

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: May 20, 2018

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

Sermon Series: Second Timothy

Text: Pentecost, 2 Timothy, and Us

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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: May 20, 2018
 Title: Pentecost, 2 Timothy, and Us
 Text: Misc.
 Theme: Selecting Elders and Deacons moves God's *Story* forward.
 Introduction:

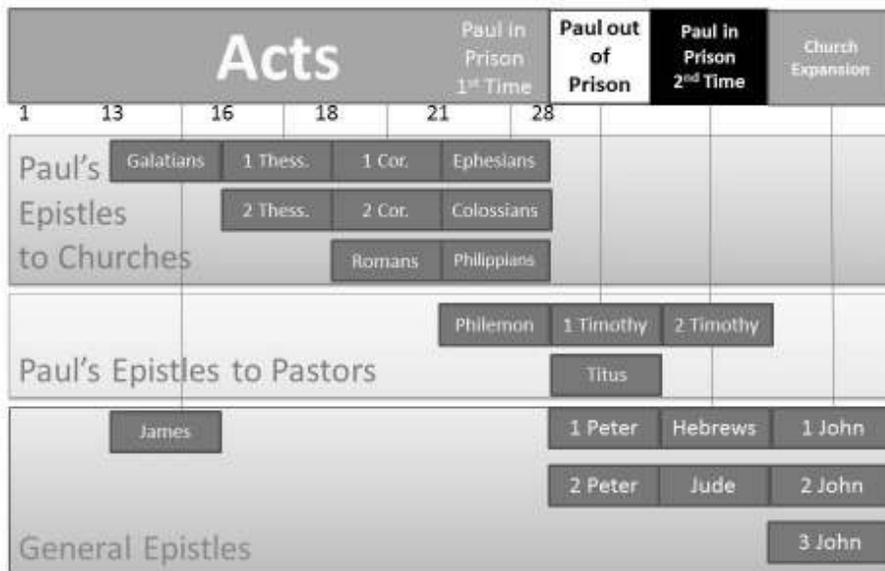
THE BIG PICTURE:

As it relates to the liturgical calendar and the Jewish calendar, Pentecost happens 50 days after Passover. Pentecost is the last of the spring feasts. Jesus fulfilled all of the spring feasts on the day of the historic event. I am of the opinion that he will also fulfill the three remaining fall feasts on the day of the event.

My intent in this study is to show how PENTECOST connects to 2 Timothy and to us as a local church in the 21st century.

Let us begin.

Paul has lived through all of Acts. He was under house arrest in Acts 28 and now we are in Acts "29."



In the Letter of Second Timothy, Paul is in Rome awaiting his death. He is at the end of his life and ministry. What is it that concerns him? And, how does what Paul says in 2 Timothy fit/connect to PENTECOST? Is this Letter purely personal or does it have any theological / missional connections/weight?

In order for us to make the necessary connections, we need to understand the larger drama that began in the Garden, continues to this day, runs through us, and into the future.

Outline:

If we were to consider the study along a **PLOT LINE**, here is what we would see.

I. Going back to the Garden (What is it that God is after? [**Setting the Stage**])

Verses: Gen. 1:26-28; 2:8, 15

Why did God create us and place us in a Garden context? God created us so that we might know and experience the joy he has within himself as Father, Son, and Holy Spirit. This joy is only known and experienced in his presence. This is why we have the statement of God walking in the Garden in the cool of the day (Gen. 3:8; Psalm 16:11). The Garden is the context where this encounter happens.

God's intent for us is to fill the earth with other icons and to expand the boundaries of the Garden until the entire earth becomes a Garden of Eden (Cf. Isa. 11:9; Hab. 2:14; Psalm 72:19).

After the fall, humanity is removed from the Garden and must be restored to God and to the Garden. God's presence becomes the Garden. He is the dwelling place. All of the other imagery simply expands and supports this idea. The means God uses to restore his people to himself is through the PROMISED SEED and the BLOOD PICTURE (Gen. 3:15, 21). Included in this is that of the serpent's seed. The serpent opposes God's purpose of redemption and restoration.

[Inside the PLOT LINE, the TENSION IS RISING] The entire Old Testament narrative replays this *Story* over and over again. Every single story, personality, and event is a slice of the one overarching pie. As a side note, our own single stories are a part of this one grand *Story*. Everything in the *Story* points to its ultimate provision in the person and work of Jesus.

