

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: June 3, 2018

Sermon Title: A Sobering Reality - The Passion Week Principle

Sermon Series: Second Timothy

Text: 2 Tim. 4:9-22

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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: June 3, 2018
Title: A Sobering Reality – The Passion Week Principle
Text: 2 Tim. 4:9-22
Theme: God is going to take care of you no matter what people do or problems you encounter.

Introduction:

Paul wants Timothy to know that no matter what people do to him or problems he faces, **God is going to take care of him.**

“We now reach the last chapter in Paul’s last letter. He is in prison, waiting for his last trial. He knows that he will probably lose and then be executed for preaching the good news of salvation through Jesus Christ. He is ready for death, and he encourages Timothy to continue the work in the coming years.”¹

“The parchment, or papyrus, in the prison room of St. Paul on which, probably, Luke (2Timothy 4:11), the faithful friend, was writing to the Apostle’s dictation, was nearly filled up. What has still to be said to the chief presbyter of the Church of Ephesus must be brief. But St. Paul would have the last words introduced by a most impressive preface. So before he sums up his directions and exhortations, he appeals to him in these stately and solemn words. The Greek word rendered “I charge (thee),” is more accurately translated by, I solemnly charge (thee), before those divine witnesses, the Eternal Father and the Blessed Son, present with me in this prison of mine in Rome, present equally with you in study-chamber or church in Asia.”²

REALITY

¹² Indeed, all who desire to live a godly life in Christ Jesus will be persecuted

REALITY

This is not exceptional, but normal and to be expected. Anything less is delusional.

MEDOLIC

- **Identify** With The Word (1:8)
- **Guard** The Word (1:13, 14)
- **Continue** In The Word (3:14)
- **Preach** The Word (4:2)

Know this Timothy, people will be your greatest help, support and heartache, sorrow. You will be inconvenienced, but do not lose heart. God’s faithfulness in the past and what he will do in the future should empower you in the present. Do not allow the “grey” of this moment to stop you from holding forth and standing fast in the Word of God.

REMEMBER

- In *this* **DAY** - To confess Jesus brings suffering.
- In *that* **DAY** - To confess Jesus results in him confessing us before his Father.

QUESTION

- What was it that Paul agonized over, finished, and kept (4:7)?

ANSWER

- The Word of God! Comp. 2:15 w/ 2:18. This is the good work that all Pastors must be invested in (3:17).

REALITY CHECK

- Intellect [You know what is true]
- Volition [You choose to believe it, even if . . .]
- Emotion [You do not “feel” it]

REALITY CHECK

NOTHING we experience or encounter can CHANGE what is TRUE.

1. What is the **author’s structure** of this passage? Please a) show *sections with verse references*, b) state the *author’s emphasis*, and c) explain what *strategies* you used to see this structure.

The text/book is building to the 4:1 crescendo – PREACH THE WORD.

- A Solemn Charge - Preach the Word (4:1-8)
- A Sobering Reality - Paul’s final appeal (vv. 9-22)

OUTLINE

- Paul’s Difficulty (vv. 9-16)
- Paul’s Discomfort (vv. 13, 21)
- Paul’s Deliverance (vv. 17-18)

I. Paul’s Difficulty (vv. 9-16 [“All deserted me” {v. 16; CF. 1:15}])

⁹ “Make every effort to come to me soon; ¹⁰ for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. ¹¹ Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. ¹² But Tychicus I have sent to Ephesus” (2 Tim. 4:9-12).

¹⁴ “Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. ¹⁵ Be on guard against him yourself, for he vigorously opposed our teaching. ¹⁶ At my first defense no one supported me, but all deserted me; may it not be counted against them” (2 Tim. 4:14-16).

Paul was confident that there would be a day of reckoning where the ledger of God will be balanced (v. 14).

You hear the words of our Lord on the cross when he prayed, “Father forgive them for they know not what they do” (v. 16 [Luke 23:34]).

Earlier Timothy is told not to be ashamed and to suffer (1:18). Paul noted those who abandoned him and the one who stayed (1:16-20). That same idea is present in our text. It is of interest to see the names noted in this final paragraph. It is as if we have a cross section of humanity.

REALITY CHECK. Because Christian ministry is people-based, there are always those who affect us either positively or negatively. Paul notes three types of people.

A. The Deserting (v. 10a, 16; 1:15)

“This once faithful companion of St. Paul had been with him during the first imprisonment of the Apostle at Rome (Colossians 4:14; Philemon 1:24); but now, terrified by the greater severity and the threatened fatal ending of the second imprisonment, had forsaken his old master.”³

“He could not endure the hardships of ministry and instead followed worldly pleasures and comfort.”⁴ He failed in his relationship to the Word.

