

2 Timothy - Part 15

by John Hunter

The sermon emphasizes the divine authority and inspiration of Scripture as essential for combating apostasy and guiding believers in their faith.

Duration: 56:09

Scripture: 2 Timothy 3:16-17

Topics: "Holy Spirit", "Biblical Inspiration"

Description

In this sermon, the preacher focuses on the role of the Holy Spirit in bringing to remembrance the teachings of Jesus. He emphasizes that the Holy Spirit helped the Gospel writers, such as Matthew and John, remember the intricate details of Jesus' teachings. The preacher highlights the importance of every letter in the Bible, using Matthew 5:18 to emphasize the inspiration of letters. Finally, the preacher references Galatians 3:16 to explain that the promises made to Abraham were ultimately fulfilled in Christ.

Transcript

Announcing throughout the week that tonight we would speak on the authority and inspiration of Holy Scripture, so that with other scriptures we shall be looking at the last two verses of this chapter tonight. From verse 10 onward we shall include in tomorrow evening's address. However, we shall read from verse 10.

I'll indicate the contents and pass on to the end of the chapter. Verses 10 to 17, you have power to meet the apostasy that is predicted in the earlier part of the chapter. Verses 10 to 13, power to meet the apostasy by the remembrance of Paul's sufferings.

Thereby he inspired and encouraged Timothy to look to God who had sustained him. Then in verses 14 to 17, you have the second part of power to meet the apostasy in the function of Holy Scripture. Now, verse 10.

But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra, which persecutions I endured. But out of them all the Lord delivered me. Yes, and all that will live godly in Christ Jesus shall suffer persecution.

But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them. And 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.

All scripture is given by inspiration of God. Now, let me point out, please, that the word scriptures in verse 15 is a different word from the word scripture in verse 16. In verse 15, literally it should read, from a child thou hast known the sacred writings.

That refers to the Old Testament scriptures. These were the scriptures that Timothy was taught as a child. So that refers to the Old Testament.

Then Paul says here, all scripture is given by inspiration of God. And that includes everything that we recognize as scripture in our New Testament. So all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

That the man of God may be perfect, thoroughly furnished unto all good works. The Lord will bless the reading of the scriptures. And then later on in the address, I shall be taking you to certain scriptures to prove certain aspects of inspiration.

Might I say that the address tonight is possibly somewhat technical. That is, there will be very little practical truth about it. Also, maybe I could ask for your patience and forbearance if at times I touch certain aspects in which you may not be too interested.

You see, when you're dealing with a subject like this, you must take into account the variety that is found in your audience. And I may have to speak tonight to things that might only appeal to a certain type of person or, and please, please don't take this in reflection at all, but possibly some who, intellectually minded, may have found difficulty in some modern versions of inspiration. Now that will become apparent as I speak to you.

First of all, let me make one or two basic statements on the subject. It's quite clear from the title that we believe in the authority of Holy Scripture and we believe in the inspiration of Holy Scripture. Now by that we mean this, that the Holy Scriptures, we believe, come from God.

And we believe that they carry a sovereign authority over our lives and over our practices. We have no other book to which we can appeal. Whether we are asked questions in relation to our individual life or our church life, it is our only book for rule and for guidance.

Now that means this, that everything that is believed, taught, and practiced among us must have as its foundation a plain text or a clear inference from the same. Now shall I say that again? All that we believe and teach and practice must have as its basis a plain text or a clear inference from the same, so that at any time anyone should be prepared to approach us, whether they are in or outside assemblies, and be feel perfectly free to ask us for our authority for doing and practicing as we do. Now, having said that, let me say this, that we believe that the Scriptures came from God and that men of God wrote them down as guided by the Spirit of God.

Is that clear? Now these men came from various places. They varied in their own character and outlook, intellectual capability and capacity. They were drawn from different centuries in time, yet all of them, without exception, when they came to write down Scripture, they wrote exactly what God wanted them to

write and in the way that God wanted them to do it.

Now, don't make any mistakes please, they weren't robbers and they weren't typewriters and their mind wasn't a blank. God took up the whole of their personality, yet at the same time he caused them to write precisely and accurately what he wanted them to write. Now, that doesn't mean to say that God approved of everything when he gave the inspired Scriptures.

