

# 2 Timothy - Part 5

by John Hunter

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*The sermon highlights the importance of unwavering faith and the role of suffering in deepening one's relationship with Christ.*

**Duration:** 26:15

**Scripture:** 2 Timothy 1:11-14, 2 Timothy 2:2, 2 Timothy 2:15, 2 Timothy 2:19

**Topics:** "Faith And Love", "Sound Doctrine"

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## Description

In this sermon, the preacher emphasizes the importance of teaching the word of God and how it edifies the body of believers. He mentions that with the use of electronic instruments, the word of God can now reach thousands of people all over the world. The preacher encourages Timothy to hold fast to the outline of sound words that he has been taught, emphasizing faith and love centered in Christ. He shares the story of Paul facing the possibility of death and how he remained steadfast in his faith, committing everything to Christ.

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## Transcript

Smith A, chapter 1, commencing please at verse 11, whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles, for the which cause I also suffer these things. Nevertheless, I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus, that good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygelus and Hermogenes. The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found me.

The Lord grant unto him that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou knowest very well. Those who were here on Friday night will recall that we started at verse 8 and finished at verse 11.

We drew attention in verse 8 that Paul was appealing to Timothy for loyalty and courage. He said to him, be not ashamed of the gospel, nor of me, Christ's prisoner, but suffer hardship along with the gospel. Then we saw in verses 9 to 12 that he gave reasons for his appeal.

The first reason was what God has done, verses 9 and 10, and what Paul is suffering, verses 11 and 12. And we took time to show how Paul delineates the gospel, his concept of what the gospel is, much wider sometimes maybe than we would preach. We saw, for instance, at the close of verse 8, that it was a gospel of power.

Verse 9, it's a gospel of salvation. Verse 9, it's a gospel of holiness. Verse 9, it's a gospel of eternal purpose.

Verse 9, it is a gospel of grace. Verse 10, it's a gospel of life and incorruptibility. That is, it gives life to the and ultimately incorruptibility to the body.

We closed on verse 11. In relation to this gospel, Paul was appointed a preacher, an apostle, and a teacher. As a preacher, he proclaimed the facts.

As an apostle, he gave authority to the facts. As a teacher, he explained the meaning of the facts. And now we come to verse 12.

He wants to appeal to Timothy on the ground of his own sufferings. It's amazing how in 2 Timothy, Paul is always bringing forward his sufferings as an example to Timothy, as if to say, listen Timothy, the God that upholds me is the God that can strengthen you. That is, my experience of God can be your experience.

Listen, brethren and sisters, he's not a different God to some people than others. It's just that they are prepared to trust him more. It's just that they are prepared to put more confidence in him.

He's the same God to all, but he's experienced in different ways. Now look at the opening of verse 12. Now he says in relation to this gospel and to the position that I have as a preacher, an apostle, and a teacher, for these things, I also suffer these things.

Now he's back on this idea of suffering. Let me say this to you, for I haven't time to read them. When you go home today, you'll find in your New Testament three catalogues of suffering.

The first is in 1 Corinthians 4, the second is in 2 Corinthians 6, and the third one is in 2 Corinthians 11 that I read to you on Friday night. And here you have this before you, that as time went on, the suffering became more intense. You see, very unfortunately, amongst us, we have the idea that as we get older, things will get easier, and things will become more comfortable.

And the older I get, the less I'll do for Christ, and I'll pass it on to the younger men. Now it's good to bear the yoke in your youth, but God never intended any of you to retire from the work. Do you know that Moses started his greatest work for God when he was 80 years of age? Isn't that right? He died when he was 120.

40 years in Egypt, 40 years in the back of the desert, 40 years leading the people of God. Listen, brethren. Moses began his greatest work for God when two-thirds of his life was over.

When two-thirds of our life is over, we're thinking about retiring. Get away to a wee meeting away where you'll be able to take things easy and lie back. That never was God's way, brethren.

Too many lazy brethren amongst us. Listen, you're expected to go on to the end of the road. Now watch.

He says, I suffer these things. Now he doesn't tell us what they are. Maybe I could tell you.

When he says, I suffer these things, he's thinking of the dismal dungeon. He's thinking of being treated as a criminal. He's thinking of the awful loneliness, the soul-destroying monotony, the terrible feeling that he's being forgotten, forsaken, abandoned.

