



“WHAT DID YOU EXPECT”

2 Timothy 3:10-15

Theme: *God’s grace sustains believers as they endure the hostilities of the world.*

Introduction: Have you ever been frustrated? ... at your boss, your employee? Your parents? Your child? Your neighbor or other drivers? Perhaps your frustration is with yourself, or perhaps the worst ... with God? Frustration is something most of us experience every day. What causes frustration? Generally, frustration is a result of expectations not being fulfilled. Frustration is a form of anger that can have mild expressions such as irritation and major expressions such as rage and violent outbursts of verbal assault or even physical abuse.

Expectations are, therefore, very important. Managing expectations is essential for someone to know peace. Often, our expectations are out of balance with realism. We expect far too much, especially when it comes to how I am affected by something. We want everyone and everything to treat us the way we feel we ought to be treated. When we are mistreated or disrespected, we immediately know frustration. As our Nation has migrated from being influenced by Christian ethics to the rejection of influence many Christians are frustrated. Their expectation is that we ought to be valued by the world in the same way we value one another in the faith. As we face hostilities, we are unsettled and discouraged. We expect God to cause even our enemies to be at peace with us and when they prove to be bitterly opposed to us, we are frustrated and even discouraged. What should we expect? What can we expect?

Our text provides us an answer: [Read 2 Timothy 3:10-15] We are to expect things to get more challenging and difficult for us. We should expect persecution that will go from bad to worse. We should also expect God to remain faithful to us throughout the trials and suffering that believers will inevitably face. Our text assures us *“God’s grace sustains believers as they endure the hostilities of the world.”* We have five points to consider: 1) The Pattern of Faith, 2) The Purpose in Faith, 3) The Priorities of Faith, 4) The Perseverance of Faith, and 5) The Persistence of Faith. Let’s begin ...

I. THE PATTERN OF FAITH – 3:10A

A. It Is a Contrasting Pattern – *“Now you followed my teaching ...”*

1. Having described the devastating results of giving oneself over to false doctrine, including *corrupt affections* and *corrupting affiliations* with ungodliness, Paul contrasts the choices that Timothy has made and needs to continue to make.
2. He states, *“Now you followed my teaching, ...”*
3. *“followed”* [παρακολουθέω] – means that after giving careful

attention to something, you conform yourself to the example or rule.

4. Instead of being influenced by ungodliness, Timothy had allowed the Gospel to transform him into the likeness of Paul, who was slightly ahead of him in the likeness of Christ – **1 Corinthians 11:1**.
5. Many had disappointed Paul – Barnabas, Demas, Phygelus & Hermogenes, John Mark, Alexander the Coppersmith are among those who had thrown in their efforts to support the Gospel to abandon Paul to pursue something other than his apostolic mission.
6. However, Timothy had chosen wisely and was a reliable associate in the ministry – cp. **Philippians 2:20, 22**.

B. It Is a Consistent Pattern – “... followed my conduct ...”

1. Timothy didn’t merely follow Paul’s “teaching,” but also “followed my ... conduct ...”
2. “my” [ἐγώ] – is placed in such a location and grammatical structure that is ought to be repeated for emphasis before each of the following aspects of Timothy’s priorities.
3. “conduct” [ἀγωγή] – describes one’s “way of life.”
4. Paul’s lifestyle had been adopted by Timothy – a lifestyle that sought to consistently conform to the truths of the Gospel and to the Lord Jesus Christ Himself.
5. Essentially, it means that he lived what he preached or professed – the result of a “sincere faith.”
6. When a person’s life contradicts their confession of Christ, it causes ridicule, reproach, and rejection—not only of the inconsistent person but also of the Gospel and Jesus Christ Himself.
7. Hence, a life that corresponds to what we say we believe is a necessity for a testimony that God will use for the glory of Christ.
8. When we say that by grace Christ changes a person, we need to be changed people, or Christ is viewed as incompetent!

II. THE PURPOSE IN FAITH – 3:10B

A. It Is a Resolute Purpose

1. Paul continues stating that Timothy also “followed my ... purpose ...”
2. “purpose” [πρόθεσις] – a reference to a resolve, will, or motive for one’s actions, and for Paul, it meant that a motive that mirrored the purposes of God both for Paul and those to whom he preached – cp. **2 Timothy 1:9**.
3. God’s purpose had become Paul’s purpose, and Timothy was a companion to Paul in the pursuit of that purpose ... Paul was certain that it would continue to be after Paul was executed.
4. Given Paul’s absolute and resolute commitment to God’s purpose of bringing Himself glory through our efforts, Paul was content with

whatever God desired to do in his life—cp. ***Romans 8:28***.