Paul uses the same word for deserted in verses 10 and 16. **Egkataliepo**, “To leave behind in some place.” It is the word used by our Lord in Matthew 27:46, “My God, my God, why hast thou forsaken me?”

- “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?” (Matt. 27:46).
- “And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?” (Mark 15:34).

You have these contrasting statements. All left me behind, no one stood with me, BUT GOD. We will address God’s enduring presence in just a moment. For now, it is enough to feel the abject lowliness and loss of the apostle.

B. The Dependable (vv. 10b-13, 19-21)

There are a number of individuals Paul could list as extensions of the ministry. Luke is especially noted as a doctor who attended to his physical needs. He also mentioned John Mark. Once John Mark was a sore spot, but now he has been restored.

There is no telling whether or not Timothy and John Mark made it to Paul before he passed.

C. The Damnable (vv. 14, 15 [Alexander the Coppersmith])

There are those just like Alexander and a host of others who will openly oppose the gospel. Be on guard against them.

II. Paul's Discomfort ("cold / bored" (vv. 13, 21)

- When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments (v. 13).
- Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren (v. 21).

"His request for a cloak and parchments (v. 13) indicates he was arrested suddenly, without warning."⁵

- Do your best to come to me soon (v. 9).

"St. Paul's affectionate longing for Timothy's company in present danger and desertion is very touching."⁶

- When you come (v. 13)
- Do your best to come before winter (v. 21).

There is a realism to the Scripture narrative often overlooked.

OUR DISCOMFORT

- I would rather be . . .
 - Warm than cold or shivering
 - Dry than wet
 - Full and hydrated than hungry and dehydrated
 - Refreshed than tired
 - I would rather be starting than finishing.

Anytime I've done one of my long walks, I know how I feel at the front end. I am full of optimism and energy. I've made all my plans, I have my macho pack and all of my fast drying clothes on. I feel as if I could walk all day. But soon enough, about half way all of that optimism and energy begins to fade. During the last handful of miles, I am spent and just want it to be over. In fact, I cannot think of a time when I finish a long walk thinking, "I wish I could keep walking." I'm done!

Paul is done! He is "spent." He was physically and emotionally tired. He was alone and lonely. He "felt" abandoned by those closest to him. He was physically uncomfortable.

Our tendency in those moments is to withdraw from others and forget what is true. We might become short with others in our responses, less resilient in difficulties, and perhaps even arrogant and obstinate, BUT GOD.

We might in this day be crucified and put to death, but a "THAT DAY" is coming.

III. Paul's Deliverance ("But the Lord" [vv. 17, 18])

- ¹⁷ "But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. ¹⁸ The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen" (vv. 17, 18).
- ¹⁹ "Greet Prisca and Aquila, and the household of Onesiphorus. ²⁰ Erastus remained at Corinth, but Trophimus I left sick at Miletus. . . ²² The Lord be with your spirit. Grace be with you" (vv. 19, 20, 22).

Paul keeps coming back to the idea that his suffering as significance in the progress of the gospel (v. 17 [hina clause]).

THE LORD . . . [Notice with me what Paul says]

- Stood with me (v. 17a)
- Strengthened me (v. 17b)
- Rescued me (vv. 17c, 18)
 - From the lion's mouth
 - From every evil deed
- Safely into his heavenly kingdom ["Paul's expression of confidence in God builds to a crescendo of praise, ending with AMEN."]⁷

Notice also the TENSES he uses to describe this relationship with the LORD.

- Stood with me (Aor. Act.)
- Strengthened me (Aor. Act.)
- Rescued me
 - From the lion's mouth (Aor.)
 - From every evil deed (Fut.)
- Safely into his heavenly kingdom (Fut.)

THE PROMISE

- What He has done / past
- What He is doing / present

[Paul does not use the present tense, why? I believe it is because he is not feeling it, experiencing it. He knows what God has done and he knows what God will do, but right now in the moment, he is not sure what is doing. Friends, it is okay to live in the grey.]

- What He will do / future

"To him be the glory forever and ever. Amen."

The message of the Bible is singular. There is a Song running from Genesis through Revelation. Can you hear it?

Listen to what that Song sounds like in 2 Corinthians 4:1 and following.

¹ “Therefore, since we have this ministry, as we received mercy, we do not lose heart, ² but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God. ³ And even if our gospel is veiled, it is veiled to those who are perishing, ⁴ in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. ⁵ For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. ⁶ For God, who said, ‘Light shall shine out of darkness,’ is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. ⁷ **But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves;**

⁸ **we are afflicted in every way, but not crushed; perplexed, but not despairing; ⁹ persecuted, but not forsaken; struck down, but not destroyed; ¹⁰ always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body. ¹¹ For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. ¹² So death works in us, but life in you.**

¹³ **But having the same spirit of faith, according to what is written, "I BELIEVED, THEREFORE I SPOKE," we also believe, therefore we also speak, ¹⁴ knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you. ¹⁵ For all things are for your sakes, so that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God.**

¹⁶ **Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. ¹⁷ For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, ¹⁸ while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal” (2 Cor. 4:1-18).**

Notice the doxological nature of verse 18.