It's a terrible thing. Tell me, did you ever read Geoffrey Bull's book on when Iron Gate Shield? When he gives his testimony of how he suffered for three years when he was brainwashed by the Chinese communists. There were struggle meetings.

The whole idea of these pressure meetings was to make him give up his faith and accept dialectic materialism. Day after day they crowded in on him until ultimately they told him they would shoot him if he wouldn't give it all up. There he was.

He had received no communications at all from home, or at least they stopped the post. He says many a time as he knelt there, he wondered if his friends had forgotten all about him. He says many a time I shook on the rock, but the rock never shook.

One day he sat down in his cell, came to this conclusion that during that week they would likely fulfil their promise and take him out and shoot him. And he bowed. I know whom I have believed.

Then he wondered, when I face the firing squad what will I do? What would you do? Should I pray? Or should I preach? Or should I sing? Well some of us might not have the three options. But some of us maybe could pray. I suppose most of us could pray.

Maybe a few of us could preach. And maybe just as few could sing. And in the presence of God he decided this, when I face the firing squad and the bullets thud in, I'll pass into the presence of Christ singing.

That's great. Do you know what he decided to sing? As he faced these ungodly men and was looking up into the face of Christ, some golden daybreak, Jesus will come. Some golden daybreak, battles all won.

He'll shout the victory, come through the blue. Some golden daybreak, for me, for you. I want to say to you, if you want to be anything for God and Christ, live every day as if it was your last.

Is that clear? Live every day as if it were your last. 1 Corinthians 15, when Paul says, I die daily, that's not moral dying. It meant that every day he woke, he realized it might be his last.

You know, if you consider this wee man, Paul, you begin to wonder if you know anything about Christianity. He says, for which cause I suffer these things. Nevertheless, I am not ashamed of my sufferings.

Other people call them a fool, mad, fanatic. Ah, but listen, brethren, when you are walking for Christ and living for Christ, you are freed from the bondage to human opinion and human estimation. You live gloriously free of what the brethren and the Christians and the ungodly think about you.

All you're concerned about is to live for Christ. You will recall earlier on, he said to Timothy in verse 8, don't be ashamed of the gospel, nor of me. Here Paul says, I am not ashamed of suffering for Christ.

In verse 16, he says, Onesiphorus was not ashamed of my chain and to be my friend in a difficult day. That's it. Never be ashamed of the gospel.

Never be ashamed of the men that are preaching it. Never be ashamed of the people that are suffering for it. I am not ashamed, listen to this, for he says, I know whom I have believed.

He didn't say, I know what I believe. He says, I know whom I have believed. But I want to tell you this, when you come to the end of the road, have you ever sat with anybody and tried to help them through to Christ? Eh? When you get to the end of the road, I tell you, you're not pouring church doctrine into their ear when they're passing over.

You're telling them about Christ and that their faith in Christ is real and sure. And please, when I say that, I'm not taking from church doctrine, but you see at the end of the road, it's Christ that counts. He says, I know whom I have believed.

One day he didn't believe it. Do you know what he said? He says, I thought to do many things contrary to the name of Jesus of Nazareth. But now at the end of the road, from the dungeon there goes up the cry, I know whom I have believed.

Isn't that right? Wasn't that the experience of Naaman? Do you remember when the prophet said to him, listen, Naaman, if you want rid of your leprosy, away you go and dip in Jordan seven times. And Naaman was abhorred. Dirty Jordan? Dip there to get my leprosy cleansed? And so he stood out and he said, I thought that he would come out, call upon the name of his God, put his hand over the leprosy and cleanse it.

That's it. Naaman wanted a big show, big dramatic thing. Big Naaman was getting cleansed.

And he says, what? Well far better rivers than Damascus, Havana and Farpa than dirty old Jordan to go and do it. I thought. Ah, but some of his friends, for his good dear friends, some of his friends said, listen, Naaman, don't be so proud.

Just you go and do what you're told. Do what the prophet says. And he went and dipped and he came up clean.

He's not saying I thought now. He says, now I know that there is no God but in Israel. Isn't that it? I know whom I have believed.