That is, while the Scriptures are inspired, now please, verse 16 says, all Scripture is inspired. There it is the Scriptures that inspired, not the men. And it is true that while God inspired the Scriptures and caused them to write things down, God did not approve of everything that was written.

Now, let me explain that. When you come to your Bible, you will find a host of things done by evil and wicked men and women. Now, God did not inspire these wicked men and women to do these things.

He never inspired them, but the record about their deeds is inspired. Is that clear now? Come again. When these men wrote, God took them up completely, so much so that you can nearly recognize the writer.

For instance, if you stood up tonight and quoted a text to me, I would say to you, that's Deuteronomy. If you stood up and quoted a text, I would say to you, that's Ezekiel. Somebody else would rise and I would say, that's John, that's Peter, that's from the Proverbs.

You know, when you read your Bible, you can nearly get to know by the very way that this they write, who it is. See how God took up the whole person, yet they wrote down exactly what he wanted them to write. Now again, when you go back to the original manuscripts, that is the first time that they were written down by Paul or Peter or anyone else.

When you go back to the original manuscripts, when God dictated to them what they would write and controlled and guided them by the Holy Spirit, these original manuscripts were without error and without mistake. Is that clear? The original manuscripts came from God to man, superintended by the Holy Spirit, and in these original manuscripts there were no errors, non-liability to mistake, what we would call the inerrancy of Holy Scripture, without error and without mistake. So that the inspiration is plenary, it is complete and full and final.

Again, we believe that not only did God give them, superintended the whole business, but we believe in verbal inspiration. That is, we believe that the words are inspired. Now not all translators believe that.

I don't know whether you possess in your library a translation by J.B. Phillips. Well, J.B. Phillips does not believe in verbal inspiration. You see, there are those who believe that the ideas are right, the ideas are inspired, but the words are not.

Now that position cannot be sustained, because words express ideas and thoughts, and if the words do not adequately convey the idea and thought, then the communication is deficient. And you must allow that if God is God, He will communicate not only intelligently, but accurately. The words must be accurate in order to accurately convey the thoughts and ideas.

So we believe in verbal inspiration. That when they wrote down, the ideas were conveyed in words chosen by the Holy Spirit. Which words we speak, 1 Corinthians 2 verse 13, not in words which man's wisdom teacheth, but words which the Holy Spirit teacheth.

So that's why it's essential that if you're going to handle and teach the Word of God, you should have good translations, and if need be, tools for the job that will enable you to become intelligent as to the words that the Spirit of God chose. One last word on that. Verbal accuracy is demanded in acts of parliament and in legal documents.

That's why there's a difficulty to understand. Now, if you allow verbal accuracy as to acts of parliament and legal documents, how can you deny to God what you give to men? If God is perfect as well as supreme, then His communication will be as perfect as Himself. So that, so much for inspiration.

Now, let me talk to you now about ancient and modern ideas on inspiration. Now, I may lose some of you here. You may not be too much interested in these things, but just listen patiently and I'll come back down again.

The ancient viewpoint in relation to the Bible and inspiration is found in the Roman Catholic Church. Now, if you had to approach them in relation to this matter of inspiration, etc., they would bring to you the Dewey Version. That's a Latin version based on the Vulgate, and they would point you to the footnotes.

Now, these footnotes are the results of investigation by the early fathers and are the result of papal bulls issued from time to time. Now, maybe I better explain that, what I mean by that. The early fathers, of course, were those associated with the Roman Catholic Church.

Now, let me talk to you about papal bulls, B-U-L-L-S, or B-U-L-L, a papal bull. Now, let me say this. Roman Catholics do not believe that the Pope is always inspired, but they do believe that he is inspired when he issues what is known as a papal bull.

That is, when he makes ex cathedra a pronouncement on doctrine that must be accepted by the Roman Catholic faithful, as they call them. That is this. Many a time, for instance, today, you'll hear the Pope giving his mind on the celibacy of the priesthood, on abortion, etc.

Now, that's him giving his mind. He expects people to take notice, but it's not binding on anyone. But when he issues a bull, such as the bodily assumption of the Virgin Mary, then that is binding upon the belief of the Catholic Church, so that the Roman Catholics add to the scriptures and make it binding.

