

2 Timothy - Part 16

by John Hunter

The sermon emphasizes the importance of living a godly life, the power of Holy Scripture, and the need for long-suffering and patience in the face of persecution.

Duration: 58:18

Topics: "Sound Doctrine", "Holy Scripture"

Description

In this sermon, the speaker focuses on Paul's final charge to Timothy. The charge is stated in verse two as 'preach the word' and emphasizes the importance of being ready to preach at all times. The speaker then discusses the reasons for this charge, highlighting that there will be a time when people will not tolerate sound doctrine and will seek out teachers who cater to their own desires. The speaker also emphasizes the power of Holy Scripture in meeting the challenges of evil, stating that all scripture is inspired by God and profitable for teaching, reproof, correction, and instruction in righteousness.

Transcript

The reading and exposition tonight will begin at verse 10. Those of you who were present last night may recall that we gave an address on the authority and inspiration of Holy Scripture, basing our address on the opening words of verse 16. You may or may not have noted that we didn't get round to fully expounding the verse, and so we'll do that tonight as we go down the passage.

2nd Timothy 3 at verse 10. It's the second part of the chapter on power to meet the apostasy and the evil. Verses 10 to 13, power by reminding Timothy of Paul's sufferings.

Thus he writes, But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra. What persecutions I endured, but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

But evil men and seducers shall wax worse and worse, deceiving and being deceived. The remembrance of Paul's sufferings. Verse 14 to 17, power to meet the evil in the scriptures.

Power in Holy Scripture. Thus it reads, But continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them, that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All

scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, truly furnished unto all good works.

Now I want to include in the reading tonight, the first five verses of chapter 4, when Paul gives his final charge to Timothy. Now we may or may not get to chapter 4, we shall see. But just in case that I don't, do allow me please to give you just a brief outline of the verses.

Paul's final charge. Verse 1, the solemnity of the charge. I charge thee therefore before God and the Lord Jesus Christ, who shall judge the living, the word quick is an old English word for living, who shall judge the living and the dead by his appearing and his kingdom.

That is, he charges them before God and the Lord Jesus Christ, and by his appearing and his kingdom, not at, but by. The solemnity of the charge, he's charging him before divine mercies. Verse 2, the charge is stated.

He tells now what the charge is. It reads like this, preach the word, be instant in season, out of season, reprove, rebuke, exalt with all longsuffering and doctrine. The statement of the charge, verse 2. Verses 3 and 4, the reasons for the charge.

He's charging him for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears and they shall turn away their ears from the truth and shall be turned unto fables. The reason for the charge. Verse 5, the charge reinforced, but watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

And that will suffice for the reading tonight. You may have noted that in verse 10, the little word thou should be emphasized. I don't know whether you have a Bible that indicates such emphasis or not.

But verse 10, he has been speaking about evil teachers and then he turns to Timothy and he says, but thou in contrast to them. Now you will find that little word again in the same place of emphasis in verse 14. In verse 13, he's talking about evil men and seducers.

In verse 14, he says, but thou, continue. You'll find it again, please, in verse 5 of chapter 4. In verses 3 and 4, he's been speaking about those who will turn their way, their ears from the truth. Verse 5, but thou, Timothy.

And you'll find it finally in verse 15. He has spoken in verse 14 of Alexander the coppersmith, doing him much evil. And then he says in verse 15 to Timothy, of whom thou beware also.

In each of these passages, Timothy is thrown into contrast and in relief to others. You see, Timothy is different. The man of God will always stand in contrast to others.

And so the emphasis is thrown on Timothy, but thou. Now come again, please. And will you notice that when he is going to indicate to Timothy that there is power in the God who sustained Paul to sustain Timothy, that he indicates to Timothy certain things about himself.

Quite revealing. In verse 10, Paul delineates his character. In verse 11, he delineates his experience.