This was Paul's watchword. Oh, that I might know him and the power of his resurrection and the fellowship of his sufferings. Listen to me, will you get to know Christ.

How you'll die is the way you live. All right. You'll never have any doubts if you've counted with Christ.

You get to know the Lord. But I told you the other night, it's only your intimacy with Christ that will hold you in a day of difficulty. He says, I know whom I have believed.

Dr. James Alexander of Princeton lay dying. As that great warrior and all his weakness lay there, his wife, bless her heart, thought she would like to give him a wee bit encouragement. So she leaned over the bed and she whispered in his ear this text.

But she misquoted. And she said to him, I know in whom I have believed. The old man raised his hand.

Not. Not I know in whom I have believed. I know whom I have believed.

The old warrior wouldn't even allow a preposition to come between his soul and Christ. I know whom I have believed. And I'm persuaded that he is able to keep my deposit against that day.

And as he stands there on the very border of eternity, Paul commits life and soul and all that he possessed into the strong hands of Emmanuel. And he took the deposit of truth that had been handed to him. Paul did and he handed it back to Christ.

I'm going. You can look after it. Isn't that right? Listen, brethren, stop worrying about the future when you won't be here.

It's in far better hands than yours. It's in the hands of Christ. Now I want to tell you good men this.

The Son of God on high, a sovereign Lord, is committed to meet the needs of his church through gifts and otherwise until the end of the road. Don't you think all the big men died 150 years ago or 100 years ago or within the last decade? Christ is committed to supply everything that the church will need. So Paul looks up, he's going out, but he doesn't think all is lost like some brethren.

I know whom I have believed and I'm persuaded that he is able to keep that which I've committed unto him against that day. What's that? The judgment seat. That's it.

Lord, he says, my life's over. I can do no more. In a few days, maybe weeks at the most, they'll take me out three miles along the Austrian way, outside the ancient city of Rome.

The sword will flash and Paul will leave earth for heaven. But he's committed all. Have you done your best? Come on now.

Have you done your best? You'll have no regrets. Just commit it all to Christ at the end of the road. Come now, verse 13.

Now he begins to renew his appeal. Now he says, Timothy, hold fast the form, the outline of sound words. Which words thou hast heard of me? Hold it in faith and love which is in Christ Jesus.

Now listen carefully now. Now Timothy says, I'm going. Now he says, I want you to hold fast the outline of sound words that I taught you.

Now I want you to notice carefully please what he's saying. He says, Timothy, you've heard me preach. He was referring to meetings like this when Timothy would be present in the audience.

He was referring to occasions like today at lunchtime when with a crowd of younger folks we talked about the things of God. Now he says, listen Timothy, I want you to hold fast the outline of sound words which I've taught you. You see, when I come during the week to 2nd Timothy 2, verse 2, I'll talk to you about this chain of teaching.

This setting forth orally of the truth of God. And he's saying to Timothy now, Timothy, I hope you've listened carefully to it. For I've taught you sound words.

That word sound is healthy. That's the meaning. I taught you healthy doctrine that will produce healthy Christians.

Now careful please, will you? He says, I want you to hold fast the outline of sound words. Now you've got that. Sound words.

You see, the New Testament doctrine was told out in words chosen by the Holy Spirit. 1 Corinthians 2, Paul says, which words we teach. Not in the words which man's wisdom teacheth, but words which the Holy Ghost taught.

You see, Christendom believes in man's wisdom. Oh yes. They believe that if you educate a man to a certain standard, he's fit for divine service.

Now we don't believe that. That clear? We believe that we must follow the inspired writings and have an outline of sound words. You see, when you come to your New Testament, the Holy Spirit has chosen particular words from the precision of the Greek language to convey truth.

And you can't improve on the words that the Holy Spirit has chosen. Now is that clear? That's why you must be careful about translations, for some of them are pretty bad. And you must be a little careful with expanded translations, because if the translator is not careful, he might expand beyond the meaning of the word that the Holy Spirit used.

You see, brethren and sisters, you must know the language that the Spirit of God used. That's why I was saying to these young men today to get hold of good books that will guide them in their study of the Word of God. You see, if the Holy Spirit has chosen words, then that's the words he used.

