

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@waukeshabile.org.

Date: April 8, 2018

Sermon Title: Do not be Ashamed of Jesus

Sermon Series: Second Timothy

Text: 2 Tim. 1:8-18

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: April 8, 2018
Title: Do not be Ashamed of Jesus.
Text: 2 Tim. 1:8-18
Theme: The Gospel calls us to identify openly with Jesus regardless of the cost.

Introduction:

I thank God - Remember (vv. 1-7)

- I remember past faith (vv. 3-5a; general statement)
- I am reminded of your present faith (v. 5b; specific statement; drills down)
- I remind you of future faith (vv. 6, 7)

The remembrance has an object. It is not only the object of faith, but the means of laying hold of faith being faith. It is of interest to think along the lines of Paul's exhortation to Timothy.

- Timothy's Past Calling (vv. 1-7)
- Timothy's Present Courage (vv. 8-12)
- Timothy's Future Conduct (vv. 13, 14)

Therefore - Do Not Be Ashamed (vv. 8-18)

In light of what has just preceded, "8 do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God."

The repeating of the word remember in verses 1-7 and now ashamed in vv. 8-18 expose the emphasis of each paragraph. Our study will follow the emphasis.

I. The exhortation - Do not be ashamed / suffering (v. 8)

Let us begin with the word ashamed.

There is a continued emphasis on denying (2:12, 13) and ashamed (2:15).

"Ashamed" [**anepaischuntos**] hypox in 2 Tim. 2:15.

"Ashamed" [**epaischunomai**] 2 Tim. 1:8, 12, 16.

- It is the same word used in Mark 8:34-38.

³⁴ "And He summoned the crowd with His disciples, and said to them, 'If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. ³⁵For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. ³⁶For what does it profit a man to gain the whole world, and forfeit his soul? ³⁷For what will a man give in exchange for his soul? ³⁸For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels'" (Mark 8:34-38).

There are really only two options before us. We will both confess Jesus and reject ourselves, or we will confess self and reject Jesus.

The idea of ashamed is brought about by denial. The word "deny" occurs in 1 Tim. 5:8 and then in 2 Tim. 2:12, 13, 3:5 and finally in Titus 1:16 and 2:12.

"Deny" [arneomai] 2 Tim. 2:12, 13; 3:5; 1 Tim. 5:8; Titus 1:16; 2:12

- It is the same word used in Matthew 10:32, 33.
 - ³² "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. ³³ But whoever denies Me before men, I will also deny him before My Father who is in heaven" (Matt. 10:32, 33).

The two statements in Matthew 10 are in contrasting parallelism. This same idea is present in the pastorals. It is because of one's confession of Christ they are suffering and imprisoned. To avoid suffering and imprisonment, one denies Jesus.

- "But if any provide not for his own, and specially for those of his own house, he hath **denied the faith**, and is worse than an infidel" (1 Tim. 5:8).
- ¹² "If we suffer, we shall also reign with him: **if we deny him, he also will deny us**: ¹³ If we believe not, yet he abideth faithful: **he cannot deny himself**" (1 Tim. 2:12, 13).
- "Having a form of godliness, but **denying the power thereof**: from such turn away" (2 Tim. 3:5).
- "They profess that they know God; but **in works they deny him**, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:16).
- "Teaching us that, **denying ungodliness and worldly lusts**, we should live soberly, righteously, and godly, in this present world" (Titus 2:12).

In verses 15-18 Paul will speak of those who denied Jesus and avoided suffering. He will do this repeatedly in 2 Timothy.

- All who are in Asia turned away from me (1:15)
- Phygelus and Hermogenes (1:15)
- Hymenaeus and Philetus (2:17)
- Jannes and Jambres (3:8)
- Demas (4:8)
- Alexander the coppersmith (4:14)

He will also speak of those who aligned with the gospel and with Paul (4:19-21).

Q. What is the testimony of the Lord?

A. vv. 8b-11.

- A. The object of our identification is the gospel (v. 8b). When you and I openly identify with the exclusive nature of the gospel, we will suffer.

Not all roads lead to God or heaven. What you believe and who you believe matters. For you and I to publically and openly say there is no other way to heaven apart from Jesus will drive people mad and this could very well result in your suffering. This is what our brothers and sisters worldly wide suffer because of the gospel.

- B. The power of God enables the suffering. The suffering shows the power of God. Suffering is not a sign of weakness, but of strength. It isn't helpless, but hope-filled. It isn't feeble, but effectual.
- C. **The gospel is who, not what.** Jesus is the power of God. He saves us and calls us (v. 9a).

There is no other good news than that brought to us in and through the person and work of Jesus Christ.

- D. The application of the gospel in the life of sinners is not according to their works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity (v. 9).

No one will ever do enough to cancel their sin debt before the Father. Your sin-stained hands will remain sin-stained until and unless you come to Jesus.

- E. The application of the eternal gospel happens in time by the appearance of our Savior Christ Jesus (v. 10a).