In verse 12, he draws a conclusion from all that. All that will live godly shall suffer. And in verse 13, he gives a reason why the godly suffer.

It's not so much a contrast, but a reason. The godly suffer because evil men and seducers wax worse and worse. Time and again, he has indicated the progress and advance of evil men.

Now come now to verse 10. You may have noted that he says, thou hast fully known my doctrine. Now in the original, that little word my should appear before each of the statements.

That is, thou hast known my doctrine, my manner of life, my purpose, my faith, etc. Now I'm afraid that you won't find that in very many versions. Strange, you will find it in the Revised Standard Version.

But most of the other versions omit it. But Paul is emphasizing the fact that these qualities are his. They are mine.

These nine qualities of godliness stand in contrast to the 19 qualities of godlessness at the beginning of the chapter. And Paul, not at all as we might be blamed for talking about himself of being proud, he is merely indicating that he is an example to Timothy. Now Paul has done this before.

In 1 Corinthians 11 verse 1, he says to the Corinthians, be ye followers, be ye imitators of me. That is, just watch me, follow me as I follow Christ. Now that's a big thing.

That's a big thing. It possibly would be very salutary for elders and leaders ever to remember that whether it is in speech or conduct, that there are dozens if not scores of Christians watching them. And when you say things you shouldn't say and do things you shouldn't do, remember you're setting a very bad example to those who are looking at you.

Paul was quite clear, Timothy, thou hast fully known my doctrine and my manner of life. That's what he did. He taught and he lived.

Then he says, thou hast known my purpose, my faith, my long suffering, my love, my patience. That's what he was in himself. And then he says, thou hast known my persecutions, my afflictions.

That was his experience. So that he lived a very full life, a life that was varied in every way. Now, very quickly please, let's look at verse 10.

He says, thou hast fully known my teaching. Timothy, thou hast followed carefully the things that I have taught you. Now, he mentioned this in verse 13 of chapter 1. Hold fast the form of sound words which thou hast heard of me, his teaching.

He mentions it again in verse 2 of chapter 2. The things that thou hast heard of me among many witnesses. So that constantly Paul was teaching and Timothy was there in the audience. Timothy had gone along with him through fair weather and foul.

He had stood by the great apostle and constantly he had come under his ministry. Timothy, you know, fully acquainted with my teaching and my manner of life. That is, Paul lived what he taught.

All he would say to the people was this, look how I live and you'll see what I believe. My doctrine and my manner of life. Now, let's come to the next five, which you may find more interesting.

He's talking about what he is in himself. And he begins like this, thou hast known my purpose. Now, he is talking about his determinate life purpose.

He is indicating his aim in life. He is making known that life had become full of purpose to him from the day that he engaged himself on the Damascus road to Christ. Life had taken on a purpose and a meaning that it never had before.

Remember, please, won't that God has a blueprint for each of your lives. There's a plan precisely and particularly for you. And in that life of yours, you will be taken through many experiences, all calculated to encourage you to go on, to live this life of purpose and aim that is calculated to glorify God, to live for Christ, to live for others, and to manifest the will of God in your life.

Timothy, thou hast known my purpose. Look again. He says, Timothy, thou hast known my faith.

Now, that could mean that he was a person whose faith was in God and in his word. He was a person whose life was marked by a simple trust and belief in God and in the book. And every circumstance in life was calculated to bring out a fresh facet of his faith.

Maybe you've been going through a difficult time. It's maybe been a new path that you've been called to walk. But God has brought you into that in order that he might develop your faith, in order that there might be seen fresh and new facets that could never have come in if you had never walked the darkness of the valley.

So, he says, thou hast known my faith. It could also mean loyalty and devotion to Christ. That is that his faithfulness was seen in every circumstance of life.

Loyalty to Christ was everything to him. Look again. Thou hast known my long suffering.

Now, long suffering here is patience in relation to persons. And you know, if anybody needed that, it was Paul. You see, he was constantly being persecuted.

