

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: February 4, 2018

Sermon Title: I Am Not Ashamed of the Gospel of Jesus Christ

Sermon Series: Second Timothy

Text: 2 Tim. 1:1, 2

Author: Patrick J. Griffiths ©2018

Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: February 4, 2018
Title: "I Am Not Ashamed of the Gospel of Jesus Christ"
Text: 1 Timothy 1:1, 2; INTRODUCTION
Theme: The Gospel is worthy of our steadfastness and suffering.

Introduction:

I do not know if you have ever had the experience, but I know you know of what I am about to say. I'm not overly fond of heights and when you are really high up with someone who is leading you they will tell you, "Don't look down, and look at me." Almost inevitably, you look down! It is the same idea when a child is scared of something, you tell them to keep looking at you even though all "hell" is unfolding around you. Focus matters. What we look at matters. Peter learned this principle when he got out of the boat in Mathew 14:22-33. Peter seemed to have the same problem in John 21.

- ²⁰ "Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on His bosom at the supper and said, 'Lord, who is the one who betrays You?' ²¹ So Peter seeing him said to Jesus, 'Lord, and what about this man?' ²² **Jesus said to him, 'If I want him to remain until I come, what is that to you? You follow Me!'** ²³ Therefore this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only, 'If I want him to remain until I come, what is that to you?' ²⁴ This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true. ²⁵ And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written" (John 21:20-25).

Martha seemed to have the same problem in Luke 10:38-42. We are distracted by many things, but only one thing matters. "Look at me!" This is what Paul says to his son Timothy. "Timothy, Look at me!" Timothy was to look at Paul and to what Paul pointed. You might look at me, but look at what I point to. That is Paul's point.

If we knew we were going to die, what would we do and what would we say? I would think we would weigh careful our actions and our words. From my perspective, our death is imminent. We are going to die. Apart from the coming of Jesus, every one of us will die, some sooner and others later. In light of our imminent death, what will we do and what will we say?

There are two responses to this introduction. First, if you do not know Jesus, then I would encourage you to settle that matter right now. Second, as a believer, if you are looking back and living with regret, then you do not understand how invasive and powerful God's control is over your life. The intent of the question is not to produce guilt, regret, or shame. The intent is to awaken you to the fact that you are going to die, let us do so well. Living and dying well is owning your own life and seeing it in light of God's overarching *Story*. Let us consider this from our new study in 2 Timothy.

I really do not think this is a hard question to answer. I think I would gather those whom I love most around me and speak words of love and encouragement to them. This is what I am planning right now. I wish to make sure my spouse is cared for and my children and grandchildren know just how much I love them and how proud I am of them. I would want them to know that I love Jesus and His church and nothing else can compare to Him. This is what I would do and say and this is what I am doing and saying.

Here we sit with the apostle Paul as he writes his last will and testament to Timothy. Why is this letter so significant? "Paul understood that the ministry would only become more difficult for Timothy with the apostle's impending death. Paul knew that Timothy's task of keeping the church within the bounds of sound doctrine while encouraging believers to live their lives well for the sake of Christ would be an often thankless and difficult task."¹ What he does and says are weighty. Let us listen in and learn.

What does Paul say, what is he doing? There are several themes running through this Letter. They are interwoven with each other to form a whole. Some reflect what is primary and others are consequences as a result of the primary. We will note these themes as we work through our introduction to the Letter.

THE BIG PICTURE:

Paul has written 1 Timothy about four years earlier. Titus is "wedged" between the two and now as he languishes in a Roman Prison, he writes his farewell Letter to Timothy.

Outline:

As an introduction, there are certain questions we can and should address to familiarize ourselves with its content and to maximize our benefit in our study of it. The intent is to hear through the text the voice of God.