Now, I don't know whether you talk to them or not, but if you approach them, the intelligentsia, I mean, the theologians, they'll say this to you. Well, of course, you see, that's right, the church teaches, because the church was there before the scriptures. Now, how would you answer that one? The church existed before the scriptures, therefore the church teaches the scriptures.

Well, of course, it's true that the church existed before the scriptures, for the simple reason is that you can't have doctrine about a thing that doesn't exist. Isn't that right? You can't teach about a thing that's not there. Doctrine is based on fact.

You must have a fact to have a teaching. For instance, in Genesis 1, you have the fact of creation. You don't get the doctrine to Psalm 19.

In Acts 2, the church commenced, but you don't get the doctrine until Paul came in later. Why? Because you can't have doctrine on a thing that doesn't exist. But what they forget is this, that the doctrine in the New Testament was written by the apostles and prophets that founded the church.

Now write Ephesians 2 verse 20, the church was built upon the foundational ministry of the apostles and prophets. And when you get the order apostles and prophets, the prophets are New Testament prophets. So that, so that, it's true the church existed before the scriptures, but that was necessary.

But the doctrine has come from the apostles and prophets that founded the church. Now, let me come now to a very modern viewpoint. You may not be too interested in this.

It's associated with what is known as the theology of crisis. And these modern theologians say this, that the message of the Bible is not conveyed in the words of the Bible. You've no right to take up proof takes to prove anything.

How would you answer that one? So therefore, well, we good Scotsmen always, you know, have a lot of questions to ask. So you say to them right away, very good then. All right.

For the moment, we'll accept that. Would you mind telling us how do we get the message of the Bible then if it's not in the words of the Bible? So here's what they say to you. They'll say, well, now, supposing that you read a passage.

Now you'll notice they're telling you to do what they said a moment or two, you've not to do read the words and they'll say, now you read a passage. Now, if that, now I'll use their terms. If, if when you read that, that passage inspires you, it speaks to you, it becomes meaningful to you, then that's the message of God to you.

But if you read it and it doesn't inspire you, it doesn't become meaningful to you. It doesn't speak to you. Then that's not the message of God to you.

Now that is pure subjectivism. They are making your response to the word, determine what is inspired and what's not. Got that? What they are doing is this.

They're bringing the Bible to the bar of the human mind and the human response. And if you respond, it's inspired. And if you don't, it's not.

And that's not true, brother. The word of God is inspired, whether you answer to it or not. So they, if the Roman Catholic adds to the word of God, the modern theologian just treats it like an ordinary book subject to your response.

But then you meet a few more boys. Don't worry, you haven't met them or not. And when you talk to them, they say, oh, they say, but just a minute, we don't go to the Bible for our authority.

Oh, they say, we go direct to the Lord for our authority. Well, how would you answer these boys? We don't go to the Bible. We go to the Lord.

So I say to them, that's very interesting. Really? Tell me, tell me. How can you put aside the Bible, the only book that tells you about the Lord? You can't do that.

You have no knowledge of the Lord apart from what this book says. Then I say to them, you have no right to bypass the book that gives the doctrine. And it depends on a pure experience supposed to be with the Lord.

Because the Lord will never give you an experience apart from the Bible. You can't ignore the Bible and have communion with Christ. And I tell them, your experience could be purely psychological and at the worst, it could be of the occult and evil spirits.

You can't talk like that. There is no spiritual experience apart from the doctrine of the Bible. You see, again, a pure subjectivism.

Now, enough of that. You'll be glad some of you, that's over. 2 Timothy 3, verse 15.

All scripture is given by inspiration of God. Now, literally, it means this. All scripture is God-breathed.

Got that? Listen again. All scripture is God-breathed. Now, what does that mean? Well, now, first of all, I'll tell you what it doesn't mean.

Then I'll tell you what it does mean. Got that? When you read, all scripture is God-breathed, it does not mean that God is breathing through scripture. And it does not mean that scripture is breathing out God.

But it does mean that God breathes out scripture. Now, shall I repeat that? Now, listen carefully. When you read, all scripture is God-breathed, it doesn't mean that God breathes through the scriptures.

