

2 Timothy 3

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Date: 06 February 2019

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[0 : 00] Now despite the fact that this third chapter in 2 Timothy has got quite a lot of complicated stuff in it or seems to do so, it really divides quite simply into the two halves.

The two halves which are verses 1 to 9 first of all which is Paul's warning to Timothy about what he should avoid and guard against and the second half from verse 10 onwards whereby Paul is contrasting that with the reality and the substance of which he is the apostolic representative and with which Timothy himself is only too familiar.

And Paul is basically saying to him, look, you see the falsehood, the vanity of so much that passes at times under the name of Christianity but you see how unreal and untrue it is not only by the fruits of it and by the substance of it but even by the doctrine that they are teaching.

By contrast, you have seen likewise how I have lived, Paul says, and what my witness has been and what I have testified to you and you know yourself, Timothy, from the scriptures that you have learned as a child how this has been anchored in your soul.

So there is this contrast, verses 1 to 9 and verses 10 to 17 between the falsehood on the one hand and that frothy, shallow, vacuous emptiness of it over and against the substance, the solidity of the true gospel anchored in the word of God in the scriptures which Timothy himself is familiar with.

[1 : 44] But Paul is giving a warning. Remember that there is only one more chapter after this, however many stages we take it in, that this is the closing elements now of Paul's last letter.

And he is warning Timothy who is dearly beloved to him about the danger of what passes at times for the truth of Christianity but isn't.

This know that in the last days perilous times shall come. Perilous because they are damaging to the soul. They are perilous to the soul because people may fall for that which appears to be true and sounds and looks perhaps like it's almost the truth and the souls which are most vulnerable to that are in most danger of being led away.

This know that in the last days perilous times shall come. This is very similar to what he said in 1 Timothy chapter 4 verse 1. The spirits speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

Seducing because seduction seems pleasant. Seduction seems to be what you think you want to do. But in fact the very nature of seduction is that you are giving in against your better judgment.

[3 : 03] Your will is being overcome. It is almost unwillingly surrendering to what it thinks is enjoyable but in fact is most dangerous.

Seducing spirits and doctrines of devils. Because that which is seducing you away from the truth as it is in Christ Jesus is only ultimately of the devil.

Because as we mentioned many times in the past, the devil is really quite broad minded. He is not fussy about how people go to hell. He doesn't really mind whether they do it as a devotee of a false religion, Hinduism, Buddhism, Islam, whatever it may be.

Or some kind of sect that claims to be Christians such as you know Jehovah's Witnesses or Mormonism or whatever. All of whom deny the truth of Christ Jesus as God the Son and the reality of the Trinity, the triune God.

He doesn't mind whether you go that way or whether you go by agnosticism or atheism or the philosophies of this world. Communism or you know fascism or whatever it might be. Any kind of man made ideology.

[4 : 12] He really doesn't mind. Because all of these things have in common the damning reality that they are incapable of saving anyone.

So as long as you hold on to something that cannot save or as long as you're indifferent to anything that can save, he doesn't mind. And he is quite content to leave you in that state.

And this is one reason why people may be inclined not to believe that the devil exists. Because they've never encountered anything about him or never sort of been conscious of any attacks of the demonic or the evil spirits.

But as one of the old divines pointed out, just you try this to him. You try going against the devil and then you'll see the reality of his power and the viciousness of his attacks.

This know also then. That in the last days perilous times shall come. For men shall be lovers of their own selves. And this is just what we talked about the other day.

[5 : 07] Lovers of their own selves. Jesus said, if anyone's going to come after me, he must deny the self. The idol self must be taken off the throne. But men shall be lovers of their own selves.

They want that idol up there. But of course, nobody likes to say, yes, I, me, I am the most important thing in the world. Because that sounds like vanity. It sounds like pride.

And pride is unattractive. So they'll try and present it as though it is Christianity. But in fact, it is the pushing of themselves forward. Men shall be lovers of their own selves rather than lovers of Christ.

They don't want to take up the cross and follow him. They don't want to deny themselves. They want to be lovers of themselves. Covetous, desiring that which is not their own. Boasters, pushing themselves forward.

Proud. And pride, of course, is a major sin that gives rise to so many others. Blasphemers. Interesting one there. Oh, well, surely people aren't really blasphemers.

