wrote, the words with which he closed this letter in 4:22, “The Lord be with your spirit. Grace be with you.”

What did Timothy need? That verse sums it up.

1. *Timothy needed the presence of the Lord.* Remember, Timothy had a timid spirit, and yet what he needed Paul affirmed he had, declaring, “The Lord be with your spirit.” That’s both a statement of fact and a request. The Lord be with your spirit, Timothy, and know that He is.

2. *Timothy needed grace, and so do we.* The final “you” is actually plural. When Paul says, “Grace be with you,” he uses a word that indicates this letter was intended, not only for Timothy, but for public reading. The believers where Timothy served needed grace, too, and so do all of God’s people, including us. And what we need, God has lavishly provides for us in Christ. *Grace be with you.*

What’s involved in remembering people in prayer? Be intentional. Be interested. And be an intercessor.

Make It Personal: Since you can’t remember what you don’t know...consider three closing charges.

1. *Make sure you know the Lord.* Prayer is talking to the Lord, but you can’t talk to Him unless you know Him, and you can’t know Him unless you know His Son personally. Do you?

2. *Make sure you know the Lord’s servants.* Paul remembered Timothy in prayer, and did the same for hundreds of others, as his letters indicate. He could *pray* for God’s people because he *knew* them. Do you know the things that

are on the heart of your Sunday School teacher and classmates? How about your deacon and deacon care group members? Your missionaries? Your pastors? To pray effectively, it's vital to know.

3. *Make sure you're talking with the Lord about what you know.* May God help us to be people who truly remember one another in prayer!

****Note:** This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

[1] KJV "...without ceasing I have remembrance of thee in my prayers night and day." ASV "I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day."

[2] Timothy had three strikes against him. One, he was relatively young (1 Tim 4:12; 2 Tim 2:22), probably in his mid 30's. Two, he apparently was prone to illness (1 Tim 5:23). And three, he was timid by temperament (naturally shy; an introvert).

[3] John MacArthur, *Second Timothy*, p. 4.

[4] As told by D. A. Carson, *A Call to Spiritual Reformation*, pp. 111-2.

[5] D. A. Carson, p. 114.

[6] *A Spoke in Wheel*, p. 170