And it doesn't mean that the scriptures breathe out God. But it does mean that God breathes out scripture. Just as your breath is in your words, so God's breath is in His words.

The Bible is the very words of God, spoken by God, worn with the breath of God. It is God breathing out scripture. Is that how you read your Bible? God speaking it direct to you? Come again.

On this idea of breathing, when, now let me go back now to Genesis 2. Thanks, brother. He says I'm going to 930 now. You'll not be very popular around here.

Now, let me come now to this question of breathing. Now, listen carefully. In Genesis 2, when the Lord God breathed into Adam's nostrils the breath of life, he thereby distinguished Adam from every other creature.

He distinguished man from every other creature. In John 21, when the Lord Jesus breathed upon His disciples, He distinguished the disciples from all other men. And when God breathed out scripture, He distinguished the Bible from every other book.

Shall I repeat that? When God breathed into Adam, He distinguished man from every other creature. When Christ breathed upon His disciples, He distinguished them from all other men. And when God breathed out scripture, He distinguished the Bible from every other book.

So that in creation, you have the spoken word of God. In incarnation, you have the living word of God. In inspiration, you have the written word of God.

Got that? In creation, the spoken word of God. In incarnation, the living word of God. In inspiration, the written word of God.

Now, let me now draw your attention to aspects of inspiration. Will you turn with me to Matthew chapter 5? Matthew chapter 5, reading please at verse 18. Verse 18.

Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Now the saying, till heaven and earth pass away, not one jot or one tittle shall pass away. What does he mean by that? What is that meant to convey? Well now, look again.

One jot refers to the smallest Hebrew letter in the alphabet. One tittle refers to the ornamental curl that you'll find there at the top of some letters. What the Lord was saying is this.

Heaven and earth shall not pass until everything down to the smallest detail shall be fulfilled. And so he used the idea of the smallest Hebrew letter. He used the idea of the ornamental curl that distinguishes one letter from another to indicate the minute, precise, fulfilling of everything that God has said.

Matthew 5 verse 18. Draws attention to the inspiration of letters. Every letter is important.

Not word, every letter is important. Now please, go over now to Galatians chapter 3. Galatians chapter 3. Verse 16. Galatians 3 verse 16.

Now to Abraham and his seed were the promises made. He saith not unto seeds as of many, but as of one, and to thy seed which is Christ. Now notice please, the inspired writer is drawing attention to how God spoke to Abraham.

And yonder, in the Old Testament, there came a time when God spoke to Abraham and he said to Abraham, and to thy seed. And the writer is indicating here that in that passage, God did not use the word seeds, but he used the word seed because he wanted to indicate the retention of the singular. You see, if he had been talking in that passage about descendants, he could have said children.

But that would give multiplicity plural. So that God chose the word seed. And in that context, says Paul, God was referring to the singular, referring to Christ.

So that God chose a particular word to indicate the singular that spoke of Christ and not of Israel. So in Galatians 3 verse 16, you have the inspiration of words. God is particular as to the word that he uses.

Not only the letters, for some may have the ornamental curl that distinguishes, but the inspiration of letters and words. Back now please to Matthew 22. This time please, verse 31.

But as touching the resurrection of the dead, have you not read that which was spoken unto you by God saying, I am the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead, but of the living. Now note what the Lord is teaching now, please.

He takes them back and he says, do you remember when God spoke to Moses at the burning bush? He's quoting Exodus 3 verse 6. Now he says, did you notice how God communicated to Moses? Now we would never have noticed it, but when God communicated to Moses, he says, I am the God of Abraham, the God of Isaac and the God of Jacob. You might have thought he would have said, I was the God of Abraham, the God of Isaac and the God of Jacob, because these men are dead, but they're not dead. Abraham and Isaac and Jacob dead to this world live on the other side.

And God indicated here, sorry, the Lord indicated that God was careful to use the present tense and not the past tense. Thereby showing to you the inspiration of tenses. God's not only particular about the letters that he uses.

He's not only particular about the word that he uses, but he's particular about the sense, the tense that he uses. He'll use the correct tense that might not seem correct to others for skeptics and infidels pick on this, but it's right. He says, I am the God of Abraham, Isaac and Jacob.