Now listen very carefully now. Linguistic confusion will lead to doctrinal confusion. Now I hope that's not too technical for you.

Linguistic confusion will lead to doctrinal confusion. By that I mean this. When you begin to use wrong words and wrong language, you finish up with wrong doctrine.

Have you got that? When you begin to use language that's not the Bible language, then you're beginning to get away from sound doctrine. Now is that clear? That's why I say to you, you elders listen to me, for it's your responsibility to see that these things are taught. Teach the converts and others, the people of God, the great Bible words for fundamental truth.

Explain to them the great things of the Scriptures. Timothy, you must have an outline of sound words. So get before your souls an outline of God's truth.

That will save you. Divinely taught expressions that inspired writers youths to declare the truth of God. In many ways our brother here from 1 Peter has been drawing your attention to words used by the Holy Spirit that had a background in Old Testament teaching.

You got that? So hold fast an outline of sound words which thou hast heard of me. You see, there is a responsibility upon teachers to intelligently, accurately and carefully teach divine truth. And there is a responsibility upon youth to take in just as intelligently, just as accurately, just as carefully the word of God.

Brethren, this is the greatest business in the world. That's right. I believe that we hold the finest job that's going, the exposition of Holy Scripture.

That's right. And God's looking for holy men of God to become holy ministers of Holy Scripture, to declare God's holy truth in all its beauty and wonder and excellence. That's why we must not have an any man ministry.

You could be edified under one man ministry. You could. It will have its limitations, but you could.

You'll never be helped under any man ministry. Brethren, let us not prostitute the platform. Let's hold to what the Scripture set forth, the setting forth of gift in the exposition of the word of God.

Now, when you go into religious buildings, what you see as you enter the door will tell you what it is. When you come in through the door and you see an altar, that tells you that that place is ritualistic. All they're interested is in ritual.

And they have an altar and a rail around it. The altar's the place of sacrifice that shouldn't be there. And the rail is keeping out certain people, as if the priestly class has only the right to handle holy things.

That's all wrong. Your Bible never teaches that. But if you enter a place like this, and the first thing you see is the platform and a book.

Then that should tell you that ideally such a place believes in the preaching of the word, the telling out of the truth of God. If you want to know God's word, God's book, God's will, God's truth, this is the place to come. That's what the message tells you.

And that's what we're here for. That's why we care not who enters the building. That's right.

It doesn't matter who comes in, brethren. We're only teaching the word of God with nothing to be ashamed of. It's not the first time I have preached with four or five clergymen coming night after night.

You see, if you're teaching the word of God, and that's your big business in life, then it doesn't matter who enters the building. For if a person proclaims themselves to be a believer, then they're entitled to be subject to the word of God. What we teach is not for consumption on the premises only.

That's why we allow these things, tape recorders, send it far and wide, as far as you can go, let it go out, for the word of God must be taught. That's why Ephesians 4 says that the teacher edifies the body. Now he can't edify the whole body, but he'll edify that part of the body that gathers.

And there was a day when it was only hear, but now, with these electronic instruments, it can go all over the world. You can touch thousands. Isn't that right? You hear about your tapes being sent away to South Africa and South America, and so the word of God is spreading out.

And you get letters in of appreciation. So it is. Now, Timothy, have an outline of sound words, which thou hast heard of me, and hold it in faith and love, which is centered in Christ.

That is, faith toward God, faithfulness to the divine revelation, love toward all, for you'll speak the truth in love, and you'll teach it in a way that the people of God can take it in and understand it. Now, time's up. We'll need to finish, because we've a gospel meeting here, half past seven.

You'll have a meeting where you're going, and we'd like you to get a little supper in between. We appreciate you coming. Let me say this.

To live for Christ is a great honor. To speak for Christ is a great privilege. But to stand on occasions like this, and handle the word of God in all its purity and wholesomeness, to tell out the glory of Christ, the wonder of divine counsel, to bring the word of God in all its freshness and simplicity, in all its beauty and profundity, in all its wonder and glory to the people of God, is the greatest thing on earth.

Brethren, let's hold to the dignity of preaching. And let's hold to the dignity of the preacher. And let us recognize the great joy that it is to gather, to teach divine truth, and to preach the gospel of the grace of God.

So may the Lord bless his word.

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