

Useful to the Master

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[0 : 01] Good evening, everyone. I'm a very happy bunny, because when I just look outside this building, I see clarity, bright light.

Although it's not that warm, but still, it makes me feel glad to be here, and not miserable like the past seven, eight months. Whether-wise, I mean, that's what I mean.

I should have said that. Anyway, software technology, it's been growing very fast. I was speaking to some of my friends who were engineers in technology, and they were saying that perhaps in a few years' time from now, maybe not a few years, maybe 10 years, a decade, I don't know, we won't be needed to learn any other languages anymore.

Perhaps we're going to have a watch device, or a cell phone, or whatever we're going to have, that while we say something, is going to use it into the appropriate language.

I just wish that thing was inventing now, and I wouldn't have to preach to you in English, and I would use my Spanish, and you would understand what I'm saying, but that's not possible. Anyway, I know, I shouldn't have said that either.

[1 : 16] Anyway, let's go back to this letter. Well, 2 Timothy was probably the last letter written by Paul. It was around 64 and 68 AD, and he wrote it during his second Roman imprisonment.

And it seems that he had written this letter with two main purposes. The first one was to ask Timothy to come and visit him.

He would say, Timothy, come to Rome and visit me. And in chapter 4, we learn that he's going to tell him whom he is supposed to bring, and what he's supposed to bring. So that was the first reason or purpose for this letter.

The second one, he was trying to provide for Timothy with a final personal letter or encouragement and help in how to deal with difficult situations.

So it's always good to keep that in mind in our heads when we go through a book of Timothy. I'm pretty sure in every single sermon over the last series, you'll be reminded of that. So that's nothing new for you.

[2 : 24] But let's open our Bible. Let's go to 2 Timothy, chapter 20, verse 26. I'm sorry, chapter 2, verse 20, 26.

And this is what it says. In a large house, there are articles not only of gold and silver, but also of wood and clay.

Sown are for special purposes and sown for common use. Those who cleanse themselves from the latter will be instruments for special purpose, made holy, useful to the master, and prepared to do any good work.

Flee the evil desires of youth and pursue righteousness, faith, love, and peace, along with those who call on the law out of pure heart.

Don't have anything to do with foolish and stupid arguments. Because you know what they produce quarrels. And the Lord's servant must not be quarrelsome, but must be kind to everyone, able to teach, not resentful.

[3 : 38] Opponents must be hegenially instructed in the hope that God will grant them repentance, leading them to a knowledge of the truth. And that they will come to their senses and escape from the trough of the devil, who has taken them captive to do his will.

So Paul has been telling, previous to this passage we just read, has been telling Timothy how to deal with some difficult problems within the church of Ephesus, when he was ministering.

In the verses just before, he has exhorted Timothy to use his scripture properly. No, as Hymenaeus and Philetus, whose false teaching has been letting some people astray.

Look what he says in verse 19, before the one we just read. This is Paul saying to Timothy, Now as he goes on to this, he has said what a person must do.

He goes on to say, And how a person can become useful to the master. And every time we discuss about useful to the master, we come to this question, how?

[4 : 55] How can we be used to the master? What does he mean by it? Let me tell you in four different subjects, what I think Paul is meaning by this. I think someone who is going to become useful to the master, there are four things that he has to do.

And I think he's telling Timothy to do. I don't think this one is working. The first one is like, they must work in their personal conduct by cleansing themselves. From verse 20, 20, why we see that?

The second thing that they must do is that they must flee from evil desires and pursue godliness. The first thing he says, don't worry, we're going to go through this in detail.

I'm just giving you a heads up. The first thing we're going to go through is that they must avoid foolish and stupid arguments. And be quarrelsome.

They shouldn't be quarrelsome. And the last thing we're going to see is that they must oppose to what is wrong with kindness, patience, gentleness, and based on God's war.

[6 : 00] So basically that's what we're going to be dealing with in the next few minutes. So the first thing a person useful to the master must do is that they must work in their personal conduct by cleansing themselves.

Look what verses 20 and 21 says. Paul uses illustration that has different kind of vessels.

The gold and the silver vessels are kept clean so that they may be used for special purposes. Such as, I don't know, dinner parties or whatever you're going to use, this kind of stuff. But he also says that the wood and clay vessels are used for common use.

Common use we can define like, I don't know, maybe in the kitchen to pull a tea box when we drink so much tea that we drink here. Or I don't know what else. Maybe for carry out garbage, for human waste.