God is not the God of the dead, but of the living, the inspiration of tenses. So you'll need to take careful note of tenses as well as words. So when sometimes we good brethren up here become a little grammatical and technical, you'll bear with us, won't you? For you must be made intelligent in relation to the perfection of Holy scripture.

Now John 14. Now I'm asking you to turn because I feel that you'll grasp easily and better if you turn to it. John 14 verse 26.

Now the Lord Jesus is going away and he's speaking about the work of the comforter. He says this, but the comforter, which is the Holy Ghost, whom the father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. Now note please, when the Holy Spirit would come, he would bring to remembrance what Christ taught.

That covers the four gospels. What Christ said is written down. Now stop a minute.

See, when you read Matthew's gospel, did it never strike you? How did Matthew remember the long sermon on the mount, chapters five to seven? Tell me, how ever could he remember the intricate details of the kingdom parables in Matthew 13? And how did he remember the long Olivet discourse of chapters 24 and 25? Here it is. The Holy Spirit brought it to his remembrance again. You remember the involved discourse in John 6 on the bread of life? How did John remember all that? How ever did he remember the upper room ministry of chapter 13 onward? The Holy Spirit brought it to his remembrance.

So here you have, when you come to your New Testament, you have the gospels accounted for. The Holy Spirit brought it to their remembrance. He was behind the writing.

Is that right? Now turn to chapter 16. Verse 13. Verse 13.

Howbeit when he, the spirit of truth, is come, he will guide you into all truth, for he shall not speak from himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. Now notice now please, verse 13 again. When he, the spirit of truth, is come, he will guide you into all truth.

That covers the epistles. He will show you things to come. That's the book of the revelation.

So in these two verses, the Lord taught that the Holy Spirit would inspire men to give us the New Testament. Isn't that wonderful? Here it's all there. So you can have perfect confidence in your New Testament, for the Lord indicated how it would come to us by men guided by the Holy Spirit.

Now turn back now please to John chapter 10. Quite an interesting scripture here. We'll commence please at verse 31.

Then the Jews took up stones again to stone him. Jesus answered them, many good works have I showed you from my father. For which of those works do you stone me? The Jews answered him saying, for a good work we stone thee not, but for blasphemy, and because that thou being a man makest thyself God.

Jesus answered them, is it not written in your law, I said, your gods? If he called them gods, and to whom the word of God came, and the scripture cannot be broken. Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemous, because I said I am the Son of God. Now let me just tell you what the Lord was presenting on the surface, and then let me lift out one or two expressions to your notice.

The Lord was claiming equality with God, and they were going to stone him, because being a man he made himself God. That's what they were objecting to, you make yourself God. All right said the Lord to them, is it not written in your law, I said, your gods? Now in that passage, I'll tell you where it is in a moment.

In that passage, God was referring to the rulers of Israel, the magistrates who administered for him, and he called them gods in the sense that they were administering for God. The same as in Exodus 7 verse 1, God said to Moses, I will make you God to Pharaoh, that is he was acting and speaking for God. So the Lord says, if God could call your rulers and administrators gods, unto whom the word of God came, he says, how can you refuse me who have come direct from the presence of God to claim to be God? You accept that men are called gods who are only rulers, how can you deny the Son of God, the term God? Now that's the surface teaching.

Now, drop your eye again now please, will you? He said to them in verse 34, Jesus answered them, is it not written in your law, I said, your gods? Now just a minute, if you had to ask someone that didn't know their Old Testament too well and said, now it says it's written, it's written in your law, you would have thought that was the Pentateuch. For those who are younger in the faith, when the Pentateuch is mentioned, that's a reference to the first five books of the Bible, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. And you might have thought that it was taken from the first five books, but it's not.

It's a quotation from Psalm 82 verse 6, and it's a quotation, please, of just half a verse, just a few words. In fact, if you were reading it, you probably would read it quite casually. Six words, I have said, ye are gods, and you would pass on.

The first half of the verse, have a watch that please, this is why I want to go over to you. He says in verse 34, is it not written in your law? And he took up half a verse out of Psalm 82 verse 6, and he gave it a legal forensic character by stating, is it not written in your law? The law Jesus was giving the scriptures authoritative power. He was appealing to them, it's your law, you must abide by it, it's your law.

