

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

Ministry Mandate: Preach the Word 2 Timothy 4:1-2

Keywords: Bible, Word of God, Scripture, Inspiration, Authority, Spiritual Growth
PowerPoint Presentation included: NONE
SermonAudio Blurb:

- I. Introduction.
 - A. Read 2 Timothy 4:1-5.
 - B. Explain dying declaration:
 1. “A dying declaration is considered credible and trustworthy evidence based upon the general belief that most people who know that they are about to die do not lie. As a result, it is an exception to the hearsay rule. . . .” (http://lawbrain.com/wiki/Dying_Declaration, viewed September 14, 2013)
 2. Vs 6 is Paul’s acknowledgment of his impending death. And these final words are his dying declaration.
 - C. One point has permeated the letter—the importance to the Word of God and the necessity guard it, teach it and preach it.
 1. Over the last several weeks we looked at the importance of the Word.
 2. 3:10, Timothy followed the teaching of Paul and was commanded in vs 14 to continue in that teaching.
 3. Vs 15 speaks of its centrality in his upbringing. Sacred writing that brings salvation through faith in Jesus the Messiah.
 4. Vs 16 speaks to the divine nature of the Bible. And therefore its profitability.
 5. Vs 17 shows us that the purpose is to bring us into maturity and equip us for a life of good works.
 - D. Therefore. . . . nine commands in quick succession that sum up everything Paul wants Timothy to embrace with full conviction.
 1. The first command is “preach the Word.” And I see it as an umbrella term that covers the next four as well as what Paul writes in vss 3-4.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

2. It is really the only appropriate command he could give in light of all that he has said so far.
 3. What prevents strong, biblical preaching?
 - a. Unconvinced that it is God-breathed. Makes it only one of many religious writings. Of limited value with a limited perspective.
 - b. Ashamed of its testimony.
 - c. Does not believe that it is unique, profitable or powerful.
 - (1) It really is not the means to make the simple wise.
 - (2) It cannot restore a broken soul.
 - (3) It cannot bring a person into a state of forgiveness and righteousness before God.
 - d. The result is a diminishing rather than an exaltation of careful, full exposition of the bible.
- E. In our passage we see four rationales Paul gives to support his command to preach the Word. Four principles that drive him at the end of his life to force Timothy to focus on the utter importance of a ministry built off of the Word of God.
- II. Four Rationales to Preach the Word (1-4).
- A. Its seriousness (1).
1. Note the piling on of weight and solemnity in this verse.
 2. The term that means “solemnly charge” is only used when something is very serious and needs to be taken that way.
 3. “I” is very powerful here.
 - a. Paul is figuratively looking at this young man with a piercing gaze. He is looking past the eyes and into his soul.
 - b. Paul, the man whom Timothy was brought into maturity through his care and discipleship.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- c. Paul, the man who established him in sound doctrine.
The man who let him into his life.
 - (1) A man covered with scars from the beatings for the sake of gospel.
 - (2) A man who showed him what real ministry looked like so that there was no silly romanticism attached to it.
 - (3) A man who trusted him to go into key churches to deliver truth, deal with sin and to remind churches of what they were taught.
 - (4) And yet this is the weakest of the persons invoked in his solemn charge.
- 4. God.
 - a. He is sending Timothy this message but not in some vacuum. God is present. As Paul told the people of Athens (Acts 17:28), in Him we live and breath.
 - b. This is no small moment for Timothy. What he is receiving is something for which he is eternal responsible.
 - c. God shall call him into account, how He shall do that is explained by the next person present:
- 5. Jesus Christ.
 - a. Literally “the messiah Jesus.”
 - b. But notice how he describes Jesus.
 - (1) Judgement.
 - (a) Jesus said in John 5:22, “For not even the Father judges anyone, but He has given all judgment to the Son.” Which is why to reject Jesus is to reject the Father and to be in eternal judgment.
 - (b) The bible says that God has fixed a day in space and time when He shall judge the living and dead through Jesus Christ.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- (c) This is not something that the Christian is spared.
- (2) Appearing.
 - (a) To make certain that Timothy gets it he speaks of Jesus' second coming.
 - (b) This something the apostle makes much of in his writing.
 - i) We tend to look backward toward the Cross but the bible actually looks forward to what the Cross has accomplished.
 - ii) 4:8 we are to love his appearing.
 - iii) In 2 Thessalonians 2:8 he says that at the second coming Jesus will destroy the Antichrist.
 - (c) The point is this. The judgment is not something vague. It will very intimate and personal.
 - (d) At that time Timothy, like all people, shall make his stand before his Lord and give an account.
 - (e) And one of the things he will be accountable for is if he was faithful to preach the Word.
- (3) Kingdom.
 - (a) How you understand the second coming affects how you understand the Kingdom.
 - (b) Revelation 20 speaks to both moments.
 - (c) I believe and teach that when our Lord returns it will be an amazing moment where He does several things.
 - i) He calls His Church to Himself.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- ii) He brings salvation to Israel as promised in the Old Testament and described in Romans 11.
 - iii) He puts away Satan.
 - iv) He reigns in righteousness.
6. All of this is designed to bring a heavy weightiness into the command to preach the Word.
7. Here then is the question, why doesn't it? Why do we hear or read these words with nary a shiver?
- a. I think the answer is why there is an growing emphasis upon music rather than preaching in the church today. One moves our hearts and the other doesn't.
 - b. And pastors want your hearts to be moved. We want you to soar with joy and we want you to weep in sorrow and confession.
 - c. The emotions are not our enemy, they are the friend of a pastor.
8. This is why so much of modern day preaching seems to focus on what is "relevant" to the hearer.
- a. Sermons on how to energize your marriage, relieve the stress of work, manage your money, healing from past abuses.
 - b. Look at the titles in the best seller's list of any Christian publisher. They are self-help books.
9. Hear me and consider this carefully.
- a. I would argue that the reason that the Word of God does not move us is that pastors are not moved by it.
 - b. The bible is not a revelation of the infinite, soul-stretching glory of God. It is a book that is to help us be happy and fulfilled.
 - c. It is about us and not God.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- d. But this is not the proper view and it is a killer of the heart and must be resisted.
 - e. I do not mean that we ignore the pain of life, the need for hope and joy. These are common human experiences. But what I am saying is that these need to be brought under a God-centered, God-breathed, God-exalting preaching where our needs and struggles are brought into the presence of our Creator.
 - f. A preaching that reminds us that we are not at the center of reality, God is.
 - g. A preaching that brings us into an awareness that in ourselves there is no good thing, that we are sinners who are in rebellion to our Maker.
 - h. A preaching that reminds us that only through the love of God, sending forth Jesus His Son to be our sin-bearing, life-giving, righteousness-imputing Lord can we truly rejoice and have hope.
 - i. A preaching that warns us of the false prophets who call us to worship and drink from the empty wells of sex, money, power and comfort.
 - j. A preaching that points us to the certainty of judgment and the hope of salvation.
 - k. A preaching that reminds us that there is something beyond today, a time when sin and death will pass away for those who hope in Jesus.
 - l. A preaching that displays God's glory and shows us that in the end, He is sufficient to bring us peace and purpose.
 - m. When this grips the preacher then he is compelled to preach the one thing in all of creation that is God-breathed. For it is what was given to him to speak of his Lord's glory and majesty.
10. So we have the seriousness of this business called preaching.
- B. Its timelessness (2a).