[6 : 04] You listen sometimes to just how readily the name of God or his son Jesus Christ trips off the lips of the worldly.

It is like punctuation. It is the acceptable swear word. It is the one which won't be deleted out. The people won't feel the need to apologize for.

And if somebody claims to be a Christian, but the name of the Lord is used as a sort of expression of surprise or amazement. Oh, name of the Lord used.

I can't believe that's the case. I can't be serious about that. Or, and then use the G word. Oh, my goodness. That can't possibly be the case. If somebody claims to follow the Lord and yet blasphemy trips off their lips so lightly, you've got to question the reality of their faith.

Thou shalt not take the name of the Lord thy God in vain is the third commandment. It's one of those that applies as far as God is concerned. The remaining six after the first four concern our relationship to one another.

[7 : 15] But we tend to take those ones far more seriously than the ones that concern God. Blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incoherent, unable to contain their animal passions and desires, fierce, despisers of those that are good.

And as we mentioned the other day, one way of making yourself look better is to cry down somebody else and try to make them look worse. Despisers of those that are good.

Oh, well, surely no Christian would be a despiser of anyone that was good. They wouldn't despise anyone that was good. I remember hearing many years ago, believe it or not, a fellow minister criticizing another minister for being too diligent in his pastoral attentions in the congregation of which he was an interim moderator.

I was still very young. I never had an interim moderator at that point. And I was amazed to hear this said by one colleague about another colleague. And the reason for the criticism, clearly, was because it was making this other one, who was also an interim moderator, obviously not look so good.

Somebody else was being really, really diligent past the way in all the visiting they were doing, and somebody else was criticizing them for it. You know, despisers of those that are good. Now, of course, one can't say that such an individual was talking without grace.

[8 : 45] But we see the temptation to make oneself look or feel better by criticizing somebody else. Those who, likewise, are despising of those that are good traitors.

Now, that doesn't just mean, oh, well, we don't believe God is capable of doing this or capable of doing that, that God could, you know, make the world in six days or destroy the world in an hour if he wanted.

They're not denying the power that God has, but denying the power of godliness. In other words, not accepting the fact that if they have Christ in their hearts, they ought to be changed by its power.

Its very power, the power of godliness, ought to be transforming them from within. And it is this power which is being denied by having a mere form or a name or a loose service of godliness, but loving pleasures of this world.

Precious, which may themselves be in direct contradiction of the living word of God. But, hey, you know, we have to be easygoing these days.

[10 : 00] We've got to, you know, be reasonable and just like we're, and be as much like the world as possible. We don't want people to think Christians are stuffy and do-gooders and sort of always thou shalt not. So, hey, go with the flow.

And there is always the temptation to do that. Having a form of godliness, but denying the power that all. From such turn away. Why turn away from those who have a form of godliness and claim the name of Christ?

Because the substance is not there. And if the substance is not there, then the doctrine will be faulty. That which they actually believe is not bringing forth any godliness.

Not bringing forth, but it's bringing forth all this list of, or some at least of this list which Paul mentions in verses 1 to 4. Now, Jesus said, by the fruits you shall know that.

Paul also wrote elsewhere, evil communications corrupt good manners. In other words, what you believe and speak will affect how you behave.

[10 : 59] And if what you believe and what you speak forth is false or is evil, that will end up being lived out in the reality of your life. For of this sort are they which creep into houses and lead captives, silly women laden with sins, led away with diverse lusts.

Now, before the sisterhood all get up in arms about this apparently sexist description, then we have to recognise what is being described here. Of this sort are they which creep into houses.

Now, the sense of almost like night-time burglary is not what's meant here. The sense of creeping into houses is ingratiate themselves with those who are in those homes.

Sort of ingratiate themselves a way of wanting to be invited and creeping in and working their way into people's affections and good books and trying to ensnare them to their false teaching.

Leading captive silly women. Why does it say silly women? Well, it's partly as a result of it. As I looked up at the etymology, the origins of the word that we now have as silly.

[12 : 07] And what it is, it's from the Old English apparently. And Old English word, gesillig. Gesillig which has its roots. And you remember that English is of course originally from the Angles which were a Germanic people.

So Old English has Germanic roots. And the Proto-Germanic term is sillygass. Also with the Old Norse, silly meaning happy.

And the original gesillig term in Old English is happy, fortuitous, prosperous is what it meant. The Old Saxon, selig and various other languages means blessed, happy, blissful.