Just the same as in Canada, I take it as in Britain. If you're not happy about a thing, you can appeal to the judiciary, take it to the law, and they will settle it. What he's saying is this, it may only be half a verse, but it's your law, it's binding on you.

You can't deny it, it's your law. Don't you see how the Jesus even accepted half a verse in the scriptures as binding? Now, look again now please, will you? Drop your eye to the close of verse 35. To whom the word of God came, now listen to this, and the scripture cannot be broken.

It's only half a verse, but you're bound to it. Now just a minute, please brethren, please. He didn't say this scripture is right, and that would be perfectly proper to have said that.

And he didn't say this scripture cannot be broken. It would have been perfectly proper to say this scripture cannot be broken. He didn't say that.

He said, when he quoted the half text, said it's your law that's binding, then he said the scripture. It's only part of all scripture, and none of the scripture can be broken. It's binding on everyone.

The scripture cannot be broken. Now, turn now please, will you, to 1 Corinthians 14. It's the right bible reading this tonight, isn't it? Now, it's good to you, good for you to become acquainted with these things.

These things, no doubt well known to most of you, but good to go over them again, especially for our younger friends. 1 Corinthians 14, verse 36. Paul says to the Corinthians, what? Came the word of God out from you, or came it unto you only? Now, just a minute.

What's he talking about? Well, now let's take the immediate context, please. Roundabout, verses 33 onward. And he's talking about the women in the churches.

Let your women keep silence in the churches. Now, look at verse 33. Now, it is well known to you, I am sure, that while the scriptures are inspired, punctuation is not inspired.

That is, when the original manuscripts were written down, they were continuous. That is, not only were letters joined and words joined, but sentences were joined, which meant that the translator had to punctuate as he translated. And on the whole, they have made a real good job of it.

There's an odd place here and there where you could punctuate to advantage, but on the whole, it's good. Now, you will notice in your authorized version, please, verse 33. God is not the author of confusion, but of peace, as in all the churches of the saints, period.

Let your women keep silence in the churches. Now, there are other translators who have changed the punctuation. For instance, they punctuate like this.

For God is not the of confusion, but of peace, period. As in all the churches of the saints, let your women keep silence in the churches. What does that mean? Corinth was the only place where they were taking part.

That's what it means. And Paul is drawing their attention to the fact that they were moving away from the practice of the other churches. As it is ordered in all the other churches, let your women keep silence in the churches.

Now, that's interesting because when you go to chapter 11, verse 16, in relation to the head covering, he says this. If anyone seemed to be contentious, we have no such custom of women uncovered taking part, neither the churches of God. Corinth was the only place where women were allowed to come in uncovered and take part in the meetings.

Now, that's interesting. Now, come again. When he talks to them then about this, verse 36, that I read to you.

What? Came the word of God out from you? That is, did the word of God originate with you that you can interpret it the way you want? Because the author of anything is entitled to interpret things the way he wants. He's the origin. Just the same as in Hebrews 1, the author of the Holy Spirit interprets a phrase in Psalm 45 for us.

The author is entitled to do that. But, says Paul, did the word of God originate with you that you can interpret it the way you want? The answer, of course, is no. Have a look now at that second question.

Or, did it come to you only so that because you are the sole recipients, you can again interpret it and practice it the way you want? The answer is no. You have no right to introduce practices that are contrary to the author who gave it and as to practices that don't obtain in the other churches because it came to the others as well as you. Now, let me stop now, please.

Let me end this. It is accepted amongst us what is known as the autonomy of local churches. That is, based on, say, Revelation 1, 7 golden lampstands, that each assembly stands on its own responsible to the law.

Now, that's true. I believe that. So, it is that I believe that, I'll take West Richmond because I'm here.

So, it is that I believe that the order that obtains in West Richmond Gospel Hall is primarily the responsibility of the elders. They will be held responsible for the order. I won't.

The fact that I come here or anywhere else does not necessarily mean that I would agree with all the order. I'm not saying I'm disagreeing with it in the slightest, but you'll understand I'm responsible for preaching and teaching. I'm not responsible for the order.

That's the elder's business. They'll need to answer to God for that. Now, I feel that we have probably emphasized that rightly, but maybe a little too much, to the expense of fellowship between churches.