5. This driving, inner purpose resulted in absolute faithfulness to God's plans and priorities – and Timothy was of the same mind, heart, and spirit.

B. It Is a Revealed Purpose

1. For Paul, this purpose had been revealed to him early in his ministry – cp. ***Acts 9:15-16; Romans 1:1; 2 Timothy 4:17***.
2. Our own purpose has been likewise revealed as Jesus commanded that we serve Him as witnesses – cp. ***Acts 1:8***.
3. Our purpose is to magnify Christ by declaring His excellency to those in a darkened world – cp. ***1 Peter 2:9***.

III. THE PRIORITIES OF FAITH – **3:10C-E**

A. The Confidence in God – v. 10c

1. Next, Paul tells Timothy that he had ***“followed my ... faith ...”***
2. This speaks to Paul's ***Godward focus*** – his ***“faith.”***
3. Although this ***“faith”*** would necessarily include the saving faith that established his relationship with Christ, it most likely referred to the constant trust that Paul continually, daily, placed in God.
4. It describes the faithfulness to the Lord in both the Lord's will and ways, but not in a legalistic sense of seeking the Lord's favor.
5. This faithfulness emulated by Timothy was a result of the favor that had been found and caused an absolute confidence in God, God's Word, God's ways, and God's will.

B. The Constancy of Soul – v. 10d

1. Timothy also ***“followed my ... patience ...”***
2. ***“patience”*** [μακροθυμία] – refers to the state of remaining tranquil while awaiting an outcome of difficulty; able to handle much suffering without snapping and losing one's control of passion or temper.
3. It describes a ***Selfward focus*** – where one is capable of putting up with struggles because of self-control gained through confidence in God and His purposes.

C. The Compassion for Others – v. 10e

1. Paul continues and declares that Timothy ***“followed my ... love ...”***
2. This is the ***Manward focus*** – possessing compassion for others – even those who despitely used him – ***Luke 6:27-28***.
3. Paul endured much as he suffered for the Lord because of his desire to see them saved – ***1 Corinthians 4:12-13***.
4. Of course, our love for others springs from our primary love for Christ – both because of the desire to represent Him well so that others will come

to love Him as we do.

So What?

1. Do I seek to align my faith to both the teachings of Scripture and the examples of godliness?
2. Have I embraced the general purpose of living identified by God in His Word?
3. What is a notable obstacle in my willingness to trust God in trials?
4. From where does tranquility in trials come, and how can I experience it?

Part 2

IV. THE PERSEVERANCE OF FAITH – 3:10F-13

A. The Endurance in Persecution – vv. 10f-11a

1. Paul continues to contrast the influence of the truth on a believer and the decadence caused by false teaching.
2. He declares that Timothy *“followed my ... perseverance ...”* – a reference to the fact that the opposition that he faced had not caused Timothy to abandon the cause of Christ.
3. The word *“perseverance”* [ὑπομονή] – describes the ability to remain under the weight of a burden and emphasizes patience and endurance in trials as a person waits for the grace of God for deliverance.
4. The particular trial in mind in the text is the problem of *“persecutions and sufferings.”*
 - a) *“persecutions”* [διωγμός] – describes what would cause someone to flee with hostility and harassment chasing you.
 - b) *“sufferings”* [πάθημα] – describes the experience of afflictions caused by the hostilities of those hostile to the Gospel – cp. **2 Corinthians 11:23-27**.
5. Timothy was willing to bear up under such things without wavering or caving which made him all the more trustworthy.
6. Paul provides Timothy a reminder of the things Paul had endured – *“... such as happened to me at Antioch, at Iconium and Lystra; what persecutions I endured ...”*
7. These were the towns near where Timothy had grown up, Timothy having been from Lystra – and Paul knew some of his greatest persecutions in them:

- a) *“Antioch”* – [Acts 13:50](#).
- b) *“Iconium”* – [Acts 14:5-6](#).
- c) *“Lystra”* – cp. [Acts 14:19](#) – *this would have been during the 1st missionary journey when Lois & Eunice (Timothy’s grandmother and mother) had been saved and Timothy would have witnessed these events.*

8. Despite all of these things, both Paul (who set the example) and Timothy, who *“followed”* that example, remained patient, bearing up under the weight of Satanic opposition.