I don't know, whatever sin he may refer to this common use. So Paul is saying, Timothy, in so many ways, that Timothy, you and I are vessels.

[7 : 16] So what sort of use are you going to have? Says Paul. And he says to Timothy, do you want to be a gold or silver vessel used for something special? Or do you want to be a cheap clay pot?

But he goes on to say, Timothy, there's two different things of use that we can be given. And actually, verse 21 gives us a clue of what makes a difference between what kind of vessels can we be.

Look what it says. Those who cleanse themselves from the latter. Many different versions of the Bible use this translation of latter as common use.

Some others will use dishonorable purposes. So he's saying like, the difference in how you're going to be, what kind of vessel you're going to be, it is whether you cleanse yourself or you don't.

In this context, cleaner himself means, in the latter, in this context, means to refer to the false teaching that has been going on and was being expressed in this.

[8 : 31] It is worth noting that false teaching are not just mental errors, but there is something bad that needs to be cleansed.

So cleansing themselves for a person is not just something they can choose to do, but actually their responsibility. And this is what Paul says. Paul says there are two different vessels, but you've got to choose which one you are going to be.

And how do you choose that? You must cleanse yourself. Whether you cleanse yourself or not, Paul says that is your responsibility, Timothy.

And you must do that. And perhaps something worse, something worse explaining here.

When Paul is saying that a person needs to cleanse himself, by any means, he is not teaching that men in his own effort can atone for his own life and get rid of the sin problem.

[9 : 32] That's not what he is saying in this. Because if he was saying that, then the death of Christ would be useless and pointless.

So he is saying, a person needs to cleanse himself from the latter, from these dishonorable sins. But by no means he's saying that a person in his own ability has the ability to get rid of the sin problem.

That is something that Jesus can do. And he himself cannot do. So, but what is Paul saying then? I think Paul is saying that us, or you, Timothy, can and you must avail of the means by cleansing yourself that God has provided in Christ.

That is your responsibility. As an example, imagine you're working in your garden. And you've been working very hard. You're just, you become kind of muddy. You've been working very.

I don't know how many hours can you work. I'm not a gardener. I have no idea how you do that. But I can imagine after you finish, you are so messy, dirty, and I'm pretty sure nobody wants to hug you that moment.

[10 : 41] So when you go inside a house, when you get to the house, you don't just, I don't know, spread your arms and you begin to lick yourself and clean yourself like a cat does.

Does it? That's not the way we do it, is it? What do you do normally? Or what do we do normally? We go inside our bathrooms, get some soap and get some water.

And what do we do? We wash ourselves. Maybe we take a shower, whatever we do. So, the soap and the waters are the means of the cleansing. But, each one of us are the one responsible.

whether do we use them to wash ourselves, to cleanse ourselves, or we're done. What are you saying with all of this? Just to get to the point. This is the point. God provided, and we learn this in 1 John, that blood of Jesus as the means of cleansing ourselves from sins.

How do we do that? By confessing, says 1 John 1, 9. So, we are completely clean at the moment that we trust Jesus as Christ's Savior. That's something that happens once and forever, says the Bible.

[11 : 55] But at the same time, we daily go into a world that is corrupted, that is sinful. So, and we do get, I don't know, surrounded by sin.

And let me tell you something you probably don't know. I'm for sure you do. We do sin as well. So, Paul says, Paul says that we must cleanse ourselves. Jesus' sacrificial death on the cross cleanses us forever.

That's true. But Paul says that you also must cleanse yourself by constantly confessing your sins, constantly having a good relationship with God, so that you are using the means in order for you to cleanse yourself.

That's what Paul is trying to say. So, confession of sins must be a habit in our lives for cleansing ourselves.

And cleansing, as I said before, is our own responsibility. Is that very clear? I hope so. Again, we don't get rid of the sin problem in our own efforts.

[12 : 59] That's only Jesus can do that. But what we can do, we take the means, meaning, the sacrificial death in Christ, confessing our sins, and through that says Paul, we can be cleansed from our own sins.

But anyway, so cleansing ourselves is our responsibility. The second thing Paul goes to say is that cleansing ourselves, by cleansing themselves these people, and useful for the master people, it cleansed themselves, they become holy, which is another word for sanctify.

