

## 2 Timothy 4:1-5 - Preach the Gospel in and out of season

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[ 0 : 00 ] The reading today is 2 Timothy chapter 4 verses 1 to 5 and it is page 1197 in the church bibles. In the presence of God in Christ Jesus, who will judge the living and the dead, and in view of his appearing in his kingdom, I give you this charge.

Preach the word, be prepared in season and out of season. Correct, rebuke and encourage with great patience and careful instruction. For the time will come when people will not put up with sound doctrine.

Instead, to suit their own desires, they will gather round them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths.

But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. Good morning again, church.

Just before I'm going to share God's word, let me just pray. Heavenly Father, we thank you for the privilege we have to come and have an audience with you.

[ 1 : 08 ] Lord, I pray that you will help me to faithfully teach and preach your word. Lord, I pray that you open up our ears, the eyes of our heart. Lord, help us to understand how this text speaks to us.

I pray within hearing it, Lord, you shall renew our minds. And I pray that you would help us, that we will be doers of this word. Help us to apply the application to our lives, Lord.

So we don't just gather weekly, meet, hear your word and walk out the same. But help us, Lord, to change, Lord. That we would display more of your splendour, your glory and your beauty.

So Lord, be with me and help me by your spirit. In Jesus' name, amen. Amen. So this text that Sarah has just read for us.

This chapter is a continuation of what we heard Steve preach last week. It contains some of the very last words spoken or written by the Apostle Paul to Timothy.

[ 2 : 05 ] They certainly are some of the last that we know to have survived before his martyrdom. For many years, he labours as an apostle and travelling evangelist.

Before he wrote, as we would hear next week in 4-7, he writes, I fought the good fight of faith, I finished the race. I kept the faith.

And in verse 8, he goes on to say, Now he awaits the crown of righteousness which has been laid up for him in heaven. And also to us who long and await the appearing of Jesus Christ.

These words are Paul's legacy to the church, to us. So we start with verse 1, as we see here now. In the presence of God and Christ Jesus, who will judge the living and the dead.

And in view of his appearance and his kingdom. I charge you, Timothy. This charge is presented, as we may understand, someone charged and put under oath in a court of law.

[ 3 : 13 ] Then urged, or it is demanded of them to give evidence or testify as a witness. Because based on the outcome of the evidence, a decision will be made.

This charge is addressed in the first instance to Timothy in Ephesus. But I would say it is also applicable in a secondary sense to everyone who is called into evangelistic and pastoral ministry.

I would even go further to say to all Christians, in the light of us being called to the obedience of the faith and the great commission. So let's look at these two verses.

Let's look at verse 2 and verse 3. The nature of the charge in verse 2. So the nature of the charge that Paul gives to Timothy is in three words. Preach the word.

The message Timothy is to communicate is called the word. A spoken utterance. It's to preach it and teach it.

[ 4 : 19 ] It is God's word that God has spoken. We're reading John 1.1. We know in the beginning was the word and the word was with God and the word was God.

John 1.14 tells us the word became flesh and made his dwelling or his tabernacle amongst us. So be a witness to Jesus Christ, the living word of God.

Paul does not need to pacify any further for Timothy will know at once that it is the body of doctrine which he has heard from Paul and which Paul has committed to him to pass on to others.

He's already been informed to keep the pattern of sound doctrine. Read that in 1.13. And to guard the good deposit of the faith. 1.14. This same charge is laid upon the church of every age and even us here today.

We have no liberty to invent our message but only to communicate the word which God has spoken and communicated to the church. The name Timothy for this matter means to honour God or means honouring God which essentially signifies someone who holds God in high regards and demonstrate respect or reverence for him.

[ 5 : 40 ] Paul chose Timothy to be a mission apprentice who would help grow the churches Paul had established. You read about that in Acts 16.1-5 Timothy is to preach the word.

Proclaim what God has spoken. His responsibility is not to just hear it not just to believe it and obey it nor just to guard it from every falsification nor just to suffer for it and continue in it.

But it's to preach and teach it to others. It is good news of salvation for sinners. For he is to proclaim, make it known just as Paul had done for in the same footsteps of Jesus Christ preaching who Jesus preached the kingdom of God.

And we the church are also called to preach, proclaim and teach the word which West Kilburn I would say do that faithfully. And there are no various ways we can all do this.

Sorry, there are various ways that we can all do this. Not everyone is going to go out into the community like I will often do and knock doors at the book table. Some of us will want to share with our close friends and close associates.