He was constantly being harassed by false teachers, Judaizers, men who were corrupting Paul's doctrine, men who were undermining Paul's gospel work. And constantly, he needed to control his patience and be long-suffering. Constantly, too, he would find himself being deserted by professed friends.

Now, brethren and sisters, if there's one thing that we need today, it's long-suffering with people. You know, one of the hardest things of the present time is to live in a local church with sins. It's not easy.

You're rubbing shoulders with them all the time. And as I've kept telling you in these meetings, if you're not careful, you'll be constantly criticizing each other, and you've done it so often and so long that you're not aware of it. It has become an attitude and a habit of mind.

And if you're in a little circle that goes in for that sort of thing, it's very difficult to break it. So that we need to have patience with each other. After all, remember this, others have just to be as long-suffering and patient with you as you with them.

Come again. He talks here now about my love, my love. Now, this must be the fourth time in these gatherings that I have drawn your attention to this word love, agape.

Now, I know what you're saying. You're likely saying, oh, here we go in the Greek again. Well, now, let me say this to you.

If on occasions as I have, I would mention a Greek word to you, please don't switch off. Now, I'll tell you why. In the world today, they're using Greek words, and they don't switch off.

That's right. For instance, when you hear over the radio or you read in your newspapers or magazines of certain pop stars and film stars or politicians, the writer will talk about their charisma. Do you know that that's a Greek word? Do you know that that's a New Testament Greek word? Do you know that that word really means a gift given by God in his grace? So if the world can use New Testament Greek words and be quite happy about it, why can't the Christians? Why can't you listen? Just as we try to explain to you the background of words.

So it was that we could go on like this. Last night after the meeting in a certain brother's house with a company mostly of young people who seemed to be very interested in the address that was given last night, we spent quite a long time, nearly another hour or more going over other facets of inspiration as to words and letters, etc. And I was trying to show them and speak to them as to how the language is used, the precision of the Greek language and all that.

Now this word love is agape. It's the word that God uses for loving sinners. Do you remember when you were in your sins? God loved you.

It didn't matter what you said about God. It didn't matter how you acted toward him. God just went on loving you.

You could blaspheme his name. You could deny his existence. You could say all sorts of things that would defame his character.

God just went on loving you. Tell me is that strength or weakness? Can you see the strength of the divine character? That could take defamation and go on loving people instead of just removing them into hell? Now let me come closer now. You see with you and I, I suppose on the whole it's quite easy to love God.

And you have learned to love Christ. And you have, I hope, learned to love your enemies. For the Lord taught that, love your enemies.

Bless them that curse you. Do good to them that hate you. So on.

I suppose it's possible to love sinners and seek to help them in every way. But somehow lots of us find it very difficult to love the Christians. Now this is the love that God had for sinners.

I want to say this to you again. I know I've said it before. Whenever the Christians say things about you that's not true.

Whenever they act toward you in a way that they should not do, are you prepared to go on loving them? Without resorting to the same thing as they do? Are you prepared to love them? Just as God loved you and loves them? So that you never try to get your own back. You never try to avenge yourself. You never refuse to forgive.

You never go into a mood, or as we would say in Scotland, the huff. No matter what they say to you or what they do to you, you just go on loving them. Oh it's big isn't it? Why would it not transform our assemblies? If we had people who were God's way.

You say what do you mean? Well Godliness is just acting like God. The way God acts toward you, you act toward others. Now I leave it with you.

There's a great need too to love sinners. To take an interest in them. To seek to do everything for them that you possibly can.

Let me illustrate it for you. I don't know how you good brethren will feel about this, but just listen. Way down in Wales yonder, there was an assembly placed on the border of what we call a housing estate.

Housing complex. And it was a new assembly. And the brethren used to go out on a Saturday and go round the houses and try to contact the people.

And they were very successful. However, one or two of the sisters in the meeting, married, decided that on a certain afternoon in the week, they would go round the doors too and try and contact the women. Just knock the door, speak to them about the Lord, get in and talk to them.