II. Going through the Cross (What does the cross actually accomplish? [**Climax**])

It is in the person of Jesus [THE SEED] and the work of the cross [THE BLOOD] that the *Story* finds its focal point. Everything from the beginning points to this one moment in time (Gal. 4:1-5). Everything about him and his work, from his birth to his ascension, to his enthronement inaugurates the means of his people entering once more into his presence for their joy and his glory.

Jesus is the Garden where God will meet his people [i.e. Temple].

The cross is the Garden where God will meet his people.

Pentecost is God's affirmation that what he promised (Gen. 3:15, 21) has come to pass. What he said he would do in meeting his people for their joy and his glory is now coming to pass at Pentecost.

III. Going into Pentecost (What is PENTECOST in the context of God's overarching drama/vision? [**Resolution**])

Pentecost as found in Acts 2 is the return of the Holy Spirit into the Temple of God. The Holy Spirit left in Ezekiel (Ezek. 10:18; 11:23) and returns in Acts 2. In the absence of the Spirit, there is a form without power (2 Tim. 3:5) and painted tombs (Matt. 23:27). The Temple in Acts is part of Garden Theology.

The Gospel of Luke and the Book of Acts are written by one individual named Luke. **Luke, in his Gospel, has Jesus ascending. In the Book of Acts, he has the Holy Spirit descending.**

What Jesus inaugurates in Luke, he perpetuates through the Holy Spirit in Acts.

IV. Going beyond Acts (What is ACTS and the LETTERS? [**New Normal**])

The Book of Acts is the [already/ not yet] fulfillment of what God instructed his people to do in Genesis 1 and 2. They were to fill the earth with icons and till the soil so that the boundaries of the Garden would expand to cover the entire earth. This is what Acts 1:8 tells us. It is the Great Commission in Matthew 28:18-20.

- ¹⁸“And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. ¹⁹Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age’” (Matt. 28:18-20).
- “But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” (Acts 1:8).

The structure of Acts follows that three-fold geographical expansion stated in Acts 1:8.

- Jerusalem (1-7)
- Judea and Samaria (8-12)
- The Ends of the Earth (13-28)

The Letters, both Pauline and non-Pauline, help us understand the impact of the gospel in the life of the early church. In the first century there were perpetual assaults by the serpent’s seed against the offspring of the woman. Each Letter and each Gospel writes to “set the record straight.”

When you think of each Letter being somewhat occasional, then you begin to understand each Letter having a purpose or melodic line holding it together. Each Letter is a part of this one marvelous, continuous, and homogenous *Story*.

What is of significance are the last three Letters of the Apostle Paul.

- V. Understanding 2 Timothy (How does 2 Timothy {or any New Testament writing fit} into all of this? [**Story Progresses**])
- a. To whom [an elder; elders only exist in the context of local churches]
 - b. About what [protecting the Gospel by entrusting it to the next generation. When churches fail to do this, it will “fail” locally, but not globally. Once a church stops having children, its “line” will cease.]

As redundant and perhaps non-spectacular as this sounds. Biblical discipleship is cyclical and focuses on the local church expression. The local church is the Garden in shadow form and it is where his people encounter God and come to know and experience his joy.

It is because of all this we have the following three elements as to our church theology/philosophy.

VI. How do we align with God's *Story*?

a. Our Vision/Mission

1.1 Our Vision

"They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD as the waters cover the sea" (Isaiah 11:9).

1.2 Our Mission

¹⁸ And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth."¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matt. 28:18-20).

b. The Elders Prime Directive

The Elder's PRIME DIRECTIVE:

- **To protect the message internally (theological and relational fidelity in WBC)**
- **To promote the message externally (writing, teaching, church planting)**

What is our Theological DNA? (Might also be known as our "Grace message")

- **The centrality of the Gospel and**
 - **the implications of the gospel both vertically and horizontally and**
 - **the application of the same in our handling of Scripture and People.**
 - **Gospel drives application**

c. Our Mission's Philosophy

The Corporate Mission of the Local Church is to raise up internally those who can pastor existing churches or plant new churches.

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

This is not all we could say about Pentecost, but it is an aspect of this *Story* that we must know. It is only in knowing this *Story* that we can have a biblical vision, mission, directive, and philosophy for local church ministry.

It is because of this *Story*, we are putting forward these individuals as Elders and Deacons. The selection, examination, and voting is all part of this one *Story* with Jesus at the center.

What we do today is not outside of the *Story*. What we do today pushes the *Story* forward. Let us learn to weigh the significance of God's movement in our midst and continue to catapult it forward by our active and intentional participation in it.

Let us pray.