

All Scripture Is Profitable, 2 Timothy 3:16-4:5

2012 Sola Scriptura Conference

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Bible Text: 2 Timothy 3:16-4:5
Preached on: Friday, May 11, 2012

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The following is a presentation of Edgewood Reformed Baptist Church, West Monroe, LA.

An opportunity like this to not only demonstrate expositional preaching, which I pray by God's grace you will get an example of before the evening is over, but to encourage and to help and to strengthen other brothers and sisters in Christ, especially those who are striving to put the sufficiency of Scripture at the very front of everything that they do. You see, five years ago as Nancy and I came to this place, Edgewood was a very friendly church, it was a very happy church, but it wasn't a very scripturally founded church, and you may recognize that as being part of our world today, that there are many churches who are not really founded on Scripture. And there for the first year and a half or two years, Nancy and I really wondered if there was anybody else in the world who believed in God's word and was willing to put it first. Everybody we met seemed to say things like, "Our tradition is not this way and we've never done things that way. And why are you teaching these things that we don't really remember ever hearing?" And only to share with them from the Scriptures that this is, "Thus saith the Lord," and have people literally just walk away from us. So much so that in the history of our church, and I won't belittle this point or belabor, excuse me, I will not belabor this point, but there came a point in time in Edgewood's history not long ago that the vast majority of those who had called this church a home for some upwards of 50 years, decided that it was time for them to go somewhere else and that we faced a period of time, dark days, where there was just but a handful of people still here. I'm so thankful for those people that remained. They love the Lord. They love his word. They love his people. And they love hearing from the Scriptures that every chance they get, and they are the very bedrock and the cornerstone of not just Edgewood Reformed Baptist Church, but Christ's church, the church built upon the Rock.

You know, as the Lord spoke to Peter, he said, "Upon this confession, I will build my church." Well, what confession was that? Well, it wasn't that we are Southern Baptist or we are from this place or that place, but that it was Christ is the Messiah, the Son of the living God. Upon this confession, Christ will build his church, has built his church, and will continue to build his church. That's why I say on a night like tonight as we come

together, let us hear not only what the Lord's word says but what it calls us to do, how we are to respond, and how we are to be witnesses, salt and light in a world that is very very dark and needs to hear that very same word. Thank you, again, for being here tonight and hearing from the word of God.

This conference is about the sufficiency of Scripture. That's what they used to call it in the old days, the sufficiency of Scripture. You may have heard it described like this: the regulative principle of Scripture. Now, you may wonder, "Rusty, what does that have to do one with the other?" Well, let me just share with you briefly what it has to do with each other and that is that the Scripture tells us how we are to live; what we are to do; what we are not to do; how we are to please God; how we are to live within our homes, with our spouses and our children; how we are to worship God in terms of corporate worship; how we are to worship God in terms of family worship; and how we are to worship God in terms of private devotion or private worship. God's word tells us all that we need to know to live this life in a way that brings honor and glory to not only our Creator but our sovereign Lord, the Lord Jesus Christ, and God the Father and the Holy Spirit. We need not wonder what it is that God would have us do. He has told us what he wants us to do.

So Scripture is sufficient to answer all of those questions and though it was written many thousands of years ago, the Old Testament probably upwards of 5,000 to 6,000 years ago if you take a biblical chronology, all the way through the New Testament which we know was written some 2,000 years ago, those teachings, those words of the Lord himself are still applicable to everything that we face today and the answers for every situation of life, I believe, is found within God's holy word. All we have to do is read it, study it, know it, and apply it. It sounds pretty simple, doesn't it? So it matters not what you are facing today, it matters not what circumstance that you are facing, it doesn't matter if it's financial or family or relational or job or illness, or whatever it is, whenever you face right here, right now today, May 11, 2012, the Scriptures have the answers to anything that we come across.

Why is this so important? Well, why is it that we need to have a discussion like the sufficiency of Scripture? Well, let me just start by sharing with you an anniversary from this week. I don't know whether you realize it or not or know it or not, but that it was some 62 years ago this week that Ron L. Hubbard published his monumental work "Dianetics." Now, some of you are old enough to remember that. Some of y'all may not have any idea what I'm talking about. If you don't know what I'm talking about, go home and Google it. You'll find it. L. Ron Hubbard who had written pulp fiction and all sorts of what's called nickel and dime novels for years, decided that it was better for him financially to invent a religion. As a matter of fact, in several of his writings in the course of his career, across his career, he said things like, "If you want to make money, invent a religion."

Well, the opening verses of his "Dianetics" book has this quote in it. Let me just read a portion of it to you. L. Ron Hubbard said, "This volume has made no effort to use resounding or thundering phrases. When one is delivering answers which are simple, we

need not make communication any more difficult than necessary. Basic language has been used and much of the nomenclature and fancy language of the scholars has not. So bear with us, psychiatrists, when your structure is not used, for we have no need for structure here." Really? "And bear with us, doctor, when we call a cold a cold and not some sort of respiratory tract disorder, for this is essentially engineering." And L. Ron Hubbard speaking of himself and the other authors, "these engineers are liable to say anything. And scholar, you would not enjoy being burdened with the summation signs of the Lorentz-Fitzgerald, Einstein equations. We shall not burden the less puristic reader with scientifically impossible grammar which insists that there are absolute truths that are universal."

It may not sound like much to you but within this one quote is found a complete and, I think, utter denial of the universal truths of Scripture; that we don't need a standard; that we can make the standards up on our own. We don't need structure, we can do it on our own. We don't need to talk in terms that cut to the chase and somehow describe for us the reality of life. We don't need to worry about what has already been laid down for we can engineer it and make it up ourselves. We don't need the experts and we certainly don't need to burden simple people with very complex ideas. You see, L. Ron Hubbard just, in essence, denied everything, I think, that the Scriptures speak for.

If that was not bad enough, let me just make this final comment and we will move on to our text for tonight. "Dianetics," which has now become Scientology, has a church all of its own. It's called the Church of Scientology and it has some very well-known names in it, people of influence who have money and affluence and credibility, and it has become a worldwide movement, and it basically just tells people that if they will confront their fears, everything will be okay. Well, beloved, I think that God's word has something vastly different to teach us, something vastly different to tell us about the reality of man, about the need for structure, about speaking in plain language. Yes, that is true but communicating truths that go beyond the human mind, go beyond our understanding. It's called the Godhead and to speak the reality of the Triune God who has come into real space, real-time, and dealt with real people in a way that calls us out of sin and depravity, calls us out of our self-centeredness, calls us out of the things that we want into holiness and righteousness, into the very living word of God so that we might be salt and light in a world that so desperately needs to hear salt and light.

