

“Preach the Word – The Commission”
2 Timothy 4:2
(Preached at Trinity, October 30, 2022)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. As this fourth chapter opens Paul charges Timothy with his great responsibility as one entrusted with the Word of God. He has told Timothy the nature of the Bible. That it is inspired by God – it flows forth from God, which makes it infallible and absolute. He has also told him of its necessity both in the salvation of souls and in their sanctification. **Chapter 4:1** opens with, "I solemnly charge you." In other words, because it is the infallible Word of God and because it is profitable to fully equip the Christian, I solemnly give you this charge.
 2. In these verses Paul sets forth the primary work of the Pastor. "Preach the Word." In **Verse 1** Paul gives it eschatological significance. This is a work that must go on until the coming of Christ. It is God's purpose. What is this purpose? **Preach the Word!**
 3. In these opening verses Paul is directing Timothy's attention to this high divine calling. First, attention is given to the calling, the commission to preach, and then Paul describes the scope of the message. This morning I want to focus primarily on the commission itself because there is often confusion at this point.
- I. The commission is a divine calling
- A. God must set a man apart to preach
"I solemnly charge you in the presence of God and of Christ Jesus"
It is a Divinely ordained calling.
 1. Paul uses a very particular word - κηρύσσω, κήρυξις – a herald, one sent with a particular message.
 2. The call of a pastor is a call upon a man to give himself to preaching and teaching the Word of God. One of the qualifications of pastor is that of teaching.
1 Timothy 3:2 NAU - "An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach"
 3. Paul often referred to his own calling to preach and teach the Word of God
1 Timothy 2:7 NAU - "For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth." - κήρυξις – a herald
2 Timothy 1:11 NAU - "for which I was appointed a preacher and an apostle and a teacher." - κήρυξις – a herald
 4. Paul is reminding Timothy of this high calling of God
2 Timothy 1:6 NAU - "For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands."

B. It is a particular calling

1. **Verse 2** is a charge to Timothy as a pastor, not a charge to Timothy as a believer. In other words, this is not a general charge to all Christians but a particular charge to those called to preach.
I have faced this many times. It is overlooked by most in our generation. There is little fencing of the pulpit.
2. The word κηρύσσω carries an official quality – it refers to a herald sent to carry a particular message.
3. Our generation has lost the sense of awe that surrounds preaching – that it is a solemn calling.
People not only think it is simple and easy but that anyone and everyone is entitled to do it.
 - a. Our generation has seen a great increase in lay preachers – just something to do on the side. (Not to be confused with bi-vocational pastors.)
We find no examples of lay preachers in the Bible.
Philip the deacon preached but most likely he had been discharged from the office of deacon and ordained to the office of evangelist. After all, how could he serve tables in Jerusalem while preaching in Samaria?
Acts 21:8 NAU - "On the next day we left and came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him."
 - b. There is a debate in the SBC over some churches claiming their female pastors are not overseers. They are only teaching pastors. But that begs the point. The charge to preach is given to men.
 - c. There was an article in *Baptist Press* on October 27 LAKE FOREST, Calif. (BP) – Lead Pastor Andy Wood anticipates that the number of women clergy will grow at Saddleback Church, something that will certainly heighten the discussion over the congregation and its fellowship with the Southern Baptist Convention.
On Oct. 9, Wood’s wife, Stacie, preached a message at the church titled “The Courage to Slow Down” where she was listed as “teaching pastor” on the screen. In Andy Wood’s bio on the church website’s leadership page, he and his wife are both referred to as “pastors.”
In comments to Baptist Press, Wood offered clarification on his and his wife’s titles.
“Stacie and I are grateful to be called to serve at Saddleback Church,” he said. “We are not co-pastors but rather have unique roles on staff. I’m serving as the lead pastor and one of our Saddleback overseers while Stacie is serving as one of our teaching pastors.”¹

¹ *Baptist Press*, (<https://www.baptistpress.com/resource-library/news/saddleback-pastor-says-hell-encourage-women-to-preach-but-doesnt-want-to-engage-in-denominational-battles> Conway: Free Grace Press, 2010).

4. As we have become more educated and literate some feel that they are as capable as the pastor and should be able to preach.
 - a. They can read the same books. They feel they can rightly interpret the Bible. They feel they should be able to occupy the pulpit.
 - b. They fail to recognize an important point. The preacher is one who has been called of God to preach. He is God's herald.
Ability is not the same thing as calling.
- C. As we saw last time, the preacher must always keep in mind that he is preaching before the judge that sees and knows all and will call him to give account. No one should approach the pulpit who is self-appointed.
 1. There is great responsibility.
James 3:1 NAU - "Let not many *of you* become teachers, my brethren, knowing that as such we will incur a stricter judgment."
 2. The pastor's ultimate responsibility is to God alone.
 - a. The one called by Jesus to preach does so under divine scrutiny.
 - b. Paul was very clear about the awe that must grip the heart of the preacher
1 Corinthians 2:3-5 NAU - "I was with you in weakness and in fear and in much trembling, ⁴ and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, ⁵ so that your faith would not rest on the wisdom of men, but on the power of God."
- D. It refers to public preaching. Instruction given to the church. As such, it is given to men alone.
 1. This is consistent with the nature of the office of pastor.
It is restricted to men.
 2. It is also consistent with the nature of public teaching.
1 Timothy 2:11-12 NAU - "A woman must quietly receive instruction with entire submissiveness. ¹² But I do not allow a woman to teach or exercise authority over a man, but to remain quiet."