And from this, because the silly became silly and the e sound became shortened to a short e and an i.

As the Americanism, for example, you know, breeches becomes britches. Or being becomes bin. And so on. So we have this silly becomes silly.

[13 : 09] And so this is one of the few instances in which there's a short in here. And the word has undergone a considerable development over the centuries. From meaning happy, originally, to then meaning blessed.

Because you're happy, so you must be blessed of God. And being blessed then, blessed, then gave a slight little turn, came to mean pious. You know, devout, godly.

And from that it came to mean innocent. You know, to be pious, to be innocent. And that's around the 1200s or so. And then from innocent, that then moved into meaning harmless.

And from harmless, that which was to be pitied. Pitable. Or if someone was harmless or helpless, they were to be pitied. And from being pitiable, that was then taken, you know, evolved into meaning weak.

And from meaning weak, demeaning feeble or weak in mind. Lacking in reason or foolish. So you see the way that these gradual little step-by-step developments have gone on.

[14 : 15] And by about the time that the authorised version would have been translated. This would be the meaning. Weak or feeble in mind. Lacking in reason or foolish. It didn't mean originally absurd or ridiculous, as we tend to use the word now silly.

But rather it means lacking in reason and foolish. Why are these people lacking in reason and foolish? Because they are laden with sins. In other words, they have big guilty consciences.

And a lot of us, of course, have guilty consciences. But if we have a guilty conscience, the right place to go with it is to the Lord. And to repent of our sin and to seek His forgiveness.

But you see, most human beings feel guilty about something. They've got a guilty conscience about something. And if somebody has a guilty conscience, they know that they've got sins.

Then what they want is somebody is going to offer them a way out. Somebody is going to reassure them that it's okay. To offer them a solution that isn't necessarily going to mean changing their whole life around.

[15 : 19] And devoting themselves to the Lord completely. This is one reason why, in medieval times, you know, the idea of paying so much for an indulgence, that seems so attractive to natural man.

Because, you know, if you put the account of a tenner, you know, into the box, then you get an indulgence that absolves you of this, this, this, and this. You put in a hundred quid and you get a huge long list of things that you're absolved from, and so on.

And although my kids, my goodness, what a racket. That's just nonsense. Like so many of these old-fashioned vices, if it was around today, then there'd be standing room only.

Because what people want, what the old nature wants, is to know that everything's going to be okay. And I don't have to worry, but at the same time, I don't really want to go to hell at the same time.

So really what I want is something that's going to make it all go away, and make it all okay. Tell me how much I make the check out for. That's what the worldly mind wants to do.

[16 : 22] Just, it's a contract, it's a business transaction. Tell me what I need to do. How many times do I need to go to church to take the boxes? How much do I need to write the check for? What do I need to do?

And the conscience wants to be salved that way. Now the only way, of course, that forgiveness of sin can be obtained is through the precious blood of Christ.

But that means a complete conversion of the soul. And a conscience which is heavy laden. Laden, laden with sins. Led away with diverse lusts, different problems, different sins.

Not just necessarily animal passions, but all manner of covetousness or wrong things that we're all guilty of. Those whose minds are laden heavily with these things will be particularly susceptible to a seducing spirit.

That will say, oh no, I'll tell you how you get rid of it. Don't listen to all these doom and gloom puritans. Come on. God wants you to be happy. He wants you to have a nice life. He's given you all these good things.

[17 : 28] He wants you to be happy.

Tie it off almost certainly by sheer force of personality. That means he's likely to be a charismatic or the small c sense of individual.

That people are just going to flock around. People are going to be drawn to naturally. They want to hear what he has to say. Never mind what God's word may say. And this is the danger of this sort of age which ingratiate themselves into the homes.

Of whether women or men. But if it's a particular charismatic leader who would tend to be male in those days in that culture. Then of course the female one would be particularly vulnerable to such charms.

As he would be selling or pegging. Laid in what says. Led away with diverse lusts. And whether it is the false teacher themselves or their acolytes.

[18 : 51] Ever learning and never able to come to the knowledge of the truth. Now this means not, you know, plotting away. Because we've never completely fulfilled our knowledge of God.

Which of course we haven't. This side of eternity. Rather what it means is. Always wanting something new. Something novelty. Something fresh. You know, that you've always got to have. This is a new way of understanding.