[ 7 : 02 ] Some within our local social networks and also through social media networks. And some with colleagues in other ways. Maybe through handing out tracts or gospel booklets and through ministry teams serving others to demonstrate their love acts of deeds where others in the team will share and verbally communicate the gospel.

Others will pray for courage, seeking God and hoping for an opportunity to share Christ. If the word is not proclaimed, it's not the gospel.

Gospel ministry is one of proclamation. Whichever way we seek to do it we are called to be the light of the world living in this dark age. People need to hear the word of God.

Timothy instructed, primacy is instructed and prepared. He needs to be prepared in season and out of season.

Whether the time seemed favorable or not he was charged to preach the word and that is to conduct himself as an official messenger of the gospel. He wasn't being told to be insensitive or to ignore people's privacy.

[ 8 : 16 ] I believe he was to be prepared meaning to be alert and ready to discern opportunities even when they seemed challenging or he might be fearful, lacking the courage.

So we have no liberty to barge into other people's privacy or tread on their toes if you like. No. The occasions Paul has in mind are probably welcome or unwelcome not for the hearer but for the speaker.

It's like a call to be on duty at all times convenient or inconvenient. So we don't have biblical warrants or license for rudeness but maybe a biblical appeal against laziness.

And with that I want to ask you or maybe you can ask yourself what does it look like to be prepared in season and out season for you? I share what it looks like for me.

As many of you know I'm an evangelist and I work with an organisation where we are primarily focused on churches throughout London to see how we go into the community to proclaim the gospel.

[ 9 : 31 ] So in season would be for me I already know I'm going to go out into the community with other like-minded people or people who desire to proclaim the gospel. So I'm really prepared.

I've looked at scripture to know what God's word says. I've prayed for opportunities and I go out and trust in the Lord and his spirit to give me opportunities to interact with people.

And often when I finish it's praise the Lord. I can see the need for the gospel to be proclaimed. Now what does it look like for me out of season? Well, last week I was at home and had a maintenance man come to my house to fix my back garden gate which was broken and it needed amending to strengthen it again so from the outside people probably couldn't push it and it falls or caves in.

So he came and when he came he was a lively chap I would say, right? Really lively. You know, I had a few tattoos but very lively and engaging, you know.

And he mentioned that he had come from Greenwich and I thought a fellow South Londoner. He looked pretty much bold and courageous but, you know, he was really loving and warm. He really was. Anyway, you know, we established a little bond and he got on with his work and I sat down in the kitchen doing my work and meditating upon this verse I thought, wow, in season and out of season.

[ 10 : 52 ] What does that look like? I thought, I'd love to share the gospel with him but, you know, he just seemed really bold and courageous and, you know, someone I thought, well, we've had a nice little banter but I don't know about sharing the gospel.

But sitting down, sitting down, I thought I would love to, I have to do something. So I came to the conclusion I would just give him some tracts when he's about to leave. Anyway, the time came he finished the work and he was about to leave.

So I said to him, right, listen, I really would love you to take these tracts and read it. I really believe they can be a blessing to you. It's something that I believe will share some good news with you. He looked at it quickly then he said to me he's a Christian.

We got into a conversation. Yes, he's professing Christ but he's not going to church and he needs discipleship to see what Christ really looks like. So that was something what was out of season.

I was not prepared but I took the opportunity. Another opportunity, again, when it was out of season. Three weeks ago, I was in Wales and I was in the sauna.

[ 11 : 54 ]    Somebody asked me what am I doing here? We just had a conversation. I told them. They said, oh, you sound like you're from London. I said, yes. They said, what are you doing here? I said, I'm down here to support a church and outreach and preach down there.

They said to me, what would you say the gospel is in one sentence? And I told them. And when we finished there, you know, they asked me my name and shook my hand. I remember their name.

I won't call it out in case, you know, they listen. And there's somebody where I will be praying for. But I would count those two occasions of being out of season. I wasn't prepared.

I was engaging, doing other things, but that season came. And I believe this is what Paul is saying for Timothy to be prepared. For those who preach and teach the word, as well as those who share the word, let us continue to seek opportunities like I've just shared with you to help people come to know the living God through Christ Jesus, our risen Lord and Saviour.

Next slide. Now, this slide you can see there, this would clearly, I would say, was out of season. Liverpool forward, Cody Gappo, received a formal warning for the football, from a football association, right, after displaying a Christian message during a Premier League match against Tottenham and Otsurs.