So given this introduction, I would like to call our attention to a text of Scripture which Lamar just read a moment ago. It's 2 Timothy 3, starting at verse 16, reading down to chapter 4, verse 5. Now, we've already read it so I'm not going to read the text again for you tonight but we are going to step through this in an expositional fashion and I would like to touch upon four subjects in our time tonight. Now, let me just say that the outline that you have within your conference brochure, the four subjects that are listed there, typically on any given Sunday morning or Sunday night, I would probably take 2 to 3 weeks per subject to go through this. I'm going to hit all four of them tonight so y'all pray for God's grace that we get through it. Amen?

I want us to see four things. I want us to see, first of all, the standard. The universal propositional truth which is the standard not only for God's people but for all people living upon the face of the earth. I want us to also see, secondly, the lifestyle. I want us to see that God's infallible, inerrant and authoritative word produces a lifestyle of holiness and of righteousness within the people whom subscribe to God's word. I also want us to see the reaction, that even though we are living under the standard of God's word and we are living in that lifestyle, that the world will have a contrary view or an opposing view to this, and so how are we to react as God's people? How are we to react to the world? And then finally, I want us to see the commission. In a group such as this where there are many pastors and many church leaders and many of those who are striving to shepherd God's people, we must remember, brethren, that we do not have a career. We are not on a job path. We are not somehow trying to get by and pay bills. We have a commission. We have been called by an all holy and righteous God to stand before his people and before the rest of the world and declare, "Thus saith the Lord." It is not one that we retire from. It is not one that we give up on or give into, but it is one in which God fuels and empowers and strengthens his man under the ordination, the divine ordination of God to stand flat-footedly in the pulpit and declare the realities of Scripture to all of those who will listen, and even some of those who won't. We have a commission. We have been called by God to do this. The art of preaching.

So having said that, let us turn our attention to the first point, the standard. You see God's call for those who shepherd his church is to be ready to preach his word. We must be ready in season and out of season, day and night. It matters not what time it is, we need to be ready. So being ready to preach his word requires an unashamed commitment to God's word. Let me say that again: being ready to preach, being ready to communicate God's word to his people and to the world around us requires that we have an unashamed commitment to that very word.

In the very first part of this text in chapter 3, verses 16 and 17, the Apostle Paul coming down to the end of his life as he was writing to his student, Timothy, says this, "All Scripture," every last bit of it, "is God breathed, or breathed out by God and profitable for teaching, for reproof, for correction, and training in righteousness." Why is this so? "That the man of God may be competent, equipped for every good work." You see, we are called to be ready to preach the infallible and unchanging Scriptures.

All Scripture is God breathed. Not just the ones we like. Not just the ones we agree with. All Scripture is God breathed. All Scripture, the ones that confront us with our sin. The ones that confront us with our shortcomings. The ones that confront us with how we are to minister in God's church. The ones that confront us with what God's church looks like. All Scripture is God breathed.

I think there is probably no greater point tonight that we need to take away from our time together than this: that whatever it is that we do, wherever we go, whatever we say, however we deal with people, needs to be in line with God's Scripture. We find this principle in Romans 15:4 where it says, "whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the

Scriptures we might have hope." Did you notice that in this Romans passage that Paul as he spoke to the church at Rome did not say anything about the five spiritual laws, or God's holiness and man's unholiness? That Paul did not mention Evange cubes or any other program that is common in our world today. Now, please understand that I don't necessarily have heartburn against these things. I have an Evange cube in my office too, and I think sometimes they are quite useful. But an Evange cube is useless without the Scriptures. The tracts that are so proliferative in our world today are useless without the Scriptures. It is the Scripture that has been God breathed. It is the Scripture that was written down in former days.

Former days, when are the former days? Well, the former days of the prophets, the former days of Moses, the former days of the Old Testament, and the former days as our forefathers took the Scriptures and expounded them before congregations and during preaching revivals and wrote commentary and gave us all sorts of insight. It's the Scriptures that were written down in former days and those Scriptures were written down for our instruction. The Scriptures were not written down for us so that we could find them in very large, hard backed Bibles so that they can sit on our coffee tables and collect dust. The Scriptures were written down for our instruction so that we might use them in hours such as this where a man stands behind a sacred desk and speaks to a group of people and says, "Thus saith the Lord." We are being instructed. It is instruction that we take into our homes as we train our children in the admonitions of the Lord, as we teach them things like the catechisms, the Heidelberg Catechism, or the Westminster, or whatever catechism you may want to use. It's instruction of our children. It's instruction of a husband and a wife or a husband to his wife, as he instructs her on how it is to be the Proverbs 31 woman. It is instruction that the man takes from the word himself as he is confronted with his failings in the home and in the place of business and in the corporate life of the church.

It's instruction and it comes to us through endurance. Did you notice the Paul said through endurance and through encouragement of the Scriptures we may have hope? That as we begin to instruct, as we begin to apply, as we begin to do all the things that God's word has commanded us to do, that there are those that will stand in opposition. That this is not a sprint but it is a marathon, that we are to run with endurance in the encouragement of the Scriptures, that the Lord who said, "I will never leave you or forsake you." The Scriptures that say that, "If they have done it to me, they will do it to you." Those Scriptures that give us the encouragement and the hope that today is the day that we have from the Lord and whatever this day may bring, that we honor and glorify God as we live out the Scriptures.

All Scripture is God breathed but all Scripture is God breathed and profitable toward righteousness. Did you catch that in this next part of verse 16, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness." You see, the goal of the Scriptures is righteousness.