And they did that for quite a time. Don't see any reason why sisters shouldn't do that anyway. And I'm thinking now of the little lass.

And she went out with one or two of the sisters in the meeting and started to talk to the women folks in the housing estate. Went into their homes, talked with them, prayed with them, tried to help them with their problems, broken homes and all the rest of it. I know her quite well.

I married her quite a number of years ago up yonder in the Welsh Valley. And in that housing estate, there was a family. He was an alcoholic.

And whenever he went on the binge, he used to come home and abuse his wife and family. And one morning, after having received quite a beating overnight, this man's wife arrived down at the doctor with her two children. And she poured out her story to the doctor as he sought to deal with the results of the attack upon her.

After she had poured out all her story to him, he turned to her and he said, you know, Mrs. So-and-so, you've come to the wrong person. Oh, she said, Doctor, who should I have gone to? So he said to her, tell me, you know little Maureen up the road at the top of the hill, don't you? That's the wee lass I'm talking to you about. Oh, yes, said the woman.

Well, said the doctor, just you go away up to Maureen and she'll help you. So you can understand little Maureen's surprise when she answered the doorbell and found this woman and the two children with the story to tell. Now, little Maureen wasn't a nurse.

And she wasn't what we would call a health visitor. You know, a nurse on special duty for social things like this. She wasn't a professional at all.

She wasn't trained in any way. In fact, I can hear her yet with her Welsh accent. Because I got to know her going up and down to Wales and had married her, she used to call me Uncle Jack.

And I can see her standing that day when she told me the story. And she says to me, she says, you know, Uncle Jack, I never was no good at school. Bless her heart.

I never was no good at school. But my, she had been in God's school. And she took the woman and her two children in and kept them for a day or two until the brethren were able to contact the husband and try to do something about the business.

I wonder if any of you good women would have a reputation like that. I wonder if any of you girls and women would be prepared just to go along and get to know people in the name of Christ. Try and do something for them.

You see, she loved people. Timothy, thou hast known, he says now, my patience, my endurance. Long-suffering is patience with people.

Endurance is patience with things and circumstances. Now let me come now to verse 10. Verse 11, sorry.

Now he says, thou hast known my persecutions and afflictions, which came unto me at Antioch, Iconium, and Lystra. Now do you find anything interesting in that? Oh, by the way, this Antioch here is not the Antioch where Paul was in church fellowship in the beginning of Acts 13. This Antioch that is mentioned here is Antioch and Pisidia that you read at the end of Acts 13.

Now when Paul talks about persecutions and afflictions, which he had at Antioch and Pisidia, at Iconium and Lystra, he's talking about his first missionary journey. Now he's telling Timothy this because Timothy was a native of Lystra and Timothy in all probability had seen all this happening with Paul. Maybe he may have been converted on that first journey or after it.

Now Paul reminds Timothy of these things, thou art acquainted with this. Now let me tell you about the three occasions. When they came to Antioch and Pisidia and preached, the opposition rose quickly and they were expelled from the city.

So that they had to leave Antioch and Pisidia and they came to Iconium. We're getting on not too bad there, but some more Jews arrived and they were threatened with stoning, so they had to get out of Iconium and they went to Lystra. Now listen carefully.

When they got to Lystra, there was Paul and Barnabas and they came upon a cripple, man crippled from birth. So Paul with the power that God gave him healed the man and the whole township was moved and they came and they said the gods have come down to us in the person of men. They called Paul Mercury and Barnabas Jupiter and they wanted to worship them and sacrifice to them and they stopped them.

What do you think? Some of these Jews from Antioch and Iconium arrived at Lystra, turned the populace against Paul and they stoned him. Now you and I have little idea what it is to be stoned. You know Paul never forgot the stoning.