The word here described as made holy is a word that means set apart for God. It is used three times in the Bible. The first one is used in a context of there is a positional sanctification.

sanctification. If you read Hebrews chapter 10, verse 10, you're going to learn that. What is positional sanctification? It is that through the death of Christ, believers have been sanctified once and for all.

Look what it says, Hebrews 10, 10. And by that will, we have been made holy to the sacrifice of the body of Jesus Christ once and for all.

[14 : 10] That is positional sanctification. It means that in God's eye through Jesus Christ, the moment we trust in Him, we are sanctified. But there is also a progressive sanctification.

What does it mean? It's that as we grow in Christ, we progressively grow to be conformed to His image. You can see that in 2 Corinthians chapter 7 and 1.

This is what it says. Paul himself is saying this. This is what it says. Listen to what it says. Let us purify ourselves from everything that contaminates body and spirit.

Performing holiness out of reverence for God. So, Paul is saying a person who cleans himself, he's going to become sanctified. They are made holy.

So, there is three different kinds of holiness or sanctification. The first one is the one made by Jesus. That is positional sanctification. We've been sanctified through Him through His death once and for all.

[15 : 09] The second one Paul says in 2 Corinthians is something that happens progressively that we all become holy. And the last one it is ultimate sanctification which is actually going to happen once Jesus is back and we see Him as He is and according to what it says in 1 John will be like He is.

This is what it says in John 2 verse 2 and 3 but we know that when Christ appears we shall be like Him and we shall see Him as He is.

All who have this hope in Him purify themselves cleanse themselves just as He is pure just as He cleanses.

Again, Paul is saying that those who cleanse themselves they will become sanctified. I think for the context of what's happening here Paul is describing then the process of progressive sanctification.

That sanctification that happens in the daily basis in our lives. We must be growing in the process of being separate from the doctrinal and moral evil. Remember what was happening there throughout the letter.

[16 : 22] Graham was telling us two weeks ago and Neil was telling us again the last week ago what was happening there. There was a lot of doctrinal error. And actually what Paul is trying to sell to cleanse ourselves he's saying keep yourself away from these sort of doctrinal errors.

Go in this process of progressing sanctification trying to be more like Jesus every day. I think that's what he means when he says by cleansing ourselves we become holy, we become sanctified, set apart clean beds for the Lord.

So the next thing that cleansing does is like by cleansing ourselves a person who wants to be useful for the master they become useful to the master.

Master is a Greek word from which we get our word despot. I know despot sometimes it means very bad but in the contents it emphasizes Christ's absolute Lordship.

Paul's point here is that dirty vessels are not useful to the master. Imagine you go to a restaurant and when you are given a table you go and sit there and when the person brings the utensils all the utensils are on the table then you realize that utensils are messy and dirty there are some little bit of rice there are some little bit of juice and whatever they are how do you get you get cross don't you you're like please just dear waiters waiter would you dare to come and change these utensils because I don't want to use them what happens here is that in the same way dirty vessels or dirty utensils nobody wants to use them in the same way dirty people people who do not cleanse themselves they are not useful to the master by no means so Paul is saying so you want to be used to the master what do you have to do cleanse ourselves because he is only going to use those who cleanse themselves is it getting there so the dirty ones are never useful and in the same way it reminds embrace we're going on again for false teaching imagine our embrace and false teaching

[18 : 47] Paul is saying if you embrace into it and your lives are tainted by sin there is no way that you are going to be useful for the master and Paul is saying by cleansing ourselves that is responsibility by cleansing ourselves you become sanctified and by cleansing ourselves you also what you become useful to the master and the last thing he says in this part is that by cleansing ourselves or by cleansing themselves somebody who wants to become useful to the master as well become prepared says Paul in the last part of verse 21 they become prepared to do any good work it's not only useful to the master that we gain by cleansing ourselves but also prepare for any good work and in a context I think prepare or being prepared here it's the idea of being willing and being ready clean vessels are there waiting for the master to come and pick enough to use them going on with the same example of the restaurant the dirty ones are in the table but the clean ones are waiting there separated in a place waiting for the waiter to go and get it so they can be used so prepare to do any good work it's one of the rewards we get by being cleansed ourselves so by cleansing ourselves what do we get it is a responsibility cleansing ourselves what else do we have we are made sanctified by cleansing ourselves what else it is that we become useful to the master and by cleansing ourselves what else we are prepared for any good work so that is the importance of being cleansed or cleansing ourselves that's a very difficult word in