You see what Paul's doing here in 1 Corinthians 11 and 14. He's appealing to them on the ground that their practice is different from the other churches. He's indicating to them that there's a fellowship exists between assemblies.

There's a body aspect of truth, and you cannot become unbalanced and go all one way and not the other, and Paul reminds them of this. They probably would have argued, we are responsible for the thing here. We can do what we like, and nobody's any right to interfere.

Who knows, Paul, you're wrong. The fact that other churches receive the scriptures the same as you, and they're practicing them, indicates that you are setting aside the word of God, and no appeal that you can do what you like here, if it's contrary to the scriptures. Now watch now, read on now, please.

He says, verse 37. Paul was no woman hater, wanting to keep women quiet. What he was setting out as to women was the commandments of the Lord.

Verse 38. But if any man be ignorant, let him be ignorant. What does that mean? Willful ignorance will become permanent ignorance.

Now can you see this? So that, so that, when you come, when you come to the word of God, you must be prepared to accept its authority. Now, its authority is permanent. It covers every day and every age.

The word of God as to its authority is as binding in the 20th century as it was in the first. The authority of scripture is permanent. Again, the authority of scripture is available.

It's open to be open to all, to be read by all, to be subjected to by all. It's the word of God for all the people of God. That's right.

Anything that I would teach in this building is binding on every Christian. It's not for consumption and practice on the premises only. So that, so that, it does not matter who enters the building.

If you're ministering the word of God and not teaching brethrenism, you have nothing to fear. You are expounding the scriptures that's binding on any Christian, no matter where they gather. So it is that on occasions, I've had three or four clergymen attending the meetings night by night, happy to talk with them at the close of the meeting and discuss these things.

We have nothing to fear as long as we are expounding scripture. The word of God didn't come to us only. It didn't originate with us brethren, but as a servant of God and a minister of Jesus Christ, it's mine to lay it out for the instruction and benefit of all God's people, of all who care to avail themselves of the ministry.

So that the word of God is available for all. The word, the authority of the word is universal. You can take it to any country and any culture and it'll work.

Ask any missionary. The word of God with its message can go to every country, no matter how diverse the one from the other, and you'll find that it will work. It couldn't be otherwise if it came from God.

It doesn't just work in Canada and won't work out in Afghanistan. Come again. The word of God is categorical.

That is, it is straightforward in its instruction and in its challenge and brooks no evasion. And the word of God is acceptable. You believe it, receive it, submit your life to it, and you will prove its weight and its authority and its sovereignty over your life.

And you'll find that it will lead you to the life that is life indeed. So it is that we bring to you night after night the word of God authoritatively. We take no status from the fact that we speak it authoritatively.

Any authority that the ministry commands is because we are in touch with the God who gave it, filled by the Spirit who inspired it, and have received it to ourselves, not as the word of man, but as the word of God. And when we would come to Vancouver from time to time, we come to expound the scriptures. We come to bring you the whole counsel of God, so that the ministry on each visit, and as you would go through an epistle like that, is all varied.

We're not endeavoring nor trying to, nor have any ambition to harp on one string, but just to bring the word of God to you for your consideration and edification. Brethren, sisters, we make the occasional visit to help you, to encourage you, to inspire you, to make you leave the place feeling it's all worthwhile, it's all worthwhile, that here we have the very word of God and we're in touch with the living God. And while, as I say on occasions, we may become a little technical, and maybe at times touch on things that you personally might feel there's not much need of, you will appreciate this, that we must handle the word of God, we must teach it, we must lay it out, we must bring it intelligently to you, and yet on the other hand, we must bring it in a way that Mrs. Smith and Mrs. Brown, some of our good brethren who work hard all day and have at the same time, that they might come and enjoy it.

To this one has been called, to this we are happy to give our lives. Others have other spheres in which they serve God just as excellent, excellently, just as acceptably. But night after night we are privileged and honoured to speak in God's name, with God's authority, with God's word, and fervently pray before and after the meeting, that you good folks may have found help and inspiration and profit and blessing.

So may the Lord bless his word.

Audio: <https://sermonindex1.b-cdn.net/19/SID19121.mp3>
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