Do you know that 15 to 20 years later when he's giving a catalogue of suffering in 2nd Corinthians 11, he says this, once I was stoned. He never forgot the battering that he got. So severe.

Now read it for yourself because it's quite thrilling to read these missionary journeys. When it was all over, Paul was lying there as if dead and the disciples encircled him. They had formed a circle around the wee man and there they were thinking he was dead when suddenly, miraculously, unexpectedly, he rose to his feet.

Now it states it very simply, he rose to his feet and walked away. Nothing more said except this, the next day Barnabas and him made for Derby. They went to Derby and they preached.

They had reached the end of the tour. What do you think they did? Listen to this. They turned and they walked back the 20 miles to Lystra, the 40 miles to Iconium, the 60 miles to Antioch and Pisidia.

Walked right back into the trouble spots. Well I don't know about you good folks, I tell you if I had gone through all that I think by the time I reached Derby I would have known what I'd have done. No problem to me.

I would have taken the Great Eastern Road over the Taurus range of mountains right down to Antioch and would have got a ship back home. No problem at all. But not so the little man.

They turned their faces and they walked back into Lystra. For the lure of lonely saints took them back. They recognized the Christians were still there.

My Paul had a stout heart hadn't he? And tell me, how do you think that Timothy and all the Christians would look when the wee man walked back into the towns again prepared to sacrifice his life just to be with the Christians? Tremendous isn't it? Do you know it was it was that that to me seems to have appealed to Timothy. It was a call for consecration and devotion to take your place alongside a man like this. Oh brethren and sisters we don't know anything about it.

You've never suffered for Christ. You've never been whipped. You've never been lashed.

You've never been in prison. You sit and sing lustily. It's not an easy road.

God knows it couldn't be easier. And there they were. And while while they would tell us that Timothy was backward and timid and all the rest of it.

All honor to Timothy. He was prepared to take his place beside the little man. Prepared to face in the future all the suffering that would come upon him.

To be a devoted follower of the Lord Jesus. And up yonder in heaven when Paul and Barna was turned at Derby. Instead of making for home they turned back and made for Lystra.

Up yonder away in the distance there were three cheers in heaven. The wee man had triumphed and God preserved the warrior of the cross. The battle scar veteran.

God preserved him in every way and he closes verse 11 by saying and out of them all the Lord delivered me. For his deliverance was just as significant in every way as any other event in his life. This man looked for the Lord to intervene to preserve and while his enemies left him as dead God raised him.

Listen brethren and sisters. I know it's hackneyed. You're immortal until your work is done.

Keep yourself in the center of the will of God and there's no power on earth or hell can touch you. And as long as you do it the miracles will be performed. Now now I shan't tell you any stories at all.

I can look back at least to three distinct occasions when God miraculously preserved my life. Two of them at the very same spot. And one is conscious of divine preservation in view of future service.

You're immortal until your work is done. So it was verse 13. Paul says I'm not alone in this.

All that will live godly in Christ Jesus shall suffer persecution. Now that will that will vary from place to place. That is it will take on a different form and character.

For instance over eastern Europe and other places it's different from here in Canada and in Vancouver. But make sure of this. That if you are prepared to adopt a course in life that runs contrary to the world's standards and the world's ways then you're open for a measure of persecution and reproach.

If you are prepared to take your stand by the side of the Christ that is rejected. If you are prepared to make your confession known. To unfurl the banner of loyalty to the son of God.

Then make sure you'll know a bit of reproach and a wee bit of persecution. Probably at your work or wherever you might be. But you see everyone the godly in union with Christ Jesus suffer.

The reason for that is this verse 13. For evil men that's those mentioned in verses 2 to 5 and seducers those mentioned in verses 6 to 9. Evil men and seducers shall advance wax worse and worse. They are deceived deceiving others yet they themselves being deceived.

How true. Every false teacher deceives others and in so doing is being deceived himself. Oh there is poetic justice in this business and so it is.

Now come Timothy. These others have moved away but you'll abide in these things. If you want to please.