English I would say it would be a lot easier in Spanish but again this is not I shouldn't be doing that point or often but anyway so they must work in their personal conduct by cleansing themselves the second thing they must do is that they must flee look verse 22 they must flee from evil desires and pursue godliness there are here two strong commands the first one is flee to flee and the second one is to pursue Timothy is to flee from evil desires or youth and pursue godliness here Paul described godliness in verse 22 it says flee the evil desires of youth and pursue righteousness and he defines righteousness as he says pursue righteousness faith love and peace along with those who call on the Lord out of pure heart

I think by defining righteousness faith love and peace with those who call on the name of the Lord out of pure heart I think he say you must pursue godliness I think godliness involves righteousness involves faith involves love and on so the first thing he says in here they must flee from evil desires of youth we we usually associate this with this term with fleeing away from desires of youth or evil desires or youthful lust as some other translations says we associate this with sexual temptations but to be honest given the context maybe those temptations are not always present in every man I don't think the main issue here is sexual temptations that some people would assume

I think given a country or something more I think what Paul is trying to say through this flee from evil desires of youth that I think he's referring to sinful desires so while sexual temptation may be included in evil desires I don't think it's the main focus rather again what Paul is trying to say I think he's referring to wrong desires wrong things they want to use those things that younger men are more vulnerable than older men are Calvin used to say this you understood this way that these evil desires of youth are the propensity of younger men to lose their tempers and rush forward a heated argument with more confidence and rashness than men of their older age so Timothy is going to be facing a lot of bad teaching a lot fast teaching and he must stand firm to defend his fate against serious error but he is not to be arrogant about how much he knows impatiently to bless those in error or being quarrel or assertive rather he says they must flee themselves for these attitudes whenever he's going to go and face somebody like that

Paul is saying you might be tempered you might be correct I think rather than describing sexual issues in here I think he's saying flee away from those desires that young men have to fight and become superior to anyone to think they know everything when they are just young I think in so many ways that's what he's saying and he says not only to flee from these desires of youth but also says you must pursue godliness and as I said before godliness is defined as righteousness faith love and peace fleeing and pursuing are totally different things they are totally opposed to one another it is not he has to flee from these evil desires he must pursue godly character he must pursue godliness the first thing he says describing the godliness he says must pursue righteousness this is basically behaving according to what god's word says god's word is not unclear about how we should live and behave it doesn't offer a helpful hints on how to live rather it gives us commands it gives us authority it says this is the way you're going to behave the bible doesn't say well you may choose to behave this way you may not choose to behave this way but rather the bible says you must live this way and i think paul is giving us another command saying you must pursue righteousness so live according to what the bible says and live in that way the second thing he says they must pursue faith and the

[25 : 51] Greek word here means faithfulness so it means that you are trustworthy and reliable when someone gives you a job a person who wants to be useful for the Lord must be counting on to do that somebody who wants to be useful to the Lord has to be reliable somebody you must depend on can you imagine they asked me to come and preach today if I have five or six I just call John and say I'm sorry man I'm talking for goal I'm playing football deal with that that that is no reliability at all and Paul is saying pursue in so many ways as well so a person who wants to be useful for the master must trust that God is God and let him be him the next thing he says about he has to pursue in godliness he says pursue love I know we are going very slow but it is one of those small passages are probably the ones who give more headaches to preachers because you never know how

I have to go all the way in so pursue love he says here one of the things that people tend to assume you probably know it that everyone is very loving people everyone oh I'm a loving person I'm a loving person I love everyone but actually that's not reality that's not what the Bible says the Bible says we are selfish and we are all like in so in ways lovers ourselves we always think in ourselves we always think the way we want to do rather Paul says somebody who wants to be useful for the master what he has to do must pursue love must consider themselves less and consider some others first before he is thinking what do I get here he is what am I willing to give what am I willing to do how can I love this person in a way I want to be loved by this person Paul is saying you must pursue love how do you pursue love think and put the other person first and then go to yourself Jesus said treat different people treat another one in the same way that you want to be treated yourself so somebody wants to be useful for the master must pursue love and the last thing he says they also must pursue peace and peace is something that doesn't usually happen peace doesn't happen for accident peace is not something you just go and buy in the corner store that you find in your neighborhood peace is something you must pursue peace is something you must work on to it those who are married and know their partners whenever they go to split a fight know hard very very hard to pursue peace it is you really must work hard to do it and to gain it and