Now, beloved, the reality is this: the Scriptures teach that every person born on the face of the earth is born into what we call depravity. It's sin. It's rebellion. It's me

centeredness. Every last one of us is born into this sin nature and there is not one fiber of our being that is not infected by this sin nature. And given to our own devices and our own thoughts, we will do what we want to do and we will rebel against God, and if it was not for the holiness of God and the blood of the Lord Jesus Christ, we would be lost in our sins. But God being rich in mercy sent his Son to die on behalf of the elect, on behalf of God's people, so that we might have a righteousness imputed to us that is not normal within our own person. It's what Luther called an alien righteousness. It is a righteousness that I do not possess in and of myself. It is a righteousness that I don't even understand once I get it. It is a righteousness that I must learn how to live in as I study his Scriptures. Righteousness.

All Scripture is God breathed and profitable for righteousness, toward righteousness. It's interesting here as you study the text that as the Apostle Paul wrote this, he said *pros*. Well, that's simply the Greek word that means towards. It's a preposition and it's a word that has the idea of movement from one place to another and literally out of one location to another location. So what Paul is saying here is that the word that we are talking about moves people from unrighteousness to righteousness.

"Well, how does that work? Rusty, tell me that." Well, thank you for asking. Let me share with you what the Apostle Paul said. He said first of all, the word of God is profitable to move people towards righteousness in teaching. That word "teaching" means "formal instruction." It means "a declaration of what is right and what is wrong." It means that this is the universal, unequivocal, unchanging standard that God has given to us so that when the word of God says that if I harbor bitterness in my heart toward another brother, then I have committed murder even though I may not lift one finger against him. I am taught through formal instruction the righteousness of God.

It sickens me, can I just be honest with you, it sickens me a lot of the preaching and the teaching that I hear in our world today. Three points to have a better life with your neighbor. Five points to keep your dog from getting on the bed at night. Six points on how to win your friends and influence people. That's not preaching, that's self-help.

The word of God is given to us for preaching, for teaching, for formal instruction in righteousness, but it's also given to us for reproof. Once we find out what is right and what is wrong, the Scripture then begins to tell us how we fall short. As a matter of fact, this word in the Greek New Testament means "to confront," literally to confront wrong.

Now, let me just mention something to you here. As we talk about this idea of expositional preaching and all Scripture being God breathed and profitable, we're talking about things that are done in public. We're talking about things that, yes, there is a time and a place for individual private counseling but I think what Paul has in mind here is not the private counseling but the public declaration of God's word. So as we teach formally, we teach publicly, but as we reprove, as we confront wrong, we do that publicly too. Now, I don't mean, beloved, don't misunderstand me. I don't expect you to go home to your church this weekend and call out all of the sinful people in your congregation and have them come up on the rostrum with you and have you point out all of their sins. I

don't mean that, but what I mean is that when we preach the word as given to us in the Scriptures, when we don't soften it, when we don't try to hedge it, when we don't try to get around those texts that nobody likes, but we preach, "Thus saith the Lord," then men will be confronted with their sin and they will be reproved by the word of God.

We have to reprove people but we also have to correct. It is profitable for teaching, it is profitable for reproof, and it is profitable for correction. That word "correction" in the New Testament simply means "to straighten." It means to take those things that are wrong and put them back in order. We've already seen that it's showing or teaching what's right or wrong, and how we fall short, well, this has to do with what must be done to correct the issue.

On Friday mornings, our men here at Edgewood get together at IHOP and we have a lot of discussions from the Scriptures about various and sundry things, and what I love about that particular time on Friday mornings is that we talk an awful lot about how to correct the problems that we see within our own homes and within our own church and within the world around us. How is it that we corrected these problems. You see, I can understand that the Scripture teaches me this is right or wrong, I can understand that I fall short in this area or that area, but if I'm not willing to repent of it and change and let the Holy Spirit change me, then what good is it? The Scriptures teach us what must be done to correct the problem. In essence, it straightens us out.

Have you ever had to do that with your children? Have you ever been in public and your child just begins to act the fool? Now, forgive me if that seems a bit harsh but I see an awful lot of that in our world today. Children just acting the fool and parents who just let them lay down in the middle of the floor and kick and scream and do all that stuff and walk away. No. No, we are to correct that child. We are to straighten what is out of place and the Scriptures teach us how to do that. I would suggest that you exercise Proverbs on them, but that's a whole other issue entirely.

Correction, what must be done to correct and then training. How do I avoid this problem in the future? How do I form the proper habits? How do I go about applying the Scriptures in my life in every moment of every day so that I don't come down this way again? Martin Luther put it this way, he said you can't stop the bird from flying overhead, but you can certainly stop him from building a nest in your hair. What did Martin Luther mean when he said that? Well, he was talking about righteous thinking, is what he was talking about. He was talking about taking every thought captive and making it obedient to Christ. He was talking about knowing where we have fallen short, knowing where we are wrong, knowing how we have had to correct it, how we have had to go back and ask for forgiveness, and then how we put those principles in play, never to face that problem again, Lord willing. You see all of this comes from the Scriptures and is profitable toward righteousness in teaching, in reproof, in correction, and in training.

Why do we do this? Verse 17 tells us so that the man of God may be competent, equipped for every good work. Did you know that we are called to be equipped? Brethren, beloved pastors, leaders, pastor's wives, laity, we are all called to be equipped.

There is not a single one of us who is not called to study and understand the word of God. Now I realize that this has become quite out of vogue in our world today in the area of professional pastors and third party outsourcing where even within the church we believe that somebody is to train my children. I show up on Sunday morning and I drop my children off, they go to their various Sunday school rooms, and I have Aunt Martha or whoever it is that is teaching Sunday school, teach my children the Gospel. We see it in our youth as we send them to their youth departments to have a 20 something young man who is just barely out of his youth department himself teaching our youth. We see it in our Sunday school classes that we have Sunday school teachers who just the night before were engaged in the most worldly practices but on Sunday morning begin to teach their Sunday school lesson. We have outsourced it. That's an error. The word of God has told us that we are to be equipped.

We are to realize that the Scriptures are God breathed, given to us by God, that they are for teaching and reproof and correction and training so that we ourselves may be equipped. The word in the Greek literally means "finished; to be polished; to be ready to be presented." As a side job or as a hobby that I'm trying to turn into a side job, I'd like to build or I started building pirogues, and my first one is not one that I would certainly send to market. It's functional, it works, it has had all the kinks worked out of it but it's just not very pretty. That's not finished but I am fearful that many in our world today who call themselves Christians are just as finished as my rough old pirogue sitting in the back of the room over there. We are to be finished. We are to be equipped. We are to be ready.