You could turn to 2 John chapter 9. To notice an interesting expression that the apostle uses. He says in verse 9 of John's second epistle. Now you know what transgression is to go beyond.

Whosoever Darby says goes forward. Whosoever says the revised version margin taketh the lead. That is here are people who have gone beyond and they no longer abide in the doctrine of Christ.

Now that's interesting. Now that refers to what I spoke to you one night before. Those of you who were present may remember that I spoke to you about the doctrine of development.

Now let me explain what I mean by that. If you were to go into certain religious buildings and you had to watch the progress of the service and you saw certain things being carried on and you approached the clergyman at the close of the service and you said excuse me I've been quite interested in what I've seen today but you know in reading my New Testament I don't see anything like this at all. In fact it's all quite foreign.

He would turn to you and he would say have you never heard of the doctrine of development? You probably would say no I haven't. Well now I'll tell you what the doctrine of development is. He would say something like this to you.

Well he would say you know you go back to the times of the apostles. Whenever the apostles died after a time things began to change around. The climate changed.

The outlook changed. So therefore we introduced this to meet that climate. Later on the climate changed again and we introduced something else.

And so as the climate changed we introduced it's the doctrine of development. Very simply like the preacher you would say well now this is interesting. You see I can understand the climate changing but I don't understand truth changing.

I thought that truth ever remained the same. Now you see once you introduce the doctrine of development and believe in it you can introduce anything. And of course this wind of change is moving.

You have it today all around. You have it in the introduction of women to take part in church services. You see the climate has changed.

So they say well now a woman reaches the top in her own particular sphere in industry etc. Well that's true. Nobody ever I hope ever believed at any time that women are less intelligent than men.

Not at all. That wouldn't be true. So they say now they've reached the sphere as doctors.

They've reached the sphere as executives etc. Well now if they can make good and be successful in these spheres why can't it be introduced to the church. Why can't we benefit of all the intelligence and capability of such people.

You see that's the doctrine of development. According to the climate you change things that are there. Now he says in contrast to these false teachers he says to Timothy, Timothy but abide thou in the things which thou hast learned and are convicted of knowing of whom thou hast learned them.

Now you'll notice please he talks about learning things and he talks about a conviction and a persuasion concerning him. Now I want to say this to you. Now listen.

Now brethren and sisters. I want you please to get a grip of what you're taught and then I would like you to get a conviction about what you've taught what you're taught. I have indicated to you already when Paul wrote when John wrote his second epistle calling for people to defend the person of Christ he wrote it to a woman and not a man.

For John expected that at the doors you good sisters would defend the person of Christ because you have a conviction about the things that you've been taught. That's right and I tell you there's many assembly held together by the conviction of a number of good sisters. I'll tell you more.

When it comes to moral issues you'll find that sisters are often more courageous and more firm than brethren. So on that Timothy you abide in these things. Now he says you'll do it for two reasons.

One because of the character of the people that taught you. He says knowing of whom thou hast learned them. Secondly Timothy you'll continue in that because of the scriptures that you were taught as a child.

Now notice he says knowing of whom thou hast learned them. Some manuscripts of whom in the singular other manuscripts of whom in the plural. If it's in the singular it's the things that Paul taught him.

If it's in the plural it's the things that Paul and his grandmother and his mother taught him because Timothy was reared in a godly home. He was the third generation of Christians. A way back yonder three weeks ago you'll remember when I was speaking to you on second Timothy one round about verse six verse five.

I call to remembrance the unfeigned faith that is in thee which was first seen in thy grandmother Lois then in your mother Eunice and now in you Timothy. Timothy was the third generation. The gospel had come right down through the family and he had a grandmother and a mother at whose side and knee they taught him holy scripture.

From a child thou hast known the sacred writings which are able to make thee wise unto salvation. Let me stop. I wish I hadn't to say this.