Paul is saying if you really want to be someone useful to the master you must pursue peace and why is he saying this because Paul knows all the issues that are happening with false teaching he knows at some point Timothy is going to have to stand and he's going to have to defend his fate but even in a way he does it he says you have to pursue peace you have to make sure that what you want from these people is for them to realize their mistake and not for you to win an argument they need to pursue peace with one another that's what it says the second part along with those who call upon the name of the Lord of pure heart we know as Christians even in our home church even when we all love the Lord sometimes there is misunderstand sometimes we don't get along very well sometimes we didn't like how the coffee was made sometimes we don't like what the preacher was saying sometimes we don't like the kind of the accent this guy is saying and sometimes they don't produce anything but sometimes they do produce a big misunderstanding and

Paul is saying when those things happen among those who love the Lord and call him but Paul says if you do that then you become useful to the master that is the only way you are going to do it anyway I'm going very slow and nearly time to finish the next thing we're going to do the next thing we're going to do is the next thing someone who wants to be useful for the master has to do they must avoid verse 23 and 24 they must avoid foolish and stupid arguments and being quarrelsome look in your bibles at the moment in verse 14 of this chapter and look what he says about his stupid arguments look what he says if people quarrel over words it is of no value and only ruins those who are listening look what he says in verse 16 about his stupid arguments godless chatters leads people into ungodliness look what he says in verse 17 the words wrongly used will spread like gangrene

Paul is saying those who want to be used by the master they must avoid this foolish and stupid arguments the definition of foolish and stupid arguments bring what do they bring we see it again they bring in verse 14 ruin in verse 16 they bring ungodliness in verse 18 they destroy the fair sons and here in verse 23 look what it says don't have anything to do with foolish and stupid arguments because you know they produce quarrels Paul knows that somehow even in the way he's serving quarrels are going to happen and he says to Timothy do not do that avoid those stupid nonsense things because they produce ruin on people they're going to give you a headache they're going to bring bad things to you but the question or the thing to say is like arguments and these kind of things will always happen but what do you need to do when these things happen

[32 : 31] I think Paul is giving in so many ways some advice to it it correctional must be needed they must be done wisely some issues Paul says I know I assume Paul is saying that there are no words dealing with as I said before he says do not have anything to do with foolish and stupid arguments because you know they produce quarrels I think he is talking about those who are getting into fruitless and doctrinal controversies in the church those who are arguing for silly issues he is saying do not let those silly issues that have nothing to do with the faith become something that you fight for the question is how do we determine whether an issue is foolish and stupid argument or whether it's something that matters that we really have to press on I think there are quite a few questions we should ask ourselves I was talking to one of my friends and this is a suggestion he was giving me he says whenever you see an issue that perhaps needs you don't know whether you should press on you should fight for you should argue for he says ask yourself these questions these are quite a few questions he has is anyone being disobedient to

God's war and what's happening here another question he says what's happening here is there is a major doctrinal error some doctrinal errors are essential to the Christian faith and they must be fought but there are some issues that they don't really need to be addressed there are some issues we don't really have to argue with because our salvation is not depending on then so Paul is saying those issues just avoid it don't try not to go there just walk away from there walk away Timothy that is the way to do it and perhaps the other question we should always ask is what is the point of having this argument here am I just doing it because I want to win an argument and say I know more than everybody else or when I'm going to go into this argument I don't consider that this person needs to know and learn so can serve the law in a better way I think probably those are good pointers to have in our heads whenever we have to go through this we are going to have an argument we are going to go to stand with difficult situations the next thing he says that correction is needed he has to avoid quarrel zones quarrel zone is a person who is always willing to argue and argue and argue he's always trying to find the dots in the eyes he's always trying to see what is wrong he doesn't like what your hair is he doesn't like the way you dress he doesn't like the word quarrel in

Spanish that's why I have to come out with ways to explain it but quarrel is somebody who likes fighting likes arguing over wars and Paul says to Timothy a person who wants to be useful by the master they don't have to do it they have to avoid it you cannot correct anyone if you're an antagonistic person the most effective correction takes place when the other so you must determine always before you go to the other person whether this is an error who is worth arguing or not doesn't really matter has to do with the fate or not this person is going to lose their self is this person saved by believing this or this person is not saved by believing this and then you have to fight for Paul is saying to this guy Timothy do not avoid yourself in foolish and stupid arguments do not fight which football team this church has to support we all know his hearts do not fight for that that is