In Luke 6:40 it says, "A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher." I think we all have room for improvement here that none of us are exactly like Christ but why have we given up in the hope that we can even try? So many in our world today have given up in trying to be like Christ. We are called to be like Christ. We are called to be equipped. We are called as pastors and as teachers to help those under our shepherdship be equipped, to be finished, to be ready. It's not that as a pastor I'm to go out and do all the evangelism. Yes, I do evangelism but isn't it my job as the shepherd to teach and train the sheep to go out and be evangelists also?

You see, this is the standard. Being ready to preach his word requires that we be unashamed and have an unashamed commitment to this very standard, but there's another part that I want us to see. Being ready to preach his word requires an unhesitant application of God's word. An unhesitant application of God's word. Look at verses 1 and 2 of chapter 4 with me, if you would. Paul says to Timothy, "I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching." I want us to see here that there is a charge. This is the first place that I'm going to indicate to us tonight that as a pastor, as a preacher, as a shepherd of the church of the Lord Jesus Christ, that we are under a charge. We have been charged. We have been called in the presence of God and in the presence of Christ.

This word "charge" literally means "a warning from personal experience." What Paul was saying to Timothy in this moment is that, "I received my call, I received my ordination not at the hands of men but at the hands of God, and I have lived my call throughout my entire ministry." And when God calls you, that is a remarkable thing but be forewarned: it is not an easy thing. God's pastors, God's shepherds, are like the Lord himself, some of the most despised men, I think, on the face of the earth. We are called to a higher standard. We are called to be filled with integrity. We are called to live with a word that we don't hear much in the world today: piety. We are called to be pious people and that's gotten a bad rap in our world, but the Scripture teaches us about piety. Purity applied; that we are to live with purity, we are to live in purity of thought, purity of word, purity of deed. We are to be pious people. We are called as pastors to live at this standard and to have the very ones that we pour our lives and our hearts into spit in our face, turn around and walk away the first time they don't hear something they like. That's the charge. Let me encourage you tonight, beloved, that if you are struggling within your church, know that there are others who are struggling with you. As long as we are called and we are preaching the word of God and we are teaching the word of God and we are doing it gently and with patience and with kindness as the Lord himself would have done, know that there will be those that will stand in opposition of what you're trying to do, and if they are calling you names, count yourself lucky because they can do far worse.

It is a charge before God, it is a charge before Christ. It was a warning that Paul gave to Timothy that we need to pay attention to. Acts 10:42, "And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead." Did you know that that's what we are to be testifying to, that our charge, that's what our charge is as pastors? That's what our call is as pastors? That we are called to the preaching and the teaching of God's word; that we are called to proclaim to all men the impending judgment on sin. Now, let me just tell you what: if you're here tonight to try to figure out how to build a successful church that has thousands of people in it and the bank account is fat and full and the coffers have got all kinds of things, preaching the Gospel is probably not the best answer for you. I would submit to you that if that's your reason for being here tonight, you're in the wrong place. We are talking about preaching the Gospel.

What is it about the Gospel that we need to preach? Well, first of all, he says that Christ is to judge. Did you notice that? God and Christ Jesus who is to judge the living and the dead; that there is judgment coming? I have heard it said many times within churches, among church folks, "Oh, I can't judge you." Well, that's wrong. We are called to judge. Now, we are not called to judge the heart but we are called to judge the fruit, we are called to judge the motives. And Christ didn't say, "Don't judge," Christ said that, "You will be judged by the standard by which you judge others." Would we not want to judge one another with patience and kindness by his standard so that as we stand before a holy God and give an account of our lives, that he would judge us with mercy and grace and kindness by his very standard that we judge others by? Would we not want to do that? I think we would.

We are to judge. We are to teach and to preach that judgment is coming. It's a day in court. As a matter of fact, Paul says as he uses "to judge," this phrase "to judge," that it's coming soon. The day in court is coming soon. Did you know that God to maintain his sovereignty has to adjudicate every transgression perpetrated against his kingdom? That God to maintain his holiness and his righteousness must render judgment upon the lawbreaker. If he does not render judgment upon the lawbreaker, then he is not a just judge. We hear an awful lot about God being a loving God, a kind God, a gracious God, and he is loving and kind and gracious but, beloved, let me tell you tonight without fear of equivocation that he is also a just and a wrathful judge as well. He will adjudicate every case. He will not leave any stone unturned. He will not leave anything undone. He will judge every thought, every deed, every idle word, every intent of the heart, and everything will be laid bare before him as he demonstrates his glory and his majesty in that final day. Everything.

I'm not sure I want my day in court. Oh, I know that it's coming. I know that I need it. But I also know that deep depth of the sinfulness of my heart. I know the rebellion that even with the Spirit of God living inside of me, that I still perpetrate at times. I know what the accounting will be. Well, I think I know. I don't know everything. There is some of that stuff that I don't know that's going to show up that I will be surprised by. You will too. But he will adjudicate those cases and the end result is either salvation or reprobation.

Did you notice that in this text he says, "who is to judge the living and the dead"? A couple of points of grammar here that I just want to highlight for you very quickly, and that is two words in this phrase. The word "who is," which is in the present active participle form; and "the living," which is also in a present active participle form. What does that mean? Well, what it means is these are nature words. No, I don't mean nature in terms of trees and rocks and grass. I mean nature as what is your ontology. What is your ontological makeup. What is your nature. Christ's nature is one of judgment. He is judging but he is judging two categories of people: those who are living by nature, and those who are dead. You see, by default every person born into this world is dead. We all are in a process of dying and the first death is one that we all will experience, but did you know that for the child of God, that there is another death that we will not experience? It's called the second death and we will not experience the second death because by the grace of God and the indwelling of the Holy Spirit, where the Spirit of the Lord is there is life. We are now transformed into living ones. It is our ontological nature to be spiritually alive. He will judge those who are spiritually alive and he will judge those who are spiritually dead.