[ 13 : 10 ]    Following a goal, Gappo lifted his jersey and revealed an undershirt bearing the message, I belong to Jesus. He raised both hands towards the sky in a clear expression of his love for Jesus.

The incident drew attention due to existing FA and FIFA regulations prohibiting players from displaying political, religious or personal messages on the field. While Gappo's gesture was an open declaration of his faith, it fell under the restriction prompting disciplinary action.

Now, this is an opportunity that Gappo probably considered, if I score a goal, Lord, if you give me the opportunity to score a goal, this is what I'm going to do. And this is what some footballers players do, Christians.

They wear it under there, but they've got no reason to take off their shirt unless they score a goal. So God clearly blessed them, he scored a goal and he thought, I'm going to be a witness. That was out of season because he received the backlash, the next one.

Now, again, this is out of season. I don't know where the person were to say, wake up and repent, Jesus is coming. But clearly, you know, as this person was being filmed, you know, on news, someone, opportunities, took the opportunity to actually just share this message.

[ 14 : 25 ]    And though he's not speaking, but the sign reads for itself and you can imagine the millions, if not billions, people who saw that and God's spirit can speak to them in the way that he does.

So with those things, we're told in the Bible, therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles and let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of our faith.

It is like a race of perseverance for Timothy against false teachers in Ephesus. Furthermore, Paul, when he was in Ephesus, the last time before he was leading it, he called the elders and the leaders together, right?

And he speaks to them and he says to them in Acts 20, 25 to 27, Now I know that none of you among whom I have gone about preaching a kingdom will ever see me again.

Therefore, I declare to you today that I am innocent of the blood of any of you, for I have not hesitated to proclaim to you the whole will or the whole counsel of God.

[ 15 : 36 ] preaching the word should consist of the whole counsel of God. Let God's word do the work only God's work can do. Faith comes by hearing and we know hearing through the word of Christ, so it's important that God's word is to be preached.

That means when we preach or we teach, sharing the gospel is important. When we share the gospel, we want to share the gospel, which is the power of Christ unto salvation.

We want to talk about the story of God. We want to talk about the response of God. We want to talk about the blessings of God and we want to talk about the God of the gospel and the people of the gospel, which are us.

Timothy is to trust in God and his ability to lead him to proclaim the word with all teaching in fullness so people would come to a saving grace. This charge is presented to him in the presence of God the Father and Christ Jesus.

So preaching the word, we understand now from the way Paul is communicating to Timothy, preaching the word is a matter of utmost importance and it's something that I will say our pastor Steve, he prides the word to a high level.

[ 17 : 00 ] It's not easy to be able to come here and share God's word without sitting with the pastor to make sure we have God's word to present in the right light.

So you are in the right place and I want us to just figure and imagine this now, right? Preaching the word, it's a matter of life and death. Let us imagine four high-rise apartments, imagine that, right?

Each apartment has 20 floors and only four fire wardens assigned to these buildings. So that's one to each building with 20 floors. If a fire were to break out, it would require a significant amount of work and considerable time to notify all the residents to evacuate the premises.

However, if more people were trained and aware of what to do in the event of a fire, it would be quicker and easier for all residents to be notified and evacuated, thereby saving more lives.

And that's the kind of picture of the gospel, you know, with people out in our community and society. The more people would feel equipped and able to articulate and share what the gospel is, the more people would have the opportunity to hear this good news.

[ 18 : 20 ] And that's part of the work that I do working with churches in London. Next slide. Whoever preaches and teaches the word will have to. We're still in verse 2 for those who are looking at your Bible and follow God's word, right?

We're still in verse 2. So whoever would preach and teach the word will have to, as he's saying in verse 2, they will have to correct those who misinterpret the word or read into the word, not able to allow God's word to interpret and translate itself and communicate itself to them.

They will also at times rebuke some, though it's a rather harsh word, it seems a harsh word, which generally means to express disapproval or criticism, often intending to correct someone's behaviour or action.

It's all about the intent of the person's heart who's given the rebuke. Jesus is to judge the living and the dead. So in a situation of rebuke, we would do well to remember our place, not seeking to be judges and communicate and we need to seek to communicate in a loving way.

Paul shows his disapproval and opposes Peter to correct him. You'll see that in Galatians 2, 11 to 14, as Peter was eating with the Gentiles and then when some other Jews came up, he drew away from them, you know, kind of a bit of a hypocrite and Paul opposes him to his face and rebukes him for that.