Had the Father not sent his Son to be the Savior of the world, all would be lost. Jesus Christ is the focal point on which all of history, past, present, and future swings.

- F. Jesus [i.e. the gospel] abolishes death and bring life and immortality to light through the gospel (v. 10b).

Again, when you and I openly and publically confess that only in Jesus is death destroyed and only in Jesus is life and immortality granted, we will suffer persecution.

- "Knowing this, that our old man is crucified with him, **that the body of sin might be destroyed**, that henceforth we should not serve sin" (Rom. 6:6).
- ²⁴"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; **when he shall have put down all rule** and all authority and power. . . ²⁶ **The last enemy that shall be destroyed is death**" (1 Cor. 15:24, 26).
- ¹³"And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: ¹⁴But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; **which vail is done away in Christ**" (2 Cor. 3:13, 14).

- **“Having abolished in his flesh the enmity**, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace” (Eph. 2:15).
- “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil**” (Heb. 2:14).

G. The gospel has those who proclaim its message to the world (v. 11).

Those who are his, the offspring of the woman’s seed, must confess such truth openly and publically. It becomes apparent that if this message is lost, then the surrounding world exists without hope. Paul seeks to embolden Timothy by pointing out his own example of continued faithfulness.

Reformed Church in America, Synod 1997: Rejected the statement that “divine redemption from sin is only by grace through faith in the perfect work of the Lord Jesus Christ alone, the only mediator between God and humankind.”¹

II. The example - I am not ashamed / suffering (vv. 12-14)

There is a translation variant in verse 12.

- NASB - 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.**
- ESV - ¹² which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and **I am convinced that he is able to guard until that day what has been entrusted to me.**

What has been entrusted to me (Grk “my entrustment,” meaning either (1) “what I have entrusted to him” [his life, destiny, etc.] or (2) “what he has entrusted to me” [the truth of the gospel]). The parallel with v. 14 and use of similar words in the pastorals (1 Tim 6:20; 2 Tim 2:2) argue for the latter sense.²

The gospel is the standard of sound words (v. 13). This same gospel has been entrusted to Paul and is now being entrusted to Timothy. Paul calls Timothy to three things in our text.

- First, **do not be ashamed** of the gospel, but be willing to suffer *for* the gospel (v. 8).
- Second, **retain** the standard of sound words that you have heard from me (v. 13). Again, the retaining is a kernel surrounded by the faith and love that are in Christ Jesus.
- Third, **guard** the treasure entrusted to you (v. 14). This appeal is based on or sourced in the indwelling Holy Spirit.

What is he to retain, what is he to guard? The gospel as just noted.

Paul then closes with an illustration of what He speaks.

III. The illustration – they were ashamed; he was not ashamed (vv. 15-18)

Paul uses hyperbole to describe the deep pain he feels over those who abandoned him. I always find it amazing how lightly we treat the pain and loss one feels when someone rejects them. This rejection is present in friendships, at work, at school, in a neighborhood of friends, with family members, in marriage, as children, and as Pastors of churches. We can be sure that not everyone in Asia turned from Paul, but his hurt was real and deep.

Paul names two of them. They have denied the testimony of our Lord and of Paul his servant.

A. They were ashamed – Phygelus and Hermogenes (v. 15)

“This is the only reference to them anywhere in early Christian writings, so we don’t know any more about them than what we can glean by reading between the lines at this point; but what we find tells a sad story.”³

B. He was not ashamed – Onesiphorus (vv. 16-18)

- ¹⁶ The Lord grant mercy to the house of Onesiphorus,
for he often refreshed me and was not ashamed of my chains;
¹⁷ but when he was in Rome, he eagerly searched for me and found me--
¹⁸ the Lord grant to him to find mercy from the Lord on that day
--and you know very well what services he rendered at Ephesus.

There is a parallelism in the structure. Paul has nothing but praise for Onesiphorus. He desires God’s blessing on him. The same thing he calls Timothy to in verse 8, he illustrates with Onesiphorus. Oh that we all had such individuals in our lives who would eagerly seek us out in our loneliness and pain.

(Shepherding the Sheep: What’s Next?)

To the believing: We are to identify openly with Jesus regardless of the cost.

To the unbelieving: Repent and believe the gospel.

Let us remember where we are in God’s *Story*. We have a suffering Savior who died, was buried, and on the third day he rose from the dead. He is alive. Remember Alexander the coppersmith in 4:15 who strongly opposed Paul’s message? Remember Demas forsook Paul and the testimony of the Lord because he loved this present world in 4:10?

For me, the surprise in our text is the clarity it brings as to what constitutes confession and denial. Do you or do you not align and identify with the person and work of Jesus Christ as God’s answer to your sin issue and eternal glory? It is really that simple.

This is the threat then and now.

¹ <http://www.twoagespilgrims.com/doctrine/inclusivism/>

² <https://net.bible.org/#!/bible/2+Timothy+1:6>

³ Tom Wright, *Paul for Everyone: the Pastoral Letters*, 94.