Now, I would hope that every one of us sitting in the room tonight would agree with that, but are we preaching it? Are we teaching it? Are we sharing that with our friends and neighbors? Are we sharing that with our children? When was the last time you sat down with your wife and said, "Now honey, you know that Christ is going to judge the living and the dead. Where are you?" Do we talk about this in our homes? Do we fulfill Deuteronomy 6, the word of the Lord. You remember Deuteronomy 6, right? That we are to talk of it when we rise up and when we lie down; when we go out and when we come in. We are to write it on the doorpost of our house and we are to put it on our gates. The

modern Rusty Grant translation of that is that when we go to bed at night, we are to be talking about it. When we get up in the morning drinking coffee, we've got to be talking about it. When we go to change the oil, we talk about it. When we buy groceries, we talk about it. When we are at soccer games, we talk about it. We write it all over our house not in little words but in the way we live that people can see it. And in everything we put our hand to, Christ is at the center of all of it. That's what Deuteronomy 6 means. It's not legalistically tying it in little boxes to the back of your hand or to the forehead of your head like our Jewish brethren have, but it's living it out, and part of that is judgment is coming.

A holy and righteous God will judge every last one of us and that will occur at the appearing of his kingdom. Did you catch that where he said "the living and the dead by his appearing and his kingdom"? Don't mistake in thinking that this is just a future eschatological event. Yes, it is coming in the future. There will come a day when the Lord Jesus Christ will judge the living and the dead and he will judge the nations, the seas will give up their dead, death and Hades will give up their dead, and every last person who has ever lived will give an account to the sovereign Lord of the created universe. That day is coming but did you know that by the appearing of the Lord Jesus Christ when he came in his first advent, that he has already appeared and the kingdom is already here. We're living in the kingdom now. So what? You see, it's the lifestyle that we are talking about; that we are to have an unhesitant application of God's word as God's kingdom citizens. If I say I love the Lord, then by golly, I'd better live like it. My profession is just not good enough. Did you know that there are people who make professions every day who are lost and going to hell because all they've done is made a profession. There is no evidence to back it up. The proof is certainly not in the pudding.

By the appearing of his kingdom. Mark 1:15, this is John the Baptist, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." So many times, especially for those of us who come from a Reformed perspective, we try to make it a little more complicated than what it needs to be. We try to add this doctrine or that doctrine. We need to somehow figure out the supralapsarianism part of all of this and we need to somehow figure out the penal substitution and the substitutionary atonement of Christ, and those are all good doctrines and we need to study them, but the reality is that at the point of salvation that we need to repent and believe the Gospel, and it's just as simple as that. Who brings the repentance? I would argue that the Holy Spirit brings the repentance; that the Holy Spirit opens the heart and the mind of a man who in one millisecond prior to that was focused on himself, and in the very next millisecond understands the things of God and repents. He changes from what he was to something new and he believes in the Gospel. The Holy Spirit brings that too. I can't and I get in the way when I certainly try. I can't make you repent. I can't make you believe. I can preach the word of God to the very best of my ability and in the weakness of my flesh pray that the Holy Spirit would take these words and quicken your hearts and your minds and change you from the inside out, but it's the Holy Spirit that works and not Rusty Grant.

Repent and believe the Gospel. Why should I do that? Because the kingdom is here, which brings me to my very last part of this section and that is as God's ordained

minister, as God's pastor, as the man in the pulpit, as the man shepherding God's people, listen to the admonition that Paul gives to Timothy that we all need to take to heart. "Be ready." Be ready. What should we be ready to do? Well, preach the word. This term "preach the word" is an imperative, and in the Greek New Testament, what that means, it's a command. It is a, "You shall do this," kind of word. It's not if it's convenient. It's not if it's comfortable. It's not if we have hundreds or thousands of people to listen to us. We preach the word regardless.

Be ready. Preach the word. But we are also to reprove. Did you notice that he said not only to preach the word but to reprove? Now, for those of you who are expositional and saying, "Rusty, you skipped one." No, I didn't. I'm coming back to it. Reprove. This falls in line with God's word is profitable for teaching and reproof and correction in training motif that we saw immediately ahead of here; that in the application of the standard, in the living of the standard, living out of the standard, that there are times that we are to reprove. We are to go on record and state what is wrong. I know that it is not politically correct to say things like homosexuality is wrong. I know it is not politically correct to say that any other sexual immorality is wrong. But the reality is according to the word of God, any sexual activity outside of a one man, one woman marriage is wrong. Homosexuality, lesbianism, cohabitation, pornography, and you just go right down the line. It's wrong. We need to stand up and state it unequivocally according to the word of God what is right and what is wrong.

We need to reprove. We need to rebuke. This word "rebuke" in the Greek New Testament means "to express a strong disapproval." It sickens me and, again, I'm just being honest. You'll find out that I'm really honest. It sickens me when I shake hands with other pastors and I might as well, I would get a firmer handshake out of milquetoast. Have you ever met somebody like that? Now, what I'm saying is that it's not the handshake that necessarily bothers me, it's the weak, flabbiness of the man that bothers me. You see, we've got to stand up, we have got to stand up and express a strong disapproval. I don't think the Apostle Paul had a problem with standing up and saying, "I disapprove." The Apostle Paul would have very clearly done that. We see that in his writings and we see that in the writings of others like Peter who said, yes, he says strong things. We need to stand up and say with a sense of disapproval, "This is not right." Is it any wonder that people don't listen to us when we say, "Now, y'all don't need to be doing that, okay?" No! We need to say, "Thus saith the Lord. It is sin."

We need to rebuke but we also need to exhort, we need to encourage, and not just encourage and tell people, "Oh, you'll be okay. Everything is going to be fine." There is a time and place for that but specifically we need to encourage people to repent. You see, we can have all kinds of sin in our churches and we could reprove that, we could teach that, we could publicly declare it as being wrong, we could express a strong disapproval, but if we don't call people to repentance, we've not done any good. People live with their sin all the time. "Thus saith the Lord, repent of your sin." We need to exhort and encourage people into repentance or toward repentance.

I told you I had skipped one on purpose, it's being ready. We need to be ready for all of this. We need to be ready to preach. We need to be ready to reprove. We need to be ready to rebuke. And we need to be ready to exhort. What do I have to do to be ready to do these things? Well, I have to have an active prayer life, for one. I have to follow the model of the Lord Jesus Christ and his prayer life. As he started the day early, I need to start the day early. I need to know what the word of God says. You know, the Lord Jesus Christ himself when he refuted the temptations of Satan in the wilderness, he didn't come to him with pop psychology. He refuted him from the Old Testament, from the word of God, specifically from Deuteronomy. I need to know the word of God. I need to live out the things that I say are important to me come back to that piety thing again. I need to be truly a hagios, a sanctified one, as saint, one who is set apart from the rest of the world, and those are just naming a couple.