[ 19 : 45 ] And of the utmost, we are to preach the word, you know, we who preach the word are to encourage with a great patience and careful instruction. God's word is there to equip the servant of God for every good word.

We heard that last week as Steve preached. It serves its purpose for a variety of ministries. And God's word is the one that really corrects and rebukes and deals with us.

The connection of the charge given in verse one and verse two to preach the word. If we preach the word, it will correct you, it will rebuke you, it will encourage you.

We just need to be open to what God wants to do in and through our lives. God will often do a surgical work in our hearts, meaning that, you know, we naturally resist what God wants to do.

We naturally gravitate to sin and oppose God. but God will be doing a work in our lives for his word and the spirit to help us to conform and understand that God is speaking to us.

[ 20 : 48 ] He will be refining us to be more like Christ. And the Bible tells us no discipline seems pleasant at the time but it seems painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

The harvest here comes to those who allow God's word and truth, no matter how hard or painful you may find it, to restrict you from doing what you want to do.

It will train you and cause you to conform to God's perfect will and be more like Christ Jesus. Verse 3, we're going to look now, which I read earlier.

The reason people will not put up with sound doctrine is because of what Paul mentions, right, in, you'll see that in chapter 3, verse 1 to 5. We had that two weeks ago, but ultimately in verse 4 there, right, because they're lovers of pleasure rather than lovers of God.

The remedy, the cure to restore us to our natural intended purpose is the preaching and teaching of the word, so we hear it. It's proclaiming Jesus is Lord of all, as we hear in Philippians 2, 10, 11, that at the name of Jesus, every knee should bow in heaven, on earth, and under the earth, and every tongue acknowledge that Jesus Christ is Lord to the glory of God the Father.

[ 22 : 17 ] We are called to acknowledge our shortcomings, our sinful ways, or rather our wrongdoings. Sometimes intentionally, often we do it unintentionally, but that is the state of us, for which we will have to give an account one day.

No matter our best efforts, it doesn't compare to a holy, righteous, just, and perfect God who loves us dearly. Our only hope is placing our trust in Jesus Christ by faith, where we will come to know that God's truth will ultimately set us free from the deception and lies we seem to hear continually around us in our society.

When people fail to listen to and reject sound doctrine, verse 3, they gather together teachers to say what their ears want to hear. they substitute God's revelation and truth of himself with their preferred likings, their own subjective truth, sorry, their own subjective taste.

Now 4 and 5, we'll look at verse 4 and 5. People turn aside to myths. Today we have preachers filling large arenas by telling people what they want to hear about money, or they tell people whatever you believe in you can receive that.

They entertain them by proclaiming bizarre doctrines that appeal to people's curiosity. And with that whole careers are often made and spent on reinterpreting the Bible and reducing the words of Jesus to a few moralising sound bites.

[ 24 : 09 ] us to present something in a way that removes any theological understanding surrounding it. 1 Timothy 1, 3 and 4, Timothy says to Peter, people were, it talks about people were talking false doctrine and myths, promoting speculations rather than advancing God's work which is by faith in Christ Jesus and his word.

And at times, little conversation with my brother Seth the other day as we sat down in Steve's office, you know, Seth went out in the community and he said this resonates with him, you know.

It seems often sometimes when you do go out into the community and you are sharing Christ and people may say that they believe in God or believe in Christ but clearly they do not believe in the Christ that we preach and teach about in the Bible.

and it seems like masses sometimes prefer myths than truth. This is why Timothy and the present church, we, we of the living God, we must preach the word in its historical setting and within the context of the whole Bible, making the appropriate biblical connection and discerning all the ways it is a revelation of Jesus Christ.

That's why we must persevere in the studying and teaching of God's word. people need help with the application of doctrine and members need help to evaluate which voice they are hearing and listening to.

[ 25 : 38 ] There's always two voices. We see that at the start of the Bible in the book of Genesis, right? In Genesis chapter three, verse one to three, we hear the serpent say to Eve, did God really say?

Then we say Eve saying in part, you must not eat but she also added and you must not touch. God did not say that. And I think we, you know, we still need to learn and discern what God's word really says.

We don't want to add to it and we don't want to take away. We also see in Psalms one, blessed are the person, you know, who delights in the law of the Lord and meditates on his Lord day and night or the one who sits with a scornful, the sinners.