I. From whom?

"Second Timothy is very personal. It is a final letter to a close friend and coworker. Paul encourages Timothy to continue in faithfulness and offers his own life as an example for Timothy to follow. What he calls on Timothy to do, he himself has done already."²

We recognize the personal nature of this Letter, but I do not think we can grasp the deep emotion this Letter invokes. Timothy looked at the apostle as a Father figure and Paul saw Timothy as a son. Each saw in the other that familial figure that the other lacked. Paul references Timothy's tears (1:4) for him at his departure. Timothy saw a fearless apostle who stood with him and in front of him against the assaults of the enemy. I would suppose that Paul often shielded Timothy from physical harm in threatening situations. Now Timothy sees his friend, father figure, and spiritual hero alone and weak. Paul is in his twilight years. He is fading. Where there was once a robust and unstoppable force, now he crawled along on uncertain ground. If Timothy is young, reserved, and timid, Paul appears feeble and old. Paul's clarity is fading and his physical strength is waning. Timothy sees Paul stumbling and shaky. He is forgetting things and misplacing items. Timothy remembers a robust apostle, now he reads of one who is alone and cold. Perhaps Paul is being marginalized by the next generation of Christian workers/leaders/apostles. Paul "feels" this. Timothy remembers and perhaps reminds his peers of the lion's roar. Paul is probably legendary inside of Christian circles, but what once was isn't any more.

It is this pathos, this passion, this familial tie that plunges the depths of human attachment. This is the emotion this Letter reflects and we must read it against this backdrop.

Paul writes from prison as an abandoned and lonely individual. He has deep concern for Timothy as he pastors a local church that has error present. Paul calls Timothy to fight the good fight, not to be ashamed of the gospel, and to finish well. Paul sees himself as having done so.

II. To whom?

His younger disciple has been trained by Paul and knows what he is to do. From afar, he reads of his aging teacher, father figure, and friend. Timothy is concerned for him. Timothy loves the Lord Jesus and His church, but he is fully aware of the persistent threat against sound teaching. There is notable tension within the church against the false teachers/teaching.

III. Where are they?

Paul writes from Rome to Ephesus.

“Paul wrote 2 Timothy from a dark and damp Roman prison cell, just before his death in AD 67. The Roman emperor Nero had been slowly descending into madness since his ascent to the throne in AD 54, a process exacerbated by the great fire of Rome in AD 64 that burned half the city. With the residents of Rome in an uproar, Christians became a convenient target for Nero, who used believers as scapegoats for his city’s own lack of preparedness. Paul was one of those caught up in this persecution and was beheaded by Roman officials soon after writing this letter.”³

IV. When was it written?

Second Timothy is Paul’s last Letter before he dies. It is written approximately four years after 1 Timothy and Titus. It says basically the same thing. If Paul is keeping the main thing the main thing, would we not suspect it would be the same?

“Paul probably wrote 2 Timothy during a second imprisonment in Rome following a fourth missionary journey that is not recorded in Acts. Expecting that death would come soon, Paul wrote this “farewell” letter to Timothy, who was at Ephesus, urging him to stand firm and asking him to come for one final visit.”⁴

“The date of 2 Timothy is shortly before Paul’s death (cf. 1:16; 2:9; 4:13). In many respects, this epistle is his last will and testament.”⁵

“After Paul’s release from prison in Rome in a.d. 62 (Ac 28) and after his fourth missionary journey (see map, pp. 2486–2487), during which he wrote 1 Timothy and Titus, Paul was again imprisoned under Emperor Nero c. 66–67. It was during this time that he wrote 2 Timothy (see chart, p. 2261). In contrast to his first imprisonment, when he lived in a ‘rented house’ (Ac 28:30; see note there), he now languished in a cold dungeon (see 4:13 and note), chained like a common

criminal (1:16; 2:9). His friends even had a hard time finding out where he was being kept (1:17). Paul knew that his work was done and that his life was nearly at an end (4:6-8)."⁶

Nero's Rome

"The **Great Fire of Rome** was an urban fire in the year AD 64. It caused widespread devastation, before being brought under control after six days. Differing accounts either blame Emperor Nero for initiating the fire or credit him with organizing measures to contain it and provide relief for refugees. According to Tacitus, of Rome's 14 districts, 3 were completely devastated, 7 more were reduced to a few scorched and mangled ruins and only 4 completely escaped damage. According to Tacitus and later Christians, Nero blamed the devastation on the Christian community in the city, initiating the empire's first persecution against the Christians."⁷

The Neronian persecution was vicious indeed. Tacitus (c. A.D. 60-120), a Roman historian, has preserved a record of this situation. We quote the following from his *Annals* (XV.44).