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

1. “Be ready”
 - a. This is the second command. It speaks of the idea of always being ready for opportunities.
 - b. I see it as opportunities to preach the Word.
 2. In season and out of season.
 3. The challenge for any pastor is the incessant pressure to let up and diminish the message preached.
 - a. “Preach” speaks to a sense of urgency and conviction.
 - b. It is not a pleasant chat or a carefully crafted message that is all about its cleverness.
 - c. It comes from a conviction of the truth of the message and the need for those listening to actually hear the message.
 - d. It carries the sense of power and authority for it is used of the official herald of another who sends him.
 - e. And as a herald you were expected to go and proclaim the message and do it faithfully, fully and without alteration.
 - f. You can see how fits with what Paul has taught us in this little letter.
 4. The “seasons” time is always easy. People are willing and ready to hear.
 5. But the “out of season” times are where the measure of a pastor is found.
 6. But I am convinced that a man will be ready to preach no matter what IF he is convinced of the value and power of the Word of God.
- C. Its value (2b).
1. Reprove.
 - a. Speaks of the task of correcting someone in the sense of refuting.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- b. An example of this would be JW's comes to the door and presents their view of salvation and Jesus.
 - c. The faithful preacher would refute their errors and proclaim the truth.
 - d. So this part of preaching is where the pastor is involved in exposing error and pointing the people to truth.
 - e. It is used in reference to exposing an elder who is in sin (1 Timothy 5:20), exposing bad thinking of opponents to the gospel (Titus 1:9).
 - f. It is a strong word that is taking its stand on truth and exposing lies.
2. Rebuke.
- a. We spoke on this much last week.
 - b. Here it focuses on the conduct of others. Rebuking wrong living. Whereas reprove corrects and challenges wrong thinking.
 - c. It is not fun, but it is necessary for anyone who wishes to truly love, believe and live under the Word of God.
3. Exhort.
- a. It is an urging that covers the gamut of comforting to pleading.
 - b. It is used by Paul in Romans 12 to plead that they give themselves to God as living sacrifices in light of His mercies.
 - c. Later in Romans 15:30 he pleads that they would strive with him in prayer to God for him.
 - d. 1 Corinthians 1:10 he urges the church to have no divisions but seek unity.
 - e. It was not necessarily authoritative either. In 1 Corinthians 16:12 he had urged Apollos to visit the church but Apollos was not willing at that time.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- f. Exhortation is the fruit of biblically saturated preaching.
- g. As the Word of God is faithfully expounded it necessarily drives the preacher to seek application of it in the listener's life.
- h. Again, Romans 12:1 is a perfect example. 11 chapters of teaching leads up to the exhortation to be living sacrifices.

III. Conclusion.

- A. All of this is not something that is vague and theoretical to Paul. The basis of his commands is fully established in what he sees on the horizon.
- B. We will look at it next week but notice vs 3, "For"
 - 1. Let me just point out that the people he references is not the world but the church.
 - 2. Throughout the history of the church we have seen these "out of season" moments. And in many ways I think we are living it in our nation.
 - 3. The only antidote is sound, serious preaching of the inspired Word of God as the inspired Word of God.
- C. Let me close with this small observation. If you ever wonder how you can pray for your pastors and elders, use this passage as one solid template.
 - 1. That we would recognize the seriousness of our responsibility before God.
 - 2. That we would not shirk the duty to preach.
 - 3. We would be ever ready to speak truth, to reprove and rebuke and exhort.
- D. Then, turn that prayer inward and ask that God would cause you to yearn and embrace biblical preaching. To receive a reproof, rebuke or exhortation with a willing heart.
- E. Nothing but good will come from that sort of praying.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

Small Group Questions

- How does his passage apply to every Christian? (And it does) Give examples.
- Which of the these is hardest for you to do? Reprove, rebuke, or exhort?
Why and how can you grow in that area?