We need to be ready. I think a lot of pastors and preachers today are ill-equipped because they are not prayed up, they are not studied up, and they are not, I started to say pietied up, that doesn't make sense. They are not living it. Brethren, we need to be ready. 2 Timothy 2, "Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of [God]." Did you notice that Paul said in this text to do your best? Look, the reality is we all fail. I fall short. You fall short. I probably fall short more than you fall short but we need to do our best. When I fall short, I need to repent of that, I need to confess that before the Lord, and I need to confess that before those I have sinned against. Did you know that it's not good enough just to confess your sins before the Lord? No, we must confess our sins to one another as well. That if I have transgressed a brother or a sister in some manner and I come into this place in worship on the Lord's day, that before I am to offer my sacrifice of praise and worship, I am to go and seek reconciliation with that brother or that sister that I have sinned against before I am even ready to come into this place for worship. Yes, I confess that before the Lord and I pray and ask for his grace but I'm also to repent to those that I have sinned against.

I've got to be prayed up. I've got to be confessed up. I've got to be ready. I've got to do my best. What am I doing my best in? Well, I'm doing my best at presenting myself to God. He sees my heart. He sees my motives. I can fool everybody else and I can even fool myself, but I can't fool God. He knows when my motives are not proper, when my attitude is not where it needs to be. What difference would it make in our lives if we started living this way every day, knowing that God sees everything that we're doing, everything that we're thinking? Oh, intellectually we kind of have that idea, but practically in every day life, do we apply it? We fall short in that.

Do your best to present yourself before God as one approved. I think there are so many people in the world today who say, "Well, good is good enough." No, it's not. We are to be those called out of the world. We are to be those who exemplify and model the grace and the majesty and the mercy of God. Shouldn't we give it our best? Here at Edgewood, we've always tried to do things with excellence. My heart, my prayer tonight is that you have witnessed a little bit of that. You know, we don't have much, we're not very big, we don't have tons of people and we don't have tons of dollars, but by golly, we give it the

best we've got. You see, that's doing things as one approved. Now, we don't work for our salvation. God by his grace has given us salvation already, but the fruit of salvation is evident in all the things that we do and we strive to do everything with excellence.

One approved, a worker who needs not be ashamed. I have to admit that sometimes I'm ashamed that I don't know where to put my finger on this verse or that verse. We're all in that boat and, yes, I've got little tricks that I use, Google is a wonderful thing, but isn't it better to know from memory where it is? And more than just knowing where Scriptures are and being able to quote them chapter and verse, but what does that Scripture mean. What does it mean in the context in which it was given. When Moses spoke to the children of Israel about the giving of the law, what did he mean? When Paul quotes Moses as coming down off the mountain and the glory was shining on Moses' face and he put a veil over his face because the glory was diminishing, what does that mean? You see, it's not good enough just to know the stories. It's not good enough to be able to recount all of the great events. We've got to know what they mean.

We're back to that all Scripture is God breathed thing again. There are many in the world today, and even among some of our Baptist brethren, who claim that they are a New Testament church. Well, I think if you're claiming to be a New Testament church, you're not a church at all because there is no such thing as a New Testament church. There is a scriptural church. That's the Old Testament and the New Testament. Is it any surprise to us that the Apostle Paul in 1 Corinthians 10 said these things happened to them as an example to us, and these things were written down for us for our instruction? What things was Paul talking about? Well, he was talking about the nation of Israel. He was talking specifically about their wilderness wanderings, and as they went into the land at the second giving of the law, that's what he was talking about. So how can I be a New Testament church if I completely abandon the Old Testament? We need to be rightly handling both, the entire word of truth.

You see, being ready to preach God's word requires that we have an unhesitant application to his word and these are but just a few points and it's a lifestyle. It's not a program. We don't take a class. We don't memorize these Scriptures and this little acronym and call it good. No, it is a lifestyle. The sufficiency of Scripture must pervade and invade everything that we do every day. But there's a third point. Being ready to preach his word requires an unfiltered view of the world's reaction to God's word.

Look with me at chapter 4, verses 3 and 4. After Paul has already told Timothy, "I charge you in the presence of God, the living and the dead, his kingdom is coming, his kingdom is here, preach the word; be ready; reprove, rebuke, exhort," Paul then tells Timothy, "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths." I would bet that you've seen this in your own ministry. If you've preached very long, if you've taught very long, if you've witnessed very long, if you've shared very long, if you've just been happy with what God has done in your life for very long, you have seen others completely walk away from the Gospel truth.

What are we to do in that moment? Are we just to shake the dust off our feet and move on? Well, I think there is a time that we do that but I think there is a time that we are also patient and kind and gentle and we continue to be salt and light to those that God puts before us. And when that day comes that we are to shake the dust off of our feet, I think God will make it abundantly clear to us that that day has come. But when that day has come, let me give you this word of admonition: when the day has come to shake the dust off your feet, then brother, shake the dust off your feet.

I've been reading Ichabod Spencer and I have truly enjoyed pastor sketches, and there are several accounts in there where he talks about people that have come to him asking to talk to him about the Gospel, and in several of those accounts he has said to these, what they call inquirers, "I've already told you everything there is to know about the Gospel. There is nothing else I can tell you about the Gospel." And he says in one of those accounts, that sometimes religious conversations stand in the way of the Gospel. Brothers, there comes a time when the Lord would lead us into that, that we have said all that we can say, and we ought to just let people be miserable in their sin and their depravity and allow the Lord to convict them over it instead of trying to soothe their conscience with very flattering and sweet words.