Paul that is not important that is not relevant but there are some things that you must stand for if someone believes that baptism is necessary condition for salvation that is an issue you must fight for because we all know it's not it's part of a testimony a symbolic testimony of our faith but it does not have everything just for giving an example I don't want to go into baptism at the moment I'm just giving an example of what Paul is saying so he's saying then that there are these three things as we have seen before and the last one he said we're supposed to finish two minutes ago according to my plan but we're probably going to go for another fight I'm really sorry the last thing he says if somebody wants to be useful to the master what do they need to do they must oppose to what is run with kindness patience gentleness and based on God's war look what it says from verse 24b and on oh 24

I'm sorry and the Lord server must not be quarrel but must be kind to everyone able to teach nor sinful opponents must be gently instructed in the hope that God will grant them repentance leading them to the knowledge of the truth and that they will come to their sentence and escape from the wrath of the devil who has taken them captive to do his will so the first thing he says you're going to oppose to something that is wrong Timothy you must do with kindness the Greek word for kindness has a similar translation to male Paul uses this in 1 Thessalonians chapter 2 verse 7 where he describes himself as he compares himself to a nursing mother tenderly he says he's like a nursing mother tenderly caring for her own child we often think that correction must be harsh but

[38 : 39] Paul says it has to be very kind says Paul the next thing Paul says if you're going to oppose something that is wrong you have to have patience with it perhaps it's worth noticing that Paul never says that we'll never face opposition we'll never face criticism we'll never face wrong teaching we'll never face false teaching Paul at any moment says that that's not going to happen in the church actually those who are in ministry know that happens almost every other day but rather what Paul is saying is things like that is kind expected that's going to happen that's why he's telling to Timothy this is the way you're going to do it so a good servant useful to the master must be very kind in the way of taken you won't be able to bring this person back and you lose the ability to correct someone effectively

I know this is a lot of instructions here but that's the way Paul was addressing to Timothy he's a young servant he's been there in ministry nearly about 10 years serving in the church and there is a lot of things going on with false teaching and he's to know this he's going to know these things today because those things even were relevant in that church back in the day that are still relevant in our lives we are not all preachers and teachers but we are all believers and we all want to be useful to the master so we need to know these kind of things the next thing he says you are going to be opposed to something that is wrong you must do with gentleness the word used but gentle is used in secular Greek to refer to horses to a horse that had been broken down it was strong and powerful but now is in complete submission to his master he is no longer wild but now is controlled by what the master wants him to do so the biblical word may include behavior speech as well so what

Paul is saying that a gentle person it's sensitive in complete submission to the master will he is not acting on his own self will Paul is saying you want to be useful to the master you must be gentle even in the way you treat to people do not add in the way as you are thinking this is something I just came out with but add in the way according to what the master wants what does the master wants he wants you to do what he is telling you to do we'll get to this so the very last thing we're going to be seeing is that he asks in the last verse that whenever you're going to oppose something that is wrong you must be opposing 25 and 26 you must be opposing based on God's war Paul says that the Lord servant must be able to teach my teaching means he's not going to teach what the new what good book and studies you use here whatever good math you're going to teach how good is calligraphy orthography he's not going to teach history what is a good servant

God is going to teach the word of God so he's saying whenever you're going to correct you're going to be opposed to something that is wrong you must instruction and correction or discipline to a child so a person who wants to be useful by the master he must he has to be able to teach I think this is more a quality of teachers and preachers but in so many ways it does apply to us because we do have to study and learn our Bibles as well so he must prepare himself he is a teacher and teachers requires preparation his work is to teach the Bible the gospel in the Christian life so he has to use words but he has to use them well we already seen what happens when bad words are used what happens with all the bad chatters what happens with all the stupid and foolish arguments so a person who is going to be useful for the master must be they have to be able to teach in order to do that they must prepare themselves but what does he need to know to be able to teach he must know the truth which is the truth the