"And so, to get rid of this rumor, Nero set up [i.e., falsely accused] as the culprits and punished with the utmost refinement of cruelty a class hated for their abominations, who are commonly called Christians. Christus, from whom their name is derived, was executed at the hands of the procurator Pontius Pilate in the reign of Tiberius. Checked for a moment, this pernicious superstition again broke out, not only in Judea, the source of the evil, but even in Rome.... Accordingly, arrest was first made of those who confessed [to being Christians]; then, on their evidence, an immense multitude was convicted, not so much on the charge of arson as because of [their] hatred for the human race. Besides being put to death they were made to serve as objects of amusement; they were clothed in the hides of beasts and torn to death by dogs; others were crucified, others set on fire to serve to illuminate the night when daylight failed. Nero had thrown open his grounds for the display, and was putting on a show in the circus, where he mingled with the people in the dress of charioteer or drove about in his chariot. All this gave rise to a feeling of pity, even towards men whose guilt merited the most exemplary punishment; for it was felt that they were being destroyed not for the public good but to gratify the cruelty of an individual."⁸

According to the historian Eusebius, Nero beheaded Paul and had Peter crucified (II.25).

V. Why is it written?

Paul is isolated and alone.

The church is under attack and he is concerned for Timothy and the church.

Reasons for Writing

Paul had three reasons for writing to Timothy at this time:

1. **Paul was lonely.** Phygelus and Hermogenes, "everyone in the province of Asia" (1:15), and Demas (4:10) had deserted him. Crescens, Titus and Tychicus were away (4:10-12), and only Luke was with him (4:11). Paul wanted very much for Timothy to join him also. Timothy was his "fellow worker" (Ro 16:21), who "as a son with his father" (Php 2:22 ; see note there) had served closely with Paul (see 1Co 4:17). Of him Paul could say, "I have no one else like him" (Php 2:20). Paul longed for Timothy (1:4) and twice asked him to

come soon (4:9,21). For more information on Timothy see Introduction to 1 Timothy: Recipient.

2. **Paul was concerned** about the welfare of the churches during this time of persecution under Nero, and he admonishes Timothy to guard the gospel (1:14), to persevere in it (3:14), to keep on preaching it (4:2) and, if necessary, to suffer for it (1:8; 2:3).⁹
3. "To give him by letter a last warning as to the heresies, the germs of which were then being scattered in the Churches. Hence he writes a series of exhortations to faithfulness, and zeal for sound doctrine, and patience amidst trials."¹⁰

VI. What is the structure of the Address?

"The genre of 2 Timothy is at least similar to the farewell discourse, and many would classify it as such. There are famous farewell discourses in the Bible—e.g., by Moses (the book of Deuteronomy), Joshua (Joshua 23–24), David (1 Chronicles 28–29), and Jesus (the Upper Room Discourse, John 14–16). Conventional motifs include the speaker's announcement of his imminent departure, directives to keep God's commandments, predictions of what will happen after the speaker's departure, words of comfort and instruction for the benefit of those who will survive the speaker, and appeals to the addressees to remember what the speaker has taught. If 2 Timothy, Paul's last letter, is read with these features in mind, the book will fall neatly into place. Paul's charges to Timothy in this letter are not limited to a specific situation (as 1 Timothy was) but are what Paul most wants Timothy to heed for the rest of his life and ministry—the last word from a spiritual father. The reader is led to share Paul's reflective mood as he looks back over past experiences."¹¹