You good folks have heard me saying before that it's a lonely business up here teaching the word of God saying the things that God would have you to say and you know there are so many of the Christians children who do not appreciate the unparalleled privilege of a Christian home. As they grow up they're wishing that things had been otherwise. They begin to loathe the reading of the Bible and the time of prayer so that when they're old enough they slip upstairs and get out of the way.

When they get a little bit more older they decide to leave home and get a flat for themselves. This is all to get away from what they find restricted. To get away from parental control so that they might take their fling in the world outside.

Now please don't you misunderstand me. I'm not saying that Canada is any worse than many another place but my experience in Canada has been this that a great many of the children of the Christian children grow up and as soon as they get into teenage to fend for themselves they're off into the world as fast as they can go and after for a period possibly from seven to ten years having got that and found it didn't satisfy the return again to the fold. I want to say to you young people I wasn't reared in a Christian home.

I wish to God I'd never I'd never been out there. You know you never forget it. When Israel got dissatisfied in the wilderness they spoke of the fish they did eat freely in Egypt, the cucumber, the melon, the wheat, the onion and the garlic and they forgot the taskmaster's whip and the chain and the slavery and the bondage and they thought only of the good things that were in Egypt.

I want to say to you young folk for some of you might be here tonight and you're just on the fringe of this you be careful. Remind you there may come a day if you ever live long enough to be married and have a family that your children might do the same and you'll go through the heartbreak that you put your parents through. Let me say again to you young people be careful before you act because you're immature, you lack knowledge and you lack experience.

There's just every possibility if you don't get before God and get real guidance and get others to help you just possibly you'll make the wrong decision and know what it is to go through a time of hell before God wakes you up and if you don't believe me just have a word with some of them that have tried it and they'll guide you the right way. From a child that was known oh that must be a great thing I remember when I got converted I didn't know anything about the bible. I used to go home at night and get into the room, sit down at the fire, start to read this bible.

The fire would go out and I would put a coat over my shoulders, round my knees. I'd sit there maybe to one or two in the morning till mother came and hunted me off to bed. Used to think I didn't get very much you know even yet sometimes things occur to me I must have read them then but you see with no background at all whenever they came and asked me to go along and maybe have a wee bit word in the gospel as they would talk about you know I had to read for it.

I didn't know anything about parables, gospel texts and all this sort of thing that some of you have known from your youth reared in Sunday schools and Bible classes. Oh this heritage. Do you remember in 2nd Timothy 1:5 I told you that Paul was inspiring Timothy by reminding him of his family tradition.

It's a wonderful thing when the gospel enters a home and goes generation after generation. It's a glorious thing from a child thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Verse 16 all scripture bringing you of course to every scripture that we now know.

You see the sacred writings look forward to the Christ that was to come and proclaim salvation in him. The new testament scriptures on the whole look back to the Christ who has come and died and rose again. Salvation in Christ Jesus the risen man.

Now please verse 16 all scripture is God breathed and warm was the breath of God. Now notice what it says it says that these scriptures are profitable. Now they are profitable for four things.

They are profitable for doctrine, for reproof, for correction, for instruction in righteousness. Got that? Four things. Now please that the man of God now that expression only occurs twice in your new testament occurs many times in the old testament first recorded of Moses in Deuteronomy 33.

Recorded most of Elisha the man of God but here he's telling you this that you can take up your scriptures and read them and they'll become profitable to you. The man of God here would have in view every Christian. Now they're profitable for doctrine or teaching that is you come to them and you'll find that you will become acquainted with the doctrine.

Now you'll appreciate this that all the scriptures are profitable for these four things but certain parts of scripture give emphasis to some things more than others. Got that? For instance all the scriptures are profitable for teaching but there are certain epistles that are very prominent. For instance if you want to be taught the gospel the doctrine of the gospel then you'll read Romans.