B. The Escape from Persecution – v. 11b

1. Paul was careful to bring glory to God for God’s faithfulness to him – *“... and out of them all the Lord rescued me!”*
2. Paul knew that despite all the scarring, he remained invincible until God’s purpose for Him was completed – something that was on the horizon – cp. [2 Timothy 4:6, 17-18](#).
3. God, who never abandons us, is faithful to us and will sustain us through whatever trial we are called upon to endure – cp. [2 Corinthians 12:9-10](#); [1 Peter 5:10](#).

C. The Expectation of Persecution – v. 12

1. Paul then reminds Timothy that what they both experienced in persecution was not to be considered anomalies – *“Indeed, all who desire to live godly in Christ Jesus will be persecuted.”*
2. The transformation of being called out of the world and conformed to the righteousness and likeness of Christ means that we are no longer of the world but do remain in it.
3. In the world, we know the hostilities because of our likeness to the godliness of Christ Jesus – cp. [John 16:33](#); [1 Peter 5:9](#).
4. We must not shrink back before the world so that we might not shrink back when we face our Lord – [Hebrews 10:38-39](#); [1 John 2:28](#).

D. The Escalation of Persecution – v. 13

1. Then, Paul informs Timothy that whatever they had faced, it will only become worse for those who love Christ – *“But evil men and impostors will proceed from bad to worse, deceiving and being deceived.”*
2. We know – even empirically, that things deteriorate and degenerate – even science declares this – moving from order to disorder.
3. Scripture also affirms this result of sin and its curse – with ungodliness making it impossible for things to improve – cp. v. 9.
4. All of the alleged “progress” of societal evolution that has rebelled against the laws of sexual morality, gender, and marriage has not improved society at all, but has resulted in individualism, relativism, confusion, and

chaos.

5. As we stand for the Gospel, calling men to repentance and submission to God, the antagonisms of those opposed to the Gospel will find ways to oppress, persecute, and silence the glories of grace.
6. We can expect *“evil men”* [πονηρός] – degenerate and worthless men who promote ungodliness, and *“imposters”* [γόης] – men cry out and speak of their own values, supplanting truth – cp. [Romans 1:22](#).
7. They will be *“deceiving and being deceived”* – by the enemy, Satan who is the father of lies – cp. [2 Timothy 2:26](#).

V. THE PERSISTENCE OF FAITH – 3:14-15

A. The Reliability of Faith – v. 14

1. Once again, Paul draws a contrast between those given to a false gospel and Timothy – *“You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them ...”*
2. We see that having begun as a disciple of Christ Jesus through the ministry of the Apostle Paul, first through those whom Paul led to Christ – Lois and Eunice, and then Paul’s own personal investment, Timothy is here encouraged to *“continue in”* them.
3. *“continue”* [μένω] – emphasizes the ability to “stay put” in his faith – not in the sense of stagnation, but in the sense of his confidence.
4. Paul does not want Timothy to be unstable or tossed around by various doctrines – but to be steadfast and firm in the faith.
5. Since Paul was an Apostle of Jesus Christ, the message Paul preached, and that Timothy had *“learned and become convinced of ...”* was sourced in Jesus Christ – the one who had sent Paul.
6. Hence, *“... knowing from whom you have learned them”* is not merely a reference to Paul, but to the higher source of truth – the Lord Jesus Christ Himself – cp. [Ephesians 4:20-21](#).
7. Our faith is not in men, nor in the things devised by men, but in Christ and the Word delivered to us from Christ through the Holy Spirit.

B. The Results of Faith

1. Timothy has known the blessing of being taught God’s Word since he was a child – *“... and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation ...”*
2. He had been taught the Old Testament throughout his childhood and now was a person in whom the wisdom of God had settled through Christ Jesus – cp. [1 Corinthians 1:30](#).
3. The *“sacred writings”* that give us the truth about Christ lead us *“to salvation”* – all made possible *“through faith”* – cp. [John 5:39](#).

4. When the Word of God does its work, God grants faith through which a person takes hold of eternal life—beginning with justification, continuing through sanctification, and ultimately through glorification when we see Christ face to face – cp. ***1 Thessalonians 2:13***.

So What?

5. **Why should God’s Word be so important to me with reference to the “last days?”**
6. **How does my love of self make me vulnerable to corruption?**
7. **How can I know whether I am holding merely to “a form of godliness?”**
8. **What must I do to avoid being rejected in regard to the faith?**

God’s grace sustains believers as they endure the hostilities of the world.