

2 Timothy
Last Words; Lasting Words
Faithful Men and Women
2 Timothy 2:1-7

Sermon Notes

At home groups:

- we enter one another's joys, sorrows, fears, and challenges
- we pray for one another and are the first on the scene when a special need occurs
- we learn, and we also become aware of the Holy Spirit's working in our own lives as our thoughts about Scripture and this life of which we are a part is affirmed by others
- we give, and we receive, more than we thought possible

This would typically appear in the Scripture section below, but I want to give a brief explanation of 1 Corinthians 14:20-24 and how it applies to us today. The spiritual gift of tongues was very much on display at Corinth Church. So was prophesying – or, preaching and testimonies of encouragement. Paul said that tongues is a sign to the lost – or, an authentication that God is at work, much as it happened on Pentecost as described in Acts 2 – and prophecy was the gift of proclaiming God's truth, in an encouraging manner. Here is the text in question, followed by an excerpt from the sermon manuscript that covered this text:

1 Corinthians 14:20 Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature. 21 In the Law it is written, "By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord." **22 Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers.** 23 If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds? **24 But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, 25 the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.**

Excerpt from a sermon that addresses the above text – skip if you are not interested or if it is too complex without context: In verse 21, Paul alludes to Isaiah 28:11, although he does not exactly quote either the Hebrew or the Greek of the

Septuagint. Rather, he used the truth of Isaiah 28 to make his point about tongues and prophecy in 1 Corinthians. For context, here is Isaiah 28:9-12:

Isaiah 28:9 “To whom will he teach knowledge,
and to whom will he explain the message?
Those who are weaned from the milk,
those taken from the breast?
10 For it is precept upon precept, precept upon precept,
line upon line, line upon line,
here a little, there a little.”

The people were saying of Isaiah, “He thinks we are babies! He teaches us so simply – ‘precept upon precept, line upon line.’” The people mocked Isaiah, but the Lord had a response in verse 11, where he said, in so many words, “Oh, you want more sophisticated teaching? Then I will teach you with foreigners who will use a language you do not understand.” In other words, the sign of tongues would be a sign of judgment. Isaiah 28:11-12:

11 For by people of strange lips
and with a foreign tongue
the Lord will speak to this people,
12 to whom he has said,
“This is rest;
give rest to the weary;
and this is repose”;
yet they would not hear.

The shame of it, verse 12, is that the Lord had offered rest and life, but the people chose judgment and oppression. How does this apply to 1 Corinthians 14? In verse 22 Paul says that tongues are a sign for the lost, but prophecy is a sign for believers. Prophecy, you will recall from last week, is the spiritual gift of using words of encouragement and comfort to build up the body.

Verse 23 must be kept in context of the whole. If everyone is speaking in tongues, then it is not surprising that an outsider would consider everyone mad. Paul was not condemning the spiritual gift of tongues, but the misuse of the gift. The Corinthians were like little children, all clamoring for attention by shouting at the same time. In the book of Acts, tongues were a sign that the Holy Spirit had come upon those who repented of their sins and believed, just as Joel had prophesied. By quoting Isaiah 28 in his letter to the Corinthians, Paul was saying that tongues were a sign of judgment

on unbelievers and, thus, had an adverse effect on visitors. Prophecy, on the other hand, while designed for the blessing of the church, was also used by the Holy Spirit to bring conviction of sin in the hearts of unbelievers, leading to repentance and faith, which in turn led to worship.

Link to the sermon: <https://www.gracecnc.org/sermons/sermon/2023-02-19/order-in-the-church>

Why does Romans 10:17 say the word of (or about) Christ in most translations and say the word of God in the KJV? This is rather complex and deals with Greek manuscripts and texts. The KJV was translated from a collection of texts/manuscripts collected to form the Textus Receptus. Most of the English translations are translated from the critical Greek text (Nestle/Aland UBS). I told you this was complex! What are the differences? Any differences are very, very minor. While it doesn't make much difference whether your Bible says, "word of Christ" or "word of God," the "word about Christ" is likely pointing to the specific truth of the gospel message of creation/fall/redemption/restoration. You will find the expression "the word of (about) Christ" in Colossians 3:16, where even the KJV translates "Christ" rather than "God." We are so familiar with the expression "word of God" that it naturally flows in our minds.

Romans 10:13-17 is included in the Scripture section below. It would be helpful to go all the way back to 10:9 if you are doing a deep dive. I say this for the benefit of both of you! 😊

Application points from the Sermon

1. If you are not a member of Grace, go through Grace Connection and join
2. Pray for the ministry of home groups at Grace
3. Pray that God will raise up leaders and hosts in our church family
4. Pray for God's grace in fulfilling whatever role he would have you fill in home groups, whether it be a host, a teacher, or an attendee

Scripture Associated with the Sermon

Romans 10:13 For "everyone who calls on the name of the Lord will be saved."

14 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? 15 And how are they to preach unless they are sent?

As it is written, “How beautiful are the feet of those who preach the good news!”
16 But they have not all obeyed the gospel. For Isaiah says, “Lord, who has
believed what he has heard from us?” 17 So faith comes from hearing, and hearing
through the word of (about) Christ (most likely referring to the gospel).

Acts 2:42 And they devoted themselves to the apostles' teaching and the
fellowship, to the breaking of bread and the prayers. 43 And awe came upon every
soul, and many wonders and signs were being done through the apostles. 44 And
all who believed were together and had all things in common. 45 And they were
selling their possessions and belongings and distributing the proceeds to all, as any
had need. **46 And day by day, attending the temple together and breaking
bread in their homes, they received their food with glad and generous hearts,**
47 praising God and having favor with all the people. And the Lord added to their
number day by day those who were being saved.

Matthew 26:26 Now as they were eating, Jesus took bread, and after blessing it broke
it and gave it to the disciples, and said, “Take, eat; this is my body.” 27 And he took a
cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you,
28 for this is my blood of the covenant, which is poured out for many for the
forgiveness of sins.”