Author's Emphasis:

God is going to take care of you no matter what people do or problems you encounter.

Author's Strategies:

Strongly personal. Paul is letting Timothy know God is faithful to finish what he began.

2. How does the **context inform the meaning** of this passage? Answer this question using a) the *literary context* (the passages on either side), b) the *historical context* (circumstances and culture of the audience), and c) the *biblical context* (connections to other places in the Bible).

Literary Context:

Paul has . . .

- Endured
 - Aligned with the Word
 - Guarded the Word
 - Continued in the Word and
 - Preached the Word
- He will reign!

Historical Context:

- The Church in Ephesus is under siege by false teachers/teaching.
- “Christians” are abandoning the gospel in order to avoid persecution.
- Paul left Timothy in Ephesus to perpetuate, protect, and proclaim the gospel.
- Paul is about to die and seeks to encourage Timothy to stay the course and thus suffer for the sake of the gospel.

Biblical Context:

- Ministry is made up of all kinds of relationships. Some are encouraging and some are discouraging.
- Ministry is not always going to go your way or be convenient. Despite those who seek to make merchandise of the gospel. Kenneth Copeland [36 million dollar jet]; Jesse Duplaint [54 million dollar jet]. Publishing houses are making some ministers rich.
- Regardless of your present, God has and will deliver you.

3. In light of the emphasis of this passage in its context, state the **author’s main idea** for *his audience* (in one short sentence).

God is going to take care of you no matter what people do or problems you encounter.

4. What parts of this passage **connect to the gospel** of Jesus Christ? What *particular facet of the gospel* is in view? [What are its Christological / Christo-centric contributions?]

Q. How does this descriptive in this chapter contribute to and advance our Christology?

A. Jesus is the reason for Paul’s circumstances and his hope.

It is because of Jesus that Paul finds himself alone in a prison cell waiting to be executed. AND it is because of Jesus Paul has HOPE!

5. In light of your gospel connection, what **argument** (one short sentence) will you make to **your audience**? What **applications** from this argument will you make for the believer? The unbeliever?

WHAT'S NEXT?

- To the Elders: Keeping the main thing the main thing.
- To the believing: Demand the Elders of this church keep the main thing the main thing.

WHAT'S NEXT?

- Aligning with Jesus will bring persecution. It is unavoidable apart from betrayal.
- Jesus, however, will call you his own in the great day of judgment.
- In the midst of your suffering, know there is a day of resurrection coming.

GETTING REAL; DROPPING OUR GUARD; LET'S BE TRANSPARENT; LET'S BE VULNERABLE FOR JUST A MOMENT.

- There are people in your life that are making your life miserable. They have betrayed you, they have caused you emotional and physical harm, and their conduct is flat out damnable.
- There are problems you have that are not of your own hand. They are outside you, yet you are suffering because of it. FRIENDS, here is what Paul can tell us at the end of our lives.

God is going to take care of you no matter what people do or problems you encounter.

Do you know what we need to cling to or rather who we need to cling to? The Lord! Let us remember what he has done and will do even as we accept what we cannot understand and trust whom we cannot see.

"Grace be with you," "Here, the Greek word for 'you' is plural. Presumably Paul intended the letter to be read to the entire church (1 Tim. 6:21; Titus 3:15)."

6. What is your **preaching outline**? [The above]

Drilling down with Simeon Principles

1. How does this vision of Christ expand on our understanding of Him in this Book, Testament, and Canon?

Book:

Canon:

2. Where is the surprise in this text? You should expect the text to surprise you.

Your Christianity is not going to look and feel the way you want it to; but God is going to take care of you!

3. What is the unique contribution this text, passage, chapter make to the Book as a whole?

God is going to make good on his promise to bring you safely into his heavenly kingdom.

4. Always look to link the pieces to the whole.
 - a. How is this text informed by the melodic line?
 - b. How does it contribute to the melodic line?

5. Can we trust the A.I.M. of the text to be relevant, applicable, and creative / profitable?

¹ <https://www.gci.org/bible/2tim4>

² Ellicott's Commentary for English Readers on 2 Timothy 4:1.

³ Ellicott's Commentary for English Readers on 2 Timothy 4:10.

⁴ Nelson's NKJV Study Bible on 2 Timothy 4:10.

⁵ *The New Student Bible* on 2 Timothy 4:17.

⁶ Pulpit Commentary on 2 Timothy 4:9.

⁷ Nelson's NKJV Study Bible on 2 Timothy 4:18.