Why will people not do that? Because they won't endure sound teaching. That word "sound teaching" in the Greek New Testament means "to be healthy." Healthy teaching. It means teaching that confronts them with the things that are wrong; the teaching that does everything we just got through talking about thus far in our time together. It shows them their sin in its fullest light. The teaching that truly is a mirror that is given to us at noontime, that we see every imperfection, every scar, every little thing that's out of place. That teaching, that is healthy teaching. It's teaching that shows us who we are in our sin and our depravity but doesn't leave us there. It's so amazing to me that there are many in our world today, many churches, many pastors, who claim to preach the Gospel, who claim to be active in evangelism, but they leave so many people in their sin and their depravity. They don't teach them the reality of the blood of Christ. They don't teach them the sovereignty of God which saves wanton sinners. They don't teach them that there is a way to be reconciled with God. We need to teach these doctrines. We need to teach the healthy doctrines of Scripture.

I think the Lord put it this way when he said in Matthew 6, "But if your eye is bad, your whole body will be full of darkness. If in the light in you is darkness, how great is the darkness. No one can serve two masters for either he will hate the one or he will love the other, or he will be devoted to the one and despise the other. You can't serve God and money." What did Jesus mean when he said this? He's talking about healthy teaching. He's talking about sound doctrine. You see, the doctrine that we subscribe to is evident in the things that we do. If our eye is bad, the whole body is bad. If our doctrine is bad, our actions will be bad.

There is a great divorce within the church today and it's not men and women, it's orthodoxy and orthopraxy. Now, those are fancy words, I know. One means, orthodoxy

means our doctrine, our belief; orthopraxy means how we practice it. It's a great divorce within the church. Churches all over the place, pastors, Christians say, "We love the Lord. We follow his word," but when you look at what they do day in and day out, they are so far away from God's word, you can't hardly put the two together. If the eye is bad, the body will be bad, but if the eye is good, if the teaching is good, the body will be good. We cannot serve one or the other. We have to serve one or the other, we can't serve both. We either have to love one and hate the other or hate one and love the other.

The reality of our world today, beloved, is that most people just don't want to hear that. When I came to Edgewood in 2007, there was an elderly pastor that I knew and we're not really good friends but I think the Lord used him to encourage me in a very dark hour. I had confided with him in that moment that all I wanted to do is just honor Christ, honor the Lord, honor his word, preach straightforwardly, and it just wasn't being received very well. As a matter of fact, it seemed like there were those standing in open opposition to the preaching of the word. And this elderly pastor said this to me, he said, "The word of God will invoke one of two reactions in people: God's people will either run to the word because they love the word, or those who are not God's people, the goats, will run away from it as fast as they can." And in that moment he encouraged me because that was what was happening. We were preaching the word, not perfectly, not to the very most eloquent style. I mean, it's just standing in front of people and saying, "Thus saith the Lord." God's people run to it, those who are not God's people run away from it. They will not endure sound teaching.

What are they looking for? Well, they are looking for, they have itching ears. Isn't it interesting, I always wondered what an itching ear was. You know, do you ever get that little hair that sits on the real top of your ear and it just bugs you to death? Do you ever get one of those, you know, that little fuzz and you just can't find it? You just about pull your ear off trying to find that thing is itching in your ear? Well, it's a cool story. I don't know if that's what itching ears means. It means they want to hear what they want to hear. Y'all were falling asleep so I threw that in there to wake you up. It means they want to hear what they want to hear. No truer words have been said in our world today. People want to hear what they want to hear.

I can't tell you how many times I've heard people say things like, "You go past 15 minutes, that's too much." That's not why I gave you 15 minutes, Brother Craig. Did you know that people will sit for hours watching TV? That they'll sit for hours in their bass boat? Hey, I love to sit for hours in my duck blind. I love to do that but we can't bear to stand 15 minutes among God's people hearing the word of God proclaimed? There's something wrong there. They have itching ears.

Acts 17 says this, "Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling and hearing something new." I think that's a description of many churches today. They are not there to hear the word of God. If the Apostle Paul went up in there and started preaching to them, they would complain about him preaching for so long. Did you know that the Apostle Paul one night preached for so long that a poor fellow fell asleep and fell out a second floor window? That's never

happened here, praise God. We don't have a second floor here, that's why. You fall out one of those windows, you just fall out on the sidewalk.

Itching ears, and because they have itching ears, they accumulate teachers unto themselves; teachers that teach them what they want to hear; teachers that won't confront them with their sin; teachers that will tell them that it's all okay; teachers that will tell them that God is a great-grandfather and he will take care of you. It's just an extension of their already sinful way of thinking.

I've been accused of many things, but I have never been accused of being a placator. I've never been accused of somebody saying, "Oh, you're just telling me what I want to hear." I don't believe in it. I don't go out of my way to hurt people's feelings, I don't go out of my way to step on their toes, but I do go out of my way to preach the word of God to them to the very best of my ability.

They will accumulate teachers for themselves. Do you want to know what the Lord said to them about the teachers, these kind of teachers? In Luke 6 he said this, "Woe to you, when all people speak well of you, for so their fathers did to the false prophets." The Lord is speaking to those of the nation of Israel whose fathers said, "Yeah, yeah, we like that story." Didn't listen to Isaiah very much, right? Doom and gloom is coming. Don't want to hear that. They wanted to hear what the other prophets had to say.

"Woe to you." I don't think that pastors, even though we love people, we care for people, we shepherd God's flock, we strive to minister to people and to give comfort, I don't think pastors ought to be the most liked person in town. The mayor might be the most liked person in town but I don't think the pastor ought to be. It doesn't mean that we go out of our way to make people angry, but by necessity if we preach the word and we teach God's word, we stand for truth, then we are going to come crossways with somebody along the line and they will turn away.

It's interesting here that it doesn't say that they are forced away, but that they turn away. They will accumulate teachers, accumulate for themselves teachers to suit their own passions and will turn away from listening to the truth and wander off into myths. It's a slow drift. A little bit here, a little bit there. When we untie the boat from the moorings, then sometimes the gales come along and push the boat away very quickly, but more than likely the natural currents of the river of the lake or the bayou, will just slowly take that boat away a little by little, by little. You see, we are into the third, fourth, the fifth, the sixth generation in churches today where that's exactly what's happened. We've untied the boat from the mooring and over the years of 50, 60, 75 years, we've just slowly drifted a little bit further away every day, so much so that the great doctrines of the Scripture are so unfamiliar to churches that it sounds out of place. They are wandering away, wandering off into myths. 1 Timothy 6, "O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called 'knowledge.'"