That's a new novelty thing. And always something to be exciting. Something to be new. Something to be different. Something that will grab the imagination. A new thing here. A new thing there.

A new thing. Ever learning. Always starting something new. Start something. Get a bit fed up with it. It's no longer fresh and new and exciting. It's a wee bit boring. Then something new after that instead.

You know, ever learning. Never able to come to the knowledge of the truth. The perfect knowledge of the truth. And when some commentators would understand that to me.

[19 : 47] Now, the truth as it is in Christ Jesus is not complicated. A little child can grasp it. But we don't remain at the level of little children.

You know, when you're a little child, you're taught to read. And write. You know, that cat sat on the mat. And you copy out your letters painstakingly.

And you go over them and over them. And your teacher might give you a little gold star and say, little Johnny, you're doing really well. Or little Mary. Oh, look at all these things. You've copied them out beautifully. And the child might go home and say, I can read and write now.

But that's not the end of it, is it? We've got to go on learning. Our writing develops. Our reading develops. It gets deeper. It gets more knowledgeable. We can't come home halfway through Pride 1 and say, that's it.

Done and dusted. Just like as we go on with a faith in Christ, Jesus said, except you receive the kingdom of God as a little child, you're not entered therein. And that is true. But we don't remain as mere infants, mere babes.

[20 : 52] Always on milk. Never on solid meat. We grow in the Lord. And this sense of ever learning, never being able to come to the knowledge of the truth is not about ongoing learning in Christ.

It's about always wanting something new. Start afresh here. Start afresh there. Here a bit. There a bit. There's something novelty the whole time. It is never the reality of as it is in Christ Jesus.

Just something to tickle the appetite. And there's got a clue here in verse 8. As Janice and Jambres withstood Moses. So did these also resist the truth.

Now, this is the only naming we have of two of, we assume, the wise men or magicians of Egypt. Those who sought to imitate Moses and Aaron.

You know, when the Nile turned into blood, well, they turned water into blood as well. When they brought up frogs, well, they conjured up frogs as well. Now, they couldn't do anything different. They couldn't do anything actually useful, you know, to Pharaoh.

[21 : 52] What would have been useful to Pharaoh would be, well, if they turned the Nile into blood, you turn it back into water. That would be helpful. But no, we read that it said, they also turned water into blood. They also called up frogs and so on.

They tried to imitate the reality and to pretend that what they had was also powerful and true. By trying to imitate what had been done, what had been said.

As they withstood. That's the sense of withstood, is the fake, the cheap imitation. And this is what the false teachers have. The fake imitation. Not the reality.

Not the power of godliness. So these also resist the truth. Men of corrupt minds reprobate. That means the sense reprobate means incapable of testing.

Not in the sense of you can't test it regardless. What it means is incapable of abiding the test. That when it is tested, it is not capable of enduring the testing.

[22 : 54] Reprobate. When it is tested, it will fail concerning the faith. But they shall proceed no further. They won't be able to go on in the strength of the Lord.

They won't be able to mature. It's only a five minute wonder. And they lead people astray and then they move on. Because at the end of the day, there are those, sadly, for whom the church of Jesus Christ is simply their own little vehicle.

Or their own little empire. Or a means to an end. Now in one sense, the church is a means to an end. It's the vehicle through which the Lord seeks to bring his people on earth to glory.

It's the traveling companions is the church of Jesus Christ. But there are those who would seek to make it simply a vehicle for their own advancement. For their own advancement in an earthly sense.

And this is what Paul is talking about here. It's what warning Timothy against. There will be those who will move in like parasites into the people of God. Simply to soak up what they can get out of it.

[23 : 58] Just soak it up. Gobble it up and move on. And people who are vulnerable because they're conscious of being laden with sin. Or they go guilty consciences.

They're looking for a way out. They will hone in on that. They will recognize the vulnerability. Just as, you know, they say sharks can smell blood in the water. Or dogs can sense fear.

And it makes them ready to be more vicious. So likewise, they still hone in on the vulnerable and just capitalize on their weakness. But their folly shall be manifest to all men as theirs also was.

Now notice the word folly here, verse 9. There is a contrast between the folly, the emptiness, the vanity that is being spoken of at verse 9. And the wisdom that is being spoken of at verse 15.