"Sometimes we're especially interested in people's final words. We often expect wisdom and special insight from those preparing to die, so our lives might be richer for what we learn from their perspective. Examples from modern literature may come to mind (recent bestsellers such as *The Last Lecture*, *Tuesdays with Morrie*, and the novel *Gilead*), but they have ancient forerunners. Think of testaments, literature in which an about-to-die leader offers reflections on a life lived and advice to family or friends who will live on. Examples include Genesis 49:1-28, 1 Kings 2:1-9, Acts 21:17-38, several extrabiblical writings (such as the *Testaments of the Twelve Patriarchs*), and the letter we call Second Timothy."¹²

VII. What are its "themes?"

"Paul gives Timothy a bold, clear call to continue in the gospel despite suffering."¹³

"The theme of this short epistle is bound up with the fact that this is both Paul's last letter and it is to his closest companion. Although the apostle could have dwelt on his own accomplishments, he is more interested in making sure that Timothy is prepared to carry on the work. The double emphasis seen throughout is on endurance and faithfulness to the truth. The theme might be summed up this way: "Persevere in the proclamation of the gospel."¹⁴

“The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.”¹⁵

Second Timothy is a bold, clear call for perseverance in the gospel in spite of suffering. Paul calls on his young coworker to continue the fight of faith, even as Paul approaches the end of his own life.

1. Suffering is a standard part of Christian experience.
2 Timothy 1:8, 12; 2:3, 9; 3:11-12; 4:5, 14-18
2. The Christian response to suffering is faithful perseverance by God's power.
2 Timothy 1:8; 2:1, 11-13; 4:1-8
3. The gospel is the ground for the Christian's endurance.
2 Timothy 1:9-11; 2:8-10
4. The Scriptures have power to save and preserve.
2 Timothy 2:15; 3:15-17; 4:1-2
5. True believers will persevere; failure to persevere proves one is not converted.
2 Timothy 2:11-13, 19; 3:14; 4:7, 10
6. False teaching is deadly and must be dealt with firmly.
2 Timothy 2:16-18, 23-26; 3:1-9; 4:3-5¹⁶

“So concerned was Paul to warn Timothy and those he pastored of the dangers of false teachers that he invoked the story of the Egyptian magicians who opposed Moses (Exodus 7:11, 22; 8:7, 18, 19; 9:11). Although their names are not mentioned in the Old Testament, tradition has it that these men instigated the building of the golden calf and were killed with the rest of the idolaters (Exodus 32). Paul predicts the same fate for those who resist the truth of Christ, their folly eventually being made “clear to everyone” (2 Timothy 3:9).”¹⁷

VIII. What is to be our take away?

Life might not look like you want it to.

Stay the course and finish well.

The truth and church will always be under attack. Do not panic.

Learn to stay the course and finish well.

1. Opening (2 Tim. 1:1-2)
2. Exhortation to Endurance for the Gospel (2 Tim. 1:3-2:13)
 1. Thanksgiving for Timothy's sincere faith (2 Tim. 1:3-5)
 2. A call to bold endurance in ministry, part 1 (2 Tim. 1:6-14)
 3. Examples, positive and negative (2 Tim. 1:15-18)
 4. A call to bold endurance in ministry, part 2 (2 Tim. 2:1-13)
3. Dealing with False Teachers (2 Tim. 2:14-3:9)
 1. Timothy in contrast to the false teachers (2 Tim. 2:14-26)
 2. Description of the false teachers (2 Tim. 3:1-9)
4. Exhortation to Timothy in Contrast to False Teachers (2 Tim. 3:10-4:8)

1. Call to hold fast to Scripture and Paul's example (2 Tim. 3:10-17)
2. The ultimate charge (2 Tim. 4:1-8)
5. Conclusion (2 Tim. 4:9-22)¹⁸

While walking on the Ice Age Trail for the Frozen Otter it had become dark and the path was marked by rocks and roots. Up and down we went mile after mile. At one point, Pastor Giles asked me if I saw a yellow marker. Well I plowed ahead and assured him we were okay. But his question cast doubt in my thinking. It is like leaving your house and having your spouse ask you if you locked the door. You might have but because the question is asked you begin to wonder whether or not you did? Well, once he asked me if I saw a yellow marker I began to look and shortly had to admit I had not. We had to turn around until we found a yellow marker and then and only then we knew we were on the right path.