And then being ready to preach his word requires an unchanging commission. My time is gone and so let me just mention this very quickly in chapter 4, verse 5, "As for you,"

Timothy; as for you, beloved pastor; as for you, church leader; as for you, dad, "be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry." Many things I'd like to say tonight about being sober minded and enduring and doing the work, but it's all summarized in that last phrase, "fulfill your ministry." Now I realize that in a group such as this, not every person is called to be the pastor of a church, but you are called to be the pastor of your home. I realize that not everybody is a leader in the church, but you are a leader in your place of work. I realize that you may not be called to influence people as a pastor does, but you influence your spouse and your children. Did you know that God has given you a ministry right where you are? And if you are called to be a pastor, not only are you the pastor of the church, you are the pastor of your home and so you are doing dual duty. Fulfill your ministry. This is the commission.

I just wonder what the world would look like if God's people became serious about their faith. For so many of us today, faith is an accessory. Faith is a little piece of jewelry we wear. Faith is a Bible cover that we have that is real pretty and decorated. Faith is a bumper sticker on the back of our car. Faith is something that we do one day a week because that's what we've always done. Faith is something that we talk about in polite conversation when we somehow want to gain credibility among our friends and our peers. For very few people, faith is serious. For very few. Do we realize that our forefathers before us shed their blood for their faith? That the Lord himself, the Lord that saved us from sin and depravity, shed his blood for that very same faith and we have relegated it down to a trite little saying, a little bumper sticker, a little jewelry, a little thing we do once a week. The call for the sufficiency of Scripture is that, yes, we put Scripture first in everything that we do, but when we do that, it will challenge us, it will call us to be serious about our faith. If we call ourselves Christians, let us live like Christians.

Let me read to you an old hymn. I've been recently introduced to the Gadsby hymnal. Thank you. And our Christian forefathers sang songs that would put most of our songs to shame today. I'm telling you, there is some good theology in the old hymns and I don't mean the Gaither hymns. I mean the 1600 hymns. Some of you all are going, "Gaither? Who's Gaither?" Boy, he must be old, I don't even know who that is. The old ones. Listen to Isaac Watts.

"What shall the dying sinner do
That seeks relief for all his woe?
Where shall the guilty conscience find
Ease for the torment of the mind?

How shall we get our crimes forgiv'n?
Or form our natures fit for heav'n?
Can souls all o'er defiled with sin
Make their own powers and passions clean?

In vain we search, in vain we try,
Till Jesus brings his gospel nigh;

'Tis there such power and glory dwell
As save rebellious souls from hell.

This is the pillar of our hope
That bears our fainting spirits up:
We read the grace, we trust the word,
And find salvation in the Lord.

Let men or angels dig the mines,
Where nature's golden treasure shines;
Brought near the doctrine of the cross,
All nature's gold appears but dross.

Should vile blasphemers with disdain
Pronounce the truths of Jesus vain,
I'll meet the scandal and the shame,
And sing and triumph in his name."

May God bless the reading, the preaching, and the teaching of his word.

8:00

"All Scripture Is Profitable"

2 Timothy 3: 16 – 4: 5

May 11, 2012

"I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching." (2 Timothy 4:1-2, ESV)

God's Call For Those Who Shepherd His Church Is To Be Ready And Preach His Word, (vs. 3: 16 - 4: 5)

Being Ready To Preach His Word Requires An Unashamed Commitment To God's Word, (vs. 3: 16 - 17)

8:05

➤ **Exposition: 16a) "All Scripture Is God Breathed"** θεόπνευστος; "For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope." (Romans 15:4, ESV)

What is Right & Wrong

How I Fall Short

16b) "Profitable Toward (πρός) Righteousness" - Teaching (διδασκαλίαν, formal instruction), **Reproof** (ἐλεγμόν, confront wrong), **Correction** (ἐπανόρθωσιν, straighten), **Training** (παιδείαν, form proper habits)

What Must Be Done To Correct

How To Avoid In The Future

17) "Equiped" (Perf.Pas.Part) - to be finished; "A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher." (Luke 6:40, ESV)

Being Ready To Preach His Word Requires An Unhesitant Application Of God's Word, (vs. 4: 1 - 2)

8:20

➤ **Exposition: 1a) "Charge (Διαμαρτύρομαι) in presence of God & Christ" - (Pres.Mid.Ind) Warning from personal experience;** "And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead." (Acts 10:42, ESV)

Coming Soon

Day In Court

Salvation → Reprobation

➔ **1b) "Is To Judge" μέλλοντος** [about, Pres.Act.Part] **κρίνειν** [adjudicate, Pres.Act.Inf] **ζώντας** [spiritual living, Pres.Act.Part]

➔ **1c) "Appearing of His Kingdom" - "and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.""** (Mark 1:15, ESV)

2) "Be Ready (Aor.Act.Impv's)" κήρυξον [Preach, publically declare], **ἐλεγξον** [Reprove, state what is wrong], **ἐπιτίμησον** [Rebuke, express strong disapproval], **παρακάλεσον** [Exhort, encourage to repent]

"Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth." (2 Timothy 2:15, ESV)

Being Ready To Preach His Word Requires An Unfiltered View Of The World's Reaction To God's Word, (vs. 4: 3 - 4)

8:35

➤ **Exposition: 3a) "Not Endure Sound Teaching" (healthy, Pres.Act.Part);** "but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money." (Matthew 6:23-24, ESV)

3b) "Itching Ears" (Pres.Pas.Part); "Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new. So Paul, standing in the midst of the Areopagus, said: "Men of Athens, I perceive that in every way you are very religious. (Acts 17:21-18:1, ESV)

3c) "Accumulate Teachers"; "Woe to you, when all people speak well of you, for so their fathers did to the false prophets." (Luke 6:26, ESV)

4) "Turn Away From Truth → Wander Off"; "O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called "knowledge,"" (1 Timothy 6:20, ESV)

Being Ready To Preach His Word Requires An Unchanging Commission To Represent God's Word, (vs. 4: 5)

8:50

Don't Go To Undue Extremes

God Is Sovereign

Live It Out

➤ **Exposition: 5) "Fulfill Your Ministry" → Sober-minded** (balanced), **Endure**, **Do** (put into practice)