If you want to be taught the doctrine of the church united to Christ the risen head then you'll read you'll find the doctrine of the church in Ephesians. If you want to get the doctrine of the priesthood of Christ and his sacrifice then you'll find the doctrine in the epistle to the Hebrews. If you want to understand the doctrine of last things then you'll find it unfolded in the book of the revelation.

All the scriptures are like but some more than others. Look at it again. The scriptures are profitable for reproof that is to show you the error of your ways.

Now all the scriptures are profitable for that but you would find possibly that Galatians is quite outstanding for approving error as well as Colossians. Again the scriptures are possible profitable for correction that is for putting you back on the right road and keeping you on it. Now they're all profitable for that outstanding would be first Corinthians.

Again all the scriptures are possible for instruction in righteousness but primarily the epistle to the Romans which is the epistle of righteousness the righteousness of God and the righteousness of the saints so that now they're all profitable. Get to know your bible. Read your own bible.

Now they're profitable watch now that the man of God may be perfect in the sense he's complete. You say what does that mean? Well just read on that the man of God may be fully fitted unto every good one so that the scriptures will fit you completely. It will make you a perfect complete all-round personality.

It will develop you according to the way that God would have you to develop. That's right. You see it's all it's ever laid against the Christians that they are inhibited.

Oh yes they're inhibited and if you went to certain psychiatrists they would tell you away you go out get rid of this inhibition. They'll give you all sorts of bad advice but you'll understand this that human personality full-armed and splendid is only developed under the power of the word of God and the guidance of the spirit of God. Now if so that if you want to reach your full potential as a person you'll find it under the guidance of the word of God and the leading of the spirit of God.

That's right. So that we look at each other tonight we weren't always what we are tonight. That's right.

The preacher wasn't neither are you but as time goes on personality develops. Weaknesses are eliminated as strength takes its place and as you go on with God you become fully fitted for every good one. That's great isn't it? But you can only do that by getting to know your bible and throughout these meetings I have constantly brought before you the need for you young people to set a time apart every week to read your bible.

Don't get into the habit of just reading your bible to get a message for the Sunday school or to get a message for the gospel or for a word in the morning meeting. Learn to read your bible for the sheer joy that it will give you as it will lead you into a better knowledge of God and Christ. Lead you into the fullness and wonder of divine things.

It's true. Most satisfying. Last night talking to some of these young men I said to them I said you know there was a day when I was like you.

I felt I didn't know anything and I used to go along to listen to men preach and teach and feel I would never ever possess knowledge like them far less give expression to it. But you see in the passage of time you read your bible. Get to know your God and you'll find development and growth.

A knowledge of the things of God. Now please it doesn't necessarily mean that you'll be a preacher and it doesn't necessarily mean that you'll take a platform. I wish we would get away from this idea that that nobody's of any use unless they can take a platform.

Brethren assemblies assemblies have been built up founded and built up by good men that knew their book and could converse about it but they're never great platform men. There's more to Christianity than the platform. Isn't that right? It's a very small part of the business.

Sometimes sometimes you know I sit down and look over life. Recognize that God has called me to this. Then I think of those who preach the gospel.

I think of men declaring the wonder of Christ. See them leading souls to Christ reclaiming diamonds from the dust. I say to myself my my I don't seem to be doing anything compared with these people.

You see I knew a man I told you about him one night now in heaven. Mr. Wach knew him well. He wasn't a preacher but if somebody was preaching in a place away he would go down.

He would go around the doors. He would stop people in the street. He had a tremendous gift for speaking to people.

He led more souls to Christ than the evangelist. And evangelists would go out their way to try and get him along while they were. He never preached.

Never took the platform. He did all his work at the doors and out in the street. Possibly led most of the inquirers to Christ.

Brethren and sisters there's a whole field of opportunity awaiting all of us. But you'll need to read your bible and get to know your God that you might be fully fitted unto every good work. May the Lord bless you.

Audio: <https://sermonindex1.b-cdn.net/19/SID19122.mp3>
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