About the scriptures which are able to make the wise unto salvation. The wise, a faith that Timothy has anchored in the scriptures which point us to Christ over against the folly at verse 9.

[25 : 06] The foolishness, the vacuous emptiness. But Paul then goes on from verse 10 as we said to contrast this frothy, vacuous emptiness with the substance of what he himself stands for.

Thou hast fully known. You know yourself. My doctrine, the teaching. And the manner of life which has gone with that teaching. The purpose. The faith. The long suffering.

The charity. The patience. Persecutions. Afflictions. You know, you could say, well, what persecutions have these false teachers endured? No. They're seeking to ingratiate themselves into homes.

I think they soak up all the good things that were. And then just move on. Where's the persecution? Where's the opposition? Where's the suffering? Persecutions, afflictions, which came to me at Antioch, and Iconium, and Lystra.

What persecutions I endure. But out of them all the Lord delivered me. Of course there's going to be persecutions. But here I am today still. Out of them all, he says. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

[26 : 11] You might think, well, okay. Maybe we, do we have persecution here in this land? Well, we don't. We don't get locked up in prison. Or most people don't. Of course, some Christians do.

Remember that we're in a situation where you might hear in the news from time to time when a preacher gets arrested for preaching in the street. Where somebody has complained about the content of his message.

He might just have been reading the Bible out loud. And yet he's still getting arrested. He might end up being released a little while later. Or he might go to court and the case might be thrown out. So, hey, he's vindicated.

But he's still been arrested. And he's still been taken away, maybe from the steps of St. Paul's Cathedral in England. Or arrested in Colomarne or in Glasgow. Or whatever the case may be. The persecution is already there waiting in the wings.

And already it takes the form of scorn, contempt, opposition. Removing Bibles from hospitals or schools or whatever the case may be.

[27 : 11] It's there in its fledgling form. It's nothing like as vicious as the Roman Empire was. But it's gathering little by little. And why should this people think, well, surely if we're being good and nice and faithful Christians, it'll mean that we won't have opposition.

Well, there's never been anyone more good and nice and faithful and saintly and perfect than Jesus. And they still opposed Jesus. They still sought to kill him.

They still opposed him. They were still gnashing with their teeth looking for an opportunity to kill him. But they feared the crowd. And eventually, of course, they crucified him. Why?

What evil had he done? That's what Pilate asked. Why? What evil has he done? If you don't crucify this man, you're not Caesar's friend. They didn't have an answer. But they knew they wanted him dead.

And likewise, the powers of this world, the forces of this world, the prince of this world, the powers of darkness, the powers of worthiness, cannot abide the truth as it is in Christ Jesus.

[28 : 15] They can abide all manner of earthbound false religion. But they cannot abide the gospel. Because the light that it shines into this world and into their lives is too much to bear.

All that will live Godly in Christ Jesus shall suffer persecutions. But evil men and seducers shall wax worse and worse. Deceiving and being deceived. They are going to go on. You can't change them all, Timothy.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. Now, that could mean you learned them from me, Timothy, the apostle of the Lord.

But even Paul is not taking the credit for this completely. Because he goes on to mention how Timothy has been prepared in his mind and heart. Because from a child thou hast known the Holy Scriptures.

You know, it was referenced in chapter 1, of course. In chapter 1, verse 4, verse 5. In other words, these are the women who introduced Timothy to the Scriptures.

[29 : 27] He was brought up from a child with the Scriptures. He was no doubt sent to the synagogue as well to learn the Scriptures. Even though he wasn't fully Jewish. And so on. He had the Scriptures from babyhood.

From a child. From infancy. And having learned them. Known the prophets. Known the law. These are able to make thee wise. Unto salvation.

The word of the Lord feeds the soul. The fear of the Lord is the beginning of wisdom. Unto salvation through faith which is in Christ Jesus.

Now, this is important, this verse. And how it is qualified. Because when Paul then goes on to write. All Scripture is given by inspiration of God. And is profitable for doctrine.

For reproof. For correction. For instruction. And righteousness. I have heard somebody say. Who believed. That, you know, all religions are basically the same. And he says, all Scripture is given by inspiration of God.

[30 : 23] Well, that means the Koran. And the Bhagavad Gita. And all these Hindu Scriptures. And all the Islamic Scriptures. And all Scripture is given by inspiration of God.