I was completely confident of the path until I was asked. Let me ask you this question, "Have you seen a yellow marker lately?" Those markers assure us that we are still on the right path. It is only as we keep the main thing, the main thing that we will see those yellow markers. Friends, if you do not see the yellow marker, then let me encourage you to turn around and find the marker. It does not matter if you are making great time if you cannot see the yellow marker.

Shepherding the Sheep: (What is the NEXT STEP?)

At the front end of our study I asked a simple question, "What would you do or say if you knew you were going to die?" Friends, let me tell you that you are going to die. Your death is imminent. What would you do or say in light of this imminent death?

If your response is based on activity, then you are probably thinking selfishly. If your response is based on relationships, then you are probably thinking gospel.

"Second Timothy brings us to the brink of death, forcing us to consider its reality and how we might react when faced with it. Paul's response instructs us still today. His mind was not on himself, dwelling on the injustice that had befallen him. Instead, trusting that God had him right where He wanted him, the aging apostle turned his attention to others, specifically to the church and to his young protégé, Timothy. Where do you hope your thoughts linger as you come to the end of your days?"¹⁹

1. Know what the **GOSPEL** is.
2. **FOLLOW** the **GOSPEL/JESUS**.
3. The **DEVIL** and his **MINIONS** are going to **HATE** you.
4. Be an **ENCOURAGEMENT** to others who are **FOLLOWING JESUS**.
5. Is **JESUS** worth suffering over?
6. Because this is all about **JESUS**, His church must spare no expense **emotionally and physically** in keeping the main thing; the main thing.

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- ¹ <http://www.insight.org/resources/bible/the-pauline-epistles/second-timothy>
 - ² <https://www.esv.org/resources/esv-global-study-bible/introduction-to-2-timothy/>
 - ³ <http://www.insight.org/resources/bible/the-pauline-epistles/second-timothy>
 - ⁴ <https://www.esv.org/resources/esv-global-study-bible/introduction-to-2-timothy/>
 - ⁵ <https://bible.org/seriespage/16-2-timothy-introduction-argument-and-outline>
 - ⁶ <https://www.biblica.com/resources/scholar-notes/niv-study-bible/intro-to-2-timothy/>
 - ⁷ https://en.wikipedia.org/wiki/Great_Fire_of_Rome
 - ⁸ <https://www.christiancourier.com/articles/623-nero-caesar-and-the-christian-faith>
 - ⁹ <https://www.biblica.com/resources/scholar-notes/niv-study-bible/intro-to-2-timothy/>
 - ¹⁰ <https://www.biblestudytools.com/commentaries/jamieson-fausset-brown/2-timothy/2-timothy-introduction.html>
 - ¹¹ <https://www.thegospelcoalition.org/course/2-timothy-introduction/#genre-setting>
 - ¹² https://www.workingpreacher.org/preaching.aspx?commentary_id=1834
 - ¹³ <https://www.esv.org/resources/esv-global-study-bible/introduction-to-2-timothy/>
 - ¹⁴ <https://bible.org/seriespage/16-2-timothy-introduction-argument-and-outline>
 - ¹⁵ https://en.wikipedia.org/wiki/Second_Epistle_to_Timothy
 - ¹⁶ <https://www.thegospelcoalition.org/course/2-timothy-introduction/#themes-background>
 - ¹⁷ <https://www.gotquestions.org/Book-of-2-Timothy.html>
 - ¹⁸ <https://www.thegospelcoalition.org/course/2-timothy-introduction/#outline>
 - ¹⁹ <http://www.insight.org/resources/bible/the-pauline-epistles/second-timothy>