Bible look what happens in just put a finishing example in verse 18 Paul is describing to Timothy that he is facing some false teaching he is describing what was happening there look he is describing a hymenias and philetus and they were saying that is last week I saw some of his lines here that hymenias and philetus were saying that the resurrection have already taken place we don't really know what they were saying exactly we don't know the right words but that's what Paul says that those two were saying that the resurrection has happened and perhaps they were saying this but we don't know what exactly words were but perhaps they were teaching something that heard from Paul but they were teaching in a very bad way quite a few times remember that Paul quite a few times hasn't spoken about the resurrection in his letter to the Colossians in one level he says because the believer because

[44 : 21] Jesus is risen and his people the believers are united with Jesus and his death and his resurrection Paul says that his people are risen with him so in so many ways he's saying yeah we in so many ways we are risen with him through the faith but in principle what Paul was teaching is that believers share the resurrection that is in Christ but by not any means I think Paul was trying to say that the resurrection of the body has happened yet but I think that is the issue with Hymenaeus and Philetus because they were saying that the resurrection has happened and that resurrection they were teaching that was false have some implication with the way they were behaving they were using their bodies and Paul has already quite a few times in the Bible talked about the resurrection saying that we are united with Christ and in so many ways we are with Christ in his resurrection but by no any means Paul was saying that the resurrection of the body of the believer has happened because that is going to happen when

Jesus is back we are still waiting for that because you look at your body you look at my body you realize we don't have glorified bodies yet we look kind old we are getting older every day we are not happy we get tired don't know what is the way we look but you know our bodies are not glorified yet but how do we know this how do we know that this is true because we know what the Bible says and a good teacher somebody who is able to teach and wants to be useful for the master needs to know this Timothy needed to know this in order to face Hymenaeus and Philetus has to be based on the Bible the last thing in the same way he says that those who oppose verse 25 and 26 oppose them to the knowledge of the truth when he says those need to come to the knowledge of the truth perhaps he is talking about unbelievers since

Paul uses this phrase consistently of unbelievers in his letters it's someone's professes to know Christ but persists in heretical teaching of godless behavior perhaps his claims falls even when in quite a few times Hymenaeus and Philetus were meant to be people preparing for ministry what they were saying was totally wrong and he compromised the faith and Paul is telling to Timothy you must stand against that you must go and talk to them about kindness with love let them see clearly that that is mistaken and he said in the last part that perhaps God is going to grant them repentance so they can realize their error and come and repent for them but one of the things we have to understand with repentance it's only granted by

God that's what Paul says and that will come to their senses and escape from the trap of the devil opponents must be gently instructed in the hope that God will grant repentance is only God who does and produce repentance it doesn't matter how many hours I work on my sermon it doesn't matter how many books of the Bible I know it doesn't matter how many times how many books I have written on my own whenever I'm teaching or preaching to someone it is not my ability it is not my skill it is not your ability it is not your skill who produces repentance says Paul it's only God and let me tell you brothers and sisters that was probably so liberating from Timothy and that's perhaps so liberating for us that a person's repentance doesn't handle me doesn't hang on you hangs in God and in his grace if he grants repentance to someone he will

God will be glorified by the person's turning from sin to Christ if he will hold repentance he will be glorified in his justice and condemning this person to the judgment because they refuse to repent so that is what Paul was saying to Timothy Timothy you want to be useful to the master this is what you have to do there's no other way Timothy you must clean yourself work in your personal conduct clean yourself it's your responsibility you must be holy you must be sanctified how do you do that by cleansing yourself Timothy you must you become useful to the master you cleanse yourself and you are going to be prepared for any good work to cleanse yourself and Paul says Timothy flee from evil desires and pursue godliness what is godliness described righteousness faith love and peace also avoid these stupid foolish arguments and stop being quarrelsome and finally

[49 : 41] Paul says to Timothy post what is wrong with kindness patience godliness and based on what god's word says at the end of the day it's only god who's going to do this that is what he was dealing with in this last six verses of this passage let's bow our heads and pray but we do know that there is a strong desire in our hearts to be used by you we all want to be used by you we all want to be involved in doing something for your glory lord but Paul was describing here so many requirements that somebody who wants to be useful by the master has to do let us lend to what happened to Timothy and the way he was instructed and let us continue growing by the day father this is progressive sanctification we are talking about this is a daily art of repentance of confessing our sins over this is desire and diligence in the way we study the bible this is grace and humility in the way we treat other people and this is hope as well father that while we will do all those things those people who are surrounding us who don't know you may come to repentance or perhaps not but it's so liberating to know that it's only you the one who does it let us be used by you and useful for your glory

Lord Amen