So we need to discern and really sit down that we understand God's voice and understand whose voice we're listening to. And how do we know if we are listening to God's word, his voice and how do we discern his voice?

Well I'd say first we need to read our Bibles. God speaks to us primarily first and foremost through his Bible, through his word. So we need to do that, that we are trained in hearing God on a personal one-to-one level as well as fellowship with elders, mature people who teach the word of God.

[ 26 : 54 ] After all, God loves to speak to us and reveal himself and his plans and his purpose for us and our lives. We should also follow the text faithfully as it's preached and trust the Lord will bear witness to his word, checking that what is being preached is what the word says.

And that's why it's important even as I'm preaching that you have your Bible open in front of you to hear what I'm preaching to see that it's in line with the text that I'm talking about.

We see this example in Acts chapter 17 verse 11. We hear about the Berean Jews who were more noble character than the Thessalonians.

For they received the message with great eagerness and examined the scriptures every day to see if what Paul said was true. And in this biblical account in Acts 17, the Bereans are described as individuals who received the teachings of Paul and Cyclos with eagerness, but also with a discerning spirit.

They didn't blindly accept the message. Instead they searched the scriptures daily to verify the truth of what was being taught to them. This practice of diligently examining the scriptures, comparing them to the message being presented is what made them more noble than those of Thessalonica who were more prone to accept things at face value.

[ 28 : 18 ] So we can see there could be error if you just accept things at face value. You have a responsibility as God wants to and God is willing and open to speak to you.

We need to give ourselves that time to make sure we show we're receptive and we too want to hear from him. Now ask yourself, which ones of these two would you be?

Like the Bereans who search the scriptures or the Thessalonians who take things at face value? It's like 10. Paul calls Timothy to be different.

Now with all of these things, the false teaching and all what he's saying there, we're seeing in this verse 5, but you, but you.

Despite all that is taking place, Paul continues to speak pacifically to Timothy in a way that calls for his attention. So now he encourages him to keep his head or be sober minded in all situations, enduring hardship.

[ 29 : 23 ] We can imagine the hardship you're in an environment and a community where people want to distort the gospel, where you may seem that you're labouring week and week out.

You know, if I use my dear sister Jenny, you know, she labours week and week out with the youths, you know, doing a wonderful job there in seeing God's word being proclaimed, but you know, it's about enduring hardship sometimes in the natural how things look.

We're called to walk by faith, not by sight. We're called to believe in God, what God says God will do. It's not based on our experience really so much, or it's not based so much on what we see as we know we can be prone to be disillusioned and be discouraged, which is right, we do, but at the same time we all are called to endure hardship because in gospel ministry it is often hard.

So he's called to endure hardship, do the work of an evangelist and discharge all the duties of your ministry. Timothy is to continue Paul's mission to the Gentiles, to correct false teaching, guard the gospel, teach sound doctrine, endure suffering, preach the word, which includes proclamations, more so as well, to unconverted and disciple believers in the faith.

So the call to endure is persevere. Paul is sure that Christ will make a visible appearance and that when he appears he will both judge the living and the dead in verse 1 and consummate his kingdom.

[ 31 : 10 ] Now these three truths remain and is true. The appearing. Christ will appear one day.

The judgment. There will be a judgment for each and every one, believer, non-believer. But believers we know we have Christ and his kingdom will come.

and earth will be done away with. So we should be as clear and certain an expectation to us as they were, as Paul and Timothy were.

Having this expectation, hopefully it shouldn't fail to power and influence our ministries because we know there's an end, reward and goal.

For both those who preach the word, teach the word and those who listen to it, must give an account to Christ when he appears. We are called as Christians to a life of obedience to the faith.

[ 32 : 12 ] And as we see, Jesus will judge the living and the dead. Jesus is judge over heaven and earth and all things. Now, imagine in a courtroom, a judge's primary role is to ensure that fair and impartial proceedings within the bounds of the law.

They preside over trials, making rules and past sentences based on information presented during the case. Jesus is the judge who will judge the living and the dead.

Paul lived with a sense of urgency, referencing the last days in Timothy 3, 1, to bring the awareness here that whether we are alive or dead, when Jesus returns, we will all still be judged by him.

And if some of us may consider, okay, someone's died 2,000 years ago, what about them? Revelation is trying to give us a picture, right? That everybody that God has created and given breath of life within their lungs, whether they're living now or whether they died, they will stand before him and give an account.



Revelation 20, 12 to 13 tells us, I saw the dead great and small, standing before the throne, and books were opened, which is the book of life.