In the context here. All Scripture means. All that which God has inspired. The Old Testament Scriptures as we have them. And the New Testament, of course, as we now have them.

But the previous verse sheds the light on that. 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.

Let us ask that question of all these other so-called Scriptures. Scripture technically just means that which is written. In scripted. But the Scriptures which are inspired by God.

Given by inspiration of God. Will by definition make us wise to salvation. Through faith which is in Christ Jesus. That's what the Old Testament Scriptures do.

[31 : 22] They point us to Christ. Is that what the Bhagavad Gita does? Is that what the Hindu Scriptures do? Is that what the Talmud will do? Is that what the Koran will do?

Will they point us to salvation through faith which is in Christ Jesus? All Scripture given by inspiration of God.

Will do that. Do these others do that? The false religions and false scriptures. And the inventions of men. Do they point us to faith which is in Christ Jesus?

Now of course some would claim. Like the Book of Mormon and others and so on. Say oh yeah they do point to Jesus. They're pointing to Jesus Christ. It's another testimony of Jesus Christ.

But the Christ to whom they point. Is not God the Son. They may call him the Son of God. But they mean it in the sense of the Son.

[32 : 18] As in less than the Father. A mere human man. Who has a special relationship with God. He's Son of God. Yes but then you know Adam is called in Scripture the Son of God.

Jesus is not in the same capacity. He is God the Son from all eternity. I and my Father are one. Jesus said. If he is not God.

Then what is the value of his death upon the cross? It is the sufferings of a good man. But not the divine sacrifice. If he is not God the Son.

Then that atonement does not suffice. For all lost humanity. Who put their trust in him. It is the sufferings of a good man. Who sets us a good example.

Who points us. Yes perhaps to God. But not the atonement itself. It is so close. And so near. That it is so seductively.

[33 : 18] Almost the truth. And that is part of the definition of fantasy. It is so near the truth. That it is almost. But lost.

Almost. I persuade his name. To be a Christian. All scripture is given by inspiration of God. And is profitable for doctrine. Feaching. Reproof.

Correction. Instruction. In righteousness. That the man of God may be perfect. Truly furnished unto all good works. When it says perfect. It doesn't mean sinless.

It means fitted for the purpose for which he is designed. The man of God. The woman of God. Who is fed in their soul. By the word of God. Who is anchored in the faith.

As it is in Christ Jesus. His witness. His teaching. His example. Built upon the foundation of the apostles and prophets. Jesus Christ himself. Being the chief cornerstone.

[34 : 13] As Paul writes at the end of Ephesians 2 there. These are the scriptures which make us wise to salvation through faith. Which is in Christ Jesus.

Now that is the test of it. Who does it point to? Does another scripture claim to be of God? Who does it point to? What is the fruit of it?

All scripture is given by inspiration of God. And all scripture that is given by inspiration of God. Will point us to Christ.

That is what the Old Testament does. That is what the New Testament does. Because it is all the testament of him who is the testator.

Jesus Christ. The one whose death causes his people to inherit. Where a testament is. There must also necessity be the death of the testator.

[35 : 11] Where is the death in the name of God of all these other false prophets? Where is the death for their people? For those who would claim to lead thousands of the world religions today.

Where is the death of their founding prophet? Where is the death of their guru? How do they redeem? How do they save people? How do their scriptures point to salvation? They don't.

Because they don't point to Christ Jesus. These scriptures which are able to make thee wise. Unto salvation through faith which is in Christ Jesus.

All such scriptures are given by inspiration of God. So that we can be fitted. So that we can be fitted for the purpose for which we are designed.

What are we designed for? To glorify God and enjoy him forever. Thruly furnished unto all good works. That will be the fruit of the word of God.

[36 : 08] That will be the fruit of the spirit of God. It is not light and frothy and tantalizing and a novelty that dazzles for a wee minute. Then fades away like some kind of spiritual firework.

It is spiritual food for the soul. Which nourishes. Which strengthens. Which builds up. Which points us to Christ. Which anchors us to the rock of our salvation.

Without whom we have no salvation. And unless we are pointed towards him. We shall be lost. That is the distinction that Paul wants Timothy to understand.

Between that which is false. And that which is true. And what Paul says is you don't just know in theory. You know that I've lived it in practice. And that's what you Timothy must do also.

Let us pray. Thanks for having me.