- [ 33 : 35 ] The dead were judged according to what they had done. As recorded in the books, the seed gave up the dead, they were in it. 2 Corinthians chapter 5, verse 10 tells us, For we must all appear before the judgment seat of Christ, so that each of us may receive what is due to us for the things done while in the body, whether good or whether bad.

The application for us is to preach the word and not be discouraged. We do this because one day we too will stand before Jesus and we desire that we will hear, well done, good and faithful servant.

That is our desire and that's the desire of this church here. That is all of our aim that we all raise up and grow together to be mature disciples. It can seem easy to give up and keep silent but what happens then when we stand before the righteous judge?

And we want to encourage those who have not yet responded to the invitation to trust Jesus to be their Lord and Saviour. If there's anybody here today we do want to encourage you.

Ephesians 2, 1 to 3 tells us and it speaks to us and me as a believer. And you were dead in your trespasses and sins in which you once walked following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience, those who have not yet acknowledged and made Jesus Christ their Lord and their Saviour, among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind and were by nature children of wrath like the rest of mankind.

- [ 35 : 23 ] Again, as I said as believers, many of us who profess and believe in Jesus Christ now, we too were children of wrath, as in like some people who have not fully made Jesus their Lord and Saviour are still children of wrath.

The verse of Ephesians 2, 3 refers to all people as by nature children of wrath. It describes how humanity before encountering God's grace is inherently inclined towards sin and deserving of God's judgment.

This verse highlights a state of human beings apart from God's intervention and redemption. Imagine this, another picture.

Now, from what I know, usually on the news, I probably hear about hurricanes and tornadoes and wildfires. I probably hear about it more so in the United States of America or see pictures, tornadoes and hurricanes.

Now, I want us to imagine, for children of wrath, usually if there is a hurricane or a tornado coming, the weather forecast, emergency services, they would let us know, can you please evacuate West Kilburn, Queen's Park and the surrounding area.

- [ 36 : 39 ] We would all take to our cars and flee. There would probably be a long line of traffic because everybody would be trying to flee the area. Now, we can only imagine, we would flee because a Gale Force 5, Category 5 or maybe Category 7 hurricane, that would probably wipe out these buildings and leave it all flat, decimated.

You come there, you probably see nothing left. Well, let me say, God's wrath would be so much more severe than that. There is no chance. Just wipe out.

But the good thing is we have a loving God, a loving Father who dearly loves us, who truly is calling us to a place of repentance and faith and trust in Jesus Christ as our Lord and our Saviour.

And it's a matter of just trusting in the Gospel that you hear week in and week out and believing, Lord, help me. In your own way, just harking to make himself known to you, I believe he surely will.

So, those who believe in Jesus but are yet to walk in the obedience of the faith, maybe some have not responded to baptism, which that is something as a demonstration walking towards the obedience of the faith.

[ 38 : 07 ] I believe in Jesus, so a step we baptise to signify the old person died, a new person rose, and it's a step to walking in obedience of God's word.

Maybe there's some that attends week in, week out, but is not part of a fellowship. I would call those to maybe consider committing to a faith-based church that preach God's words uncompromisingly.

and let me encourage you in the presence of the believers here and ultimately in the presence of God and Christ Jesus who will judge the living and the dead.

So I encourage you to trust and believe in Jesus Christ and you will never be put to shame. so the application of this whoever we are primarily Timothy is telling sorry Paul is telling Timothy preach the gospel as for the pastor's office Steve as he does week in week out he preaches faithfully that's his office that we hear God's word faithfully as people in evangelistic and pastoral roles secondary you're called likewise and I would say even the church as we're called to make disciples so with that we are in a church that preach the gospel and you have the responsibility to hold a minister's ear accountable that you hear the gospel but for you to do that you need to read the gospel so with that I'm going to pray father God your word be clears now may God no sorry may our Lord Jesus Christ himself and God our father who loved us and gave us eternal comfort and good hope through grace comfort your hearts and establish them in every good work Lord we thank you for today thank you for your word Lord I pray that you would help us Lord in areas where we may shy away Lord help us Lord to to grow to be faithful

Lord that we can be ministers of reconciliation Lord to share your word with those who you bring into our lives so um continue to work in us Lord and continue to keep us faithful to the gospel preaching your word in season and out of season thank you Lord we love you thank you that you send your word to heal us bless your people Lord we pray in Jesus name amen